

Lutheran Tidings

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A Greeting From Muriel Nielsen



Miss Muriel Nielsen

Towers Hotel
Brooklyn, N Y.
Oct. 29, 1950.

Dear Friends:

On the eve of a delayed sailing for Calcutta, I should like to express appreciation for all the kindnesses shown me during the past months. Special thanks are due to those in the Santal Mission office and to my family, upon whom much has fallen. Rev. M. C. Dixen and his secretary, Miss Grace Johnson, have been of unfailing help.

On all of my trips people have been so hospitable that it warms my heart now to think of it. Good wishes have been extended to me and others on the mission field by old and young. Greetings have been sent to Harold, Mary and their family.

Many gifts are packed away on the S. S. Steel Advocate as the time approaches to sail. The Women's Mission Society gave a generous gift and there have been others, some known, some unknown to us. The voyage, at latest reports, will take between 35 and 38 days. Thus we should arrive during the first week in December.

For all the gifts and good wishes I extend thanks. I ask only your continued prayers for the work of the Santal Mission.

Sincerely,

Muriel Nielsen,

Pakuria P. O.
Haripur
Santal Parganas
Bihar, India.

Miss Muriel Nielsen is the daughter of Rev. and Mrs. Eilert Nielsen of Ruthton, Minn. She was born March 28, 1921, in Chicago, Ill. She graduated from Parker High School, Chicago, in 1939; later she attended Grand View College, Des Moines, 1939-1941, and Bethany College, Lindsborg, Kans., where she received her A. B. degree in 1945.

Since then Muriel has taught in Minnesota high schools and attended the University of Minnesota where she earned her Master of Arts degree in the field of education. She later attended the Lutheran Bible Institute of Minneapolis.

Through several years Muriel has had in mind to go out as a missionary. And as she decided upon the Santal Mission in India as her field of work she made application to the American Santal Mission Board and was accepted. On Thursday evening, August 17th, during the annual convention of our synod in Askov, Minn., she was commissioned to go out to the Santal Mission field as one of our workers. This was in every respect a very festive occasion. Pastor S. D. Rodholm was in charge of the commissioning service, Dr. O. Gornitzka of Minneapolis, president of the American Santal Committee gave a challenging address on "The Open Door in Missions," and Muriel's father, the Rev. Eilert C. Nielsen, also spoke with greetings to his daughter.

On Sunday, October 8th, combined Harvest Festival and farewell services for Muriel were held in the two churches at Ruthton and Diamond Lake, Minn. According to reports both churches in a most cordial manner greeted their pastor's daughter and wished her God's blessings on her long journey and her work in the Santal Mission.

Happy journey, Muriel, and may God's blessings be upon you!

FAITH

By Dr. Johannes Knudsen

President of Grand View College, Des Moines, Iowa

The story which is told in the ninth chapter of Mark's gospel places before us the problem of what faith is. Jesus said to the father of an epileptic child: "All things are possible to him that believes." The Greek word for "believe" is "pisteuo" and the corresponding noun is "pistis" which we translate "faith." Jesus therefore says that everything is possible for him who has faith.

Luther, and following him the Lutheran Church, gave central significance to the Pauline doctrine that we are justified by faith. This doctrine is expressed in the letter to the Romans and especially in 1:17 which says: "He who through faith is justified shall live." This is a theological statement which covers the same reality as Jesus' words: "All things are possible to him that believes."

The doctrine of justification by faith was used by Luther to combat the Catholic doctrine of justification by accomplishment or by good works. This was a necessary and important emphasis in the historical situation of the Reformation. The church of Rome had perverted the gospel and had introduced an element alien to it. Luther's great accomplishment was that he refuted this perversion and reinstated the clear Pauline message that we are saved by an act of God alone and not by acts of men.

The Lutheran heritage of justification by faith has justly been stressed in the Lutheran Church, but it is highly possible that it has, in changing historical situations, been wrongly stressed and has been used as a justification for a failure to act in situations where strong Christian action was imperative. If this is true, and there is strong evidence that it is, then the misuse has grown out of a misunderstanding of what justification really means.

First of all, "faith" has been made identical and synonymous with "belief." To have faith is to have the right opinions and convictions concerning God and his revelation in Christ. Now, correct opinions and convictions are highly important and should not be lightly dismissed, but to place them in the same class with the faith by which we are righteous before God, or to imply that we are justified by correct beliefs, is a parody of Paul. Orthodoxy has its historical justifications but it can never become a salvatory requirement.

Secondly, and this is even more common today, faith has been thought of as a subjective or emotional condition. To vouch for this let me quote from Bishop Nygren's recent great Commentary on Romans: "Faith is generally thought of as an inner quality, present in man and required of man; perhaps even a religious organ whereby one receives the grace of God. In any case, it is considered a subjective condition necessary for justification. Righteousness is viewed as a state of ethical well-being. Life is thought to be a new spiritual activity." p. 19.

The idea that faith is an emotional condition or

commitment is a heritage which we have from Pietism. True piety is, of course, a desirable Christian quality, but it does not follow that piety is identical with emotionalism, and it does certainly not follow that a specified emotional condition is the necessary requirement for the justification of which Paul speaks. To make it a salvatory requirement is to fall into the very error of justification by good works against which Luther fought, for the emotional condition or commitment is generally thought of as an accomplishment of man which should be rewarded. Let me again quote Nygren:

"The reason one thus loses his way in interpreting what faith meant to Paul clearly is due to the fact that he approaches the word with a fixed, dogmatic concept of faith and forthwith decides that it is this that Paul is saying. From such a source has come the psychological view of faith which makes it a subjective quality in man, necessary as the condition of his salvation. Starting from that view, some have assigned cooperative roles to God and man, attempting to determine what each must contribute in the work of salvation. In the gospel God meets man with His message of salvation: but as long as man has not taken his stand as to that message it remains a powerless word. So the crucial question is how man on his part reacts to the gospel. Only when he reacts with faith does the gospel become a power for salvation." p. 70.

God's salvatory act through Christ must never be qualified or narrowed by the addition of any human accomplishment. Christ has conquered sin and death and in this accomplishment we have no part. "Such is the dynamic view which lies behind Paul's statement that the gospel is the power of God for salvation to everyone who has faith. It gives both salvation and faith their precise meaning. Salvation does not lie in the fact that certain thoughts and ideas are proclaimed to us and we then give them our loyalty and help them to victory. Were that true, one might properly say that faith is the condition for salvation. But salvation means that Christ, by the power of God, delivers us from the bondage of the old aeon and brings us into the new aeon. This is what occurs through the gospel. And thus to be removed from the realm of darkness and received into the kingdom of Christ is precisely what faith is." p. 71-72.

I quote Nygren at length, because his statement of faith and justification is so penetrating and clear. We need his comments in order to understand what faith is and what it meant for Luther and Paul. And I shall close with a final quotation in this matter: "For him (Paul) faith is not a subjective quality which must be present in man if the gospel is to be able to show its power. It is truer to say that one's faith is evidence that the gospel **has** exercised its power on him. It is not man's faith that gives the gospel its power; quite the contrary, it is the power of the gospel that makes it possible for one to believe. Faith is only another

N. F. S. Grundtvig

By Dean Alfred C. Nielsen
Grand View College, Des Moines, Iowa

III MANHOOD

His father was still in ill health and needed his assistance and now that he was ordained he decided to go to Udby. But once more he was filled with an awful fear of the great responsibility. He did, however, find the consolation that he needed in the Bible.

A great change had come about in Grundtvig's attitude. Earlier he had always had in mind the intellectuals, but now he was out to minister to the needs of the little folks. God had humbled him. He preached the Gospel with great fervor. He spent much time in conversation with simple peasants. In God's eye, and also now in his, every person was important. This change in attitude was at the very bottom of his later idea of educating the common people.

For some time after his spiritual crisis he was almost afraid to use his pen. Was not his writing for the elite, the learned, a vanity? But slowly it occurred to him that this gift that God had given to him could be used to further His work. He knew that he was a gifted poet. Why not sing the praise of God? He could do that. He would do that. His new dedication was clearly revealed in these words written in 1811, "The harp which I hung on the Lord's altar, He has returned to me. I seize it with courage and strike the strings with joy."

Art for art's sake was not enough. Since his awakening he had not written one verse for the sake of pure art. He now had a vision and a mission. True, he was humble and poor, but he was so confident that God in His time would use him.

Grundtvig was happy at Udby. But his work there did not last long. His father died January 5, 1813, and the authorities refused to let the young Grundtvig fill the vacant charge. It became necessary for him and his mother to leave the parsonage that had been their home for more than forty years. She found a home in Præstø, a village not far from Udby and Grundtvig returned to Copenhagen. His future was still uncertain. He had powerful enemies among the influential clergy. He did not like their cold rationalism, and they knew it. He did hope, however, to receive a call from one of the city churches, but none came. Too many influential men among the higher clergy were against him. He did receive a few invitations to fill a pulpit here and there, but most of the pastors were afraid to invite him. He decided that he would not preach until he received a call through legal channels.

In the meantime the Danish people were learning

what it meant to be on the losing side in a great war. Napoleon had gone on his ill-fated expedition to Russia. He had lost the battle of Leipzig and all could see that his sun was setting. The British fleet still dominated the waters and Denmark was at the mercy of the powerful. Times were hard and people were tired and irritable. They were looking for someone to blame for their troubles. They seized upon the ancient device of blaming a small minority—the Jews. Like a man that he was, Grundtvig spoke up against this ancient and modern madness. He told his people that the Jew was not to blame for their troubles, but that they themselves were. As one of the prophets of old, he cried, "Repent all of you or you perish."

The peace makers met at Vienna to reward or punish. Denmark's attitude had not been quite correct in the monumental struggle so she would have to be chastened. There were rumors that she would lose Norway, and the news came that Norway would go to Sweden. This was a terrible blow to all good Danes and especially Grundtvig. All that was Norse meant so much to him. To make matters worse, a new University was to be opened at Christiania, and he hoped to receive an appointment as professor of history in the new University. He had friends at court, but all to no avail. Fortunately, fate did not grant him that favor.

But this was not easy for Grundtvig. He had no regular employment. Times were hard and the Danish people were as depressed as their economic conditions.

There was nothing for him to do but to enter his study again and bury himself in his books. If he could not go to Norway, he could at least translate the old Norse histories. In order to translate Snorre's Norwegian Chronicle he had to learn Icelandic. He did this with his usual speed and thoroughness. He translated Beowulf from the Anglo-Saxon, and Saxo's Danish Chronicle from the Latin.

With his books he wanted to reach the people of Denmark, at least the common people. Nearly all the authors of his day used a dry, classical language. He now wanted to write in the living language of the people. He recalled the language that Malene had used during his childhood days at Udby when she told him those wonderful stories. As he translated Saxo he tried to use the strong, simple, spicy language that Malene and the Danish peasant used.

But Grundtvig had not yet learned that books and pamphlets are not the best instruments to use when one tries to awaken a people. Dead or sleeping people do not read books, unless it should be the comic books of our day. It is the awakened, or living people, who buy books and read them. However, he had this handicap that for all practical purposes the pulpits of Denmark were closed to him.

Since Grundtvig had passed through the spiritual crisis of the winter 1810-1811, there were two things that filled his mind. One was the love of God and the other was love for his people, the Danish people.

word for the fact that one belongs to Christ and through Him participates in the new age." p. 71.

"All things are possible to him that believes," for his faith means that he, by an act of God, is taken into the kingdom of God.

He felt so certain that the spirit of God had been at work among his people since the days of the ancient prophets. Historical Christianity was a living thing. The word of God had dwelt among man since time immemorial. There was a deep spiritual fellowship between God's children of the distant past and today. The spirit of God and of Jesus Christ was transplanted from generation to generation.

Christianity had awakened him, and as it had awakened him it would surely rouse the Danish people from their sleep. God through Christ would give his people the resurrection in this life too. To Grundtvig the Christian hope and the hope for his people went hand in hand. As the word of God spoken by a prophet could awaken a person so the mother tongue alone could awaken a people. He still hoped that his translations would be read by the Danish people and stir them from their lethargy.

But with all of these thoughts and emotions he was most alone. There were times when he felt that the future welfare of the Danish people had been given to him. It was an awful responsibility. He felt that his people must make the choice between dawn and dusk, yes, life or death. And he feared that they would not listen to him. It was winter and spring was far away.

All the while he worked and worked with his translations, but it was a much greater and harder task than he had anticipated. Little by little the work became a heavy burden. He was poor and often discouraged. In such moods he was often filled with doubts about his own future and that of his people. He always had this in mind that the pulpits of his church were closed to him.

During the winter of 1818 a thing happened that cheered him very much. The good king, Frederick VI, granted him an annual subsidy in appreciation of his work as a historian. With this assured income, small though it was, he married Elizabeth Blicher, to whom he had been engaged for seven years. She stood faithfully by him in his continual struggles, and they both learned the necessity of being thrifty.

Fortune smiled again. In the spring of 1821 he was granted an appointment to the pastorate at Præstø. It was a small charge but it was better than none. To make it even more attractive was the fact that his old mother still lived there.

The Grundtvig's were happy at Præstø. It gave him a chance to speak which he needed very much. He liked the people and the people liked him.

Reverend J. C. Aaberg in his excellent book, "Hymns and Hymnwriters of Denmark," relates this, "An incident from his work at Præstø throws revealing light upon his ability as a pastor. At his only confirmation service there, the confirmants, we are told, wept so that he had to pause several times in his address to let them gain composure. Since he was always quite objective in his preaching and heartily disbelieves in the usual rural methods, the incident illustrated his rare ability to profoundly stir even the less mature of his hearers by his objective presentation of the Gospel. Even his most bitter enemies could not deny the evi-

dent effectiveness of his ministry in every charge he served."

It was shortly before he went to Præstø and while he was there that his translations were published. They had cost him so much work and he had put so much of himself into them that he hoped they would be received with enthusiasm by the Danish people. By the aid of money gifts it was possible to put them on the market at a low price, and both printing and binding were very attractive. But they did not sell. In fact, it was not until the Danish people had been awakened by other methods that these books were read, and for that Grundtvig had to labor and wait for a generation.

In the fall of 1822 Grundtvig received a call to serve as assistant pastor of our Savior's Church in Copenhagen. Here was the opportunity he had been waiting for: A pulpit in the capital city. This pleased him greatly and, of course, he accepted the call. They moved presently.

Grundtvig was a powerful speaker and the church services were well attended. He was happy to see that there were many artisans and some university students in the pews.

But his peace of mind did not last long. He was a man of tremendous energy and in possession of a most restless spirit. It was not long till dissatisfaction arose within him. People came from distant parts of the large city. He felt there was no strong, living congregation. He hungered for spiritual fellowship. When he began to talk with his people about spiritual things, they became silent, but talk to them about food and clothing and they immediately waxed eloquent. He suspected that many of them came to hear him out of curiosity. He had the reputation of being a rebel, and a rebel in a timid world is always an interesting phenomenon. Some people like to see others do what they themselves do not dare to do.

The situation became more and more unbearable. People were dead and he was unhappy among them. There was a vast amount of routine church work, which he did not think was very important and did not like. It was killing him mentally and spiritually. He thought about quitting. He even thought about leaving his country.

In the realm of the dead, the clergy were surely the most dead. Rationalism was still in the saddle. The few people who were hungry were offered stone for spiritual food. In moments he was full of indignation. He would take up the fight against these unfaithful servants again.

He began to search for material, for weapons, to

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use in his fight against Rationalism. He would strike these false spiritual leaders a death blow. While he was thus seeking and getting ready for a renewed struggle, the thought struck him that he too was fast asleep, if not dead. God have mercy on him!

In his anguish he turned to God in prayer. He had awakened him, called him once, and would surely do it again. He arose chastened in soul.

As he began to prepare his sermon for the New

Year of the Church late in November, 1823, his eyes fell upon these words in the text, "See the night is gone and the day is dawning." When he had read this a thrill of joy streamed through his soul. This was God's answer to his prayer. This was God's message to him and his people. He knew now that it was dawn and not dusk. He was full of assurance. He had a right to be, for the long night was nearly gone for him and his people.

Our Friends Across The Border

By Ove R. Nielsen

Canada is an adolescent nation, visibly unspoiled, somewhat timid and becomingly unpretentious. It is a vast, scenic empire whose huddled communities prosper through natural rights. Each community boasts its specific peculiarities, customs and traditions; all are woven into a simple pattern of unity, though not of uniformity.

The single Canadian community is cautious. It has yielded but little of itself to ranking provincial or dominion authority, or even allowed itself to bask in a stimulating intensity of national feeling. No compelling spirit of nationalism undergirds the total Canada. A corresponding hushed reserve blankets the cultural aspects of each lone community, cultures borrowed from and rooted in old European communities. Whatever blares into the Canadian community from beyond itself is in close kin with all that the American radio listener must tolerate, and is very often derived from the identical source.

When we visited Dalum for the District V Convention in mid-July, the flags of three nations shimmered in the Sunday sun. Warm welcomes issued forth from the tranquil people, whose extensive fields of wheat carpet the rolling landscape of this Danish community, a hundred miles northeast of Calgary, in the wealthy province of Alberta.

One senses that its people are at home in Dalum. They are planted there and bespeak quiet growth in the nourishing sun and rain of Word and song. Consistent with their want of national spirit is their complacent cognizance of the constant integration of the Lutheran church at large. Those many of you who have met and heard the contagious Dalum pastor have, in a sense, met the Dalum people. They have been conditioned spiritually and culturally largely by his devoted service to the community for three decades.

Pastor Rasmussen has built his house "on a rock." (To some of us it seemed to stand on the verge of an abyss). For years that mammoth house served also as a folk school, where the energetic pastor conducted sessions in Christianity and the arts for young men who had immigrated to Alberta. A thousand songs are sung in its spacious living room. It is a house of planning and of doing, of creativeness and assimilation. It is a house of spiritual dignity and throbbing warmth of affection. It is "Præstegaarden" without an idota deleted.

Bethlehem is an appropriate name for the Dalum church. It denotes a humble beginning, a determined purpose which has blossomed forth like Isaiah's prophecy: "The wilderness and the dry land shall be glad; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly and rejoice even with joy and singing: The glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon: They shall see the glory of Jehovah, the excellency of our God."

The church structure is the result of vision and hope ably implemented into action. It is unerringly Danish in architecture, symbolic of sanctity and serenity, built upon a green expanse surrounded by trees which move like a lingering glance around the edifice and well-kept country church-yard.

Dalum, the infant, is now mature. It is a community of old-world culture with new-world hopes. It is a thing transplanted but a new creation. It is a substantial community in an immense new nation. It is a dew-drop on a spacious meadow, sparkling in the early sun.

The conclave was unique in its informality. Not a great deal was accomplished for the record, but a surging sense of spiritual alertness and enjoyment penetrated through the pores of all participants. We were literally carried on the wings of song throughout the week-end.

The meeting first convened on Thursday evening. There was also a conference of clouds that night and the rain teased down. At the coffee table Pastor Rasmussen knotted his hands behind his back, paced back and forth philosophically, and then exclaimed: "We had hoped for rain, we had prayed for rain (that is, some of us had) and now it had to come during our convention." But the wheat was thirsty and the rain was a good thing. It could dampen the feet and it could dampen the floors, but not the enthusiasm. This had been well pitched in advance to outweigh any unwelcome eventuality. The rain continued during Friday and Saturday but so did the meetings. If anything, it managed to bring us closer together.

The convention wanted Sunday School Teachers' Institutes, it wanted a meeting of church council presidents with the District Board and it wanted next year's convention in West Denmark. It wanted to listen well during sermons and lectures, to sing on schedule and

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By
BUNDY

THE ENEMIES OF DEMOCRACY. Future historians will not only write about the two world wars within a decade, but they will perhaps devote much space to the battle of ideas—ideologies—of this age which really is its main characteristic. They will write about the spirit of democracy which is the spirit of the Christian faith, and its contrast in the spirit of materialism which is parading among us in many different forms and under many different banners, but which has found its most drastic expression in dictatorship and totalitarian states.

It is an old experience that dictatorship is made ready through discontent, strife and chaos. But the presence of such things can also be made in the midst of a democracy. It is not necessary to point out that a democracy is weakened by the kind of treason we may call tax dishonesty. But let me rather point out two other illustrations: In order that a democracy may function it is necessary that the citizen and voter is presented with the facts in politics, in all their contrasts, that he may take his stand in accordance with his conscience and sound judgment.—Hence it is extremely dangerous when any one allows untruth to confuse the political debates and to spread its fog over the real facts. And many people are not aware that we have newspapers which are careless in the use of the press for truth. History proves that many honest people have become so disgusted with such tactics that they have turned their backs to all political campaigns, and people who are less educated are misled and cheated by their leaders. We mention another point: When we read the catastrophically high cost of divorces and consumption of intoxicating liquors we may not think that these two factors have any political consequences. But if we know what kind of people have always been the giants in a dictatorship, then it may become a little more clear to us what the ruined home means, namely that it is they who produce the greatest number of irresponsible people and it is they who are ready for service when the dictator appears.

It is not just a private affair in a democracy when a home is dissolved. What is it then which makes a democracy secure? A high standard of living is not in itself a guarantee. Our great technical skill, which so long has been our pride, does not give us any kind of security. Technique serves the dictator as much as it serves a democracy. And education and specialized knowledge are no more than means that can be used for both good and evil.

Our security is in none of this. The security of democracy is anchored in moral absolutes which are above the moods and sensualities of humanity. It was on the background of this faith that Wm. Penn

spoke the well-known words: "PEOPLE ARE EITHER GUIDED BY GOD OR THEY ARE RULED OVER BY TYRANTS."

The departure from democracy in history began when humanity decided to be led by selfish materialism. The spirit of egoism and materialism which among many other things expresses itself in tax dishonesty, is one of the spirits that make divorce and consumption of intoxicating liquor raise—and our record in that respect is not very encouraging at present. Many thinking people call it enemy number one in democracy. (Prof. Eiliv Skard, in *Lægmandsbladet* Nr. 17, 1948).—Tr. by Bundy.

MISSOURIANS. One of the most obnoxious groups among Lutherans is the so-called "Missouri Lutherans." At their recent convention in Milwaukee they were discussing the possibility of joining in cooperation with eight church bodies now making up The National Lutheran Council. According to newspapers they got into a hot two-day discussion over Romans 16:17-18. They are strong in the Bible—presumably the pastors—and countermeasures are numerous when the Bible becomes a sort of mathematical formula for true Christianity.

Whether the Augsburg Confession or some late statement of faith is held to be the "faith once delivered to the saints" is not clear to me, but I have a hunch that we will all have to begin over again where we began, when we became members of the Christian Church, with a confession of "one baptism, one God and Father of us all," one Christ, One Holy Spirit operating and available to us all, as it was on the first Christian Pentecost. Upon this common confession Christ would build His church; whatever more man has attempted to add as a mind product has not done us much good except to detract from the central core of the church.

Some years ago a man by the name of Harley published a book he called "Little Journeys With Martin Luther." It's one of the rarest of books on Christian unity. The author lets Martin Luther travel from synod to synod in the United States, but Martin Luther could not become a member of any of them—he was not Lutheran enough. His simple remedy to their own dependence upon their theological structures was, "All they need to do is to give God a chance." We have buried the simple foundation stones in our verbosity and as we try to unpile our past mind structures, we throw another rubbish pile so close to the first that they becloud each other.

Our Friends Across The Border

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to sing off schedule, it wanted to make new acquaintances and to strengthen old bonds and all of these were accomplished.

Ottar S. Jorgensen is now president of the district, Ove R. Nielsen is the secretary and Einar Petersen is still treasurer. The convention is history, but Dalum is still fresh in the minds of all who visited there last summer.

Our Women's Work

Mrs. Johanne Lillehøj, Kimballton, Iowa
Editor

W.M.S. Meeting In The Ninth District

The district convention of Dist. IX was held this year in Wilbur, Wash., September 15-17. The W.M.S. meeting occupied the program for Saturday evening. The District representative, Mrs. Eva Nielsen, presided. After the meeting had been opened by singing, "Hark, the Voice of Jesus Calling," Mrs. Holger Andersen read the story of Martha and Mary from St. Luke. It illustrates so effectively that we must open our hearts and minds to the influence of Christ and perform the tasks he gives us, willingly and well.

A letter from Mrs. Egede was read and the projects for the coming year were announced. A brief resume of last year's work was also given by Mrs. Nielsen.

After another stirring hymn was sung (it was fine to sing together in the lovely little church at Wilbur), Rev. L. C. Bundgaard of Tacoma, Wash., for a short hour shared with us some of the most precious memories of his life when he lived in the home of the pioneer pastor and his wife, Rev. and Mrs. Peder Kjølhedde. Little incidents from those days, both humorous and profound, of which he chose to tell, delighted and inspired us all. In spite of their different personalities and seemingly odd manners toward each other, Peder and Karoline Kjølhedde were very fond and proud of each other. On the day of our speaker's ordination he was presented with one of Rev. Kjølhedde's fine old clerical robes from Denmark. Before ordination service Mrs. Kjølhedde in a challenging tone said to L. C. Bundgaard, "A great man has worn that robe." Mrs. Kjølhedde was unceasingly interested in Mission work and since she was one of the women who first organized our W.M.S., it was very appropriate to hear this absorbing character sketch at our meeting. Thank you again, Rev. Bundgaard.

Rev. Svend Holm led us in prayer and we closed the meeting by singing "Saviour, I Follow On."

A collection of \$33.77 for W.M.S. was taken at the door.

Eva M. Nielsen.

A Letter From Granly, Miss.

Dear Johanne:

Realizing you are always on the lookout for material for "Our Women's Work," I'd like to tell you what some of the women of Granly have done this summer.

Granly hasn't had "summer school" for a number of years, and it was really of deep concern to Mrs. Knudsen, so one Sunday afternoon while a few of us lingered at the coffee table for another little "sjat," she proposed we start having school again. There were so many excuses, such as lack of finances, time, etc. Mrs. Knudsen felt we could do the work ourselves, and then Mrs. Ellen Christensen suggested giving one day a week throughout the entire vacation

(four months). That took care of both finances and time.

Mrs. Knudsen and Mrs. Christensen were the teachers. Mrs. Smidt played for folk dancing. The curriculum was as follows: 9 to 10, singing and Bible stories; recess; 10:15 to 11, mythology and stories; 11 to 12, crafts. Then a picnic lunch. 1 to 2, gym; 2 to 3, folk dancing. After 3 o'clock there were watermelon cuttings, ball games, and even swimming party at a nearby creek.

The response to the invitation to attend summer school was far beyond expectation; it was indeed almost overwhelming. Within Granly there was a possibility of 12 attending, and the entire enrollment shot up to 34 with an average attendance of about 20, divided as follows among the various faiths: Lutherans, 16; Methodists, 8; Catholics, 7; Baptists, 3.

Mrs. Knudsen told Bible stories so that even the smallest ones would sit quietly and listen. And how they loved to sing. After recess Mrs. Christensen came and instructed in Norse Mythology while Mrs. Knudsen told the youngest group fairy tales and stories. Crafts consisted of textile painting, shadow box depicting the birth of Christ, making doll houses and furniture. The smaller children loved Biblical jig-saw puzzles and sewing mottoes on cardboards.

The climax came Saturday evening when circa 80 assembled (including all four church denominations) to see an exhibition of folk dancing and crafts. Our little community house was literally bursting at the seams in order to make room for both folk dancers and spectators, but we loved it. I don't know who enjoyed it the most! Certainly the children in their costumes were happy, and the parents beamed with pride and joy.

In Granly no gathering is complete without coffee, and at this time the president of the church council thanked the ladies for their courage to start summer school again and for their willingness to give so much of their time. Mrs. Christensen responded by giving Mrs. Knudsen credit for "persisting in starting" the work.

After that the entire group was invited to folk dance. At the first notes from Mrs. Smidt the children were eager to begin again. A number of the spectators joined with them.

Perchance the methods employed for our summer school are a bit unorthodox and not up to standard, but Granly is a mission post without leadership, except as we manage it ourselves. I think any omissions can be excused by saying, "Naar Enden er god, er alting godt." And the ending was good.

We enjoyed the visit of your pastor, Rev. Holger Strandskov, very much.

Sincerely,

Dagmar Petersen.

Notes From Dist. VII Convention

Rosenborg, Nebr. — Sept. 22-23-24, 1950

The annual meeting of District VII was called to order on Saturday morning, Sept. 23, at 9:15 o'clock by the president, Pastor Howard Christensen. Pastor Harris A. Jespersen, district vice president and secretary, by custom acted as secretary of the meeting. Roll call followed. Sixty-six delegates were registered plus nine pastors, making a total of 75 votes. Minutes of last year's meeting were read by the secretary.

L. C. Laugesen, the district treasurer, was asked to make his report, which was accepted and the auditor's report placed on file.

Pastor Howard Christensen, the district president, next read his report, in which he made a number of recommendations. These recommendations were discussed and acted upon in the following order.

1. The secretary was asked to write a letter of appreciation to pastors leaving the district. A rising vote of thanks was extended to Pastor Peter D. Thompson, who will move to Greenville, Mich., on January 1, 1951.

2. The secretary was further admonished to write a letter of welcome to new pastors coming into the district.

3. An extended discussion about the supply of pastors in the District and the Synod and the need in this respect, resulted in the appointment of a committee of three to be charged with the duty of bringing in a motion creating a district seminary scholarship fund. The chairman of this committee, Peter Nissen, (Martin Grobeck, Soren Knudsen) later read the following motion which was seconded and carried: "The committee on a district seminary scholarship fund moves that a collection for this fund be taken in each congregation of our district on the same Sunday as our district offering is taken. That the district president announce the date of taking this offering, stressing the importance of the project, and admonishing each congregation to give as liberally as possible to this cause. The committee further moves that one hundred dollars of this offering be placed in the special seminary scholarship fund each year;—fund to be administered by the district board."

4. Each congregation was urged, by official act of the convention, to appoint or elect a congregational statistician to help the pastor in keeping statistical matters in better order.

5. There was a decision to add to the rule in our district constitution which deals with the duties of the district president (Art. 8 P. E.) the following phrase . . . "and be assured that the records of the congregation are kept in proper order."

6. It was felt that leaders, both lay and clerical, in the district, could profit by a discussion about mutual problems both practical and spiritual. This resulted in the decision to invite members of local boards, and others, to meet on Friday afternoon preceding next year's convention for the above stated purpose.

7. A discussion about Sunday school institutes resulted in a decision to have a district Sunday school representative appointed to work with the Council of Religious Education of the synod in arranging

regional Sunday school institutes in the district.

8. The Junior Camp project of the district at Nysted, Nebr., was authorized for another year under the same leadership as in previous years. Any possible deficit is to be underwritten by the district.

9. Approval was given to the pulpit exchange project sponsored by the district DAYPL.

10. The district's share of the synodical budget was accepted by the convention, and an allocation committee was appointed according to the rules laid down by synodical convention. This committee made the proper apportionment of the budget to the local congregations.

11. A proposal came before the meeting that the Nysted Folk School property be taken over by the district. The general feeling being that a larger group could do more in the way of repair and making use of this property.

After considerable discussion the matter was officially referred to the delegates to take home to their own congregations for further consideration—primarily in terms of use.

It was suggested that a letter of detailed explanation of the assets and needs of the property be drawn up to make it more clear to our people what is involved in the project.

12. Owing to a meeting which Pastor Howard Christensen had attended in conjunction with representatives from other Lutheran bodies in Nebraska concerning the starting of mission churches in the sand hills area, this matter became an item of business at our convention. It is quite clear that there is a field of work for the Christian church in this part of our state. The feeling that we lacked the necessary resources for this task led to the tabling of the proposal, at least until a future time.

13. Lutheran Welfare of Nebraska came in for a rather lengthy consideration. About this matter there seems to have been a great deal of misunderstanding and confusion the past year. It was agreed that it be tabled, as far as we are concerned, until we are informed in greater detail about the plans of this organization.

14. District membership in the Lutheran Student Association at the University of Nebraska was renewed for another year at the cost of \$69.90 . . . It was further officially decided to approve the taking of an offering in the Nebraska congregations for the benefit of the new Lutheran Student Center at the University, and that the district president be authorized to suggest a date for such an offering to the congregations together with a statement concerning the function and service of the Lutheran Student Foundation.

15. Pastor Vagn Duus made a report about the affairs of the district reading circle. The treasury showed a balance of one dollar and fifty-five cents. Fifteen members had shared the reading of an equal number of valuable books. He invited participation for the next season's reading.

16. The invitation to hold the next convention at Cozad, Nebr., on the last week-end in September, 1951, was accepted.

17. Pastor Harris A. Jespersen was re-elected vice president and secretary of the district for the next

two years, L. C. Laugesen from Brush, Colo., was re-elected treasurer for the same period of time.

18. We expressed our heartfelt thanks as individuals and as a district to the Rosenberg congregation for its hospitality and for the efficiency with which it had handled the largest district convention in the history of the district.

Harris Jespersen, Sec.

A Few Convention Sidelights

District VII — Rosenborg, Nebr.

By Agnes Nelson

Rosenborg was perhaps the congregation hardest hit by the drought years in Nebraska in the 30's, so it was with a great deal of satisfaction that we noted the many signs of returned prosperity as we drove northward toward this church on a lovely Saturday morning in September. The beautiful gleaming white building with its slender spire is built on a high hill and can be seen for miles around. It is surrounded by a white picket fence with the parish hall on one side and the new parsonage on the other. It seemed indeed an ideal place for our District convention.

The roomy church was soon filled to capacity with pastors and delegates. Every congregation except Granly was well represented. Even far away Danavang had two delegates. It was perhaps the largest convention ever held in our district. Although all day Saturday was devoted to business sessions we experienced a feeling of fellowship in trying to solve our mutual problems. We were fortunate in having Pastor Alfred Jensen with us for the entire meeting. More than once he helped us arrive at the core of a confusing problem. There were so many questions of vital interest to all of us that it was difficult to find time for it all. Some of us wished that there might have been time for more group singing.

The convention meals were served in the parish hall by our friendly hostesses and their young sons and daughters.—The congregation at Rosenborg is among the few in our district that had the courage to assume the responsibility of accepting a Displaced Person family in their midst. It was interesting to notice how eager this family was to help out wherever they could.—The noon hour passed very quickly because there were so many friends old and new to greet. Pastor and Mrs. Vagn Duus gave us a warm welcome in the parsonage. The easy hospitality of our young ministers' wives often amazes me. With a houseful of guests and their young children to look after they appear among us calm, smiling and smartly dressed. How do they do it?

If Saturday was a work day, Sunday was certainly a day of festivity. The ordination service had been set for ten o'clock, but long before that cars from the various Nebraska congregations began to roll into the church yard. Since Arnold Knudsen was unable to be ordained at the synodical convention in Askov, Minn., because of illness, it was arranged that the ordination should take place at our district convention. It seemed so right that he should be ordained in his home district surrounded by relatives, friends and members of his new congregation at Davey. I am sure

that the highlight of our meeting was this morning service where Pastor Howard Christensen preached, Pastor S. D. Rodholm gave the ordination address and Pastor Haakon Jorgensen served at the communion table. As we sang the mighty ordination hymn we felt some of the reverence and joy Grundtvig sang about in his immortal poem, "Years full of splendor, which to offenders, earth may afford, never can measure, one day of pleasure, found with Thee Lord, when on the wings of Thy quickening word, Souls are uplifted and Thou are adored."

On Sunday afternoon we were privileged to listen to several numbers by the Kronborg choir under the direction of Mrs. Harris Jespersen. Many of the members are sons and daughters of the original choir which in past years has enriched many of our gatherings under the leadership of Mrs. Solvej Thomsen.

Pastor Jensen delivered a forceful message on the problems that confront us today as a church group and as a nation. Dr. Johannes Knudsen brought us greetings from Grand View College, Pastor Peter Thompson, who is leaving our district, spoke a few words in farewell.

Pastor Erik Moller and the newly ordained Pastor Knudsen were to speak Sunday evening, but we did not hear them as we were among those who had to leave for home after the afternoon meeting. Reports tell us that they delivered good and sincere messages. As we drove homeward in the gathering dusk, our hearts were filled with gratitude toward God and man for the days of fellowship and festivity we had enjoyed. May we all meet again next fall at Cozad.

District VI Convention

Tyler, Minn., Sept. 15-17, 1950

The convention opened Friday evening with a welcome to everyone by the host pastor, Rev. Enok Mortensen, followed by a sermon by Rev. Harald Ibsen.

Saturday morning the Bible hour was conducted by the Rev. Eilert Nielsen. The district president, Rev. Marius Krog, then opened the business meeting. Roll call was made. Following pastors being present: Marius Krog, Eilert Nielsen, Harald Ibsen, Enok Mortensen and the synodical president, the Rev. Alfred Jensen. The following delegates were present: **Lake Norden-Badger:** Mr. and Mrs. Geo. Damm and Alfred Steffensen. **Ruthton:** Volmer Jensen and Ewald Jorgensen. **Diamond Lake:** Mr. and Mrs. Jorgen Krog. **Viborg:** Mrs. Henry Andersen and Mrs. Knud Knudsen. **Tyler:** Mr. and Mrs. Jens Jorgensen, Mr. and Mrs. Einer Jensen, Mr. and Mrs. Carl Olsen, Eilif Johansen and Miss Sigrid Ostergaard. **White:** No delegates. **Gayville:** Mrs. Mary Nielsen and Mrs. Hans Miller.

By vote of acclamation Rev. Marius Krog was elected convention chairman and Mrs. Hans Miller was elected secretary.

Minutes of the 1949 convention were read and accepted. The treasurer's report was audited by Jorgen Krog and Alfred Steffensen.

The district president then read his report. A very fine Sunday School Teachers Conference had been held at Ruthton September 2 and 3, with the Rev. Ejnar Farstrup and the Rev. Eilert Nielsen as the main

speakers. It was voted to hold another conference for the Sunday school workers during the coming year.

Rev. Krog explained the plan of a film-library for the use of the Sunday schools. This was followed by an extensive discussion. A motion was made to have the district purchase film slides and slide-strip for a sum not to exceed \$75.00. Each church is to procure a projector for the use of these visual aids in the Sunday schools.

A desire to have the Sunday School Teachers Conference combined with a workshop for Church Council members was expressed by several.

Gayville extends an invitation to all to come there for next year's district convention.

Next the new Constitution draft was read by Rev. Krog. A lengthy discussion followed concerning changes in various paragraphs. During the noon recess one delegate from each congregation met with the district president to allocate the district's portion of the synod budget.

The meeting reconvened in the afternoon and discussion of the constitution was resumed. Each delegate was instructed to take a revised copy of the draft and present it to his congregation for further discussion. The copy is then to be brought back to next year's convention for final discussion and adoption.

Rev. Alfred Jensen read the synodical budget report and also explained the functioning of the Grand View College fund. He urged our support of the various synodical activities.

After coffee in the Stone hall the delegates gave their reports: Tyler has engaged a parish worker, Miss Dagny Jessen, hoping that their children will receive a broader and better religious education in the years to come. Diamond Lake congregation has shingled the church, has purchased a new Hammond organ and repaired the kitchen in the hall. Ruthton has purchased a new Hammond organ and improved the church basement kitchen. Badger has purchased a new baptismal font, and is planning to buy a new church bell and also to paint the exterior of the church. Lake Norden has been host to the District Young People's convention in June. Membership has increased both there and in Badger. A well attended summer school was held. Viborg has made several improvements in the church and hall. Summer school was very successful. Some new DP families have arrived. Gayville reports the buying of a new altar with a statue of Christ. Dedication was held September 24. Many new trees have been planted.

It was voted to divide the Sunday offering equally between Lutheran World Action and the Santal Mission. The following were elected by acclamation: President, Rev. Marius Krog; vice president, Rev. Harald Ibsen; secretary, Mrs. Hans Miller; and treasurer, Jorgen Krog. Meeting adjourned.

Saturday evening the Women's Mission Society met at the college with Mrs. Marius Krog as chairman. Reports were made from the various congregations. Mrs. Krog explained how the Mission Society had used its funds. Support of Child's Friend was discussed. Mrs. Harald Ibsen was elected district representative for the coming year.

Following this meeting a demonstration was given of visual aids for the use in Sunday schools. The demonstrators were Rev. Enok Mortensen, Miss Dagny Jessen and Rev. Alfred Jensen.

Sunday morning the Danish service was conducted by Rev. Harald Ibsen, the English service by Rev. Marius Krog. Communion was administered by Rev. Enok Mortensen, assisted by Rev. Krog.

After dinner two lectures were delivered by Rev. Alfred Jensen and Rev. Eilert Nielsen. The host pastor and Rev. Marius Krog each expressed their gratitude for the convention and bade farewell to Rev. Eilert Nielsen and family who are moving to Clinton, Iowa, in the near future.

The convention closed with farewell speeches at the lunch which was served in the stone hall.

Respectfully submitted,

Mrs. Hans Miller.

Please Step Aside

The old story about Alexander and Diogenes has appealed to me as a story which is timely now as of yore. Alexander was the Big man, they called him "the Great." Not only had he conquered great portions of the civilized world, but he had by war, education and trade prepared the Greco-Roman culture. He was furthermore a man of large generosity who was interested in the welfare of his people. He had heard about the queer duck Diogenes who slept in a barrel during the night and thought that was perhaps too much luxury. At noon time he would walk on the streets with a lit lantern in hand to see if he might find a two-legged creature which properly could be called a human being. One day the Great one deigned to go out and see if he might do something for Diogenes. He was of course well protected and escorted in style. When he asked the hermit whether or not he could do anything for him Diogenes humbly answered: "Yes sire, you could do me a great favor by stepping aside so that the sun can shine on me."

The story reminds me of the farmer's son who has become Big. But he likes to feel that he is benevolent, so he drives out on the farm on a Sunday afternoon for a short visit and for giving the dear old folks a ride in his Packard. When he leaves the sun can again shine on them.

It also reminds me of Big people who understand to pay the little quaint church and the dear little minister a visit. They are both in their mind antique but antique ornaments do add more to the prestige than modern trinkets do. The Big General, Merchant and Senator are kind to the old church provided of course that it can be of some contributing value in war, business, and government. What a relief when the Big ones go away so that the little church can sing its own song.

Please Big propaganda, huge massive accumulations of dead words, you can do us a great favor by being quiet for a few moments so that we can hear one little genuine human word.

Yes, dear Alexander, we will gladly give you a place in the Hall of Fame, but we need sunshine so much, so would you kindly step aside.

Aage Moller.

Synodical Board Meeting

October 4 and 5, 1950

All members of the Synodical board met at Des Moines, Iowa, October 4, at 9 a. m.

The Finance committee, consisting of the four trustees and the treasurer, held their own meeting before the entire board convened.

During the meeting of the Finance committee the president and secretary discussed various matters pertaining to the affairs of the Synod.

Church Extension Fund. President Jensen in his report to the Askov convention called our attention to the message brought to the Lutheran Home Mission Conference at Omaha, Nebr., by Philip S. Dybvig. The remarkable home mission program of the E.L.C. has caused considerable attention among all Protestant church groups. One of the factors that has greatly aided their program is their Church Extension fund.

I wish to call to the attention of individuals as well as congregations the importance of a larger Church Extension Fund if we wish to have an expanding program in our home mission work. May I quote a few lines from Dybvig's article:

"All of us need to build up our funds. We need more money. We need to show the Church the present possibilities, the great need, the open doors. We need to show the Church what it means to our Church if we will give enough so that we will have adequate church extension funds. We need to emphasize the fact that it is a revolving fund that comes back over and over again. It is easy to show that you can hardly do more Kingdom building with money in any other area than when you give it to the Church Extension fund because, unlike that which you give toward the average projects in the church where the money is used only once and then gone, this money builds over and over again from generation to generation. If we can show that to our people, they are going to give generously to it."

I hope many of us will take this matter to heart and help our Synod build up its Church Extension fund. The Askov convention urged all congregations to take an offering on a designated Sunday each year for the benefit of the fund. This, however, does not prevent individuals from contributing to the fund, otherwise its growth will be very slow.

American Bible Society. A few years ago our Synod voted to support the A. B. S. As a Synod we did not do so badly the first year, but the last year or two, fewer of our congregations have supported the work of the A. B. S. There is a tremendous demand for Bibles and only an organization like the A. B. S. can handle Bible distribution to all parts of the world. Much of the Christian work today is of a global nature and it takes a large organization to do the job. It's easier to get books behind the "iron curtain" than missionaries.

If our representative at the annual meeting of the A. B. S. is to make much of an impression as to our plea for a more liberal distribution of the Revised Standard Version of the New Testament our Synod had better contribute more than forty-five dollars as

we did in 1949, especially when we consider that the A. B. S. pays the traveling expenses of our representative.

At 10:30 a. m. the entire board convened.

The minutes from the May and August meetings were read and approved.

The treasurer, Charles Lauritzen, presented his financial statement which was examined, discussed and placed on file.

The Finance Committee reported its recommendations, deliberations and decisions to the entire board. Many financial matters were discussed as they appeared upon the agenda during the two-day meeting.

The Synod Farms. The various Endowment funds of the Synod own three farms in northern Iowa. The names and size of the farms are as follows: The Kosuth farm, 320 acres; the Osage farm, 283 acres; the Milo Smith-Elwood farm, 500 acres (stock farm). The board feels that during a period of inflation, Iowa land is about as good an investment as can be made.

John J. Kyhl of Cedar Falls is the manager of all three farms. He was present at the meeting and gave a detailed report. During the year members of the board have from time to time visited the farms. Especially is this true whenever extensive building or repair work has to be decided upon. At present a new farm house is under construction at the Milo Smith farm. We hope to keep the cost around eight thousand dollars.

Transfer of Property. The Askov convention voted to incorporate Grand View College and Grand View Seminary. This decision necessitated the transfer of deeds, abstracts, insurance policies, U. S. Government bonds, etc., from the corporation known as the Danish Evangelical Lutheran Church to the new corporation known as the Grand View College and Grand View Seminary. The president and secretary were authorized to make this transfer effective as of December 31, 1950.

The investment and management of the G. V. college and the G. V. Seminary Endowment fund will be in the hands of trustees. Three members from the College Board of Directors and the directors of the Danish Evangelical Lutheran Church constitute the members of the Endowment Fund Trustees.

Stewardship Committee. Mrs. Holger Strandskov, Kimballton, Iowa, was appointed as the third member of the Synod Stewardship committee.

Inter-Synodical Hymnal. According to convention decision the Synodical board was to appoint one person to work with the Evangelical Lutheran Church and the United Evangelical Lutheran Church on the proposed supplement to the Inter-Synodical Hymnal. The board appointed Rev. A. C. Kildegaard of Grand View College, Des Moines, Iowa.

N. C. C. U. S. A. According to the decision of the Askov convention the Board of Directors of the D. E. L. C. in consultation with the Council of Religious Education was to appoint the delegates to the Con-

stituting Convention of the National Council of the Churches of Christ in the United States of America to be held at Cleveland, Ohio, Nov. 28-Dec. 1, 1950.

The following were appointed: President Alfred Jensen, Dr. J. Knudsen, Rev. Einar Farstrup, Mrs. Aksel Holst, Rev. Richard Sorensen and the synodical secretary. The general purpose of the Council is: To manifest the common spirit and purpose of the cooperating churches in carrying out their mission in the world, and to do for the churches such cooperative work as they authorize the Council to carry on in their behalf.

Augustana and the U.L.C. churches have also voted to join the Council.

After being in session for two days and part of the night, the meeting adjourned at 9:30 p. m. on Oct. 5.

Many important matters had come up before our meeting. The transfer of the college properties to the new corporation was an important event in the history of our Synod and college. We earnestly pray, and sincerely hope it was a step in the right direction.

Respectfully submitted,

Holger O. Nielsen, Secretary.

Cedar Falls, Iowa, Oct. 24, 1950.



THE DANISH-AMERICAN IMMIGRANT, Phases of His Religion and Culture by Johannes Knudsen and Enok Mortensen. Published by the authors, Grand View College, Des Moines, Iowa, 1950. 48 pages. Price 75 cents.

The contents of this book is divided into three chapters: 1) The Danish Lutheran Church in America, written by Johannes Knudsen; 2) Danish-American Literature by Enok Mortensen; 3) The Danish American Press by Enok Mortensen.

A wealth of material has been gathered in this small book from the history of the Danish Lutheran Church in America, and data of the Danish American Literature and the Danish American Press through the close to 100 years since the first beginning of Danish settlements in America.

The authors reveal a thorough knowledge and love of their subject matter. For that reason one is not bored by dry historical matter, but is constantly led into new spheres of revelation of the immigrants' love for his church and his Danish culture.

We heartily recommend this little book to our readers. It should be in every home to give this and the coming generation the opportunity of being familiar with the history of our church, and also to have a brief glimpse of the wealth of literary and newspaper production by the Danish-American immigrant.

H. S.

CHRISTMAS—An American Annual of Christmas Literature and Art. Edited by Randolph E. Haugan; Volume Twenty; Published by Augsburg Publishing House, Minneapolis, Minn. Price, Paper, \$1.00; Cloth, \$2.00.

CHRISTMAS has achieved a notable place in American holiday literature. It is the leading Christmas magazine in our nation in size, fullcolor art illustrations, number of copies sold, etc.

This year CHRISTMAS features illustrated customs from many countries, a new story by Grace Noll Crowell, the Christmas story from Matthew and Luke, six Christmas carols from abroad, three special poems, and articles on candlemaking and Y's Men's Clubs. Two art inserts suitable for fram-

ing—"The Nativity" by Regina Swedenborg and "Canadian Winter" by Garnet Hazard—will be welcomed for their lovely color.

CHRISTMAS appeals to all. Many business men buy it as gifts for their employes; many churches buy it as a gift to Sunday school teachers and other church workers. It would be a welcome gift in any home.

H. S.

A CHILD KNEELS TO PRAY by Grace Noll Crowell. Published by Augsburg Publishing House, Minneapolis, Minn. 36 pages; Cloth, \$1.00.

There are twenty-six prayer poems in "A Child Kneels to Pray," and they are "dedicated to those little ones of whom the Master said, 'Of such is the kingdom . . .'" The poems are filled with the warmth, joy, hope and love of a child's heart.

To all who have learned to cherish Grace Noll Crowell's poems this little book comes as a most welcome addition. And many others will thus learn to love her literary gems.

The book is beautifully illustrated throughout the entire volume by Leo Moro, and it appears in a most attractive cover.

We heartily recommend all the above books as unusual Christmas gifts.

H. S.

Greetings and Comments From Our Readers

HERE & THERE

The last issue of Lutheran Tidings, in regards to the long service of Rev. Svend Jorgensen in the Detroit congregation, set my mind into reverse, and I began to trace our acquaintance back to the days of youth. It seems rather strange that we both spent our boyhood days at Ashland Folk School, Mich. I was there for about six years, he perhaps a little less.

Then in the days of youth we met quite often in the field of D.S.U., especially at the annual meetings of the young people, and there exchanged thoughts and fellowship for a number of years. At one meeting at Tyler we happened to room together at the home of Frode Utoft, an active member of D.S.U., and Frode was "kidding" us about our "single bliss." He could not see why we should not be married. Staying at the home of Mr. and Mrs. Frode Utoft perhaps "inspired us" to take the given advice. At any rate Svend and I soon established homes.

In the last twenty-five years Rev. Svend Jorgensen and I have not met often; he seemed to go into hiding in Detroit, Mich. He must have been able to hide in the hearts of his congregation, gaining the respect and love of the members, or they would not have kept him for 25 years. It seems to me that he has only two competitors in our synod, namely Rev. A. W. Andersen, so long in Chicago, and Rev. P. Rasmusen, Dalum, Canada.

It must be wonderful for a pastor to grow with his congregation and see the children baptized by him, through the period of youth, marriage and home-building. It must take a lot of good judgment and deep understanding of human nature to carry on thus.

With the many congratulations for the occasion, I, too, would like to add mine. You must have been able to develop many noble thoughts along the highway of life with which you could nourish the souls of your congregation. "A noble thought comes like a fresh creation of God, as fair and fragrant as flowers along the highways. It is aglow with light sifted through plumes of angel's wings."

May you be able to continue for years yet to come in feeding your flock with such "Noble thoughts—aglow with light."

Sigurd Pedersen.

Grand View College And Our Youth

The New U. K. Organization At Grand View College

By Herbert T. Hurley
Mathematics Instructor, G. V. C.

"Unge Kræfter" (U. K.) has existed as a student organization at Grand View College for many years. During this time, it has undergone many changes, most of which have been of a very gradual nature. From its beginnings as a literary society in the days when the college was well outside of the city of Des Moines proper, it has emerged gradually as a general agency of student government and entertainment.

Late in the spring of the last school year, a major operation was performed upon U. K., involving the formulation and adoption of a completely new constitution. The purpose was two-fold: To provide a broader base for the life of the college community, and to provide a more efficient agency for its direction.

Under the new constitution, U. K. is cognizant of the fact that the students and the faculty are integral parts of the college community at Grand View. It recognizes that the interests of both groups are completely inter-related, and that therefore, students and faculty alike should be considered as members of the organization. Hence the governing board, which is now known as the Student-Faculty Council, consists of representatives of both the student body and the faculty. These representatives of both groups vote in the council meetings and are jointly responsible for the successful functioning of the organization.

The Council, as created by the new constitution, consists of six students and three faculty members. One of these student members is the president of U. K., who is elected to the presidency by the student body in May and who then holds that office during the summer and the following year. At the same time a faculty representative is selected by the Council from two who have been nominated by the faculty, and he serves with the newly elected student president as a sort of interim committee during the summer. He becomes a member of the council automatically during the following school year.

Early in the fall, five other students are selected from a list of at least ten nominees by the student body in a free election. These ten students are so nominated, and the resulting five council members are so elected that each represents a group in the student body.

These groupings are: Freshman dormitory students, freshman non-dormitory students, sophomore dormitory students, sophomore non-dormitory students, and the student body at large.

These six student members (the five elected in the fall plus the president of U. K.) then select two faculty members from a list of four who have been nominated by the faculty. This completes the council of six students and three faculty members.

The council in turn is directed by the constitution to establish five standing committees: (1) Saturday evening programs; (2) special events; (3) publicity; (4) student clubs; and (5) auditing. These are to operate directly and through sub-committees to accomplish such business as their names indicate. The council is empowered also to appoint other committees as need for them arises.

Thus it can be seen that the new organization results in a much broader delegation of authority and responsibility than was true under the previous set-up in which the student president was required to initiate and supervise all of the varied activities of the student organization.

The Student-Faculty Council is enjoined by the constitution to function at all times under the operating rules of the college and the regulations of the faculty in regard to student life. A further contact with the college administrators is gained through the constitutional provision that a copy of the minutes of each council meeting shall be furnished to the president of the college within three days following such meeting. It is furthermore the policy of council members to have frequent conferences with the president on matters of interest to the college administration.

This detailed description of the organization and functioning of U. K. is given here to show its breadth of base. All students and faculty members are members of U. K. Each large group within the student body is given direct representation at the policy-making level. The same is true of the faculty. All small groups in the student body have two avenues of approach to the Council. They are represented directly by the representative-at-large; and they have the right at any time to meet with the council to present a point of view or an opinion. It is the definite intention of the constitution that the

Council shall remain very close to the full membership of U. K.

It will be noted that the constitution arranges for wide delegation of authority and supervision through the extensive use of committees. On the other hand, provision is made for the Council to keep aware of the over-all picture of the affairs of U. K. The standing committees are directed to make monthly reports of their activities to the Council and it is planned to have frequent conferences between the Council and chairmen of all standing committees. Since this policy will also include the auditing committee, and since the treasurer of U. K. is chosen from the student members of the Council, it is evident that a continuous check on the financial affairs of the organization will be maintained.

The activities of U. K. are many and varied. The organization through its council and committees handles many diverse functions. Some of them are: The staging of Saturday evening programs at the college; the planning and supervision of a considerable number of parties; the direction of the many plans and details for "Studenterfest" in the spring and other holiday observances during the year; the selling of student tickets to the Drake-Des Moines Symphony concert series; the publication of the yearbook (Viking) and the student newspaper (Grand Views); the staging of all-college picnics in the fall and spring; and others.

Much hard work lies ahead of the Council and associated committees during this first year under the new constitution. New procedures must be instituted, new precedents established, new lines of responsibility drawn, new functions undertaken. Much patience and understanding will be necessary on the part of all members of U. K., as experience guides the organization into proper channels. Much wisdom will be needed to enable those who are charged with policy-making to keep everything which is usable from the heritage and tradition of the past and join with the requirements of present conditions into a workable whole.

Miracles may not occur but it is hoped sincerely that the new arrangements will result in an organization which will operate for the best interest and welfare of the entire Grand View college community.

WINTER FOLK SCHOOL

GRAND VIEW COLLEGE INVITES YOUNG MEN AND
WOMEN TO PARTICIPATE IN A WINTER FOLK SCHOOL
COURSE FROM NOVEMBER 27 TO MARCH 2. WRITE
FOR INFORMATION.

J. KNUDSEN.

GRAND VIEW COLLEGE

Announces

Winter Folk School

November 27, 1950 - March 2, 1951

In the tradition of the Folk School, Grand View College invites young people to attend a winter short course in general education. The course will include classes in the following subjects:

Literature and Communications	5 hours
Practical Mathematics	3 hours
Understanding America	3 hours
General Science	3 hours
Religion and Life	3 hours

17 hours

A schedule will be prearranged and with reasonable exemptions the students will be expected to follow it. Attendance at a weekly assembly and three weekly gym classes will be required. The students are given an opportunity to participate in all general student activities. If necessary, special English classes will be arranged for immigrants. Junior College credit will not be given.

The cost will be:

Tuition	\$ 85.00
Incidental Fee	10.00
Board	100.00
Room	30.00

TOTAL COST -----\$225.00

Write to:

WINTER SCHOOL
Grand View College
Des Moines, Iowa

OUR CHURCH

Tacoma, Wash.—A joint Fellowship meeting will be held by the Seattle, Enumclaw and Tacoma churches in the Tacoma church on Sunday afternoon, November 12. A sandwich supper will be served at 5 o'clock and the program will follow with Rev. Svend Holm as the speaker.

St. Stephen's, Chicago—Fall Meeting was observed at the St. Stephen's church during the week-end, October 20-22. Pastor Halvdan Helweg from Denmark was the guest speaker.

Seattle, Wash.—Reformation Day Union Services were held Sunday, Oct. 29, 7:30 p. m., at Ballard Lutheran Church to which all the Lutherans of the Seattle area had been invited. Dr. Johannes Knudsen, president of Grand View College, Des Moines, Iowa, was the guest speaker.—Dr. Knudsen also addressed the Grand View College Alumni of Seattle at a meeting held Sunday afternoon at the St. John's Lutheran church.

The Association of Lutheran College Faculties held a meeting recently at the Augsburg College in Minneapolis.

Dean Alfred C. Nielsen and Prof. A. C. Ammentorp from Grand View College were present and represented our faculty at G. V. C.

"Open House" at the Children's Home in Chicago held Sunday, Oct. 8, was a real success. According to reports many were present and gifts to the amount of \$1,600 were contributed throughout the afternoon, mainly by people of the Chicago area who thus show their appreciation of the fine work done at the Home.

Cedar Falls, Iowa—Special Reformation services were held on Sunday, October 29, in the Bethlehem church. Prof. Axel C. Kildegaard from Grand View Seminary was the guest speaker.

Hampton, Iowa—Rev. Holger O. Nielsen from Cedar Falls, Iowa, was the guest speaker in the St. John's Church on Sunday, Oct. 29, for special Reformation services throughout the day.

Tyler, Minn.—Released-time weekday church school was begun on Monday, October 23. There are about 50 children registered in the pre-school classes, and 75 from the grade school. The children are released from the public school Monday, Tuesday and Wednesday afternoons, 2:30-4, a different group each day. Miss Dagny Jessen, parish worker of the Danebod Lutheran church, is in charge of the program.

Mrs. Solvejg Thomsen, Kronborg, Marquette, Nebr., died from a heart attack on Sunday afternoon, October 29. She had been in apparently good health, and only a week before she had attended, with her husband, Karl J. Thomsen, and other friends the Anniversary Festival at Cordova, Nebr.—Solvejg Thomsen was known to many throughout our synod. She was the daughter of one of the pioneer pastors of our synod, Pastor Kr. Thomsen. Through more than fifty years she served the Kronborg church and community as organist and choir director. She had in her youth attended Grand View College and served in a number of communities as vacation school teacher. She was a born leader in music, in dramatics and as a youth leader.—Funeral services were held Thursday, Nov. 2, from the Kronborg church.

Trinity, Chicago—Reformation services were held Sunday, October 29, in the Trinity Church, Rev. H. Helweg, pastor of the Church of the Holy Spirit, Copenhagen, Denmark, was the guest speaker. Pastor Helweg spoke at a Danish service in the forenoon, and lectured in English in the evening.

Oak Hill, Iowa—Youth Sunday was observed at the Oak Hill church on Sunday, October 29. Carlo Petersen, student of theology, and District president of the Iowa DAYPL, was the guest speaker.

"The Messenger" is the name of the new monthly bulletin by Rev. Thorvald Hansen, pastor of the Oak Hill and St. John's Lutheran churches.

Hartford, Conn.—Rev. Viggo Hansen, newly-elected District president of the

Eastern District, will be the guest speaker in Hartford on Tuesday evening, Nov. 7.

Rev. J. C. Kjaer of Seattle, Wash., who is on a tour in Europe, recently spent several days in Rome, Italy. He had also spent some time in London and Paris. He is now back in Copenhagen where he is doing post-graduate work at the University. His address is Sorgensfrigate I, 1, Copenhagen N, Denmark.

Kimballton, Iowa—A group of twenty-five ladies, the pastor and his wife, made a tour to Des Moines on Monday, October 16, to visit Grand View College, Luther Memorial Church and the Old People's Home, "Valborgsminde." The tour was sponsored by the Friendship Circle and was a success in every way. Upon arriving on the campus of the college the group was met by Dr. and Mrs. Johs. Knudsen. A brief orientation lecture was first given by Dr. Knudsen as we were welcomed in the spacious student's lounge. A sight-seeing tour throughout the college was directed by Harry Jensen and Mrs. Anna Rasmussen. The guests had lunch with the students in the college dining room.—A visit in the new Girls' dormitory and the Archives Room concluded this first part of the tour.—Then the entire group was taken to the Luther Memorial Church, and finally to the Old People's Home.—Gathered with most of the members of the Old People's Home in the large living rooms, Rev. M. Mikelsen spoke a word of welcome, and all the guests were invited to have afternoon coffee with the members of the Home.—The Kimballton group had brought a large assortment of vegetables, fruit, meat, groceries, etc., which now was deposited in the kitchen of the Home. A most perfect day for all concerned.

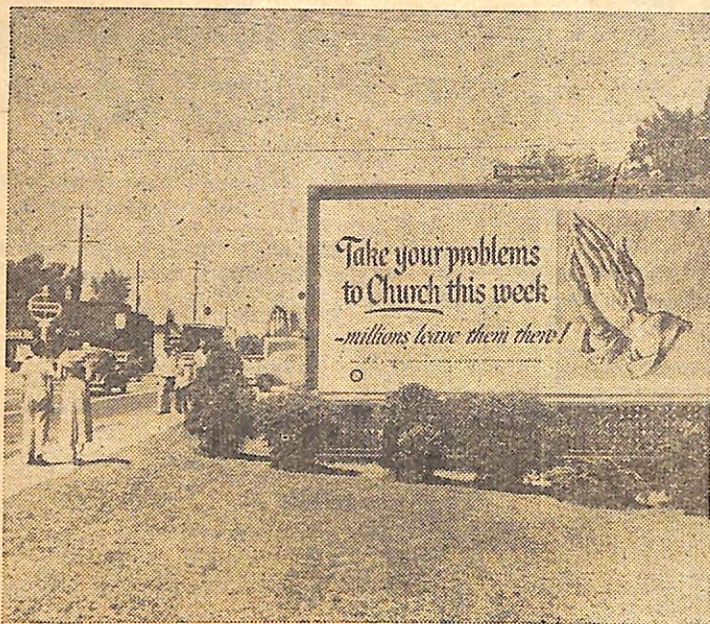
Racine, Wis.—Harvest Festival was observed on Sunday, October 22, in the Bethania Church. Judge Elmer D. Goodland was the guest speaker at the evening meeting.

Wilbur, Wash.—Considerable remodeling is being done to the parsonage of the Wilbur church. It has been enlarged so as to include another room. Most of the work is being done by volunteer labor.

Eben-Ezer Mercy Institute, Brush, Colo., held its annual meeting during the week-end Oct. 14-15. Rev. Alfred Jensen was elected president of the board. Other members from our synod are Rev. Holger P. Jorgensen, Charles Lauritzen, George White of Brush, Colo., and Rev. Holger Strandskov, who was elected to the Board at this meeting.

The Church Relations Committee of our synod held its meeting at St. Stephen's Church in Chicago, Wednesday and Thursday, October 18 and 19.

The Church Worker's Week-end held at Bethany Lutheran Church in Ludington, Mich., during the week-end, October 20-22, was according to reports very successful. Approximately seventy "church workers" took part in the work-



RELIGION IN AMERICAN LIFE

During November this roadside scene will be reproduced on highways across the country. Thousands of these giant outdoor posters will be displayed to carry the message of the national, non-sectarian program, Religion In American Life. The posters are just one phase of a nationwide, annual campaign employing, for the first time in religious history, all mass advertising facilities in support of religion. The Religion In American Life program seeks to concentrate public attention on the importance of religion in personal and community life.

A National Movement Based on Faith

A national, non-sectarian program to stress the importance of spiritual values in personal and community life will concentrate nationwide attention in November on religion and the religious institutions of America. This annual movement is called the "Religion In American Life" program.

"There is abroad in the land a hunger for spiritual things," Charles E. Wilson, national chairman of the program, told a group of religious leaders in discussing plans for the 1950 campaign.

"We must therefore take full advantage of our opportunity here," Mr. Wilson said. "We must enlist the cooperation of every church and synagogue in the land. Having done so, I feel sure that, both as a nation and as individuals, we can all derive the full measure of in-

shop. Rev. Alfred Jensen, synodical president, and most of the pastors of the district were present as leaders.

Portland, Maine—Youth Sunday was observed in the Portland church on Sunday, October 15. A reception was held in the evening for the newly-conferred to which the entire congregation was invited.

Cordova, Nebr.—The 50th Anniversary of the building and the dedication of the St. John's Lutheran Church in Cordova was observed on Sunday, October 22. Rev. Holger Strandskov from Kimballton, Iowa, was the guest speaker.—We hope to bring in the next issue a more complete report on the Anniversary service.

spiration, strength and guidance that only religion gives."

The Goal: To Deepen Spiritual Values

The Religion In American Life program started last year as an outgrowth of the United Church Canvass, a campaign like the Community Chest in which local churches and synagogues unite to conduct simultaneously their independent fund-raising drives. The broad, fundamental appeal of the Religion In American Life program can be adapted to intensify every religious activity in the local community.

Wide Sponsorship Insures Intensive Activity

Unique in the history of religion, the program marks the first time that the total machinery of mass advertising and publicity has been made available to religious institutions. American business and the advertising industry have volunteered all-out cooperation through their public service organization, The Advertising Council. The Council was formed during the war to put the forces of advertising behind the war effort. Since then it has continued to help promote national activities of major public interest programs, such as the Red Cross and Better Schools.

National promotion to urge church attendance and support will make intensive use of press, radio, television, highway billboards and bus cards. Throughout the entire month, the message of religion will reach Americans everywhere with the theme: "TAKE YOUR PROBLEMS TO CHURCH THIS WEEK—MILLIONS LEAVE THEM THERE!"

Yule

FOR GOOD CHRISTMAS READING

Published by D.A.Y.P.L.

Harris Jespersen, Editor

From cover to cover this is the most attractive Yule yet published. Three pages of illustrated poetry by Hertha Hansen adds a real Yule touch. Don't fail to read the interesting story of the founder of Eben-Ezer Mercy Institute in Brush Colo., in "A Pioneer Pastor, Jens Madsen," by Pastor Marius Jorgensen.

Other attractions include, "A Saint in Politics, 'Gene Debs,'" by Prof. A. C. Nielsen, "The Passion Play at Oberammergau" by Harold Larsen, Devotional articles by Pastors James Lund and Charles Terrell, excellent pictures from our Pacific Northwest, and a number of short stories.

Yule makes a valuable Christmas gift within the range of any pocketbook. Place your order today with Yule, care of Rev. Harold Petersen, Askov, Minn. 65 cents per copy postpaid. Ten per cent discount on orders of ten or more copies. Off the press about November 20.

NEWS BRIEFS

45 KOREAN LEADERS BELIEVED KILLED

Reports received in New York by the Foreign Missions Conference indicate the probability that at least 45 top-ranking Korean Christian leaders were killed by the Communists prior to their retreat from Seoul.

"It may be months before we finally know the fate of these leaders," said Dr. John Decker, of the International Missionary Council. But he pointed out evidence received by missionaries now in Korea.

A letter to the Missions Conference written by the Rev. Harold Voelkel, Presbyterian missionary now a civilian chaplain with Korean troupes, said that Christian leaders were summoned to a meeting on July 23 by Communist authorities and "haven't been heard from since."

One of the first missionaries to enter Seoul with U. N. troupes, Mr. Voelkel reported that a check with Christian survivors convinced him that what was considered "a terrible rumor" now seemed to confirm "a dreadful fact, namely that the outstanding men of

various denominations have been martyred."

A similar report was received from Miss Helen Kim, president of Ewha Woman's University, who earlier had been reported killed by the Communists but was later found to have fled south.

The letter from Mr. Voelkel lists a Methodist Bishop, the secretary of the National Christian Council of Korea, the president of Chosen Theological Seminary, members of the UWCA staff and other leaders as among the missing since the Communist "meeting."

Among those listed are the Rev. Yu Soon Kim, bishop of the Korean Methodist Church; the Rev. J. S. Ryang, former bishop of the Korean Methodist Church; Hunter Lee and Pong Chin Choi of the Ewha University faculty; and Mrs. Yeasoon Choi Kim of the Seoul YWCA.

Others were the Rev. Kim Yung Ju, pastor of the West Gate Presbyterian Church; Dr. Hyuk Namkung, a secretary of the National Christian Council; Dr. Song Chan Jun, president of Chosen Theological Seminary; and Bishop Chei of the Holiness Church.

The chaplain's letter reported the complete destruction of Christian literature as well as several Christian printing establishments. Both the letters from the chaplain and Miss Kim reported extensive damage to Christian institutions in Seoul.

In an appeal for help from this country to restore the Christian Church in Korea, the chaplain concluded his letter by saying: "I trust the Christians of America are driven to their knees as they receive reports of the misery and sorrow of their Korean brethren."

LWR SHIPS VITAMIN TABLETS TO REFUGEES IN PHILIPPINES

New York—(NLC)—Lutheran World Relief made its first shipment to the Philippines during August when it sent a case of vitamin tablets to the island of Samar for distribution to refugees there by the Lutheran Philippine Mission. The tablets were valued at \$1,012.

LUTHERAN SEMINARY TRAINS 54 CHINESE FOR MINISTRY

Hong Kong—(NLC)—Fifty-four theological students from Chinese congregations founded by twelve different American, Scandinavian and German Lutheran missionary societies are at present being trained for the ministry at the Lutheran Theological Seminary of Hong Kong.

A faculty of ten full-time Chinese and Western professors and eight instructors and part-time teachers in providing the normal four-year course which will enable them to enter the ministry of the Lutheran Church of China.

Because of the war the seminary has taken up temporary quarters at Taofongshan, a suburb of Hong Kong, where it is lodged at an institute belonging to the Lutheran Mission to Buddhists, whose primary purpose is missionary work among Buddhist monks. Students are able to participate in mission work, both locally at Taofongshan where they run a Sunday school and elsewhere in Hong Kong, where missionary opportunities are growing through the influx of refugees.

Other activities outside the academic

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curriculum include a number of spiritual retreats which have gained great favor among students. On such occasion the faculty invites guest speakers who can be found with relative ease as Hong Kong is a place of transit and meeting for the whole Far East.

The faculty staff have been called upon to participate in the preparation of the 1952 LWF World Assembly at Hannover. They have decided to study and report on the theme that is most closely related to their practical daily work: Training for the ministry in the Lutheran Church.

LUTHERAN WORLD RELIEF CLOTHING APPEAL



Through your Thanks
Giving your brethren
too can give thanks

Send your gifts for the needy abroad to your nearest LWR depot, or to
LUTHERAN WORLD RELIEF
North 13 Street & Bushkill Drive
EASTON, PENNSYLVANIA

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

November 5, 1950

I am a member of
the congregation at

Name

New Address

City

State

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