

Lutheran Tidings

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A great step forward in the cooperative work of Christian forces in America at home and abroad is the creation of the National Council of the Churches of Christ in the U.S.A. by 29 major Protestant and Eastern Orthodox communions, embracing 150,000 U.S. churches and 31,000,000 communicant members. The Council starts operations January 1 as the successor to eight interdenominational agencies.

Sunday, November 26, 1950

Today, Sunday, November 26, 1950, members of 130,000 Christian congregations representing 27 Protestant and Eastern Orthodox communions in the United States are at worship. The air of cities, towns, villages and the open country is filled with the melody of church bells. They are calling believers to pray, to hear Bible truths read and preached, to sing beloved hymns, to make their offerings and to enjoy the companionship of their fellow-members. It is another privileged American Lord's Day of the kind Christians in our land have thankfully accepted as their God-given heritage for over three centuries.

But today has a significance which goes beyond all this. Today ushers in the week in which eight useful interdenominational agencies, having served our communions for scores of years, will give up their separate lives to form in Cleveland, Ohio, a new Christian agency, the National Council of the Churches of Christ in the United States of America. The Councils and Conferences which have guided our interdenominational activities in missions, education, and social ministries, and have promoted Christian solidarity among us, will merge. The communions whose representatives started these eight service units want this to happen. So do the units themselves. Together they can command new resources of leadership, and new financial strength to match the great opportunities which lie ahead of them. The consultations and testimonies made possible by the new National Council of Churches will strengthen every member church in its effort to exalt Christ in our land.

Our churches in their worship today, and during the next seven days, are called to sustain our representatives in the Convention with devout prayer. Next Lord's Day our congregation, along with others throughout the nation, is urgently asked to unite in a Service of Rededication to the mission of exalting Christ in America and in the world, and of prayer for new spiritual power in the cooperative Christian forces of our generation. We will respond to this earnest call with glad and loyal willingness.

From A Confirmation Sermon

By Rev. P. Rasmussen

Dalum, Alberta, Canada, August 13, 1950

"And many other signs truly did Jesus in the presence of his disciples which are not written in this book. But this is written, that you might believe that Jesus is the Son of God; and that believing ye might have life through his name." (John 20, 30-31).

What John had written was for a certain purpose, that his readers might believe that Jesus was the Son of God and that believing they might have life.

If I should state what my aim has been in my teaching it is the very same thing: That you might believe, and that you might have life.

We have in our class work followed the life story of Jesus, beginning with the promise to Mary that she should be the mother of Jesus, and to the very moment when Jesus ascended into heaven. Many have pointed out how sympathetic Jesus was to everyone he met on his way, always full of compassion, and through it all the Redeemer and Savior of the world.

As the disciples walked with Jesus, they also witnessed about him. Thus we hear Simon Peter saying: "Lord, to whom shall we go? Thou hast the word of eternal life, and we believe that Thou art the Christ, the Son of the living God."—Thomas confessed openly: "My Lord and my God."

Let us not forget that when the disciples thus confessed their faith in Jesus as the Savior, they had not only been with him as his followers, but they had been in God's school. This was what Jesus had in mind when he said to Simon Peter: "Flesh and blood hath not revealed it unto thee, but my Father which art in heaven."

When the Apostle Paul spoke to the women out by the river near Philippi it was the Lord that opened Lydia's heart, so she attended unto the things which was spoken by Paul.—And thus we could cite many other instances where it is evident that the Lord was present in spirit and opened the hearts of those who listened to the apostolic messages.—This was what Jesus had in mind when he said: "My Father worketh hitherto, and I work."

By telling you so many things that Jesus did and said, by singing so many hymns with you, I have hoped to share with you the experience of seeing Jesus as our best friend, and our Savior.

I will admit that there were moments during our periods of work and worship that I feared that we may not reach our goal. I know that there are so many other interests in the lives of young people. But then we would sing a certain hymn, such as "I saw him in childhood with eyes brightly beaming." In that same song we would sing this line: "I saw him in youth when my soul was unfolding." And then we would talk about the content of this wonderful song. And we discovered that it told us, that the

author reminds us, that it was not until in manhood that he truly understood that he as well as Adam was a sinner.—"First then I could call him my Master and Savior."

You so often cheered me by choosing such good hymns, and you sang them so well. May you always live up to that standard.

John also writes in the passage we have chosen as our text: "That they may have life through his name."—In the story about Jesus as the good shepherd, he tells us why he had come: "That they might have life, and that they might have it more abundantly." Later on in the same chapter we have the wonderful promise: "I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand."

We are also as we read our New Testament reminded of the value of a Christian life. In the first church many lived an almost perfect life. We are told about Stephen that the Christian life in his heart revealed itself through a countenance like that of an angel. And we are told how he was given strength to pray for his enemies; how he saw the heavens open and the Son of Man standing on the right hand of God.—Paul and Silas were able to sing praises in the prison in spite of the persecution.—Thus we can say, that Christ's promise came true. The gift of everlasting life.

God has been good to all of us. We can truly raise our praise unto God with the words of the Psalmist: "Thou, o God, has made us little lower than the angels and has crowned us with glory and honor. Thou madest man to have dominion over the works of thy hand; thou hast put all things under his feet." (Psalm 8).

Yes, Christ met us the first time in holy Baptism. He has called us again and again. He continues to call us into a closer fellowship with him. We meet him each time we confess our apostolic creed, as we meet in the Lord's prayer, and as he invites us to his Communion table.

To those who are faithful in this the Apostle John assures us: "Be faithful unto death—and he will give you a crown of life."—This is what also the Apostle Paul speaks of as he looks back over his life and writes to his friend: "I have fought the good fight, I have finished my course, I have kept the faith. Henceforth, there is laid up for me a crown of righteousness, which the Lord shall give me on that day."

When in years to come you look back on the days spent in confirmation class and your confirmation, may it be with thanks in your heart to God for his guidance and his blessings upon us.

N. F. S. Grundtvig

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

IV

MANHOOD (Continued)

During the years 1824-1825 there were indications that the economic depression which had held Denmark in its grip was weakening. Grain prices were advancing. With the introduction of the iron plow the farmer could prepare his fields better for seeding. This in turn brought him better financial returns. Grinding poverty is usually not conducive to rich spiritual life, and it is interesting that the spiritual and mental awakening of the Danish people went hand in hand with economic betterment.

Life is hardly ever completely stagnant. Cold Rationalism in religion was never completely triumphant in Denmark. It did not satisfy the spiritual cravings of all the people.

During the dark years of the war and after a movement of pietism had been spreading in Denmark. Laymen such as Peter Larsen Skræppenborg took a leading part. On a whole the clergy was indifferent, if not hostile. But common people met in homes to hear the word of God and to share in a richer fellowship than was offered in the churches. This pietistic movement was important as it prepared the way for the richer religious and folk life that was to come.

One man who contributed much toward this and was the author and poet, B. S. Ingemann. His lyric poems set to music were soon sung by many people. His historical novels were widely read. In these he glorified the past in Danish history. The great persons of the past were dressed up to fit the prevailing romantic spirit. Ingemann was no realist, but his idealized heroes surely had their importance in awakening the Danish people. And Ingemann was only one of several writers who wrote much and well at this time. There were such men as Blicher, Winther and Heiberg to mention just a few.

Grundtvig naturally was happy to hear about and to read the new literature. It was not all to his taste, but it was a sure sign of life, and of hope.

In the spirit of this new enthusiasm, Grundtvig wrote the poem "New Year's Morning." Now he knew that a new day was coming to the Danish people.

While he was pondering on how he could help to arouse the Danish people, Ingemann sent him a copy of his epic poem, "Valdemar the Great and His Men." When Grundtvig had read it, his heart was full of joy. In a poem written at this time he exclaimed, "It is dawn. It is summer."

While he was still preaching at our Savior's Church, two young theologians, A. G. Rudelbach and J. C. Lindberg, had been eager listeners. They were tired too of the cold, pedantic rationalism and liked the warm, evangelical Lutheran Christianity as preached by Grundtvig.

One day these two men came to Grundtvig and proposed that he help them edit and publish a theological magazine which would take up the fight against Rationalism, and favor the living faith of the fathers.

He was very much pleased with this proposal, but suggested that they go first to the pastor of Our Ladies' Church in the capital. Reverend Mynster did not belong to the rationalistic school and Grundtvig thought he would be a valuable person to take a part in the project. Rudelbach and Lindberg followed his suggestion, but Reverend Mynster was not interested. Hearing of this, Grundtvig decided to help them with the undertaking. The new magazine was called "The Theological Monthly." They now had a place to express their convictions. It was a war against Rationalism and a fight to the finish.

Off and on for several years Grundtvig had written about the problem. He was convinced that the good church people of Denmark were being starved spiritually by this dry-as-dust Gospel. He was further convinced that there was a close connection between arid Rationalism and the pall of death that had hung over Denmark so long. But it was not easy to make headway. His opponents had the advantage of numbers, respectability and power. They liked to dismiss him with a shrug and call him a fanatic or an impractical dreamer.

For some time Grundtvig had been disturbed by the difficulties that pietistic lay people were having in meeting peacefully to worship God. He knew that these people were meeting privately because the church did not offer them the spiritual food they needed. He attacked the rationalistic ministers for molesting these simple people and for trying to prohibit their meetings.

His concern for these lay Christians was important as it showed the trend of his thinking. He was interested in the spiritual welfare of his people. He had for a long time asked God that he might be of service to them.

Yet this work of lay preachers among common folks disturbed him. He had been a close student of the Bible for many years. He was aware of the fact that it contained contradictions and many errors in translation. But how could these lay preachers know that. He felt certain that if that movement continued to grow in strength it would lead to many sects, fanaticism and confusion.

What a dilemma he was in. On one side were the lifeless Rationalists, and on the other side were the often misguided but enthusiastic lay preachers. He disliked the former very much. He had deep sympathy for the latter, but he feared they would end up with disillusionment. He wanted to show them the road to true faith. What was it? How could he? He pondered deeply about this. Finally he brought forth what he called his "great discovery."

And his great discovery was that the foundation of Christian life was in the apostolic confession at holy baptism. At the baptismal font, through the confession, the child was received in God's living and historic congregation (menighed), into the fellowship of saints of ages past and the present. Grundtvig was building upon the historic congregation. In baptism

he had become a member of it. In holy communion his Christian life was nourished. The congregation of God and Christ as it is, and as it had existed from generation to generation was the solid foundation upon which he was building. In short the living historic congregation, with its sacraments of baptism and communion was the source of Christian life and living.

Grundtvig rejected both Rationalism and Fundamentalism. The life of Christ and through Him the life-giving sacraments was a miracle. The Bible told the story of this life, described it, but was not the source of it. Here was a solid rock upon which he and other Christians could stand fast. Here was something that the simplest peasant could understand. Here was something that neither internal nor external criticism could touch. Here was security for Christians in the modern world.

It was not long before Grundtvig went to battle for his faith. In the year 1825 Professor H. N. Clausen of the theological faculty of the University of Copenhagen had published a book entitled "The Constitution, Doctrine and Rituale of Catholicism and Christianity." He was a charming person, had traveled widely and was very popular. While in Germany he had listened to the great Schleiermacher and had been greatly influenced by him.

Professor Clausen was not a Rationalist and refused to judge the Bible in the light of pure reason. He was rather a mild liberal. He had no appreciation or understanding of the living historical church, and the sacraments of baptism and communion.

When Clausen's book appeared, Grundtvig read it with great care. He saw at once that this must be answered forcefully and clearly. He rushed to his study and wrote the famous booklet, "The Church Replies." (Kirkens Genmæle). In this he attacked violently Professor Clausen's vague views of Christianity and the church, and defended his own view of historical Christianity.

Grundtvig's pamphlet caused a sensation. It was discussed everywhere. It is said that it caused such a stirring that there was little business on the financial exchange that day!

Professor Clausen was shocked and angry at the tone of the language that Grundtvig had used. He brought suit for libel against Grundtvig, who was fined. Another result was that he had to submit his writing to a board of censors.

During the spring of 1826 a great religious festival was held in Denmark. The occasion for this was that it was a thousand years since Christianity had been first preached in Denmark by the missionary, Ansgar. With his deep sense of history Grundtvig was

moved to write some hymns for the festival, but they were rejected. Popular opinion was still hostile toward him. It is of interest to us now that among those submitted was at least one which is surely one of the greatest in the Danish language! All this reminds one of those words by James Russell Lowell, "We see dimly in the present what is small and what is great."

In disgust Grundtvig resigned his position as assistant pastor of Our Savior's Church.

For six years Grundtvig did not have a pulpit, but he was not idle. In fact, these years were among his busiest and most productive. He spent much time in his study in reading and writing. He published his "Sunday Book" an excellent collection of sermons, and continued his research in the field of mythology and history. In 1829 he published a story of history for children. He hoped that this presentation of history could 'make that otherwise dry subject more fascinating to them.

But to complete his studies he needed to go to England. The king was kind enough to grant him some financial aid. In his forty-fifth year in 1829 he left. He went there especially to study the ancient Anglo-Saxon manuscripts which were found in the British Museum. In all he made three trips to that country during the following years and divided his time among Oxford, Exeter, Cambridge and London.

When Grundtvig came to London, men seemed to have lost all interest in these old manuscripts. He helped to fix their attention on them again and gave an impetus to their publication.

It has been said that Grundtvig was not a great philologist and that some of his translations of the old masterpieces are poor. This is perhaps true. It is doubtful that Grundtvig considered himself an outstanding philologist, or that he cared to be one. He was an educator. He wanted to know himself and his people better. How could he understand the Danes if he did not understand his past. He wanted to put these hidden treasures into the language of the people so that they could read them, and he did hope that they would read them. He still hoped that through reading his people would be awakened.

But Grundtvig learned more than Mythology in England. After all he was a keen observer of life, not just a book-worm. He could not help comparing the throbbing pulsating life in England with that too quiet atmosphere of Denmark. His country had not yet recovered completely from the effects of the Napoleonic Wars. When the English asked him what the Danes were doing all he could truthfully reply was—Nothing. The young and old talked and dreamed about security. In England men took risks. There was action. Compared with this, Denmark was stagnant.

In order to understand this period of history and of Grundtvig's life, it must be remembered that it is in an age of great stirrings. In July of 1830 came the revolution in France and in 1832 the British Reform Bill was passed. Democracy and liberty were on the march.

And one thing that Grundtvig came to admire about the English was their love of liberty. In this he was not thinking so much about the constitution or parlia-

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ment, but their deep respect for the rights of each individual. It must be remembered that his writings were still under censorship. The Danish educator and folk school man, Holger Begtrup, has summed it up well when he said, "The key to all that aroused Grundtvig's admiration of England was to be found in freedom and that spirit which can only express itself when free."

As he was preparing to leave for England the third time, he heard the glad tidings that the king had decided to grant his people a consultative assembly. While Grundtvig had not been a friend of assemblies, he did want his people to have civil and religious liberty. Furthermore, if a parliament was coming, the citizens must be enlightened if they were to do their work well.

After his third visit to England he published his "Northern Mythology or Picture Language." In this he asked if the spirit of heroism had forever left his people. Were the Goths, the Anglo-Saxons and the Normans to be the last heroes of the North? He was certain that this was not to be true. In a masterful epic he urged the youth of his day to be heroes too. In this struggle to arouse a sleeping people the new watchword must be **freedom**. Freedom for everything which had its root in spirit.

His first edition of "Northern Mythology" had been published in 1808. The spirit of that was quite different from this new one. With great skill and humor he now told the stories of the ancient heroes. He did not do this to have his readers escape to a distant and happy past, but it was to teach them how great and grand life could be in the North. He wrote to quicken the dead.

Grand View College

On the afternoon of August 19, 1950, the Danish Evangelical Lutheran Church of America, assembled in convention at Askov, Minn., voted to incorporate Grand View College and Grand View Seminary. Seven directors were elected.

The newly elected Board of Directors held its first meeting Saturday evening, August 19, 1950, in the public school building of Askov, Minn. The documents of incorporation were duly signed by the six members present, Alfred Jensen, C. A. Stub, Harald A. Petersen, A. E. Meswarb, Erling N. Jensen and Ottar S. Jorgensen, in the presence of Jens L. Lund, notary public, Askov, Minn. Jens G. Thuesen, who was not present, later affixed his signature. Rev. Alfred Jensen was appointed to file the documents with the secretary of state of the state of Iowa and, furthermore, to proceed to make application for a charter.

The Board of Directors again met October 5 and 6 at Grand View College. All seven members were present. The Synod Board, which also was in session at Des Moines, met with the College Board in order that we together might make arrangements for the necessary transaction for the completion of the incorporation procedure as directed by the resolutions passed by the synod convention.

Upon organization the Board of Directors proceeded to make a few corrections of the proposed By-Laws,

whereupon they were adopted. These By-Laws will be presented for adoption at the first annual meeting of the corporation in August 1951. The three appointive directors, as provided for in the Articles of Incorporation, will be appointed at the annual meeting of the Board of Directors in February.

Inasmuch as President Knudsen has given two very informative reports from the College and Seminary in the August 5th and 20th issues of Lutheran Tidings, I shall not repeat what he has reported. But there are a few things to which I would like to call attention.

The total student enrollment for this current semester is 230. This is a drop of 34. This decrease came in spite of a well planned and executed solicitation of students both within the synod and in Des Moines, and its immediate vicinity by the College Administration and others.

The Board of Directors wishes again to impress on the entire membership of our synod, the individual homes, the congregations, the pastors and other leaders, the importance of bringing our student-youth together at Grand View College. We have a college second to none in its field. The drop in student enrollment for this semester is perhaps not too serious. But we ought to determine to increase the enrollment from our synod. Seventy students from the synod hardly represent what we can do in this respect. Let us keep this matter in mind and if possible increase our synod enrollment at the beginning of next semester. Let us also remember to speak to our young people about the Winter School.

Recent federal legislation concerning social security has made it possible for lay-teachers and employes of church colleges to be included in the social security program. The board, therefore, instructed the College Administration to make necessary arrangements to have the lay-teachers and employes of the college included in the social security as of Jan. 1, 1951. This was in accord with the wishes of the faculty. The cost to the college for the coming year will be \$550.00.

As a consequence of this action we feel it unnecessary to appoint a committee to investigate the possibilities of including the lay-teachers in the ministers pension of the synod. We have informed the president of the Pension Board to that effect.

It was a pleasure to see the many fine improvements made at the college; the remodeling of the lecture hall with new stage and seating arrangement, the new furniture in the men's dormitory and the renovation of the gymnasium. The outside woodwork of the college has also been painted. It is very attractive. The college building is being maintained inside and out in a very good condition.

May I take this opportunity to remind our synod membership, and friends of our synod, not to forget the Grand View College Building Fund. Due to the generosity of several individuals the fund now stands at \$23,500.00. Would it not be possible for all of us now at the close of the year to remember our college building fund with a gift, large or small, as we have been prospered. We need very much a new gymnasium.

I do not of course make this appeal on a pure personal basis, nor because I feel that the Board of

Directors are in accord with me, but because the synod by resolution in 1948 at Racine established a Grand View College Building Fund. Such a fund should be a growing fund in order that that for which it is established may be realized.

With sincere greetings,

Ottar S. Jorgensen, Chairman.

Publicity

Oftentimes have I heard spokesmen for minority groups complain because they could not get front page publicity in the newspapers and they were let down on the radio. These people had a program for which they crusaded and they felt that they had a right to be heard.

In contrast to such complaint I read in the New Testament that Jesus asked his friends and followers to avoid publicity. They did not heed him very well for to do so required more humble courage than they had, but the Lord kept on with his warning.

They did not have newspapers and radio in those days, but the Roman Empire did undoubtedly know the technique of forming public opinion, controlling it and spreading it. The expansion and success of the Empire was, I am sure, largely due to the fact that the voice of the Empire could capture the imagination of the peoples.

Considering the relationship between the Empire and Jesus I am under the impression that Jesus looked upon the structure of the Empire as god-given. God had instituted the Roman state as a defense of human life. He also saw the Empire as something that could be used when a spiritual missionary activity was launched—a common language, common civic order, good roads, etc. With all that, however, the Empire was an adversary of the basic structure of the state. It was a monster trying to efface the living God. His mission would have to go through a severe contest with the Empire and win over it. That is why the mission would not be able to use the publicity system of the Empire. It would have to use the uncharted person to person communication and the uncontrolled prayer telepathy.

Those who today proclaim a realm in which business, science and politics are not divorced from the moral law but working in full cooperation with it, a realm in which matter and spirit, utility and music, are fully mated, would very much like to use the technique of propaganda, the science of forming a public opinion. It is so humiliating and seemingly so futile to talk to a very small group of people here and there. The situation, however, is like it was in the days of Paul and Nero. Propaganda words may be clothed in all the bright colors and formulated by the keenest minds, yet they are dead words, they will not germinate. If we have any faith in spirit we shall have to use words which come directly from the heart and are not choked in planning and calculation.

Aage Moller.

Bell-Tower For All Saints Church

Among the decisions reached at the recent annual meeting of the Board of Trustees of Eben-Ezer Mercy Institute, Brush, Colo., the one to build a bell-tower for All Saints Church will appeal to all the many friends of Eben-Ezer and especially of its founders, Dr. and Mrs. Madsen.

In the report from the meeting we read:

“Dr. and Mrs. Madsen left their life savings of a little over two thousand dollars for the building of a tower on All Saints Church at Eben-Ezer. It was undoubtedly their hope that this would pay for the tower, but at the cost of building today about two thousand dollars more will be needed. It was specified in Dr. Madsen's will that the tower must be built within five years of his death. That means that the tower must be built not later than next spring. With that in mind, and feeling sure that the friends of Eben-Ezer would want the Board to make sure that this wish of Dr. Madsen be carried out, it was decided to appeal to the friends of Dr. Madsen for gifts for that purpose, and go ahead with plans for building according to Rev. Madsen's plan.”

Those who are familiar with Eben-Ezer will remember that as they enter All Saints Church there is a square platform of brick and concrete. This is to be the foundation for the bell-tower. Dr. Madsen left detailed plans according to which the tower is to be constructed of plain masonry, so that it in all respects will correspond to the beautiful All Saints Church.

Dr. and Mrs. Madsen labored long and lovingly among us. There need not be built a monument to their memory, for it is imbedded in the lives and souls of grateful persons, whether among the living or those gone to their rest. The work of Christian charity they began with very humble means has by the grace of God and the help of countless friends become a blessing to suffering humanity.

It was Dr. Madsen's firm conviction that the strength to serve and care for ill and ailing brothers could be found in greatest measure as we worship in Christian fellowship in His house, especially at Holy Communion. All Saints Church was to him the heart of Eben-Ezer. When the bell-tower is built it will be a daily reminder to the workers and guests at Eben-Ezer of this conviction of the founder of the institution.

As we approach Thanksgiving and Christmas, may I ask all dear friends of Eben-Ezer to contribute generously in order that the last wish of Dr. Madsen may be realized. Send your contributions to Rev. I. M. Andersen, Eben-Ezer Mercy Institute, Brush, Colo.

With sincere greetings on behalf of the Eben-Ezer Board,

Alfred Jensen, Chairman.

Our Women's Work

Mrs. Johanne Lillehøj, Kimballton, Iowa
Editor

Deeper Life Conference

This summer for our vacation we chose one week at the Deeper Life Conference held at Medicine Lake, Minn., and the remainder of our vacation was spent driving east to Niagara Falls from the Canadian and American sides and then to Troy, N. Y., to New York city, to Pennsylvania and then home. It was a full vacation but wonderful.

I would like to share with you some of our experiences of the first week. The Deeper Life Conference is sponsored by the Lutheran Evangelistic Movement which is inter-synodical. The L. E. M. is not sponsored by any Lutheran Synods, but is a spontaneous movement within the Lutheran Synods for spiritual revival and upbuilding of Christians. Revival is used erroneously so many times and we are prone to think that it refers to something highly emotional and fanatical. Revival in the true meaning of the word and as we found it to be at Deeper Life Conference means the quickening of the Christian—when the embers of a Christian's life are burning low then to stir these embers into a flame, that is revival. Unless the Christian congregation is "up and at it," revived, aflame, they cannot win (evangelize) others.

We were privileged to hear some of the best pastors of several of the larger synods. There were ten Lutheran synods represented among the registrants. Over thirteen hundred persons were registered for the two weeks. Each day Bible studies were conducted and in the evening a song service, followed by the message of the evening. There was also time each day for rest, recreational activities and boating. Among the conveniences for those with children was the infant nursery conducted by a registered nurse who would take complete charge of the infant all day—including making formula. This was \$1 a day. The pre-school nursery was free. Here the children had supervised play and singing. Then for children of school age there was the school-age conference. There was the conference for nearly a hundred high school students which was held in the chapel. The adult conference was held in the tabernacle.

One observation which we made was that people, Lutherans and others from all over the United States came with the aim and purpose either to learn more of their Saviour or to find peace with God. We felt no synodical boundaries—we were all as friends who came to spend a week or two for spiritual upbuilding. Nor was what we had heard left in the building when the meeting was over. Small groups gathered under trees or took walks and we heard them speaking of spiritual values, spiritual problems or experiences. Even the young people of this day and age gathered for hours of rich spiritual fellowship and learning. There was feeling when they sang—it was from the

heart. They were there—no not just to have a good time—or to get a girl or vice versa as so many times is the case at Bible camps—but we could plainly see that they were there to learn of Jesus, to get something to really enrich their lives and live on when they came home to their daily work. Another observation was this and very noticeably so. Of all the young high school girls and also the women of the adult conference—not one that I saw was wearing cosmetics. They were not fanatical but healthy, wholesome young people who had found something far more important to think about, spend their time with, and live for than to spend time trying to make over what God has so wondrously created. They were so taken up with becoming or being "new creatures in Christ" and living for Him that vain things lost their significance. These things do lose their significance when we realize that there is so much to accomplish for others and that this life is but a crowded and small vestibule of eternity. One of my very close friends who attended Conference with us remarked how beautiful these young girls looked with their natural, healthy complexions. This friend is a young girl herself.

Another observation very worthy of mentioning was the congeniality, the good feeling, among the pastors from the various synods. There was no jealousy as so often is the case when one pastor is better than another. Jealousy and prejudice are pathetic and certainly detrimental to the work of the church. Pastors should recognize that not all have equal talents and to discredit the work of fellow-pastors who are all out for Christ and of one mind in Christ is wrong and hazardous before a congregation. These pastors at Deeper Life were very unified in their spirit and effort that it might be as was the theme "Revive thy work in the midst of the years."

Try to spend at least a week next year at the Deeper Life Conference. There was plenty of good food and costs per person was only \$15 a week for board and room. Children half price.

In the next issue of L. T. I would like to bring you the wonderful points of one of the messages

Board of Women's Mission Society

- Hon. President: Mrs. Thos. Knudstrup, Manistee, Mich.
President: Mrs. Hans Egede, Hampton, Iowa.
Vice President: Mrs. Alfred Sorensen, 8500 Maryland Ave., Chicago, Ill.
Secretary: Mrs. Orville Sorensen, Dannebrog, Nebr.
Assistant Secretary: Mrs. Emil Hansen, Askov, Minn.
Treasurer: Mrs. Axel Kildegaard, Grand View College, Des Moines, Iowa.

which was given by Rev. E. A. Hoefler, A. L. C., of Tucson, Arizona. Rev. Hoefler is now building up a mission charge there after having done a remarkable work in a mission charge at Waterloo, Iowa. At Waterloo it started with less than a hundred members but now has around 250 enrolled in Sunday school. Pastor Hoefler is a good pastor—having not head-learning alone but heart-living and therefore his work is blest. "The Call of Our Day to Real Stewardship" was his message. Is there a particular need of stewardship today? Does God ask one believer to give

more of himself than another believer? Is cross-bearing hardship and tragedy as we think of it generally? What cross does Mother bear, does Father bear? Women, is our life wasted when there is the ever "vicious circle" of dishes, cleaning, darning, etc.? Sunday school teachers, are some of you ready to let someone else take over? All of these questions were answered in Rev. Hoefler's message which I will send to the next L. T. He answered them pointedly but well. Thank God for messages like that.

Eva A. Nygaard.

Fiftieth Anniversary, Cordova, Nebraska

The St. John's Danish Evangelical Lutheran Church of Cordova, Nebr., celebrated on Sunday, October 22, its 50th anniversary of the dedication of the church edifice, built in the year of 1900.

The church records from the early days are very incomplete, and it is therefore difficult to get a satisfactory picture of the first years of work in the congregation.

Our small congregation was first served by visiting pastors. Among them was Rev. L. Jensen who at that time lived in Nebraska City.

The first resident pastor was Rev. N. C. Strandkov who came in 1900, the year the church was built. It is remarkable to note that building plans were first discussed in January, 1900; and by August the church was completed.

Our pioneer forefathers were much concerned that the religion and culture brought with them from Denmark be transplanted in this adopted land. No sacrifice was too great for them to make in order to attain this end. The church occupied its rightful place in the center of the community. These people were much concerned that their children receive religious instruction. There was vacation school and in some instances the children drove many miles daily with horse and buggy to attend these schools.

There was little of material wealth and the pioneer pastors shared the poverty of the people of the congregations. We owe a debt of gratitude to these early spiritual leaders.

Those who served the congregation after Rev. N. C. Strandkov were Rev. R. J. Christensen, R. H. Rawn, P. H. Petersen, C. J. Skovgaard, and N. P. Hald. All these men have since passed away, but many of our elder members have fond memories from those early pioneer days.

Rev. Alfred Jensen who came here as a newly ordained pastor in 1920, succeeded in gathering a large group of young people into the church. These years were undoubtedly a growing period in the history of our church.

With the beginning of the 1920s a new era seemed to begin as the demand for more English services increased. Many Danish born pastors felt that they could not meet this demand. Rev. Karl Nielsen and Rev. Bue Bennike, who both served the Cordova congregation in this period, left us to return to Denmark. It was only natural that this situation would

arise; but due to this change of language we lost many of our good pastors.

The drought and the depression years in the 1930s were difficult times for our little congregation. Rev. J. J. Lerager shared these years with us. He preached twice a month in the church in Davey, Nebr.—Up to this time our pastors had served Davey one Sunday each month. It became more and more difficult to carry on with the usual church program. The many years of crop failure caused much discouragement. However, an old saying tells us, "when it gets dark enough you can see the stars" and no doubt our little church was now dearer to us than ever before. And we struggled along as best we could.

It was a great encouragement to us when the synod through the Home Mission program could begin to support us, so we again could call a full time pastor in 1941. At this time Rev. Ronald Jespersen became our pastor. The cycle of dry years seemed now to be broken and with the return of more economic security we could face the future with new hope and courage. The war years, however, brought anxiety to the many homes as our boys were fighting on foreign shores. There were 24 stars on our service flag.

We were now able to make some much needed repairs on our church property. And one Sunday afternoon the entire congregation met and planted trees and shrubbery around the church and parsonage. The many dry years had taken their toll of our trees.

We were again in a period where we saw growth in nature and growth in the congregation. Many of our young people became regular workers in the various phases of our church work, in Sunday school, in choir, as well as regular attendants at the church services.

Rev. Haakon Jorgensen accepted our call in 1948. This year marked his 40th year as a minister in our synod. We had a special observance of this anniversary, and there were guests from Kronborg, Nebr., and from Rev. Jorgensen's former charge in Newell, Iowa.

We now gathered on Sunday, October 22, for another anniversary. Rev. Holger Strandkov, Kimballton, Iowa, had been invited to be our guest speaker, as his father, N. C. Strandkov, was the pastor here at the time when the church was dedicated 50 years ago. Rev. and Mrs. Holger Strandkov were with us throughout the entire day. Holger Strandkov gave the anni-

versary sermon at the morning service, and a ladies' choir rendered the special music.

In the afternoon, after a most delicious dinner served by the ladies of the church, we gathered again. The president of the congregation led the meeting, and several gave most interesting talks, relating incidents from the early years of the congregational work. Rev. Holger Strandkov related some of his memories from his childhood days in Cordova, and Rev. Haakon Jorgensen spoke to us of the challenge of the future. Again a group of our young people rendered special music.

The church was decorated beautifully with flowers and fall colors. There were even fresh and bright roses from gardens of the community in spite of the late date. The ladies again served a supper to a large group. Visitors had come from Kronborg, Lincoln and other places to spend the day with us.

In the evening as we gathered again in the church, Rev. Holger Strandkov gave an address using as his text the words of the disciples on the Mount of Transfiguration: "Lord, it is well to be here, let us build."

In every way we had a most festive day. A booklet containing a brief history of our church, and including contributions from former pastors and others was published for the occasion. Although very brief, it will be cherished by many in the years to come.

A Member.

Will You Help To Brighten The Picture?

In a day of many worthy appeals to church people to support an increasing number of new enterprises it becomes important that we do not forget the charitable institutions which serve our own. No social agency or institution serving the needs for which it is established is any stronger than the program which it sets up to meet the needs of those for whom it cares. The Orphans' Home is gone, as someone has said. In its place stands the Children's Home, which must meet many new needs that require services never rendered before.

In addition to the physical needs which are alike for all children, our children require "a way-above-average kind of guidance." To do this work we need not simply food and shelter, but above all workers. Without funds to supply the best in terms of care and service we shall fail to provide the right kind of home for the children that are in our care.

Wages are up since 1948, operating expenses, such as supplies, equipment, medicine, etc., are up 6 per cent over 1948, food is up, psychiatric and psychological testing services are up 300 per cent.

At this season of the year when men's thoughts turn to deeds of kindness, we come to you beseeching you to think of the need of the charitable institutions that are ours, more particularly, in this instance of the Children's Home in Chicago.

We are anxious to receive many smaller contributions from many, many individuals. Your help is needed at this time to enable us to close the year without deficit. May we count on you to make an

investment in our children's future by sending a Christmas gift to the Children's Home? Make your check or money order payable to THE DANISH LUTHERAN CHILDREN'S HOME, % Danish Lutheran Children's Home Office, 3320 Evergreen Avenue, Chicago 51, Illinois.

Thanking you for your past interest and soliciting your continued support, the Board of Directors takes this opportunity to send sincere greetings from the Home—its children, staff and directors.

On behalf of the Board of Directors,
Sincerely yours,

Ernest D. Nielsen, President.

Solvejg

To me Solvejg was synonymous with many things. For instance, Marquette. Ever since I was so small that I couldn't pronounce her name, but called her Soba—and when she would have me say "Tordenskjold," and my efforts became "Tornegold," the mentioning of Marquette instinctively made me think: "Solvejg!"

Other synonyms: My dear Moster, Dagmar Bertelsen, whose closest friend she remained until Moster's death in 1929; Danish, she lived and breathed it; music, what a place it had in her heart—as did song—Danish song in particular. I recall her grief when we first started translating our Danish songs. In a letter to my mother she wrote: "Here we are in the midst of transition and are forced to find nourishment in singing such songs as "The little Ole" at our gatherings. How she later felt as more and more translations became ours, I don't know. I do know that Solvejg could be very critical, and justly so, because her soul demanded the best.

Faithfulness: Not only you of Solvejg's family circle know of her synonymy with that virtue. We, her many friends, also knew it, but certainly the Kronborg congregation has benefited much by such faithfulness. It is often with great difficulty we serve in our little Danish church. Only if we keep in mind that we are working for the furthering of God's kingdom can we "buckle our armor and trudge along." If we do not serve, we are disinterested, but if we do—and our years of service, in the eyes of some, are too many, then "we can't be gotten rid of." It's sad, but it's nevertheless true.

Fifty years of service, in the music field, in one church—that is quite a record. I wonder if Mr. Dupont-Hansen of Trinity church in Chicago is the only one to equal it? Such faithfulness is truly a blessing not least to the one who is the servant. I'm sure Solvejg found that blessing a thousandfold.

With later years Solvejg, to me, has become synonymous with the Danish Folk Meeting at Danebod. How she enjoyed them and how she could receive the seeds that were scattered there. I know she looked forward with much real joy to hearing pastor Helweg this year. It had meant so much to her to hear him in 1947.

I shall miss her warm and loving embrace of greeting—her deep and understanding look when we felt

we had shared something great—her hearty and contagious laughter, when someone used a key to open the door to her marvelously “gode humør.” Could anyone hear Solvejg laugh without smiling at least a little?

I sit here looking at the picture that was taken at the Folk meeting a month ago. There she stands,

right beside me, looking so vital—so alive. To us there was no mark of death upon her—and yet it was there.

We who knew her and loved her miss her, but we shall utter many prayers of gratitude for the fine fellowship that became ours through knowing her.

Remaining DPs Pin Hopes on Dossier Program

By Alex Liepa, Staff Writer, NLC News Bureau

There are not so many of them as expected. Still, it is a great task to resettle the remaining group of displaced Lutherans. The door to freedom and normal life is closed for them but for a narrow slit of hope that the Lutheran Resettlement Service will find enough true Christians willing to accept them and offer them housing and job opportunities to rebuild their lives shattered by totalitarianism and war.

The remaining group of displaced Lutherans consists of people who for one reason or another still have no assurances for resettlement in the United States or any other free country. While most of their former neighbors in the crowded camps are already resettled and many are packing their few belongings in battered trunks, these people are despairing in the shadow of fear of a new war and new sufferings in Europe.

Why Are They Left?

We knew before that most of these people have been hindered in resettlement by age, “uneconomical family composition” or physical handicaps. We have now found that there are also people of the “unaggressive type” who just did not have the heart to ask for help in their distress.

The Lutheran Resettlement Service’s “dossier” program, started in order to help these people, was begun early this summer. When this story reaches the reader the first part of the program will be concluded, the operation will have reached its decisive stage—mobilization of actual help for the brethren in distress.

Interviews Come First

The first part of the program was to interview all the displaced persons registered with the Lutheran World Federation’s Service to Refugees but still without assurances for resettlement. The job was done by a team of volunteer workers from Lutheran churches in America and by the LWF staff.

Going from room to room in the wooden huts and battered barracks in Germany and Austria, the interviewers not only tried to note what the displaced persons could say for themselves but also to get a personal impression of what kind of people they are. Facts and impressions were set down in the dossiers, making them thorough reports on abilities as well as disabilities of the people, plus suggestions on what could be done to resettle them and make them fit into American communities.

While the LWF staff is still “mopping up” the remaining camps and individuals, concluding paper work and sending the dossier to the national office of Luth-

eran Resettlement, the volunteers have already returned to the States.

Experience of a Lifetime

“It was the experience of my lifetime,” said the Rev. Edgar M. Waxler of Grace Lutheran Church in Saginaw, Mich., who returned eager to “get out to the state committees and make the dossiers live.”

“There is not one among the families I interviewed that I could not ‘sell’ to my or any other congregation,” he added.

All the volunteer workers returned deeply impressed by the quality of the people and by the human misery and despair they had seen in the camps. They all are eager to help.

“I saw lots of people with much more patience than I probably would have had being in their place,” said Henry A. Daum, assistant professor in the Department of Economics at St. Olaf College in Northfield, Minn. “The vast majority of them certainly are worthwhile people who would extend themselves to make adjustments. I was especially impressed by their way of keeping poise, confidence and hope in the midst of most unsatisfactory conditions.”

Time is Short

The actual task of “making the dossiers live” and of “selling” the families to congregations and individual Christians is still ahead. Unfortunately, it has to be done in a hurry. For the displaced persons, time is running short. According to estimates by Miss Cordelia Cox, head of the Lutheran Resettlement Service, and Mrs. Frances Schwartz, in charge of the dossier program at the national office, assurances for the remaining displaced Lutherans should be in the national office by the end of this year. The deadline for resettlement of displaced persons is June, 1951. The processing of an immigrant takes from six to eight months, due to complicated investigations in order to establish his eligibility for immigration. Besides, the quota for displaced immigrants might be exhausted.

LWF Processes Dossiers

The LWF staff in Germany works on all dossiers, sometimes recommending other countries than the United States as best for resettlement of the individuals. The national office in New York only handles dossiers of families recommended for the United States. All dossiers are carefully considered and within a few days after they are received they are sent to the

state or area resettlement committee considered best fitted for helping the individual case. Sometimes, especially for displaced professionals, direct help through channels of the national office is considered.

In most cases it is the state and area committees who have to do the actual recruiting of help. At the time this was written, the national office had sent out 633 dossiers, and received favorable response from the committees on 77 of them.

Plan Depends on Congregations

Although the local committees are urged not to keep the dossiers in their areas for a long time, unless there are real chances of finding sponsors for the persons or families described in them, it is, of course, too early to make any predictions on the results of the whole operation. It is not too early to predict that the success will depend largely on the response of congregations to the Resettlement Service's request to make placement of the "dossier people" primarily a responsibility of congregations instead of individuals.

None of the displaced persons described in the dossiers need institutional or other permanent care. They all can become self-supporting eventually, but a great part of them will need a special search for a suitable job and friendly assistance on their way to adjustment which can be given much easier by a congregation than by an individual sponsor.

The majority of the other displaced persons could be resettled by looking for the right men or women for the jobs offered in assurances. Under the dossier program the reverse way has to be done by looking for the right assurance for the family described in the dossier. The whole dossier program is far more a mission of mercy than the rest of the resettlement work and the accepting of a "dossier family" will not always be a way to solve the sponsors' employe problem.

Many Older Single Men

According to Mrs. Schwartz, the first 700 dossiers received in the national office have shown that a number of the remaining displaced Lutherans are older single men. While the great demand for domestic help has given opportunities for women beyond middle age, the men have had fewer chances. There is a considerable number of younger people handicapped by war injuries or accidents at work after the war. Some of these persons will receive assurances from the National Lutheran Council in cooperation with the U. S. Committee for Resettlement of Physically Disabled Displaced Persons. The committee will take care of rehabilitation and finding of jobs; Lutheran Resettlement will have to provide housing until the immigrants can make their own living.

Some Large Families

The dossiers contain descriptions of some large families whose resettlement has been difficult, especially if aged parents or grandparents are involved. A grave problem is the resettlement of widowed, separated and unmarried mothers, for whom help by congregations may be most necessary since a woman facing the necessity of supporting several children

and herself needs special help and interest of a congregational group. Placement for women with illegitimate children is a problem that requires interpretation and understanding of the situation in camps where, under the impact of subhuman living conditions, families were split and all rules of normal life sometimes turned upside down.

The Lutheran Resettlement Service sincerely hopes that this final mission of mercy will be successful. It will, if congregations in a true spirit of Christian fellowship will not hesitate to give a hand to the most deserving.



Across the Editor's Desk

Bishop K. F. Otto Dibelius, president of the Evangelical Church in Germany (EKID), figures prominently in the growing Church-State conflict in Eastern Europe, which was highlighted recently in Potsdam by a "clergymen's meeting" where Minister President Rudi Jahn of Brandenburg charged present church administration leaders with "sabotaging the peace." The National-Front sponsored meeting was attended by one per cent of the Protestant clergymen of the area and by a single Roman Catholic priest.

"The government has evidence," said Minister President, "that numerous pastors quite openly oppose the supreme authority in the Soviet Zone and do not even shrink from trying to influence their parishioners along similar lines."

Easily identifiable among these "numerous pastors," Bishop Dibelius issued a pastoral letter in the spring of 1948 urging German Christians to resist "any pressure put upon their convictions and conscience" by Soviet authorities. Continuing his stand, begun under the Hitler regime, against State interference with the Church, Bishop Dibelius has written two official letters this year to Minister-in-Chief of the East German Republic Otto Grotewohl (dated April 20 and July 29) answering charges made against him.

The April letter countercharged that the Government is ignoring constitutional separation of Church and State which, he said, are two separate spheres, and if the Church is willing to recognize this, so should the State. The Bishop also declared that the Government is intentionally negating what teaching the churches are able to accomplish by forcing upon German youth secular teaching contradictory to Christian teaching. "No State can prosper," he wrote, "if true authority does not abide in it. And such authority cannot be achieved as long as nine-tenths of its citizens have the impression that they are to be forced to accept what they cannot freely believe."

The July 29 letter hotly denies Grotewohl's charges, made earlier in July at a mass rally of the Communist Party in the East Zone, that Dibelius and other leading German pastors of today supported the Nazis and "blessed Hitler's weapons in his war of plundering."

Defying the Minister-in-Chief to name "a single person whom the expression would fit," Bishop Dibelius demanded, "Name one!—you can't. There is none . . . The sentence is a massive propaganda lie."

Hardly popular with the Nazis he is accused of having supported, Bishop Dibelius was removed by them from public office in 1933 and prohibited from speaking in public in 1935. Imprisoned for his criticism of Nazi restrictions upon the teaching and preaching functions of the church, he was tried and released in 1937. Imprisoned again, he was among several churchmen liberated when the Russians captured Berlin in 1945.

Born in 1880, Bishop Dibelius was educated for the Lutheran ministry at the University of Berlin and in Scotland. After serving in various parishes in Prussia and Pomerania he was appointed in 1925 to the Kurmark diocese in Prussia and became General Superintendent of the Union Church of Prussia, in which capacity he opposed the Nazi regime. In 1945 at the age of 69 he was appointed Bishop of Berlin and Brandenburg. In 1948 he was elected a member of the Central Committee of the World Council of Churches at the Amsterdam Assembly.

He is the author of various publications on problems of church life, among them **A Study of the 20th Century, Die Verantwortung der Kirche**, and several books vindicating the Christian faith against Nazi ideology which were widely read before the remaining copies were confiscated.

student from Minnesota, Ambrosia Thomsen, though I may be mistaken as to name. My older brother, Holger, and I picked flowers for these two, and Sine told me many years later that I gave her flowers while Holger gave to Ambrosia. Now some one will say, of course, that she was my first "girl friend." The winter of 1888 was the most terrible winter of Minnesota's record. We heard of it and read of it, and people warned us of ever going to Minnesota. But we "kids" thought that a state where such two nice girls lived, and where our friendly "Æventyrmand," Chr. Hansen, also lived would be a good state, so we were willing to move. Many times did I meet Sine and Chr. Hansen in Minnesota. He became an instructor at Danebod Folk School and Sine a student.

I am sure that Sine was one of the best students at the folk schools; she understood the spirit of the school. Her brother, Laurits, was also a power in the folk school movement and lived at Tyler for many years, later at Askov, well known throughout the synod.

Later Sine married Rev. H. C. Strandkov. I was not always so kind to him in our discussions in "Dannevirke," on the language question. We belonged to different generations. However, in spite of different views, we remained friends; our mutual interest in the folk school bound us together in spite of different views as to language.

And now my thoughts go to the home in Des Moines when I think of Sine, and I hope that you may find real fellowship there with kindred spirits, and Sine, may you have good health and feel that comfort and friendship surrounds you from day to day.

May you find comfort in reviewing memory's pages and may you find many flowers in memory's wreath.

When You grow old, God grant You faithful friends,
Who'll give You Comfort and care for You with Love;
Who'll stand near by to speak consoling words,
As Your spirit journeys on—to REALMS ABOVE.

And thanks for good companionship on our highway of life.

Sigurd Pedersen,
Ruthton, Minn.

*
* **Greetings and Comments** *
* **From Our Readers** *
*

WUXTRA WUXTRA WUXTRA

The editor and business manager cannot be responsible for the several thousand names on the L. T. mailing list. Hence, they will not feel that the following is a reflection upon them. They are probably as curious as I am about Dr. C. A. Payne of Chicago.

At first I thought he was perhaps a paid secretary of the American Medical Association (which so lately has assured us of the low cost of keeping well—just stay that way). Later, a casual survey of the Chicago telephone directory revealed no C. A. Payne who was an M.D. in Chicago. Neither Trinity nor St. Stephen's Churches seemed to be able to identify him as a member of their congregations. Then it was found that on the L. T. mailing list is "The Rev. C. A. Payne," whose subscription expired November 5, 1946. He doesn't seem to be listed in the ministerial directory, and now I am beginning to wonder how to interpret "America, the land of the free."

Sincerely,
Ronald Jespersen.

Turning Memory's Pages

A short time ago I noticed in "Dannevirke" that Mrs. H. C. Strandkov was now located at "Valborgsminde," Des Moines, Iowa. My thoughts at once drifted into memory's pages. Sine Pedersen, on memory's pages, was a young lady from Alden, Minn., attending Ashland Folk School, Mich., in 1887. I was then a lad of about eight years. With her was another

Lutheran World Relief Report

12 Million Refugees—a number almost equal to the population of Canada, or of Denmark, Norway, and Sweden combined—were forced to flee or left their homes now behind the Iron Curtain, and today barely exist in the western zones of Germany and Austria. The majority are unemployed, ill-housed and poorly clothed.

More Refugees are coming into Austria and western Germany NOW. Berlin alone is averaging 400 a day from the Russian Zone. Many of them flee their homelands with only the clothing they wear.

750,000 Arab Refugees are living in tents and improvised shelters in the Near East, as a result of the Arab-Israeli war. Last year many died because of winter's cold, and conditions have deteriorated since then.

400,000 Homeless Adolescents today wander about western Germany seeking shelter and security. With resources, the Church has a marvelous opportunity to minister to them.

In Korea the situation is not yet clear, but it seems obvious Christians will be given an opportunity to lend a hand as Koreans face the future in a war-torn homeland.

Grand View College And Our Youth

Alumni Are Important

The main support of a college comes from its alumni. Without their efforts to solicit students any college would fold up and without their financial support all drives for the collage would fail. This is not said in disparagement of the efforts of congregations, ministers and homes, for all of these groups are filled with alumni.

Up to the last few years the alumni body of Grand View College was to a large extent identical with the church membership. There were, of course, some alumni who were outside this group, but by and large the alumni could be reached through the papers of the church. Resultantly no effective list of former students was ever gathered and reliance was made on reaching the alumni through general means. Even during the jubilee ingathering no complete mailing list was produced.

The picture has now changed. A very large percentage of former students of the college are not reached through our church papers, and efforts to gather them into membership of the alumni association have not been wholly successful. This is not said in criticism of the alumni association, to the contrary. A very excellent work has been done by this association during the past ten years. The work of compiling a list of alumni and correcting the addresses was simply much larger than what could be undertaken by the officials of the association.

Through the cooperation of the alumni association an alumni list is now being produced. The association has placed funds at the disposal of the college, and Miss Elsie Johnson, who was our office secretary last year, has spent six weeks working out the list. Cards have been sent to all former students of whose address we were uncertain, and the results have been very gratifying.

This list will be used to mail the Grand View ECHO to all former students. And ECHO will from now on not be a student paper but the alumni bulletin of the college. (The students have their own newspaper, published twice a month, and called GRAND VIEWS). So if you are an alumnus of the college and do not receive ECHO within the next couple of weeks, it means that we, despite our efforts, have not yet obtained your correct address, and we will appreciate it very much, if you will drop us a card with your address.

We are very grateful for the help of the alumni association in compiling the

list, and we hope to reciprocate by sending out a bulletin every three months which can also be the bulletin of the association. The present board of the association consists of Robert Sorensen, Minneapolis, chairman; Mrs. Axel Kildegaard, Des Moines, and Miss Esther Johansen, Minneapolis.

There are several active alumni groups in the country. Some of these are organized and meet at regular meetings, such as the societies in Chicago, Minneapolis and Seattle. Others are not organized as chapters but nevertheless meet occasionally such as the group at the University of Nebraska. Others again sponsor occasional meetings to which the whole community is invited. Such is the group at Hampton which met for a fall meeting November 12 with Dean Nielsen as speaker and with a musical program by students from the college.

Alumni are important and their work should be recognized. We hope that the Grand View Echo with its new mailing list will help keep them in contact with the present work at the college.

The Porto Novo Mission

It has been mentioned before that Anne Marie Petersen's boarding school for homeless children and young girls has in cooperation with the new Nationalist government been expanded to include a tacher's seminary for young native girls. These girls will, after thorough training, help staff the many, many elementary schools which the new government under Nehru has opened up that the hitherto underprivileged masses may be given an opportunity for moral and spiritual development.

Miss Mary Chakko, the new superintendent, is one of Anne Marie's own girls and she is assisted by a staff of well-trained native teachers. The children and the home offer a welcome opportunity for practice teaching and home management.

The first year of the seminary has been very successful. There were 30 students; and the new year has begun with an additional 30 young girl students. Anne Marie is as hitherto the Great Mother and spiritual leader at Seva Mandir. And we believe that her Christian influence may now, with the training of young teachers for the Nationalist schools have even more far-reaching significance than before.

While the Nationalist government gives some aid to the seminary, Seva Mandir is still mainly supported by the Mission. Let us therefore remember the Porto Novo Mission this year with a Christmas gift.

Donations may be sent to Johannes Jepsen, Rt. 1, Pulaski, N. Y. Used stamps are also accepted for the benefit of the Mission.

Nanna Goodhope.

P. S.: Many of you readers have difficulty in finding appropriate Danish reading material for such gatherings as

Ladies' Aid or Mission meetings. To such I would like to recommend a new book, "Skjulte Skatte" by Johanne Svanenskjold. It contains nine well-written short stories based on personal observations by the author throughout the many years she served as missionary among the Arabian Moslems. The price of the book is 75 cents and can be had from Johannes Jepsen, Rt. 1, Pulaski, N. Y.

—N. G.

About Yule

For a small church such as ours the publishing of magazines is always a problem because of the limited sales volume. Therefore it becomes imperative that we all cooperate in making the venture of YULE as a whole a success. And it is for this reason that I am writing this little note—to ask our Young People's societies, our congregations and our pastors to help insure the future of our Christmas publication.

The management of the paper tries to spend as much of the anticipated income from sales as we dare in making YULE as attractive and valuable as possible. If we could sell five hundred copies more this year and every year than we have been doing hitherto, it would make a great deal of difference to the features that might be added to future issues of our magazine—**so, will you help?**

I think we dare to say that you will like the 1950 edition of YULE. The cover design by Hertha Hansen is very Christmasy and the people who have supplied the contents of the forty-eight pages are to be complimented for their sincerity in helping to make our Christmas observance in church and home take on a deeper meaning by what they have written. Nothing can fail for people who work together.

Harris A. Jepsersen.

D.A.Y.P.L. Workshop

Des Moines, Iowa—The third annual D.A.Y.P.L. workshop set a new record in attendance with over sixty registered delegates, who spent a day and a half in leadership training. Following are the most important decisions made at the annual meeting on November 4: Publication of **Upward Trail** is to be discontinued and application made for a youth section in **Lutheran Tidings**; "Operations India," a project to support our missionaries in the Santal Mission, will be continued through 1951; Miss Ellen Thomsen, Grand View College, Des Moines, was elected treasurer for a term of two years to succeed Paul Jorgensen (League treasurers, please note), and Rev. W. Clayton Nielsen of Witbee was re-elected president.

W. Clayton Nielsen.

OUR CHURCH

Muskegon, Mich.—Sunday, Nov. 5, was observed as Youth Sunday in the Central Lutheran Church. A number of the young people took part in conducting the morning worship service.

The congregation voted a \$250.00 salary increase for the pastor, Rev. Edwin E. Hansen, at the October quarterly business meeting.

A Sunday School Teacher's Institute is scheduled for Sunday, Dec. 3, in the St. John's Lutheran Church, Hampton, Iowa. Special invitation has been sent to the Sunday school workers of the Des Moines, Cedar Falls, Fredsville, Waterloo, Hampton, and the Alden, Minn., churches.—The Institute will be under the direction of Rev. A. E. Farstrup, Grand View College.

Brooklyn, N. Y.—Her excellency, Bodil Begtrup, Danish Minister to Iceland, and Danish Representative to the United Nations, was the guest speaker in Our Saviour's Church on Sunday evening, Nov. 5. The theme of the address was, "Denmark Today."

Prof. Harald Knudsen, who resigned this spring as Director of Physical Education at Grand View College, has been appointed as superintendent of the Quakerdale Boy's Home at New Providence, Iowa. Mrs. Knudsen is also employed as "Housemother" of the Home.—Mr. and Mrs. Harald Knudsen observed their "Silver Wedding" on Sept. 12. Many of their Des Moines friends gathered in their Des Moines home to observe the day with them.

Tyler, Minn.—The Danebod Lutheran Church voted at its recent quarterly meeting to extend an invitation for the 1951 Annual Church Convention to be held there. The invitation has been accepted by the synodical board. Not too early to begin planning your trip to the convention in Tyler during the week of August 14-19, 1951.—Will see you in Tyler!

Racine, Wis.—Youth Sunday was observed in the Bethania Church on Sunday, Nov. 12. A group of the young people were in charge of the service, and an offering was taken for the Youth Program.

Portland, Maine—The Sunday school of the Portland church has adopted a boy at the Kaerabani Boy's School in India as the special Mission project for the coming year. The boy's tuition and board amounts to \$25, and this will be paid by the children of the Sunday school.

Bridgeport, Conn.—The annual Memorial Service was held in Our Savior's Lutheran Church on Sunday, Nov. 5, the local pastor, Rev. Viggo M. Hansen, in charge. This service has been an annual event through many years, and a large attendance from the various Danish Societies of Bridgeport is noted

as all gathered "to honor the memory of those who have gone to their reward during the past year."

The Fredsville Church Bulletin is a new monthly published by Rev. C. A. Stub, pastor of the Fredsville, Iowa, church. Rev. and Mrs. Stub moved from Greenville, Mich., to Fredsville in September and are now well established in their new field of work.

Minneapolis, Minn.—A Sunday School Teachers' Institute was held in the St. Peder's Church Friday and Saturday, Nov. 10-11. Rev. A. E. Farstrup, chairman of the Council of Elementary Religious Education of our synod was the main speaker.

Golden Wedding—Mr. and Mrs. Carl Christiansen, Newell, Iowa, will observe their 50th wedding anniversary on Thursday, Nov. 30. Mr. and Mrs. Christiansen are known by many throughout our synod as they have attended many of our synodical conventions and been active in our synod's work through the many years.—Mr. and Mrs. Laurits Hansen Lauritsen, faithful and active members of the Kimballton, Iowa, congregation through the years, will observe their Golden Wedding on Thursday, Dec. 7.

Wedding Bells were ringing in the Danebod Church and parsonage in Tyler, Minn., on Saturday, October 28, as Greta Lenore Mortensen, oldest daughter of Rev. and Mrs. Enok Mortensen, was united in marriage to Mr. Roy M. Doop, Jr., of Des Moines, Iowa. The Tyler congregation made the arrangement for the reception after the wedding.

Grayling, Mich.—The Messiah Lutheran Church, Roscommon, Mich., 15 miles from Grayling, recently voted to ask Rev. John Enselmann, pastor of the Grayling church, to serve them every Sunday. A meeting has also been held where Rev. John G. Carlsen of Traverse City, Mich., and Rev. Levern Anderson, Regional Director of American Mission of the Augustana Synod were present, both recommending that this formerly Swedish congregation join with our synod. Plans are now in the making for such an arrangement.

Mrs. Alfred Jensen, wife of the president of our synod, submitted to major surgery at the Iowa Lutheran Hospital, Des Moines, Iowa, Thursday, Nov. 16. Her condition is reported as fair.

To Dedicate Church

Church dedication services will be held in St. Ansgar's Evangelical Lutheran congregation, Waterloo, Iowa, on Sunday, Nov. 26, with Rev. Alfred Jensen and Rev. O. S. Jorgensen and neighbor pastors present.

The new church will be more completed than we had looked for.

A. E. Frost.

Thank You

To the scores of friends throughout our synod, pastors and lay people, I am deeply grateful for the good wishes sent me during my illness. Greetings from both synod and district conventions were of much encouragement to myself and my family. To thank each one individually would seem an insurmountable task.

I am humbly grateful to God, the Giver of Life, for new strength and health, which I dedicate to such service as I best can render His work.

Please accept my sincere THANK YOU!

B. P. Christensen,
Marlette, Mich.

Acknowledgment Of Receipts From the Synod Treasurer

For the Month of October, 1950

Toward the Budget:

Previously acknowledged	\$16,903.61
Congregations—	
Tyler, Minn.	500.00
Des Moines, Iowa	175.00
Fredsville, Iowa	600.00
Askov, Minn.	78.00
Trinity, Chicago, Ill.	200.00
Nysted, Nebr.	3.20
Newell, Iowa	400.00
Exira, Iowa	128.00
Menominee, Mich.	135.45
St. Stephen's Chicago, Ill. ...	65.00
Parlier, Calif.	78.15
Moorhead, Iowa	87.00
Byram, Conn.	50.00
Newark, N. J.	212.00
West Denmark, Wis.	228.75
Hartford, Conn.	270.00
Los Angeles, Calif.	200.00
Racine, Wis.	186.78
Volmer, Mont.	84.00
Wolters Corner, Wis.	49.29
Tyler, Minn.	1,000.00

Pension Fund:

In memory of Niels K. Andersen, from members and friends of St. Stephen's church, Chicago, Ill.	86.50
Congregation, Danevang, Tex.	100.00
Mr. and Mrs. S. D. Sorensen, Dwight, Ill.	10.00
Mr. and Mrs. Charles Lauritzen, Dwight, Ill.	10.00
Rev. and Mrs. Alfred Sorensen, St. Stephen's, Chicago, Ill.	5.00

Home Mission:

In memory of James Andersen of Russell, Minn., from friends in Danebod Lutheran Church, Tyler, Minn.	17.50
Women's Mission Society, Dist. 3 convention	62.00
Alan Cody, Tyler, Minn.	3.00
Ehms Eskildsen, Dwight, Ill.	10.00
Mr. and Mrs. S. D. Sorensen, Dwight, Ill.	10.00
In memory of Mrs. Marie Johnson, Badger, S. D., from Mr. and Mrs. Walter Jensen,	

Mr. and Mrs. Alfred Leli-
sen and family, Mr. and Mrs.
Iver Carlsen, Lake Norden,
S. D. ----- 3.00

Annual Reports:

Congregations—
Danevang, Texas ----- 3.00
Greenville, Mich. ----- 5.00
Parlier, Calif. ----- 1.25
Volmer, Mont. ----- 2.00
Tyler, Minn. ----- 12.50

Children's Home, Chicago, IH.:

Congregation, Diamond Lake,
Minn. ----- 18.31
Mr. and Mrs. S. D. Sorensen,
Dwight, Ill. ----- 5.00

**Old People's Home, Tyler,
Minn.:**

Congregation, Diamond Lake,
Minn. ----- 18.31

Seamen's Mission:

Congregation, Diamond Lake,
Minn. ----- 18.31

President's Travel:

Congregation, Wolters Corner,
Wis. ----- 10.71

Total to date ----- \$22,046.01

**Received for Items Outside
Budget:**

Luther Welfare in Wisconsin:

From congregation, Racine,
Wis. ----- \$ 5.00

American Bible Society:

From Lutheran Sunday school,
Cedar Falls, Iowa ----- 10.00
Mr. and Mrs. S. D. Sorensen,
Dwight, Ill. ----- 5.00

Eben-Ezer Mercy Institute:

Congregations—
Cedar Falls, Iowa ----- 60.81
Racine, Wis. ----- 24.76
Menominee, Mich. ----- 17.75

Church Extension:

Congregation, Cedar Falls, Ia. ----- 7.50
Dist. 9 convention, Wilbur,
Wash. ----- 100.00
Mr. and Mrs. S. D. Sorensen,
Dwight, Ill. ----- 5.00

**Lutheran World Action and
World Relief:**

Previously acknowledged ----- \$ 8,585.37
In memory of Mrs. Marie
Johnson, Badger, S. D., Mr.
and Mrs. A. S. Pedersen and
Mr. and Mrs. Niels P. Niel-
sen, Lake Norden, S. D. ----- 2.00

Congregations:

Fredsville, Iowa ----- 148.36
Askov, Minn. ----- 308.55
Cozad, Nebr. ----- 26.25
Newell, Iowa ----- 468.00
St. Stephen's, Chicago, Ill. ----- 113.50
Parlier, Calif. ----- 55.90
Newark, N. J. ----- 45.00
Racine, Wis. ----- 10.00
Wolters Corner, Wis. ----- 24.70

Total to date ----- \$ 9,787.63

Acknowledged with thanks.

Correction:

Under Lutheran World Action in

the report for September, 1950, should
read, "In memory of Helga Jensen,
Askov, Minn.," not Nysted, Nebr.
The Danish Evangelical Church
of America.

Charles Lauritzen, Treas.

Santal Mission

(October, 1950)

General Budget:

Luther Memorial Church, Des
Moines ----- \$ 61.13
Mr. and Mrs. Axel Olsen, Perth
Amboy, N. J. ----- 25.00
Bethania Lutheran Church,
Racine, Wis. ----- 14.76
St. John's Sunday School,
Hampton, Iowa ----- 5.13
Trinity Lutheran Church, Chi-
cago, Ill. ----- 44.00
Bethany Lutheran Church,
Ludington, Mich. ----- 25.00
St. Peter's Sunday School,
Dwight, Ill. ----- 125.09
Nazareth Sunday School,
Withee, Wis. ----- 24.00
Diamond Lake Church, Lake
Benton, Minn. ----- 18.31
District II Meeting Clinton,
Iowa ----- 82.50
Alfred Olsen, Ruthton, Minn. ----- 10.00
Hope Lutheran Sunday School,
Ruthton, Minn. ----- 95.35
Kedron Lutheran Church,
Grant, Mich. ----- 16.86
Grand View Luth. (August-
ana), Des Moines, Iowa ----- 5.00
Danevang Lutheran Church,
Danevang, Texas ----- 32.00
Danebod Lutheran Church, Ty-

ler, Minn. ----- 84.40
Rev. and Mrs. Jens A. Holst,
Marquette, Nebr. ----- 5.00
St. Stephen's Sunday School,
Chicago, Ill. ----- 25.00
St. Stephen's Church, Chicago,
Ill. ----- 25.00
Marinette and Menominee
Churches ----- 29.75
Manistee (Our Savior's)
Church ----- 18.16
Greenville Church ----- 49.15
Grayling Lutheran Church ----- 15.15
St. John's Church, Hampton,
Iowa ----- 1.78
In memory of Mrs. Paul Holme,
Aptos, Calif., by Einar Dix-
ens, Altadena, Kai Poulsens,
Sunland and Jens Larsens,
Laverne, Calif. ----- 15.00
In memory of Mrs. Peter
Spandet, Dwight, by Victor
Mickelsens, Lake Lillian,
Minn., James Letes, Streeter,
Ill., and the following of
Dwight: Crona Jensens, Vir-
gean and Rita, George Smiths,
Mrs. Laura Sondergaard, Wm.
Streichens, Anna Skow, An-
drew Skow, Tine Sorensen
and Lee Osborns ----- 16.00
In memory of Mrs. Kirstine
Jensen, Gardner, by Victor
Jensens, Dwight ----- 5.00
In memory of Mrs. James Jen-
sen, Cordova, St. John's
Ladies' Aid, Cordova, Nebr. ----- 10.00
In memory of Mrs. Jurgens, Des
Moines, by Pete Rasmussens,
Radcliffe, Iowa ----- 17.00
In memory of Harold von
Meincke, Los Angeles, Im-

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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.

NEWS BRIEFS

NLC ANNUAL MEETING SET FOR NEW YORK IN FEBRUARY

New York—(NLC)—The National Lutheran Council will hold its 33rd annual meeting in New York city from January 30 through February 2, 1951, it was announced here by Dr. Paul C. Empie, executive director of the church agency. Sessions will be held at the Prince George Hotel, 14 East 28th Street.

This will be the eleventh time that the Council has met in New York city, its last previous meeting here being held in 1949.

The 1951 sessions of the Council have been scheduled here in order to afford councillors an opportunity to visit the agency's new headquarters at 50 Madison avenue at 26th street, which the Council expects to occupy about December 1. The four-story building was purchased last spring from the American Society for the Prevention of Cruelty to Animals.

RESETTLED AS TURKEY FARMER, DP EARNS MASTER'S DEGREE

Minneapolis—(NLC)—Resettled in the United States as a turkey farmer, Ivars Ivasks, a 30-year-old Latvian DP, has earned his master's degree at the University of Minnesota.

Ivars and his wife, Astride, who met as students at the University of Marburg in Germany, were brought to this country by the National Lutheran Council's Resettlement Service. At first they were employed on a turkey farm at Wells, Minn. Then the Rev. Ora Tollefson, pastor of Our Savior's Luth-

eran Church at Wells, undertook to re-settle the young couple.

The Ivasks came to the Twin Cities last December. Astride soon had a job with the Blue Cross. Ivars started as a clerk in the University of Minnesota's book store. A month later he was teaching assistant in the German department, and recently qualified for his M. A. in philology.

Meanwhile, his sister's husband, Karlis Ozolins, is studying for the ministry on a scholarship from Augsburg College at Minneapolis. Another brother-in-law is assistant in the physics department of the University of Kansas City, Mo.

The young members of the Ivasks family are not the only ones who are doing well in their adopted land. Ivars' father, who owned an advertising agency in Riga, the capital of Latvia, has also been resettled. He went to California to work as a citrus picker, is now in the dairy business.

manuel's Church, Los Angeles -----	5.00
In memory of Mrs. Axel Faaborg, Kimballton, Lena Brodersen and Anton Christensens, Kimballton, Iowa -----	2.00
In memory of Rasmus Jacobsen, by Anton Christensens and Lena Brodersen -----	2.00
In memory of Mrs. Hans Hansen and Dale Ibsen by Lena Brodersen, Kimballton -----	2.00
In memory of Mrs. Marie Overgaard, Kimballton, Hans Jorgensens, Chicago, Mrs. Lena Brodersen, Kimballton and Mrs. Marcussen, Valborgsminde -----	3.00
For the Mohulpahari Hospital:	
Memory gift for "Mother and Father" Axel Axelsens by Mrs. M. Nygaard, Dwight, Ill. -----	25.00
Our Savior's Ladies' Aid, Bridgeport, Conn. -----	33.30
For the Ribers' Work:	
Granly Sunday School, Granly, Miss. -----	6.00
For Leper Work:	
Miss Alice Jensen, Minneapolis, Minn. -----	5.00
For a Child's Keep:	
Bethania Ladies' Aid, Ringsted, Iowa -----	10.00
Total for October -----	\$ 993.82
Total since January 1 -----	\$9,019.81
Acknowledged as always, with most sincere thanks.	

Dagmar Miller.
1517 Guthrie Ave., Des Moines, Iowa.

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

I am a member of _____ the congregation at _____

November 20, 1950

Name _____

New Address _____

City _____ State _____



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