

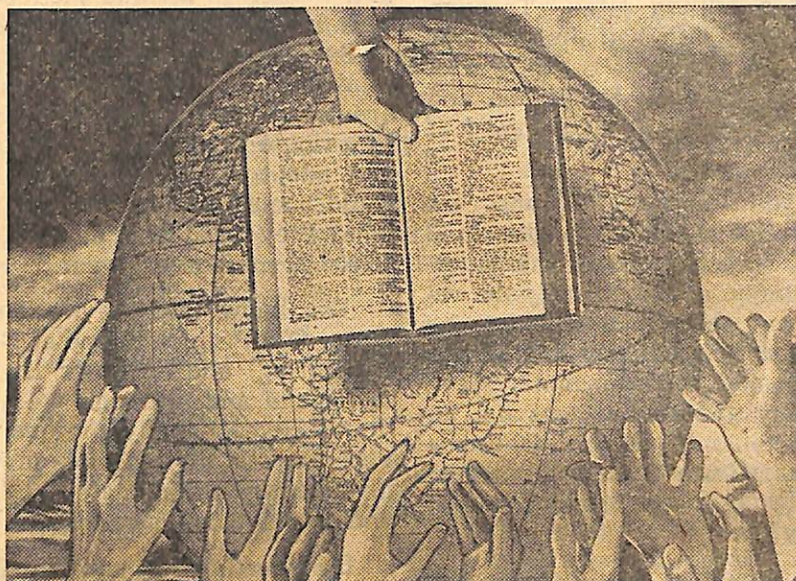
Lutheran Tidings

PUBLISHED BY THE DANISH EVANGELICAL LUTHERAN CHURCH OF AMERICA

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No. 9



Scriptures For United Nations Forces

The American Bible Society is supplying Scriptures for the combined forces of the United Nations now operating in Korea. The request was received at the Bible House in New York from the United Nations General Headquarters in Tokyo for Testaments in the following languages:

English
French
Turkish

Spanish
Tagalog
Korean

Chinese
Portuguese
Siamese

The United Nations Forces include soldiers, sailors and airmen who speak the languages listed above. The books are being supplied at once from the Society's warehouses in Toyko, Istanbul, Rio de Janeiro, Manila, Bangkok and New York.

The Bible Society has, for a century, supplied Testaments to our American forces and often to the fighting men of our Allies but this is the first time in the Society's history it has received in one request a call for Testaments in so many languages.

The Bible Society has also been asked to supply Testaments in Japanese for distribution to the 75,000 police that are being enlisted for maintaining order in Japan.

Thanks Be To God For His Inexpressible Gift

Thanksgiving has come and gone. Has it provided us with more than an opportunity to indulge the more freely in an abundance of good food? Have we taken the opportunity to thank God for all His blessings? How many of us found their way to the house of God to gather in fellowship and sing songs to His praise? Have we joined the thoughtless millions to whom the fervor of the Pilgrim Thanksgiving is only a faint memory?

In order to recapture some of the lost Thanksgiving spirit read Chapter 9 in Paul's second letter to the Corinthians. I have quoted the last sentence as the heading above this article. Although the sentence seems added by Paul just as a proper ending it is in

fact the foundation for all the preceeding utterances.

Thanks for the greatest gift God has granted us, His Son, Jesus Christ, can never be fully expressed by human words. He will always remain the invisible treasure of the heart, but His presence there will always manifest itself in a generous offering to the Saints.

Paul was concerned lest the people of Achaia, in and around Corinth, should not prove as zealous givers as those of Macedonia, in and around Phillippi. His concern was not only that a sizable aid be provided for the Saints, meaning the needy brothers of the faith in Jerusalem, but he especially wants the Corinthians to experience the joy of giving, the blessing of sharing

with those of the household of faith. He wants them to find a tangible way of expressing thanks to God for His inexpressible gift of Jesus Christ dwelling in their hearts. Paul knew that as they sowed generously they would find their resources multiplied and become enriched in their obedience to the service of the Gospel of Christ. It is a lesson in Christian Stewardship in order that their help and aid would not "become an exaction but a willing gift." Through Paul these His friends in the Faith had first become stirred to devoted action. As always it is the love of Christ that constrains us to love our fellowmen and to work together with them for the common good of men and the glory of God.

Is it not possible that you who read this and care enough so that you also read the 9th Chapter in 2 Corinthians that you find yourself asking this question: Have I sowed sparingly or bountifully in responding to the call of my church to support the various causes and institutions, the missions and benevolences of my local church and of the synod? Have I remembered as I gave my gift that it was not an exaction, a church tax as some tag it, but it was a gift of love for Christ, coming from my heart, warmed by the gift of Him who gave Himself that I might live without sin eternally?

Are you not asking yourself if you have really given more than just a few dollars that you could easily get along without anyway. What did you do when the Community Chest asked to share your income with those less fortunate right in your own midst? What about the Red Cross, Polio Fund, Tuberculosis Fund, Cancer Prevention Fund? Did you remember to give to CROP and Lutheran World Action?

If you have never given with your heart in it, I pity you, for you have missed the greatest joy: It is more blessed to give than to receive. Given, "not reluctantly or under compulsion for God loves a cheerful giver." It is as true today as in Paul's day that "God is able to provide you with every blessing in abundance, so that you may always have enough of everything and may provide in abundance for every good work."

"For every good work" is what I ask you to love and cherish through your generous giving to our synod activities.

We are now little more than one month from the end of our current year of collecting contributions for the support of the activities common to our synod. Here is what we ask of each of the 7,255 contributing members of the synod:

Grand View College -----	\$1.11
Minister's Pension -----	.48
Home Mission -----	.98
Publications -----	1.08
Welfare -----	.40
Councils and Committees -----	.51
Administration -----	.94
Total -----	\$5.50

It is true that the ministers are asked to contribute more than that to the Synod for current payments

of pensions. There are about 60 ministers paying to the operating fund of the Pension Fund and the average is in the neighborhood of \$30.00 for each.

But do you not think that it is a very low cost for which you get an opportunity to share in carrying on Christian Education at Grand View College, preparing ministers for their task, training young men and women to assume their stations as Christian citizens in our society, helping some of them to teach in Sunday and Vacation schools? No less than thirty ministers, or wives of ministers or widows of others are getting a small pension, \$700.00 to a couple, \$400.00 to a single pensioner. If we could only lift our sights and adopt a bigger budget, meaning if only Christ could come to mean more to us, we could give them what they need and deserve. It would take at least \$6,000.00 more every year.

You know that the work done for the old people at our Old People's Home at Des Moines (which is self-supporting) and at Tyler is one that we would like to expand and although we now have only one Children's Home namely the one in Chicago, the work is nevertheless in need of support from people with love for the unfortunate children of today's industrial and social chaotic conditions.

Do I need to tell you that Lutheran Tidings, Kirke-lig Samler, Child's Friend each in their own way serve a blessed purpose? Although only Lutheran Tidings is wholly paid for out of your support of the synod, the others would hardly be coming to you if it was not helped along by the synod.

There is so much work that should be done for the \$5.50 you gave. Or have you not given it yet? Synod Treasurer Chas. Lauritzen reports as of November 22, that only a little over 60 per cent of the synod budget had reached him and about the same percentage for Lutheran World Action. Is it not time you remembered your covenant with the Lord of the church? He has done so much for you. What are you ready to do in turn for Him and His kingdom? You do not like that I put it that way? Perhaps it is better that you be left alone. But remember these words of John: We love, because He first loved us. If you have no love to show for others, nothing to give, no care for them, no sorrow for them even, then what did Christ do for you? Or what does He mean to you?

God has been good to us in the Danish Lutheran Church. We hardly seem to be aware of it. Is it not possible that an outpouring of His Spirit can warm our hearts so that we reach for an opportunity to do bigger things for God and His kingdom? There are no quotas in His work, no limits, only as you yourself place limits for doing good.

May God who has so richly blessed us also make us generous givers.

Alfred Jensen.

Des Moines, Iowa, Nov. 27, 1950.

N. F. S. Grundtvig

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

V.

THE FOLK SCHOOL AND THE LIVING WORD

By the time that Grundtvig had completed his studies in England, it may be said that his philosophy in religion and education had been formulated. His views on religion have already been discussed. We shall now discuss his educational theories, especially in reference to his celebrated folk school.

It has been said, and it is true, that it is as an educational pioneer, the father of the Danish Folk School, that Grundtvig's international fame rests. He has been called the inspirer of the most wonderful of all adult education movements in the nineteenth century, and we may include the twentieth for good measure.

In the second edition of his Northern Mythology, he presented for the first time his plan for popular adult education, the Folk School. From that time till his death he wrote and spoke almost ceaselessly for this cause.

In Grundtvig's point of view these were certain ideas that were very fundamental and among these were: **Spirit is power. The spirit works only through the word. The spirit works only in freedom.** These ideas must be kept in mind, for if the folk school has a philosophy it may almost be said that these form the basis for it.

His interest in education began early. While he was still a student at the University he wrote a comedy entitled, "The Schoolmaster." While the play was not a success, it does show his view of education. It was a satire on the teachers of that day.

Grundtvig had practical experience in teaching. It will be recalled that he was a tutor for the son of the Leth family on Langeland. Following that he was a history teacher at the Schouboeske Institute in Copenhagen. Later he taught his own children and the children of some of his friends.

Then he spent many years in pondering on how he could rouse his people from their apathy, how he could educate them for greater and richer living.

His experience in England and the decision of the King to call a Consultative Assembly made it clear to him that popular education was now a necessity.

He saw schools all about him. There were elementary schools, professional schools, and classical schools, but no schools for life, to teach the broad masses how to live.

While he was and had been critical of schools of higher learning, he saw their importance. In these words he shows clearly the need for both higher and popular education, "The erudition of the scholars, especially of the pure theorist, is misleading unless balanced by a popular culture with its insistence upon the study of the problems of the day. It is equally true, of course, that popular education would soon

degenerate into mere superficiality if new ideas were not constantly infused by the scholar." This is certainly well put, and shows that Grundtvig had a firm grasp of the problems of a modern democratic society.

In his **school for life**, as he called it, he wanted an education that could nourish the life of the individual. He once said that **Know Thyself** was the right inscription over all school doors.

Important as nourishing the life of the individual was, that in itself was not enough. Man is also a citizen. He must feel at home and take part in the life of the community and the nation. Man is social, and no man is happy or really useful until he takes part in group life.

But how achieve this dual aim of education? Others had said the same thing. Well, knowledge was not enough. Grundtvig had said, "Light without warmth is the torture of hell." He saw all about him dead people whose heads were full of dry facts. Knowledge must be vitalized by inspiration, by love. It was a change in attitude that was needed to make knowledge dynamic. It was love of God, man, and causes that made men act. To him it was love that counted. He once said that no man could understand a thing until he loved it. In his folk school both knowledge and love would be stressed.

To reach this goal in true education, he would use three media: The historical, poetic, the mother tongue and song.

To Grundtvig a knowledge of the living past was the beginning of wisdom. Every student of Grundtvig is impressed by his strong and deep consciousness of history. It breathes through his songs and hymns. All individuals, all peoples, and all institutions have their roots in the past. The man who does not know the history, especially the history of his own people is a barbarian. He is a man without roots. He said, "History, as the experience of life on a large scale, is not only the best, but the only thing by means of which we can rightly enlighten young people." He said further, "Since history embraces the most noteworthy words and deeds of the human race, in which human nature reveals itself and to which all scientific progress belongs, all human knowledge is historical at bottom, and knowledge of the past is the only means of understanding the future."

The history he wanted taught in his school, was not a mere jumble of names and dates. It was not

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critical but creative. He wanted the students to hear of the great deeds of the past. He did not want a cold, neutral teacher, but a warm dynamic personality who took sides. The primary purpose of the teaching of history was to quicken the mental and spiritual life of the student.

The poet, or Skjald, would also have an important place in his school for life. When Grundtvig spoke of the poet, he was not thinking of a mere rhyme-maker, a man who could make pretty, jingling verses. His poet was a seer, a prophet. He was a man with great vision. He knew the great truth of the ancient prophet who cried, "Where there is no vision the people perish."

The poet is the most sensitive person, he sees the failings of society and the true needs of men. Grundtvig wanted his students to study the really great poetry of his people and of other peoples. To him history and poetry would go hand in hand to inspire the youth of Denmark.

Grundtvig's love of the Danish language was touchingly beautiful and his belief in its power was almost mystical. His ideas had much in common with other great exponents of nationalism during that century. He was certain that the Danish language alone could awaken the Danes. The mother tongue to him was the language of the people, and not the stilted language of the scholars. In one of his most beautiful songs he says that the mother tongue alone, spoken or written, can arouse a people from its stupor.

Together with history, poetry and the mother tongue went song in his plan of a school for life. Naturally he was not thinking of singing by a choir or of solo singing. He was thinking of a student body or a nation singing its own great songs. We all know that group singing unites and brings harmony into a group. He knew that common folks readily find expression for their deepest emotions in song.

Grundtvig did not want his students to sing silly, superficial and sentimental songs so common in our day, but strong songs about the national and religious past, songs about work and play, love and spiritual life. To this end he contributed greatly by writing scores and scores of great folk songs. It may be truthfully said that Grundtvig helped to make the Danish people a singing people. Since his day many good poets have written beautiful poems; and when such a poem has been written, outstanding Danish com-

(Continued on page 11)

Three Cities

Two Bright Events and an Appeal

I. BALTIMORE—The Danish American Seamen's Mission was invited to take part in the American Merchant Marine Conference at the Lord Baltimore Hotel in Baltimore, Maryland. At that conference, there were no less than forty-three panels or discussion groups which included subjects such as: Ship-building, harbor improvement, education and training of officers for the merchant marine, marine engineering, transportation, international trade, cargo security, welfare of seamen, and so forth.

Some one might ask, "Why should the Seamen's Mission take part in a conference like this?" I asked myself the same question and soon discovered the answer when I talked it over with other friends from American seamen's agencies. "You see," they said, "it is necessary for us, in the Seamen's Mission, to understand the seafaring personnel—their lives and their problems. A conference such as this one will give us an insight in the environment of the seamen and the conditions under which they must work. Furthermore, it would be tragic, if people from all over the country, who were interested in the shipping industry, came together and discussed the many problems related to the seamen and, yet, not take time to consider the 'welfare of the seamen.' Such a panel has been entrusted to us. We are planning for that—inviting the Christian speakers we think best fitted to present our ideas. We must try, at a conference like this, to make our influence felt."

When I heard this, I was very happy to be present and to represent the Danish American Seamen's Mission, the Seamen's Department of the Lutheran Welfare Council of New York, and the Merchant Marine Welfare Council of Denmark.

As there were four panels at the same time, every one had to choose the subjects in which he was most interested. I, for my part, chose the panel on "Port Development" because I spend much of my time in the Port of New York, and I thought this might give me some new ideas of how a port might be constructed. Furthermore, the chairman of this panel was the Danish Consul, Mr. G. H. Pouder, who is Vice President of the Baltimore Association of Commerce. There were three speakers on three different topics—"Security in the Harbor," "Handling of Ore in Baltimore," and "Modern Trends in Port Development." Following the panel we saw some beautiful motion pictures on the "Port of Boston." The speakers were an admiral, a chief engineer and the owner of an engineering firm constructing harbor facilities.

The next panel I attended was on "Education and Training." It was very interesting. There were four speakers followed by discussion, and a motion picture on the "Port and Trade of Miami, Florida." One of the speakers talked with great enthusiasm of the Marine Museum at Mystic, Conn., as a great factor in educating people in becoming "seaminded." The gem of the Museum he said was an old Danish training ship, "Georg Stage," which was purchased from the Danish government and, at present, is the joy of many American boys and girls who visit the Museum and who can stay overnight or for a week on board the ship. The name of the ship is now "Joseph Conrad."

The most important panel for us from the Seamen's Mission Organizations was, of course, the "Welfare of Seamen." This panel also included four different topics—"Planning a Program," "Changing Concepts in Service," "The Physical Need," and "Responsibility of the Marine Industry to Seamen's Agencies."

The first speaker on the "Welfare of Seamen" panel was Rev. Raymond S. Hall, D. D., who said: "Seamen's agencies were started because of a religious motive, and in planning a program of service we must always

keep this fact in mind. Some of the finest men I have met are seamen; but seafaring is dangerous, and it can be monotonous. Most of all, there is the absence of family ties, of female companionship, and the lack of a place to go for a change. When a man reaches port, because he has been more or less bottled up, he is looking for excitement. Considering our program of service, we must first of all have religious services. When we are living in a world that has gone haywire, chiefly because men think they can run the world without taking God into consideration, certainly we must offer men an opportunity to worship God." Then Dr. Hall mentioned that we should try to create a home for them. Dr. Hall said, "We can never provide a real home, but we can provide a homelike atmosphere. At the heart of the whole program there must be staff members who not only have a religious conviction, but who know why an agency exists, who know the seamen, and who stand ready to be their real friend . . ."

One of the other speakers said, "We are not our brother's keeper; we are our brother's brother . . . In preparing our religious program we should not aim for the old time havens of refuge and charity-dispensing agencies, but we should approach the religious and spiritual aspects of our work as we would if we were ministers of an established congregation."

One of the points emphasized in all the panels, whether on technical shipping industry or in Christian welfare work, was the war in Korea and its possible consequences. The question it lead to was, "Are we prepared if an emergency should arise?" A very healthy thought for workers in the Seamen's Mission and for all Christian people is, "are we prepared?"

A special half-yearly meeting of the Council of Seamen's Agencies (the Christian Seamen's Organizations) was held at Johns Hopkins University in Baltimore, Maryland, in conjunction with the Merchant Marine Conference. At that meeting a resolution was passed which aimed at strengthening our Council by working for a national organization with a standard system and by-laws. This would help us to be prepared whether or not there is war. As Christians, we should always be ready to "fight the good fight." We are now right in the front line and we should be prepared to go forward!

II. NEWARK—I returned from Baltimore just in time for the District Convention of the Danish Evangelical Lutheran Church. This year it was held in Newark, N. J. How very nice again to meet friends from the eastern states.

Saturday was fully occupied with business sessions. Discussion did not just follow the line of "business," however. It was inspiring to listen to the prolonged discussion of evangelism, and to hear various experiences of pastors and laymen who were trying to awaken the church members to an understanding of their missionary obligation.

Sunday morning, Danish and English services were held in the new and beautiful church at Newark. I had been asked to speak in the afternoon on Seamen's Mission and China and on the underlining theme of the District Convention which was "Marshalling Christian Resources." I do not remember exactly what I

said, but I do remember that I tried to link the thoughts from the Conference at Baltimore with the convention at Newark, by mentioning that we must unite all our resources in order to stand prepared in our fight for Christ.

The very "bright event" at Newark was something else and quite unexpected—nothing connected with the convention but, after all, resulting from the convention. I have had bad dreams thinking of all the work ahead of us in New York. Besides the usual visits to ships and hospitals and the other phases of our daily work, we now have all the preparations for Christmas. My office is full of parcels and we expect more to arrive from the Ladies' Aids Societies in Denmark. My good assistant, who helped me last year, is now in college. How would it be possible to overcome all the work? Some one must have been praying for us, which made somebody else think that it would be nice to help in the seamen's work. Without any suggestion from me, not less than three friends came to me at Newark and asked whether they could be of any service in the work for the seamen! One of them is already visiting the hospitals, another is typing reports, announcements, and writing envelopes for me—which enables me to do something else; and the third one I shall see next week and we shall talk over what can be done about Christmas boxes which, having been packed, will be sent on board the Danish ships leaving New York but not calling at other "Danish" ports before Christmas.

III. NEW YORK—The Seamen's Mission in New York has had a very good year, with many encouraging events. We have been trying to find a home where the work can be organized along the lines of all Scandinavian Seamen's Homes.

Dr. Hall emphasized at Baltimore the necessity of a sound Christian foundation for the work. We have studied carefully the Norwegian Seamen's Churches here and in other American ports and have found the same emphasis in their work. Those who support our work in Denmark expect us to work along these lines. At least three quarters of the young men on board the Danish ships have been connected with the Christian Youth Movements in Denmark and would feel it quite natural to find an organization here which is similar to what they had been familiar with at home.

Facing this problem, we rely on your prayers and the guidance of God. We know "that all things work together for good to them that love God," and we have many friends in New York who seem to open doors for us. It may, however, require more money. We must marshall all our resources. Be prepared! Christmas is ahead, and nobody knows how things will be next year. Therefore, we ask you to be good enough to consider how you can best help in the work. You may send your ideas and your contributions to the address given below.

Thanking you for your previous help and your present prayers, on behalf of the Danish American Seamen's Mission,

Yours sincerely,

Povl Baagøe,

1485 Shore Parkway, Brooklyn 14, N. Y.
New York, October, 1950.



By BUNDY

HURRAH . . . HALLELUJAH . . . AMEN! In my hands is "The Lutheran," official publication of the ULC. In it is a report of their semi-annual convention held recently in Des Moines, Iowa. The convention voted unanimously to merge, or for a federation of the eight bodies now belonging to the National Lutheran Council. A ULC committee reported to the convention: **"We are not in favor of trying to formulate new doctrinal agreements with other Lutherans. The historic Lutheran statements of belief, especially the Augsburg Confession and Luther's Catechism, are sufficient basis for Lutheran agreement."**

There went the last barrier there might possibly have been between them and us! The ULC has shown consistency and a sublime logic. Cannot other groups see that we cannot merge on any basis except on the basis which has made us all members of the Christian church: "One Lord, one faith, one baptism, one God and Father of us all, who is above all and in all, and who has given us grace according to the measure of Christ's gifts." Acknowledging this and sharing the superiority and inferiority of each other without begrudging that it was not mine or someone else's dogmatic statement which became the basis for our future fellowship.—We can now vote for a merger with the ULC without a dissenting vote at our next convention. Hurrah, etc.! Now we can come in as we are without a dishonest compromise. I was so exuberant about it that I ran out in the kitchen, grabbed my wife and swung her three times around the table, one for each exclamation at the beginning of this scribbling. Let's give the ULC Des Moines convention a big hand for letting themselves be tools in the hands of God!

COLORED PEOPLE—The African M. E. Church had a convention in our town. On Sunday afternoon they used the largest M. E. church for a special service. The newspapers had written a considerable story, about a larger collegiate choir which was to sing several special numbers. There were about eight hundred people in attendance. We were received and led to our seats by dark hands covered with white gloves. These ushers were trained like an army to swing into action at any opportune moment. It turned out to be a typical service with some extra chorus numbers thrown in for good measure. The congregational singing was superb. A brother read scripture; I could not hear what he read, but I did catch that it was that dramatic reading from 1st Kings about Elijah in the storm and the whirlwind and the fire. After some harmonious and melodious singing by the largest choir, (there were three in all) a very dark pastor got down on one knee on the rostrum, supported himself with one hand on a chair, and prayer with the rest of his body so the house shook and the echo roared. After true Baal fashion he really woke God up, after more chorus singing by a men's group, which by the way sang a negro spiritual such as only they can sing it. One of their bishops got up to give the sermon; he centered his words wisely around vv. 10-11 in that majestic chapter of Isaiah nineteen. He kept everybody awake, and the people enjoyed themselves and beamed; loud "Yea," "Is that so," "That's right," "Oh Joy" and "Amen" were heard from all directions. Two collections were taken, one for convention expenses and another for missions. It impressed me that a young pastor read a whole ritual, all scripture, about giving, before the offerings were taken up. After the offering the pastor said, "Let us all pray" and they chanted "The Lord's Prayer" in majestic harmony and unison. What a mistake in some of our con-

gregations to be silent during so much of our service. Did not Jesus give us one prayer to be expressed together with all those who confess him?—Well, we can learn from colored people that our Christian religion is something to enjoy.

To some of the people who may not yet have begun to think seriously of the things in the book called the Bible let me state a few facts:

1. Every part of the Old and New Testament has gone through and still is going through a scientific research, such as no other literature available to the human race has ever known.

2. The result is that the Bible has become a new book in language and arrangement.

3. The source of all its ideas and conceptions have been carefully traced by serious and scientifically minded scholars; they have heeded the words of Christ to "search the scriptures," the result has been rewarding and exhilarating.

And yet we have shown so little interest in studying it together—and it is the book of the Christian church and given to us for a supreme purpose, that we might have the depth of our faith enriched.

Some of us are not surprised, knowing the tendency of man to be satisfied with so little knowledge, but we are still amazed for it was we who received the urge: To be the light of the world and the salt of the earth!

Some will turn away from these words and say that they are offended. Okay, my friend, be offended for the time being and know you have plenty of company. Truth has been mutilated in that manner before and those who did so did not wake up in paradise when they admitted their error.

The only comfort I have is that the implications of the Bible have always offended somebody until they began to accept its words without reservations. Be critical, yes, but be so with an open mind!

Great literature has the tendency to elevate the smallness of our minds, and we humans use altogether too much time finding someone who will agree with us that the book was nasty to us. But the prediction that truth was not final is being fulfilled.

THE PRESS—It is becoming more and more evident that you cannot rely upon the greater majority of our syndicated newspapers for guidance in truth. Papers like The Christian Science Monitor, The Oregonian, The St. Louis Post Dispatch, Louisville Courier, The Capital Times (Madison, Wis.) have a good reputation for being zealous for reliable printing of all the news that the public should know—their editorials are outstanding and challenging. And what about our periodicals? It's difficult to make a choice. But for an interpretation of world events The Christian Century is a fair guide and, in general, church papers are not bad.

The idol of many readers, "The Reader's Digest" has recently been branded by U. S. Congress for dishonest reporting; it was particularly the article: "What Does the CVA Mean to You?" which was questioned.

It will be remembered that the press was about 98 per cent wrong in the predictions of the last presidential election, and the press is choosing to be wrong at present about National Health Insurance. There is money in the pockets of the members of the AMA—that is the reason.

Our Women's Work

Mrs. Johanne Lillehøj, Kimballton, Iowa
Editor

W. M. S. District 3 Meeting

Guests at our conventions, national and district, have by now come to know that the evening sponsored by the W.M.S. is a very worthwhile part of the program.

This expectation was certainly more than fulfilled at the Saturday evening meeting of the District Convention at Clinton, Iowa. The singing by the Clinton choir and its soloists certainly lent beauty and festiveness to the occasion. The Clinton congregation is fortunate indeed to have so much musical talent actively interested in their choir.

We were privileged to have the Rev. Eilert Nielsen present to introduce our speaker for the evening who was his own daughter, Muriel. Our own pleasure in this was justifiably matched by the proud happiness this privilege gave him.

After the choir had sung so inspiringly it was a happy coincidence, as Miss Nielsen observed, that she had chosen to speak on the incident when Paul and Titus, though imprisoned, sang throughout the night, and to interpret for us where, how, when and to whom we as Christians should sing. Miss Nielsen told us that our daily lives could be interpreted as a song to God if we performed its task with the right devotion, praise and gratefulness.

The business meeting was very brief. We were given a report on the resolutions and discussions from the meeting at the annual convention, and we were asked to relay this to our local groups. Since the offering at the Sunday morning service was to go to the Santal Mission, it was voted that the offering Saturday night should be given to the Home Mission Fund of our Synod.

A thanks, I am sure, is due to all who helped with this meeting and to Mrs. Alfred Sorensen who was acting chairman.

M. C. H., Chicago.

W. M. S. Meeting, District 7 Convention

At Rosenborg, Nebr., Sept. 23, 1950

The Women's Mission Society of District 7 held its annual meeting in the church at Rosenborg, Nebr., Saturday evening at 7:30. There was a good gathering present, and we note that several gentlemen also attended. That is fine and they were welcome.

Our former district representative, Mrs. Clayton Nielsen, has moved away from District 7. We were sorry to have her leave us and we wish to thank her for the work she did while among us. Mrs. Agnes Nelson of Cordova, Nebr., is now our representative. She was therefore in charge of the meeting.

After singing an appropriate Mission hymn, Mrs. Vagn Duus, wife of the pastor of Rosenborg, then read a letter of greeting from Mrs. Ida Egede, national president of W.M.S. She reviewed the accomplishments of the women during the past year and mentioned possible projects for the coming year.

The business over, we were privileged to hear from two pastors from our district, Rev. Peter Thomsen of Omaha, and Rev. Harris Jespersen of Kronborg. There was a very large attendance at the church that Saturday evening. Consequently we received a generous collection for our Mission work that evening, which has been sent to our new treasurer, Mrs. Axel Kildegaard, Des Moines. We are sincerely thankful to all the donors.

We who were fortunate enough to attend our Synod's national convention in Askov, Minn., in August, and in turn attended our W. M. S. Mission meeting there August 19, could not help but feel that our District 7 W.M.S. was a miniature of the national meeting—a sort of mother-daughter relationship. It is a good feeling to meet this, and to share interests and problems and future plans together.

We thank the people of Rosenborg for their gracious hospitality.

Ebba Petersen,
Omaha, Nebr.

Help For South Slesvig

Remember the children in the Danish schools of South Slesvig. Please send shoes, clothes, coffee, rice, cocoa, nuts and candy for South Slesvig to:

Mrs. Elsie Stub,
104 East 126 Street,
% Scandinavia Shipping,
New York, N. Y.

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.

District III Convention

Clinton, Iowa, September 29-October 1, 1950

The pastors of the District met Friday afternoon in the parsonage for an afternoon meeting. Rev. Marvin E. Nygaard introduced the topic for discussion. The pastors' wives met in another room in a discussion led by Mrs. Alfred Sorensen.

Friday evening the convention opened in the church, Rev. Alfred E. Sorensen, District president, in charge of the service, Rev. Robert C. Schmidt delivered the message on "Christianity and Education," emphasizing the trend of leaving religion out of education—and the results.

As we met on Saturday morning Pastor Nygaard conducted the morning devotions. The theme for his meditations was "Living Epistles," demonstrating that Christians are "letters" read by God and the world.

After the singing of the hymn, "All Hail the Power of Jesus' Name," Soren Juhl, president of the Clinton congregation, extended a warm welcome to all the guests.—The district president then declared the business meeting opened, and according to custom, he officiated as convention chairman. Pastor Schmidt was selected to be convention secretary.

A roll call of delegates and pastors revealed that there was a total of forty-nine voters present. This included all active pastors of the districts, also Rev. Holger O. Nielsen, synodical secretary, Rev. Eilert C. Nielsen, who will move to the Clinton church by December 1. Miss Muriel Nielsen, the daughter of Rev. Eilert C. Nielsen, who soon will leave for the Mission field in India, was also present and was given voting rights; as was also Charles Lauritzen, synodical treasurer.

Reports were given by the district president and by representatives from the various congregations.

Special consideration was given to the following points in the president's report: Evangelism, Sunday School work, Lutheran World Action, the DP program, Youth Sunday, Visual Education, our Youth in the armed forces and Stewardship.

Several proposals had been presented in advance for discussion at our meeting. These were:

Proposal No. 1—That the district convention shall precede the National (synodical) Convention. After some discussion the meeting voted to continue the present arrangement.

Proposal No. 2—That a new definition of "Contributing Member" be submitted to the National convention. Pastor Holger O. Nielsen, synodical secretary, reported that a committee was already at work on new definitions of membership.

Proposal No. 3—That a discussion of synodical dues be considered, and further, that contributing members shall contribute equally to the Synod Budget. After some discussion a motion was adopted which would be a suggested help toward more equal distribution of the synodical dues.

Proposal No. 4—Be it resolved, that where a new church will begin work in a district or a church should desire to change its name, that in no case shall a name

be used of an already existing church belonging to the district.—Chr. Korsgaard introduced this proposal. Soren Juhl explained how the Clinton congregation had selected its new name. After further consideration, the motion was ruled out of order. It was felt that the district did not have the authority to make such a rule.

Proposal No. 5—That District III shall follow the example of District I in setting aside one-half of the District treasury's annual balance on hand for scholarships to students from this district entering the Grand View Seminary. After some discussion a committee was appointed to give further study to this question of aid to possible seminary students.

Suggestions were given for forms to be prepared for reports from the congregations to the district meeting, and also forms to be used for registrations to the district meetings in order to facilitate matters for the registration committee of the host congregation.

Elections of officers resulted in Pastor Robert C. Schmidt being elected district secretary, and Knud Overgaard re-elected as district treasurer. The meeting voted to give the Sunday offering to the Santal Mission.

The synodical secretary, Rev. Holger O. Nielsen, spoke at this time, emphasizing the following phases of our synodical work: Home Mission Council, American Bible Society, Youth Work, Our Relation to U.L.C.A., Fellowship with other Protestants, and in closing he stressed the need in our day for quietness in the inner life.

The Saturday evening meeting was under the direction of the Women's Mission of the district. Mrs. Alfred E. Sorensen was in charge of the meeting. The choir rendered several selections and Miss Muriel Nielsen was the speaker of the evening. An offering was taken for the Home Mission.

The Sunday morning service was in charge of the two pastors, Ernest D. Nielsen, who preached the sermon, and Harold Olsen who had the communion service.

Pastor Eilert C. Nielsen, who soon will move to the Clinton church, spoke Sunday afternoon, reading from the 4th and 5th chapter of Acts. He gave an inspiring message on "The Social Implications of the Gospel." After the lunch served by the ladies a sight-seeing tour to various interesting points was enjoyed.

At the supper table Sunday evening a number of comments were given expressing appreciation to the host congregation for the very fine hospitality. Mr. Dehn of Chicago extended an invitation for the next district meeting to be held in St. Stephen's Church in Chicago.

Pastor Harold Olsen spoke at the evening closing meeting on "Religious Education." Pastor Alfred E. Sorensen was the last speaker, using as his theme the story of Herman taken from Van Dyke's book, "The Lost Word." Pastor Sorensen's message centered on the concern of the church for Youth. After the singing of the hymn, "God be With You Till We Meet Again," our district meeting came to a close.

Reporter.

District I Convention

Held at Bethesda Church, Newark, New Jersey,
September 29-October 1, 1950

The convention of District 1 was held this year at Bethesda Danish Lutheran Church in Newark, N. J. This growing congregation, of which Rev. Verner Hansen is pastor, is our synod's home mission project in the east. Our convention this year therefore was not just another convention but an opportunity for those of the pastors and delegates who have not visited the Newark church before to see what is being done here in a new neighborhood and a new building. For those of us who have visited Newark before it was an opportunity to note the progress that has been made since we saw it last. Among other things the old coal furnace has been replaced with an oil burner and the cellar space as a result completely modernized. Many smaller improvements have been made in various parts of the building and the work still seems to be going forward. The most important thing of course can not be quite so easily observed—the steady growth in membership which has been made possible by relocating the congregation in a new neighborhood and by the constant efforts of the pastor and the members of the congregation. In meeting at the Newark church this year the pastors and delegates of our district had the opportunity to see one of our few home mission projects, and as was evident, a highly successful one.

The sermons and lectures at this convention were all built around the central theme: "Marshalling Christian Resources." The sermon at the opening service, Friday evening entitled "Our Resources" was given by Rev. Viggo Hansen, the morning devotion on Saturday entitled "Making Use of Our Resources" was given by Rev. Einar Anderson. On Saturday evening, Rev. Alfred Jensen spoke on "The Danish Church: Our Task and Our Strength." Pastor Jensen's lecture was preceded by a musical program consisting mainly of the works of Johan Sebastian Bach given by a group of Lutheran displaced persons who have now found a new home in America through the assistance of their fellow Lutherans here, co-operating with Lutheran World Action.

On Sunday morning Rev. Kai Kierkegaard-Jensen officiated at the Danish Communion service at 9:30 and Rev. James Lund and Rev. Willard Garred at the English Communion service at 11 o'clock.

On Sunday afternoon at 2:30, Rev. Paul Baagøe of the Danish Seamen's Mission in New York spoke on "The Church and the World Situation."

The convention closed with afternoon coffee at 4 p. m.

A summary of the proceedings of the business session follows:

1. This year, at the suggestion of the district president, Rev. Willard Garred, a layman was elected to be chairman of the convention. The person elected, Viggo Nielsen of Bridgeport, proved to be a very able chairman and this reporter, at least, believes there is little doubt that if the precedent of electing a layman as chairman becomes the regular practice at conven-

tions in this district, Viggo Nielsen will be "drafted" by acclamation for many conventions to come.

2. Rev. Verner Hansen gave a report on the synodical convention based on a comparative study of the various district reports to this year's convention. At the close of his report, Rev. Hansen offered several topics for discussion, which after being considered by a committee and a report presented to the convention on these questions, resulted in the following actions by the convention:

- a. that a speaker from the U.L.C.A. be invited to address next year's convention on the subject of Lutheran unity.
- b. a committee appointed to study the possibilities of inviting the Grand View College choir to visit the eastern district in the late fall or winter months of 1951 and present its findings to the 1951 convention for consideration.

3. This year it was decided to dispense with the findings committee on the district president's report, a system which is rather cumbersome and often confusing, and instead consider each recommendation of the report, point by point, directly. This ruling, however, applies only to the convention at which it is passed. If the precedent is made a permanent practice it must still be voted on and passed at each succeeding convention.

4. The question of meeting our quota to Lutheran World Action was discussed, and mention was made of the fact that in several of our congregations great difficulty was experienced in meeting this quota. A suggestion was made that the quota be lowered to a point which it would be easier to meet it, but Rev. Alfred Jensen pointed out that the quota (\$1.05 per confirmed member) is set by the National Lutheran Council and is the same for all synods. If we refused to meet this quota, we should have to withdraw from the National Lutheran Council. It was decided, in view of the very low contribution asked for, which amounts to only about 2c a week, proof enough that the difficulty of meeting this quota is not due to financial reasons, that each congregation redouble its efforts to meet its quota in full and that all efforts be made to dispel the indifference which is the real reason for the inability in some places to meet the Lutheran World Action quota.

5. The convention expressed its sorrow over the death of Pastor Tarpgaard who gave so many years to the work of the Kingdom in the churches of our district and extended its condolences to Pastor and Emilie Stockholm over the death of Mrs. Stockholm who likewise, devoted her life to the work of the Kingdom side by side with Pastor Stockholm in the churches of our synod.

6. It was decided not to have a district workshop in 1951 but to prepare to have one in 1952 and every other year thereafter, if possible.

7. It was decided, after considerable discussion in which reports of success in some places were balanced by reports of little success in other places, that the congregations of the district participate again this year in the evangelistic work being sponsored throughout the nation by all the Protestant churches (the annual visitation program).

8. The convention urged all the congregations and their members to study the question of our synod uniting with the United Lutheran Church (U.L.C.A.)

9. Rev. Paul Baagøe reported on the work of the Danish Seamen's Mission in New York. He thanked the Bronx, Brooklyn and Newark congregations for their hospitality and help given to the work among the seamen and mentioned that the Danish Room maintained at the Seamen's Church Institute in New York has no facilities for a real Seamen's mission work and is conducted by an organization having no connection with the Mission nor affiliated with any church. Therefore the time has come for the Mission to sever connections with this room and seek an independent location for the work. Until such time as a permanent location can be found, the Brooklyn congregation has extended the use of its premises for the work of the Mission.

10. Since beginning next year, four years of college will be required for entrance to Grand View Seminary, a change in the rules governing the district scholarship fund will be necessary to enable support to be given to pre-seminary students pursuing their pre-seminary work at other colleges. The consideration of these necessary amendments was, however, postponed until the next convention as there apparently was no need to consider this question at the convention this year.

11. Reports were given from each congregation in the district which showed that while in a few places we are only "holding our own," in most places slow but steady progress is reported both in the growth of membership in church and Sunday school and in the rehabilitation and modernization of church property.

12. Rev. Willard Garred reported that he had sponsored a displaced family coming from Estonia. This family is now completely on its own, has applied for American citizenship and has joined the Hartford church.

13. A report from the Women's Missionary Society prepared by Mrs. Dagmar Potholm-Petersen (Portland) was read by the secretary and accepted with thanks.

14. A rising vote of thanks was given to Marius Andersen, the district treasurer, for his many years of faithful service.

15. Elections were then held, the candidates being those selected by the nominating committee. There were no nominations from the floor.

DISTRICT PRESIDENT: Rev. Viggo Hansen, Bridgeport, 17 votes, **elected**. Rev. Verner Hansen, Newark, 10 votes.

DISTRICT SECRETARY: Rev. Einar Anderson, Brooklyn, **elected**. (Only one nominee for this office).

DISTRICT TREASURER: Andrew Nielsen, Bridgeport, 16 votes, **elected**. Walter Friis, Brooklyn, 12 votes. Marius Andersen, our district treasurer for many years, declined to be a candidate for re-election.

16. The Bridgeport congregation extended an invitation for next year's convention which was accepted with thanks.

The convention was adjourned at 6:25 p. m.

Respectfully submitted,

Einar Anderson, District Secretary.

A Communion Of Communities

At the 9th District Convention at Wilbur, Wash., last September, it was decided that a series of fellowship meetings should be held between the congregations of Enumclaw, Tacoma and Seattle. These three are situated somewhat in a triangle with about 30 miles between each. Tacoma was the first to extend an invitation and accordingly quite a few from the other two gathered there on Sunday evening, Nov. 12, at St. Paul's church. Since Rev. L. C. Bundgaard arrived there a little more than a year ago things have really been happening. The church had a much improved appearance because of interior decorating and various other changes. It was a pleasant surprise to arrive and find the basement auditorium well filled with people. It was apparent that such a gathering as this brought together many friends of former years who were glad to gather here again. In the course of the evening the presidents of each congregation spoke most approvingly of such gatherings as this and urged that they be made a regular occasion. A general invitation from Pastor Bundgaard brought several expressions of both reminiscence and appreciation.

Among the many good statements made were also a few well chosen words from C. S. Fynbo of Tacoma in which he voiced his gratitude that so many of our best Danish songs have been so splendidly translated by Rev. Rodholm. This led to the suggestion that we express our appreciation to Rodholm by sending him a gift. This might spur other congregations and groups to do the same. Fifty-two dollars were given at this gathering and sent to him with the suggestion that perhaps this might become the start of a fund to provide a trip to Denmark for Rev. Rodholm and his wife. Whether or not this may result, the gift from here is a token of the gratitude we feel. To put it in the words of Mr. Fynbo: "I do not know Rev. Rodholm personally, but I have been greatly impressed by his self-sacrificing labor of translating from our mother tongue and thereby contributing cultural and spiritual values to our adopted land."

Following this part of the evening's fellowship we moved into the church sanctuary where Rev. Svend Holm delivered an address based upon one of the books of Rev. Harry Emerson Fosdick. Rev. Holm was recently installed at Enumclaw, so each of the three congregations is now served by a resident pastor.

The next interchurch fellowship meeting, which was aptly described as a communion of communities, will take place at St. John's church in Seattle on the third Sunday evening in January. We hope that the splendid beginning which has been made toward strengthening the ties between these three churches and the entirely spontaneous action of providing the above mentioned gift may become an inspiration to other churches of the synod which are within commuting distances of one another.

Carl C. Rasmussen.

Extension !

So far I have heard little about any action taken on our church extension. Judging by the list of people attending the convention it could hardly be expected. Most of them came there for a social time, and many of them were not well informed about this question of Church Extension. To them our church is a place of refuge for a type of Congregational fellowship. The go sign has never been seen by them, and problems facing the church in our time are not understood by a large number of people.

I know many will not understand me—how can people understand that which occupies so little of our time and thinking. It is deplorable that an article like Dr. Dybvig's should be printed in our LUTHERAN TIDINGS without any tangible result or reaction.

It is evident to me that we have come to a time when the church must go to the people. Our past attitude in our Synod has been that we should wait till people called upon us. This might have been a sound procedure so long as our boundaries were determined by language.

Some years ago I made a three-day investigation trip to Cheyenne and Laramie, Wyo.; in each of these cities I located more than fifty families who were potential members of our Church. The church in Laramie (ULC), had a Danish inscription upon the altar. It had been started as an independent Norwegian-Danish Church. The pastor told me they would have been glad to sell the church property to us, as he felt we would understand the 75 per cent Scandinavian membership better than they. In Cheyenne there was only a small Missouri Synod church in a thriving city. Nothing has been done by us in either city because we were short of pastors and had no extension fund. My patience explodes when I hear people speak of us as being small! Small!! As if that should justify our idleness!

A few days ago I sat in a Canadian Museum and observed a bee hive from which there was a plastic tube leading to the out-of-doors. There was a constant traffic of bees through this tube; the astonishing thing was that all the outgoing bees jumped over the incoming bees; the latter were bringing in the honey, while the outgoing were in a rush to get out in the world to gather it. We may be small but we can sting in spite of that, and we can go out to bring something back. We can, if we are aware of our heritage, gather people for our message as well as any other Lutheran group who, like us, were once small. Christ gave us once a work picture of the church in the world. He likened it to a small seed, growing to a tree spreading it's branches to give sheltering comfort to humanity. I know my people well enough to know that their concern is to find the Shelter without a concern for soil in which the Seed may grow.

L. C. Bundgaard.

N. F. S. Grundtvig

(Continued from page 4)

posers set it to music almost at once, and the people sing it at the next festival.

Quite early in his career, he concluded that his school should be for youth and not for boys and girls. He called youth the time for spiritual creation. From eighteen and on was the best age. He said that childhood was not the best time for such education. In his opinion boys and girls do not know enough about life, have not had enough experience, to fully understand the material presented. Childhood was the time for growing up, for orienting himself to the physical world, but only after reaching the maturity of youth was he ready for real education. It was his conviction that there was a type of education best fitted for each stage of life.

Grundtvig made it clear that this folk school was a school for the youth of the entire nation, both young men and women. By including the women he was quite in advance of his time. It was not a professional school, but a school designed to help the young live richer and fuller lives when they returned to shops or farms. It was a school that wanted to teach them how to live more abundantly, and not how to make a better living.

In our times there is much talk, and properly so, about adult education. There are hundreds of meetings to promote this much needed cause. The windy speakers pay high tribute to Grundtvig. But when we examine their classes and subjects taught, we find that most of it is designed to help the students make more money. They should keep Grundtvig's name out of such adult education. His was essentially a cultural school and not a trade school.

Grundtvig's emphasis upon the use of the living word in awakening people is interesting, if not as original as some of his other contributions. He had spent years in writing for his people, but he had not been able to reach the people. They didn't read his writings. At least not those he wanted to reach most.

A man who knew his Bible as well as he did, must have noticed how important the spoken word is in both the Old and New Testament. Such prophets as Amos, Isaiah and Jeremiah didn't send a copy of their latest pamphlet to their people. They spoke to them in words of thunder. And Jesus left no writings. He used the living word to awaken his people.

In our system or systems of education, the principals, superintendents, department heads, deans and presidents are the important people. If anyone is in doubt, look at their offices, secretaries and salaries. One often gets the impression that they are the whole show.

In Grundtvig's folk school, things are quite different. They are small and there is as little machinery, and as little record-keeping as possible. The classroom teacher is the important person. He and the student are the very center of things. The purpose of the school is to inspire, to awaken. The best way to do this is to find a wide-awake, dynamic teacher who can reach the mind and soul of the student by speaking to him, directly to him and not just at him. This may be done by the lecture or by personal conversa-

tion. Let the teacher talk about the things that are near and dear to his heart, and with the help of God, it is hoped that his words will inspire. If a living person can't arouse the student, surely a book will not be able to do it.

(To be continued)

Greetings and Comments From Our Readers

A Challenge To Fathers

Our little four-year-old son started Sunday school this fall. One day not long ago we were talking about Sunday school and he said:

"Mommy, when Joyce and Larry get a little bigger I wish you would come over and be my Sunday school teacher."

"I'd love to come over and be your Sunday school teacher," I answered, "or maybe you would like daddy to be your Sunday school teacher. Wouldn't that be nice?"

But Harald shook his head vigorously.

"Why not?" I asked.

"Because then daddy would have to wear dresses and I wouldn't like that."

Last Sunday Harald came home from Sunday school and said:

"Mommy, Chris is Sunday school teacher for some of the big boys now."

Thank you, Chris, for showing our little Tyler boys and girls that men also belong in Sunday school.

Maria K. Nielsen.

The Shadow Of The Great

Things are not always what they seem. This can also be said for what is written in Lutheran Tidings. Some of us who read "Please Step Aside" in the November 5 issue possibly considered it an excellent rebuke to those who consider themselves superior, self-important or who possess the spirit of the pharisee.

Let us look for this rebuke step by step.

By actual word count considerably more than half of the article is devoted to Alexander and Diogenes. Those of us who are familiar with the story will notice at once that a vital part has been omitted. This is Alexander's answer when asked to step aside. He said, "If I were not Alexander I would be Diogenes." There is humility of a high order in this answer, so unless the story is mutilated, it is free from rebuke.

A third of what is left of the article tells of the successful son who took his parents for a ride in his Packard on Sunday. Now what is wrong about that? He could have spent that leisure time in his clubs or playing golf; but he preferred to do something nice for his parents. I ask those parents, who are fortunate enough to have such a son, if his presence throws a shadow over their lives. Certainly no rebuke can be found in this paragraph.

Then follows a long paragraph on why the Great patronize "the little quaint church and the dear little minister." To me this seems so flippant that it deserves no comment.

I have read the article many times without being able to find sense in it; but it leaves a very unpleasant taste in my mouth—a taste with the flavor of class prejudice. Class prejudice and hatred is foreign to the spirit of Christ, and as non-communists we should shun the very shade of it.

It is one of the few rules that probably has no exceptions, that it is wrong to condemn human beings by class, race or color. On the day of judgment we will not be asked if we have been rich or poor, if we were Asian or European or if we were black or white.

I have known humble servants of the Master among the great, the rich and the learned and wonder if the proportion of Christians in these classes is smaller than among lowly people.

The man who claims that the rich cast a shadow over the church condemns himself, because he is rich, very rich, in worldly goods when compared with poverty of the people of India, China and even Russia.

B. Skou, Solvang.

We are always happy to give room for varied opinions. However, we fail to find any trace of class prejudice in Aage Moller's article. On the other hand his various illustrations are much in line with the words of Jesus "Truly, I say to you, it will be hard for a rich man to enter the kingdom of heaven." (Matth. 19, 23).—Editor.



BOOKS

YULE—Published by the Danish American Young People's League. Editor, Rev. Harris Jespersen. 48 pp.; Price 65 cents.

YULE appears again in a most attractive cover design, this year it is drawn by Mrs. Hertha Hansen, Askov, Minn. She has made other fine illustrations in the magazine. In addition she has written three pages of illustrated Christmas poetry which adorns the center of the book. It is a most attractive, yes, a real Yule touch.—Other fine illustrations in the issue are made by Saralice Petersen of Des Moines.

Devotional articles, "No Vacancy," by Pastor James Lund, "That I Might Live" by Pastor Charles Terrell immediately give the Christmas setting. The historical articles are well written, "A Pioneer Pastor" by Pastor Marius Jorgensen, "A Saint in Politics" by Prof. Alfred C. Nielsen, "The Passion Play," by Harold Larsen.

Throughout the magazine are the several beautiful and challenging Christmas stories, poems and a wealth of excellent pictures from the Pacific Northwest, the Passion Play of Oberammergau, etc.

YULE makes a valuable Christmas gift. It is being sold by our young people in all our congregations, or can be ordered directly from Rev. Harold Petersen, Askov, Minn.

H. S.

CHRISTMAS CHIMES—Edited by H. Leonard Andersen, Volume Thirty, Published by the Luther League of the UELC. 64 pp.; Price \$1.00.

"The Angel's Message" is the theme of this volume of Christmas Chimes. The beautiful frontispiece, the art work throughout the volume, the stories, poems and meditations all center on this theme.

There are a number of full-page Christmas scenes from various parts of our nation, and these are all superb in artistic design and production. We heartily recommend this fine Christmas magazine. It will be a valuable addition on the family table of Christmas reading in any home.

H. S.

CHILD'S CHRISTMAS CHIMES—Editor: Helena Gebuhr Ludvigsen, Published by Lutheran Publishing House, Blair, Nebr. 64 pp.; Price 30 cents.

Child's Christmas Chimes is a charming magazine edited by Mrs. Helena Ludvigsen. Bells and chimes sing and ring through the stories, poems and articles. It will be a fine gift for any child and just right for the twilight reading hour. The Bell children scampering about through the magazine are delightful creations by Carol Hieronymus.

We heartily recommend this addition to the Christmas reading shelf.

Marietta Strandskov.

Grand View College And Our Youth

Letter From A Seminary Student

As a Seminary student, I should like to give as much encouragement as possible to those individuals who have and who might seriously consider attending Grand View Seminary.

While I hope the sentiment is not widespread, I have nevertheless, sensed a kind of defeatist attitude as regards the future of our Seminary. Need it be said that such an attitude is unfortunate? Such an attitude ignores completely the value of our Church's particular contributions to religion in America and it defeats the possibility of any further contribution. It is, of course, quite common for us to have an inferiority complex because we seem so small as a Synod and as a Seminary. But we are not even giving the Seminary enough support to supply the needs of our small Synod. Where is the courage that does not place its reliance upon numbers?

We have good teachers, and prospective students must never forget that the success of a school is not just dependent upon good teachers, but also upon the efforts and good will of the students. There is no edification without active participation of the pupil, who in reality is the teacher's co-worker. So the student's role of action is a double one; it is to give as well as to receive.

I am also inclined to believe that there is considerable reluctance to start seminary training on the part of some persons who would like to share in the curriculum without definitely committing themselves as candidates for the ministry. This reluctance may be due to a lack of realization of the importance of the Divine Arts for everyone. The modern secular society generally does not recognize the true status of man and has allowed the emphasis which was at one time on the Divine Arts, to be placed consecutively on the Liberal Arts, and now more and more on the Technical Arts where man is becoming the slave of the machine. So my contention is that it would be good to have seminary students not necessarily committed to a candidacy for the ministry. The central emphasis of the course of study is an emphasis which should be the concern of everyone regardless of what his calling might be.

It happens that other church groups are moving ahead, and if I speak of an inertia in our own church, I say it with all due regard to those who have given much. There is a great need for support from the wider membership. The time is long since past when we might sit on our hands. The concern

A MESSAGE IN MUSIC AND AN EXAMPLE IN COURAGE BLIND SINGER FROM HAMLET'S CITY ARRIVES IN AMERICA

By Norman C. Bansen

To the shores of America this November of 1950 came a man with a message in music—and an example in courage. He is Enoch-Larsen, Danish tenor-baritone who has received acclaim in the press of his own nation for his singing. He is an organist as well and has also composed the music for some of his own poems. Whether he sings the pleasant folk songs or the hymn treasures of Denmark, or Bach's spiritual *lieder*, or Cesar Franck's *Panis Angelicus* he has the ability to carry his audience with him to a sharing of his own rich

experiences in music. For his tour through America he has also prepared a number of English and American hymns and translations of Danish hymns for inclusion in his repertoire.

Thus far the story would be one that has been told many times: The story of a singing ambassador of good will from a respected nation across the Atlantic. The difference goes back to shortly after World War I when as a young boy Enoch-Larsen discovered a hand grenade near his South Jutland home. It was interesting to the young Danish boy, this grenade that had been carelessly dropped by a soldier. A sudden explosion was followed by a lifetime of blindness.

I think back to the time I first met Enoch-Larsen in a home in Elsinore. We were introduced and conversed for a long while. It was only later that I learned to my astonishment that he was blind. Even yet it is sometimes difficult for me to realize that fact. He himself says that he has never let this handicap stand in the way of anything he has set out to do. This courage was explained one night when I heard Enoch-Larsen lead the devotions at the Elsinore YMCA.

I first heard Enoch-Larsen present a recital in the ancient church of Saint Olai in Elsinore. His clear, tenor voice rose above the deep tones of the pipe organ. Here was a combination of genuine talent and courage that added drama to a program which included some of the best music of several nations.

He is willing to arrange programs also in small communities and in village churches. This has impressed me very favorably. Here is a man intent upon

of the wider membership would soon make itself felt in our Seminary. The possibilities are great for growth. To say that the battle is lost is a figure of speech completely without basis in that a fighting force has not been assembled. How can there be a battle without a fight? Let us see the Seminary enrollment grow. Remember that the business of the Church is not only the "Preacher's Business."

Harald Andreas Petersen.

Winter School Postponed

The Winter School at Grand View College which was planned for November 27 to March 2 has been postponed until January 4. We sincerely hope that the pastors and the parents of our Church will encourage our young people to attend this course. Anyone who is interested in the course should write to Grand View College for further information.

J. Knudsen,
Grand View College.

November 27, 1950.



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.

bringing a message in music rather than on making a name for himself.

A few days ago came a letter from a pastor friend of mine in New York. He writes, "I spent the morning with Enoch-Larsen and found him to be all that your letters led me to anticipate. I was much impressed by his wholesome Christian faith. He has something to give us here, if people will give him a hearing. I shall pray that God will prosper his journey. I was strongly reminded, visiting with him, of the song, 'The Blind Plowman.' The last two lines seem eminently true of Enoch-Larsen. In his soul there is perception."

God has made His sun to shine
On both you and me,
—God, who took away my eyes
That my soul might see.

This soloist from Hamlet's city is now in California and is arranging his tour from there. In each community he will require a local accompanist, but he has music to be sent on ahead well in advance of each program. Those interested in arranging for a song evening by the Danish tenor-baritone may write to him, Enoch-Larsen, % Rev. P. C. Jensen, Blair, Nebr. Mail will be forwarded from there.

From Saskatchewan

Canada is known for its variable climate, and we believe that this past year has made a number of records. The spring was very late, and consequently the farmers did not get the seed in the ground until very late. Many wondered if there would be much chance for the grain to ripen with such a late start. The summer gave ample moisture and we saw the promise of an abundant harvest. In July and early August everything looked very promising. Then on the 20th day of August we had frost, and all growth was checked, and all chance of a natural ripening of the grain. However, although the farmers knew that the quality would be poor, the quantity might counterbalance that and still give a good income for the year. But the disappointment was great when, after a few days of harvest, rain, snow and frost halted all ingathering of the grain on the field, and there has been no let-up since. Thus we find that from 25 to 50 per cent of the harvest is still in the field, and will not be harvested until next spring. The cash income for our farmers has therefore been very small.

Nevertheless several new homes are being built by our members. And a new church is being built in Canwood by the United Church of Canada.

We had a very fine Summer Meeting with Rev. Ove Nielsen, Dagmar, Mont., as our guest speaker. He came here directly from the District meeting in Dalum. He was here several days and he was kept busy, anxious to visit as many as possible of our people. He spoke to us every evening in the various homes and again on Sunday, first giv-

ing the sermon at our service held in the Anglican Church, and speaking again in the afternoon at the meeting held in the Peter Olsen home.

He admonished us to do more for our children and for our young people. The fruit of his interest is evident in our small Sunday school which has been started by three of our women, meeting every Sunday morning in the public school. Likewise we have started a Young People's society with a group of eight young people meeting regularly once a month. We hope to keep both these projects going. We may have to take a vacation during the most severe part of our winter season.

Some of our guest speakers and others will probably remember Jens Peter Andersen, who has lived in the Carrot River Valley near Bagley. He died on November 3, following a surgical operation in the Melfort hospital. When the Andersen family first came to America they were members of the Trinity Church in Chicago. In 1928, after a few years in Denmark, they came to Canada and settled in the fertile Carrot River Valley. They were faithful church members, and the funeral service held on November 8 was attended by many from the Swedish and Danish congregations where they had won many friends. We have lost a good and faithful citizen and church member.

My greetings to all my friends in the synod.

Vilhelm Larsen.

Christmas Greetings From Valborgsminde

As the holiday season again draws near, we want to bring our greetings as well as our good wishes for a Merry Christmas and a Happy New Year to all the friends of Valborgsminde.

Much has been accomplished during the year 1950. Our new addition has been finished, adding 12 more rooms for residents. Two new residents are expected very soon, leaving three rooms and the old apartment vacant.

Rev. and Mrs. Mikkelsen are doing a fine piece of work for the old people. The physical and spiritual needs of all at the Home are cared for in all respects. We want to express our sincere thanks for this.

Our thanks also goes to our very industrious girl, Miss Else Randing. The kitchen was managed, until November 1, by Mrs. Chris. Andersen Boes. We owe her a most hearty thanks for the many years she has spent working with and among the aged. Mrs. Marie Nielsen from Askov has taken over the duties formerly performed by Mrs. Andersen. We bid her a hearty welcome. Our thanks also to Mrs. Kalnins, who helps with the cleaning, and to Miss Karen Bensen, R. N., from Denmark. Miss Bensen has been at the Home since October. She has been a

Christmas Gifts

Suggestions:

"A World of Song," complete with 12 sections, hymns, songs, folk games, words and music. \$3.25.

J. C. Aaberg: "Hymns and Hymnwriters of Denmark." The first major work in English about Danish hymnwriters, with translations of the hymns. \$2.00.

Johs. Knudsen and Enok Mortensen: "The Danish-American Immigrant; His Culture and Religion." 75 cents.

The above listed books may be ordered from The Bookstore, Grand View College, Des Moines 16, Iowa (or through the pastor).

"Yule," a beautiful Christmas magazine published by the Young People of our synod. 65 cents. Sold by the Young People or your pastor.

"Julegranen," the Danish language Christmas magazine, published in U. S. A., 75 cents. See your pastor.

good help to Mrs. Mikkelsen in the care of the sick.

Thanks again to all for a cooperative job well done.

There has been relatively little serious sickness among our group excepting those of Mrs. Norgaard and Miss Susanna Sorensen. Mrs. Norgaard is at the Iowa Lutheran Hospital at this time. She is very ill, but we hope she will be back with us before very long.

Miss Sorensen had been ailing for quite some time and passed away quietly November 11. Services were held at the Home Sunday, Nov. 12. Rev. Mikkelsen and Rev. Jorgensen both spoke about her youthful outlook on life and her influence upon those with whom she came in contact. She always had a good word to say to everyone. Miss Sorensen will be missed by all at the Home and by her many friends in our Synod. According to her last will, she left all she had to the Home. The \$911.66 in cash will go into the Endowment Fund where it will help to care for future residents. We are very grateful for her thoughtfulness.

We have received many gifts during the year. Many have given both money and other gifts helpful in furnishing the new rooms as well as canned goods and other foods, which have been greatly appreciated by the residents.

To date we have received \$2,283.56 for the furniture fund. The elevator fund stands at \$1,150.00.

The furniture cost us a little more than \$3,000 and the \$43,000 we borrowed to build the new addition must be paid back to the Reserve and Endowment funds.

Please keep us in mind when giving at this season.

As a whole, we have had a good year and we hope and pray that we may continue to be of service in this branch

OUR CHURCH

Lake Norden, S. D.—Youth Sunday was observed in the Pioneer Church on Sunday, Dec. 3. Some of the young people helped the pastor, Marius Krog, in the service. An offering was taken for the youth work.

Newell, Iowa—The Newell congregation had extended an invitation to the Ringsted congregation (at present without a pastor) for a Thanksgiving service on Sunday, November 19. In spite of winter and snow a group of twenty-five people from Ringsted responded with their presence. After the morning service a fellowship dinner was enjoyed in the parish hall. In the afternoon Edwin Crocker from the U. S. Soil Conservation office spoke briefly on "God's Part in Conservation," and then showed the film, "At The Grass Roots." Again lunch was served. A fine day had been shared.

Mrs. Dagmar Rasmussen, widow of the late H. P. Rasmussen of Chicago, died after a heart attack on November 10th while visiting her son and friends in Chicago. Many will remember both Mr. and Mrs. H. P. Rasmussen who through many years have attended so many of our church conventions. H. P. Rasmussen served through many years on the synodical board, and he had just been appointed and had accepted the task as synodical traveling secretary when he died quite suddenly in 1939.—Mrs. Rasmussen had spent some time recently with her sister-in-law, Mrs. Anne Beyer, in Dwight, Ill. It was then her wish to go to Chicago, especially to hear Pastor H. Helweg from Denmark. He had been confirmed by Pastor Helweg's father, the late Pastor Th. Helweg.—Funeral services were held from the Trinity Lutheran Church in Chicago where Mr. and Mrs. Rasmussen had been faithful members through many years.

Rev. John Pedersen, pastor of the Danevang, Texas, church, was the guest speaker on Sunday, Dec. 3, in the American Lutheran Church in Columbus, Texas. He was scheduled to speak at three different services.

Detroit, Mich.—The 25th anniversary of Rev. Svend Jorgensen's coming to Detroit and serving St. Peter's Lutheran Church through these years was observed on Sunday, Nov. 5. Rev. Alfred E. Sorensen of Chicago and Rev. Richard Sorensen, District President, of Marlette, Mich., were guest speakers. More than 300 people had gathered for the occasion and many greetings

of our Synod's work. We know that, with the help of God, we may enter the new year with confidence.

Sincere greetings to all friends of Valborgsminde.

Sincerely,

Theo. J. Ellgaard,
President of the Board.

President Truman Signs "Good Will Book"



President Truman recently affixed the last of 33,466 signatures to a huge two volume "Good Will book" which the American Bible Society is sending to the archives of the Japan Bible Society as a symbol of friendship between the peoples of the two nations.

The signatures, which come from more than 14,000 cities, towns and villages in every state, as well as the district of Columbia, Hawaii and Alaska, and 15 foreign countries, are of persons who have contributed to a fund which will enable the Japan Bible Society to print and distribute Scriptures in the Japanese language.

General Douglas A. MacArthur, at the inception of the drive, set a goal of 10,000,000 Scriptures to be printed and distributed in Japanese by the end of 1951. However, it now appears likely that this goal will be exceeded by approximately 2,000,000 to bring the total to 12,000,000.

Gifts represented by the signatures ranged in amount from one to a thousand dollars and totaled more than a quarter of a million dollars. This amount will enable the Japanese society to print and distribute 4,700,000 Scriptures and bring the total since V-J Day to 7,500,000. If gifts continue, the distribution of the 12,000,000 Scriptures will be achieved by the end of next year.

arrived from people who could not be present.

Waterloo, Iowa—The newly erected church of the St. Ansgars Lutheran Church was dedicated on Sunday, Nov. 26. Rev. Alfred E. Jensen, synodical president, and Rev. Ottar S. Jorgensen, Minneapolis, Minn., former pastor of the church, were present as guest speakers. We hope to bring a detailed report later about the dedication and possibly a picture of the new church.

A DAYPL District Workshop was held in the Diamond Lake, Minn., church on Friday and Saturday, Nov. 24-25. Rev. Clayton Nielsen, DAYPL National president, and the pastors and youth leaders of the District were in charge of the meeting. A good attendance is reported.

Minneapolis, Minn.—A new organ in the St. Peder's Lutheran Church was

dedicated on Sunday, November 12. Prof. Olaf Lund, director of music at Grand View College, had been invited to play the organ. Selections by the choir and several vocal solos were also part of the program.

Mirage Flats, Nebr.—A Lord's Acre and Harvest Festival was observed on Sunday, Dec. 3. All members of the church had been invited to participate in the "One acre's share for the Lord" program. This could be done either by contributing what one acre produced or the equivalent of same. Many churches throughout the U. S. have benefited much by this plan through the latter years.

Newark, N. J.—Youth Sunday was observed in the Newark church on Sunday, November 19th. The young people were scheduled to take over the leadership of the service, 12-14 participating.

Announcing Pastors' Institute

The general plans for Pastors' Institute are now complete. The Institute will be held April 4 and 5, with a portion of either April 3 or April 6. The main speakers will be Dr. Wilhelm Pauck of the University of Chicago and Rev. Ellis U. Youngdahl, Chaplain of the Lutheran Hospital at Moline, Ill. The former will speak on "Modern Theological Developments" and the latter on "Pastoral Counseling." Details will be announced later on.

J. Knudsen.

NLC PLANS INCREASED AID TO CHURCHES IN YUGOSLAVIA

New York—(NLC)—Increased aid to Yugoslavia, both through food and clothing shipments by Lutheran World Relief and grants by the U. S. A. Committee for the Lutheran World Federation, is planned in the future.

The decision to step up relief activities among the Hungarian, Slovak, Croatian and Slovenian Lutherans in Yugoslavia has been made as the result of a visit to these groups last summer by three representatives of the National Lutheran Council.

Dr. Paul C. Empie, NLC executive director, Dr. Franklin Clark Fry, president of the United Lutheran Church in America, and Dr. P. O. Bersell, president of the Augustana Lutheran Church, spent nine days in Yugoslavia during August. Conferences were held with both church and government officials on relief problems and other matters pertaining to the welfare of the four national groups in the Lutheran Church there.

Lutheran World Relief, the material

aid arm of the NLC, has shipped 87,985 pounds of food, clothing and medicines, valued at \$79,435, to Yugoslavia. A carload of wheat, consisting of 1,790 bushels valued at \$3,700, is now enroute to that country. Early in December, LWR will ship 20,200 pounds of sugar, valued at \$1,800, and 5,000 pairs of men's shoes, valued at \$4,500.

The executive committee of the NLC, acting as the U. S. A. Committee for the Lutheran World Federation, has devoted \$39,738 to church relief in Yugoslavia, and is planning to provide increased aid in the 1951-52 budget, for which funds are being raised through Lutheran World Action.

LUTHERAN CHURCHES TO OFFER AWARD FOR 4-H CLUB WORK

Minneapolis, Minn. — (NLC) — A church award which will recognize outstanding work of members of the 4-H club is being planned by several Lutheran bodies, it was announced here by Loren M. Ness, boys' work director for the Evangelical Lutheran Church, following a meeting of a planning committee.

The award, in the form of a medal, will be given club members who fulfill certain requirements of service to their organization and to the church. It will be inscribed "God-Home-Country" and will include Christian and 4-H symbols.

Tentative requirements include a satisfactory record in 4-H club activities, 150 hours of service to the church, club and community, a knowledge of the church's teachings, regular Bible reading, and a special church or club project.

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.

ject. Among suggested projects are landscaping church property, building church furniture, or studying community problems of particular significance to rural church members.

A similar award is now being made by most Lutheran churches in Boy Scout work.

Ness was directed to initiate this program by the Brotherhood of the ELC, but soon asked cooperation of other Lutheran groups. Representatives of the American Lutheran church, Augustana Lutheran Church, Lutheran Free church, and Lutheran Church—Missouri Synod, as well as 4-H leaders, have worked with him in preliminary planning.

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.

I am a member of the congregation at _____

December 5, 1950

Name _____

New Address _____

City _____ State _____

JENSEN, JENS M.
TYLER, MINN.

RTE. 2.