

# Lutheran Tidings

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## Pentecost

(This Pentecost Hymn by N. F. S. Grundtvig was translated by the late Pastor S. D. Rodholm, and used at several ordination services where he officiated.)

Spirit Divine, to this world of mankind  
Sent from our Father to lead us!  
He who defies thee, the Father of Lies,  
Ever is near to deceive us;  
Leave us not while we are struggling here!  
Darkness is deepening, night is near.

Give to thy servants when preaching the Word  
Tongues as of fire, that all nations  
May in the name the apostles proclaim  
Find the good life and salvation,  
So that no corner is found on earth  
Where not their message from God is heard!

Let them bring light where they come in the night,  
Rain in the desert and gladness,  
Strength to go on when the enemy won,  
Joy that is born out of sadness,  
Let from the love of our Father grow  
Goodness and mercy in hearts below!

Shine out, we pray, as a morning in May  
Over the fields of the Sower,  
Smile through the rain on the growing young grain  
Ripen the seed for the Mower,  
Mighty, yet mild, let the gospel call  
Break down defenses of stony walls!

Called and baptized by the Spirit of Christ:  
This is the Pentecost story,  
And it goes on till all nations are one,  
Heirs in God's kingdom to glory.  
Down through the ages of storm and strife  
Blossoms the cross as our Tree of Life.

## Whitsunday Message 1951

This greeting is addressed to all Churches belonging to the World Council of Churches in the hope that by God's grace it may reach every parish, congregation and individual member of these Churches.

The Churches which met in 1948 in Amsterdam and constituted the World Council of Churches expressed in a message from that assembly their intention to stay together. That was not a promise made only for times in which it is easy to maintain fellowship. It must be fulfilled especially in a time such as we live in, with its almost unbearable tensions between the nations. Let us therefore remind ourselves and each other of the fact that the fellowship which our Lord Jesus Christ has created and continues to create includes every Christian parish, every Christian congregation and every church member who believes in Him as Saviour.

For Jesus Christ there exist no partition walls, and no man-made divisions can prevent Him from entering in wherever men turn to Him in their great need. "The Life which is in Him" (1 John 5:11) cannot be divided. There are real differences between our Churches, but Christ is one and the same for all.

At Whitsuntide we are reminded how our risen Lord and Saviour by the Holy Spirit converted to Himself thousands of souls, brought them into the fellowship of His Church and gave them the common task of proclaiming His Kingdom "to the end of the earth" (Acts 1:8). Let then this Whitsunday of the year of grace 1951 call us all in spite of our differences to worship together the Father, the Son and the Holy Spirit and to pray for a new awakening of the life of Christ in the hearts of us all. Let us join together in the joyous task of proclaiming the good news of the freedom in Christ to men everywhere. And let us realize that we all stand together in Jesus Christ, who Himself stands with those who look faithfully to Him. Thus we may by God's grace strengthen and inspire one another, knowing that those who praise God and trust in His grace and power in times of stress and anxiety, are a great multitude which no man can number (Rev. 7:9).

Let us from all corners of the earth unite in prayer, standing together before the throne of God and saying: Almighty God, Father of Jesus Christ and Father of all Thy children on earth, redeemed through Thy Son, our Saviour! Thou hast encouraged us to lay before Thee everything that is on our minds, and Thou hast given us a promise that if two of us shall agree on earth as touching anything that they shall ask, it shall be done for them. We join to-day in thanking Thee for all Thy faithfulness and for Thy blessings to us through good days and through days of strain and darkness and anxiety. We thank Thee that Thou hast united us in the salvation brought to men living in sin and without hope by the incarnation of Jesus Christ, Thy Son. We pray Thee: Let not the worst come upon mankind, deliver us from evil and help us to open our hearts that we may hear the Spirit of God speaking to us. We pray Thee, merciful God: give us a new revival according to Thy will, a new Pentecost, by which Christians may be made new, men may be saved and Thy will may be done on earth. We know that we are not worthy, we confess to Thee who we are and how we have failed, but, God of Glory and of Mercy, once more forgive us and lead us upon Thy way to bear witness of Thee to all the world. Through Jesus Christ, our Lord, Amen.

The Presidents of the World Council of Churches

## The Comforter

**"And I will pray the Father and He shall give you another Comforter, that He may abide with you forever, even the Spirit of truth . . . He dwelleth with you and shall be in you" Joh. 14-16-17.**

In reading the wonderful words that Jesus with tender care and great love spoke to his friends the last evening they were together in a certain man's upper room in Jerusalem I notice that not less than four times Jesus speaks of the Holy Spirit as the Comforter. This he did in order to encourage the disciples. I love that word so very much because I need that Comforter every hour and every day. I need him in life and I need him in death. I know that my prayers should be more fervent and more often should go before the throne of grace; and there is a longing in my soul toward that, but we may have to say with the apostle St. Paul as he writes in the letter to the Romans: "Likewise the Spirit also helpeth our infirmities, for we know not what we should pray for as we ought but the Spirit itself maketh intercessions for the saints according to the will of God."

I know very well that I need more power to overcome sin and live a better and holier life. But again we remember what Christ said to his friends. "Ye shall receive power, after the Holy Ghost is come upon you, and ye shall be witnesses unto me both in Jerusalem and in all Judea and Samaria and unto the uttermost parts of the world." There are so many different problems in our daily life that should be solved. "The Comforter which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you." I often go out to visit people who are sick, sorrowful and in distress and try to comfort them. I need the Comforter "and the God of all comfort, who comforteth us in all our tribulations, that we may be able to comfort them, which are in any trouble by the comfort wherewith we ourselves are comforted of God."

I also have obligation to bear witness as Christ said the same evening, "and ye also shall bear witness because ye have been with me from the beginning." Sometimes I am disappointed with myself as well as with other people, they do not respond as I expected them to do, again I need the comforter and these words "When He is come, he will reprove the world of sin and of righteousness and of judgment." And then I learn also from the history of the Church that if we are filled with the Holy Spirit we can not help but bear witness of the life that is within us as Peter said in the council: "For we cannot but speak of the things which we have seen and heard."

Behold Peter and the other apostles at the day of Pentecost after they had been filled with the Holy Spirit, They began to speak with other tongues, nothing in the whole world could stop them. We follow them on their journeys throughout the different countries and a change is taking place in people's hearts and also in the communities. There are so many things even in the Bible that I do not fully understand, "howbeit when He the Spirit of truth

is come, he will guide you into all the truth . . . and he will show you things to come." I like to learn more about Christ in whom are hidden all the treasures of wisdom and knowledge and then Jesus told of the Comforter: He shall glorify me, for he shall receive of mine and shall show it unto you. Sometimes I am longing to know more of the mystery of God and his ways. It is only the Spirit that can help me, "for the Spirit searched all things yea deep things of God. For what man knoweth the things of a man save the spirit of man which is in him, even so the things of God knoweth no man but the spirit of God." What am I when I consider myself as a human being among other men? "As many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear, but ye have received the Spirit of adoption, whereby we cry 'Abba Father' The Spirit itself beareth witness with your Spirit that we are children of God."

"Our Comforter in life and in death" was quoted above. We all have to face death sometime. "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." What Jesus spoke the last evening was fulfilled on Pentecost day and therefore we sing: "Whitsunday God's good Spirit came down with light and great power our souls to crown."

O be welcome to-day.

P. RASMUSSEN.

## A New Pentecost

It is the nature of ever individual to resist Goodness and the Source of Goodness which created him. At the same time it must be said that imperfection as it manifests itself in hate, anger, lust, greed, and fear, is the result of each individual's own rebellion. It is not the fault of someone outside one's own self. The blame can't be shoved onto another person. Each must stand to blame for himself.

But why should anyone want to rebel against Goodness and God? Why should any of us yield to unrighteous anger, fear, jealousy, or lust? There is no answer. There is only the fact that we do yield. "I do not understand my own actions," Paul wrote, "For I do not do what I want, but I do the very thing I hate." (Romans 7:15)

Each of us is a fallen angel and a devil to himself. Therefore, the devil is everywhere, working in us, robbing us of our peace, destroying our bodies, sowing the seeds of death. It is this disturbing fact—this real warning of the two powers within us—into which Christ enters to take sides with Goodness that evil

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might not win, but be conquered. Evil is crucified. Lust, hate, anger, fear, jealousy, pride—all are brought to death and are buried. But Goodness lives, and now our old body that bore the marks of sin arises to a new body, to live forever in Goodness and in the fellowship of Perfect Love with God and Christ, and all before us, who, because of Christ, won the battle which they had to fight. It is a fight that no one escapes.

To the holy Spirit who reveals to us these truths let us all give thanks. For we must acknowledge that without the Spirit of the Living God we could not know the Christ who is our "Righteousness" and our "Life."

When we were children we learned from Luther's Catechism these words:

"I believe that I cannot of my own reason or strength believe in Jesus Christ, my Lord, or come to Him, but the Holy Spirit has called me through the Gospel, enlightened me with His gifts . . . and preserved me in the true faith."

Perhaps they were just words when we learned them, but now that we have grown older, and have seen the failure of our own reason to give us the power of "Righteousness" and "Life," shall we not listen to our Lord's own words:

"And when (the Counsellor) is come he will convince the world of sin, and of righteousness, and of judgment?" (John 15:7-8)

Oh, how we need in our day, yes, and in our church, an awakening again to CHRIST, through the Spirit's pleading. We have sinned greatly. The dark clouds of jealousy, and greed, and fear hang heavy over our heads. But the Spirit of the living God can remove those clouds, and like the rush of a mighty wind can clear the air and bring to us all and therefore to our church, the spiritual sunlight of mutual understanding and love.

Among ourselves human politeness is not enough. Not even the techniques of modern religious activity can bring us to an awakening of our real need. To be sure we are not to scoff at either of these things. But unless they are motivated by Divine Love, they will undermine our fellowship.

There are three things that we must do:

1. We must worship together in fellowship, and prayer, and in the breaking of bread. For practical reasons the place for doing this is the sanctuary, and the time is Sunday.
2. We must work, not against each other, but for each other, each looking to his own sins first.
3. Finally, we must wait, believing with all our hearts that in God's own time, our work will ripen.

"Let us not grow weary in well doing, for in due season we shall reap, if we do not lose heart." (Galatians 6:9)

May God send us a NEW PENTECOST, and may we gather then to sing, not with mouth only, but with heart:

Come, Dove out of heaven, our hearts to embower  
With brotherly love,  
That Christians who know Thee may husband the pow'r  
Of grace from above.  
Oh, help us to draw from this plentiful source,  
That we may not falter,  
Nor ever may alter  
Our heavenward course.

PETER THOMSEN  
Greenville Parsonage  
April 27, 1951

## Childhood Is The Kingdom

Everybody is dying now. We get the word so often now . . . died, died, died. The incredible thing is that we are middle-aged now and our friends who were young when we were young are older now. And the shock is greatest when the old friends leave us, for a full purse is of course more valuable than an empty one; it takes years to fill it with the coin of time and experience. Millay said it so well: "Childhood is the kingdom where nobody ever dies, nobody that matters, that is . . . ." Death was a pale word in those days,



S. D. Rodholm

signifying nothing; now it is the final action a word of violent action going off like a jet plane leaving us behind, alone and separate, peering ahead and back to reconstruct the image of that quick passage. And the image comes to life and begins to live with vigor and meaning so that no truer word was ever said than: the dead live. That experience can't be had in childhood's kingdom.

The last time I saw Rodholm was against the bleak walls of the great stone buildings of Medicine Lake at a convention on whose outer fringes he wandered lost and distraught. We sat at a little table and talked. "I hate to grow old! I hate it! I hate it!" he said. In his soft, musical voice the words (with his curious diction) came out vehemently. We were talking of the hymn "At sige verden rei Farvel." Of the impossibility of translating the words: "og Slangen bider i min Hæl." Snake? No! Serpent? No! But now I have it, a fair facsimile of the better

Danish word: viper. Webster defines it well: certain Old World venomous snakes. We could have examined that at length, running the phrase down to its final definition, linking viper to the Old World, to age, to something that is in back of you; we could have gloried in the magnificent images Grundtvig used: the dust, the viper, the heel; the dictionary is often made superfluous by life.

We didn't talk after that but I saw him once sitting in the back of the hall against the stone wall, his greatcoat over his shoulders, sleeves dangling, one leg drawn up so that his knee was on a level with his chin. It is a picture that hangs in the museum of my life. I like poses, studied or otherwise, and he is the **Rembrandt** on my wall, as Marckmann is the **Whistler**, Højbjerg the **Kroyer**.

A museum houses much. A lot of it is rubbish and should be thrown out. But you never know, we are thrifty and someday . . . if you save a thing seven years . . . A word here, a gesture there, and suddenly you find use for it.

As far away as Ashland I remember his words about "**En glad Gut**." He said: You don't sell something you love for something you would like. (That was probably the last personal lecture I heard; nowadays lecturing is an endless argument, dialectics; in the turbulent twenties all problems were personal ones). This is a word that could give us all to pause these days.

It is a pity that the word "synod" says nothing; it does not compare to the meaning or warmth of "samfund." I hope that the word of Rodholm's death went out to all the districts as it did in ours, immediately. For in that instance, after the message had been delivered, we knew what the word "samfund" means. It would be good to know that all over our little world people were relaying the message and drawing closer because one in our midst had gone out upon that fabulous journey; that we, who are so far away, could be as near as his closest friends. In this instance alone "samfundet" abolished distance and physical distinction and we could all take part in the communion of saints, a thing never more clearly experienced than when death begins its great activity.

**Ellen Nielsen.**

Just after this was written our "Samfundets Formand" Alfred Jensen, lectured here and spoke to us of Rodholm's death and funeral, a message so vital and filled with faith, a personal testimonial so great that Rodholm lived again and moved among us. I thought of the little couplet:

Meet we shall, and part, and meet again  
Where dead men meet, on lips of living men.

Alfred Jensen touched, too, upon the significance and the difference in the two words "synod" and "samfund" and our renewed realization of the value of its deepest meaning at Rodholm's death; thus the word "samfund" has come to life for many of us. Perhaps it is Rodholm's last gift to us.

**E. N.**

## S. D. Rodholm: An Appreciation

Quite significantly, my close, personal association with the Reverend S. D. Rodholm really began at a church service in Luther Memorial church rather than at Grand View College. Our family arrived in the city of Des Moines late in the afternoon, Tuesday, August 30, 1938. I was to join the faculty of the college and seminary. The following Sunday, September, 4th, S. D. Rodholm conducted the service at Luther Memorial church and preached on the text: "And I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment" (Matt. 26:36). He started out by referring to an incident reported in an Iowa newspaper, according to which a woman in literal adherence to Matt. 18:8 had amputated one of her hands. As S. D. Rodholm preached about the danger of adherence to the exact letter, I could not help but think of the somewhat similar case of John Chapman, the man who in his life and work, despite all tragedy, showed the better side of Puritanism.

At another time S. D. Rodholm preached a memorable sermon on the text: "Remember the words of the Lord Jesus, that he himself said, It is more blessed to give than to receive." No! he did not preach any stewardship sermon. He preached a sermon on learning how to be humble and gracious recipients. His message, as I remember, stressed how much we lose spiritually and personally because of the sin of pride. Blessedness, as he pointed out, consists not only in learning how to give but to receive.

S. D. Rodholm was definitely at his best as an expository preacher. He brought to preaching, at his best moments and in his finest hours, the freshness which has its source in a thorough knowledge of the Scripture. S. D. Rodholm's preaching reflected the impact of his biblical studies upon his fertile mind. His ministry was essentially a ministry of the Word. He did not always preach great sermons, but when he did he gave spiritual sustenance to those who really listened, and brought to the pulpit that intellectual strength which has always characterised the Protestant Church at its best.

Viewing my associations with S. D. Rodholm at Luther Memorial church in retrospect, I cannot help but feel that he contributed toward the creation of a better spirit within the membership of the congregation. Sharp differences of opinion between members were gradually ironed out, and many who had left the congregation because of earlier internal strife returned to Luther Memorial church. There was something very charming and personable about S. D. Rodholm. His many years at the college and seminary tended to separate him from that world of diversity which otherwise is the daily experience of the modern minister at work in the church today. This somewhat sheltering aspect of the college community life, so truly characteristic of nearly every college community in America, no doubt lessened his effectiveness as administrator. His years at Luther Memorial church constituted a period of transition in which it probably was just as well that the enlargement and extension of the practical work of the congrega-

## S. D. Rodholm

tion were to become the responsibility of his successors rather than his own.

S. D. Rodholm's special field was exegesis. True, other fields of learning contributed to and supplemented his knowledge of biblical literature and widened his interpretation of religion in the light of the New Testament. However, S. D. was neither a systematic nor an historical theologian. He loved to teach New Testament. It was as a biblical theologian that he oftentimes exhibited rare insight. I shall never forget the late John O. Evjen's appreciative comments upon S. D. Rodholm's lecture on the subject of the relation (notice, not the difference!) between the baptism of John the Baptist and Jesus. S. D. always spoke extempore, whether in the pulpit or at the lecturn. It did give an informality to his discourses although it probably also prevented him at times from presenting his lectures in that scholarly framework which their content often deserved.

It was my relationship with S. D. Rodholm at Grand View College which brought us together and united us in friendship. S. D. was Dean of the seminary when I joined the faculty in the fall of 1938. Three things stand out vividly as I recall my relation to Dean S. D. Rodholm: his welcome to me as a member of the seminary faculty; his assurance of full academic freedom: his encouragement to me to go ahead and initiate new work. This found its most permanent expression in the establishment of the Pastors' Institute which it was my privilege to introduce and establish in 1939. Dean Rodholm welcomed the idea of the Institute, and in full faith in my personal loyalty to him he gave me full freedom and responsibility for this phase of the seminary work. Yes, he had laid the foundation for a relationship which never once was marred by misunderstanding. That was S. D.'s way of winning his way into the heart of his new co-worker. In 1945 I recommended S. D. Rodholm to the Board of Trustees of Augustan College and Seminary as a worthy candidate for the degree of Doctor of Divinity (h.c.). My letter to the Board of Trustees was sent with the personal approval and consent of President Conrad Bergendoff. However, only a limited number of degrees could be conferred each year, and the list of candidates was more than full. Hence, I was happy when S. D. Rodholm was elected to succeed the late Rev. A. W. Andersen in the office of Ordinator. It was a very proper way for the Church to honor a man whose long years of work had borne fruit in several different fields.

Our last meeting together was Thursday, April 5th, at the meeting of the Board of Ministerial training, Ordination, and Jurisdiction. He was looking forward to another ordination, and told us that he had already spoken to the candidate about his plans for the ordination service. The thought never occurred to me that we should not see each other again. God willed otherwise.

"Friend, Come up higher."

In deep appreciation of what S. D. Rodholm meant to me, I pay him tribute as a minister of the Word, fellow-teacher and Dean.

Ernest D. Nielsen.

Trinity Church, Chicago 22, Ill.  
April 20, 1951.

Seated near the back of Luther Memorial Church which is rapidly filling up, I have a few moments of quiet contemplation. What manner of man was this to whom many friends come to bid a last farewell? My thoughts go back to the first time I had met S. D. I didn't dare call him S. D. in those days! We met in his study at Grand View College about twenty-one years ago. Ernest and I were on our way to Chicago after having visited relations in Fredsville and Des Moines. I have rather a clear impression of what took place at that meeting, but I didn't ever dream that S. D. and I would eventually become very good friends!

We must have crossed each other's paths several times in the next few years, but it was not until we moved to Des Moines in 1938 that our contacts were numerous. At about 8:30 A. M. of our first Sunday there, S. D. drove up in his car to invite us to his home for afternoon coffee. I remember the early hour, because I was in a Chinese robe very similar to the kind he loved to wear. We spent a pleasant afternoon, which was the first of many to come in the future.

S. D. did not accept me easily into his circle of friends. I actually had to **work** my way into it. And somehow, I felt that it would be my gain to count him among my friends. I attended some of his classes at the college, and started out by auditing the Scandinavian literature class. There were a number of very bright young ladies in that class, girls who knew their Danish, so I didn't dare read Danish aloud there, but I did get a great deal out of S. D.'s explanation and interpretation of the Danish Classics.

Later, I enrolled in the beginning Greek Class, prepared the assignments, and recited when called upon. I went on into the second year Greek, and added a course or two in the Pauline Epistles. I always felt I gained not only knowledge of the subjects, but of the teacher, as well. I suppose it was then that I could say I knew S. D.

Now the services are about to begin, so I bring my mind back to the present, but as I gaze upward for a moment I see the beautiful ship hanging in the church. That, too, brings memories! For many years there was no ship in Luther Memorial Church, and S. D. had always hoped for one. Things were set in motion and finally through the efforts of a few people, the ship was ordered from Arthur Jensen in Muskegon. It was up to S. D. to name it, and as I glance up at the name I think, "How characteristic!" **Hjemad!** The naming took time and thought. A couple of names were given serious consideration, but **'HJEMAD'** it was—and is. In his youth, he would probably have chosen Fremad, but now as he was becoming older Hjemad seemed to fit better into the scheme of things.

S. D. was never as a father to me. So many people have referred to him in that way. He was my friend, and I have reason to believe that he was a very dear friend. There were enough years difference in our ages so I could ruffle up his beautiful fringe of curly hair, and get away with it. So long, S. D. It has been a privilege to count you as a real friend,—og paa Gensyn.

A. F. N.

## Grand View College

By Ottar S. Jorgensen

The annual meeting of the Board of Directors for Grand View College and Grand View Seminary met Feb. 20 and 21, 1951 at the college. All seven members were present. Between the February meeting and the meeting in October 1950, two executive committee meetings and several sub-committee meetings had been held.

In accord with the intent of the Articles of Incorporation, the board had done its best through special committee work to contact men, who might be available for the three appointive memberships on the board. This, however, proved to be a task, which could not be completed in the allotted time. As a result it was decided to hold in abeyance the matter of the three appointive members to the board until the first annual meeting of the corporation in August. Article V in the Articles of Incorporation also seems to warrant such procedure.

President Knudsen presented a detailed report both of the Junior College and the Seminary. I quote in part:

"Under normal operating conditions this would have been a happy report, and only a happy one. We have had a good year in most respects and we have been able to make many improvements and to put into effect long planned changes, which have bettered our facilities greatly. We have achieved a stable faculty which, although it can still be improved, is working together as a team more than ever before. We have gotten our teachers' training under way in a fine manner, and we are in the process of building up the Seminary to a number which gives promise for the future.

"When, nevertheless, there is an undertone of concern in the report as in all our doings and plans these days, the reason is the critical international situation which is draining the manpower out of colleges and into the services. We lost quite a number before school even started and for those we cannot give statistics. A considerably greater number have been lost since September. In the report from the Registrar of those who have dropped out, it may be seen how many entered the services before the end of the semester. Of those who failed to register for the second semester a large per cent went into the services, but again here we do not have accurate statistics. More than twenty of those who registered in September are now in uniform. Eight students completed Junior College in January. To replace these, we registered nine.

"This situation is naturally reflected in the financial report and the estimate of the year's account.

The following items from the past semester are of interest:

"The Teachers' Training Department is going fine under the excellent leadership of Mrs. Darnell.

"The counseling program under Mrs. Westerhof has proved a valuable addition to our program.

"Harry Mortensen has done a very good job of replacing Harald Knudsen. He has done good coaching, and is a splendid influence in the college.

"The reorganization of U. K. to a faculty-student organization has worked well and made for more efficient operation.

There are still wrinkles to be ironed out, but they can easily be taken care of.

"The faculty has completed its own organization with the establishment of a number of faculty committees, a list of which is included in this report.

"The choir is again excellent. We succeeded in getting Lund's induction postponed until June, and we are planning a midwestern tour in April.

"The new stage facilities are splendid. Mrs. Noyes has put on an evening of plays in December. She is preparing a play for assembly March 1, and we are planning to use our stage for Studenterfest.

"The expansion of the offices has also been a fine asset, and Mrs. Petersen runs the office in a capable and professional manner.

"The boys' dormitory is wonderfully improved, and the purchase of new furniture is doubly fortunate when we consider the shortage of material and increasing prices.

"Plans for next year run up against uncertain and to some extent unpredictable factors which make planning difficult. It will make a great deal of difference what disposition Congress makes of manpower, whether or not the eighteen-year-olds will be drafted. Estimates of enrollment vary, but it seems safe to say that there will be at least a 25% drop in enrollment. The question is whether or not the drop is to be figured from our first semester enrollment or the second semester. Under favorable circumstances we should have 150 students. Under less favorable circumstances, we can expect 100-125, not counting nurses.

"Planning for next year must be both bold and cautious. We must be cautious, so that we do not incur a large deficit. We must be bold so that we can retain our curriculum and faculty intact, and can be ready when the boys return from the service. All our plans must be based on peace time conditions. If a general war comes, which God forbid, and which I do not anticipate, an entirely different set of circumstances will prevail.

"The enrollment in the Seminary has been five during the first quarter and six during the second quarter. The students have been interested and cooperative and it has been a joy to work with them.

"The Seminary, faculty and students have served congregations at Ringsted and Alden during the fall, plus the U. L. C. congregation in West Des Moines. At the present time, we are also serving Omaha.

"Walter Brown is completing his work at Maywood, and will undoubtedly be graduated this spring.

"According to a convention decision four students must serve an internship during the summer months. This raises difficulties, for all four are married and there are no funds available to pay for a summer's work."

President Knudsen also presented enrollment figures, which showed that 229 students had enrolled in September 1950. Of these 36 had dropped out before the end of the first semester. This included 24 who had entered the armed services. Seven students graduated at the end of the first semester. For the second semester there was a re-enrollment of 186. New enrollment 10, the total enrollment at the beginning of the current semester was 196.

It will be seen by the figures that the drop in enrollment in the second semester came largely as a result

(Continued on page 10)

# Our Women's Work

Mrs. Johanne Lillehøj, Kimballton, Iowa  
Editor

## Tante Ane

By Esther H. Christensen

With the passing of Tante Ane (Ane Gade) last week another one of older church women has gone to her rest and leaves a memory of a life spent in Christian humility and service. As I had the privilege to share her home a few years ago, I would like to pay a personal tribute to her memory on the Women's Page in "Lutheran Tidings" as I can think of no one who better exemplified Christian womanhood as we try to nurture it in our church.

We first met in the dark depression years of the early thirties when one of her nephews and I were contemplating matrimony but couldn't quite get up the nerve because in those days you never knew from one day to the next if you were going to keep your job. Mere willingness to work was not enough, and how did a man dare to take on the responsibility of a family under such circumstances? Well, Tante Ane suddenly decided that she would go traveling that winter in the Middle West and we could live in her house meanwhile, rent free "just take care of it." So there we were with a roof assured over our heads and of course we were married.

When our first little girl was born, a hopeless cripple, no one could have helped the young mother care for the little one more tenderly than she, and she mourned with us at her passing. When a perfect little girl came to join us a year later, Tante Ane's joy was as great as ours, she rocked her when she had the colic, rejoiced with us over her gains in weight, her first tooth, her first word; and she taught her to say "How dy do." She sang "Ride, ride ranke, and played "Mus" and told stories, yes, she even spoiled her a little, but everyone knows that is a privilege of great-aunts as well as grandmothers.

How she could tell stories! When we sat down to our "Eftermiddagskaffe" Tante Ane would tell stories of days past in the Brush congregation. She had such a keen sense of the dramatic in everyday happenings, and an uncanny ability to pass on this drama that she always held her listeners spellbound. I never had the feeling that this was gossip, no, rather it was history that she told. This ability was very useful to her during the years when she taught Sunday School every Sunday. Pupils from those days still comment on her ability to make characters in the Bible come alive.

The disease which took Tante Ane's life was a rare disturbance of the pituitary gland which gradually changed her into a grotesque caricature of her former self, and yet we who knew her well, never thought about her outward appearance because her inner goodness so dominated her whole personality.

Tante Ane's house was always a second home to all the Gade and Christensen children who were her nieces and nephews, and you might say a second

mother too, as she always felt a maternal concern for their welfare.

As in the home, so in the church and Ladies' Aid, and Mission Study Group, no task was too great, no work was too humble for Tante Ane, no responsibilities did she ever shirk.

I can think of no more fitting epitaph for her than Kr. Ostergaard's words:

Lord, I wish to be Thy servant,  
And with mind and spirit fervent  
Work for Thee, and Thee alone.

## Contributions to WMS Since Jan. 1, 1951

### General Fund:

Trinity Lutheran Ladies' Aid, Wilbur, Washington, \$31.35; Danish Ladies' Aid, Junction City, Oregon, \$10; Sunshine Circle, Enumclaw, Washington, \$5.00; Danish Ladies' Aid, Tacoma, Wash., \$15.00; Annex Club, Seattle, Washington, \$15; American Lutheran Ladies' Aid, Junction City, Ore., \$10; Danish Ladies' Aid, Alden, Minn., \$15; St. Peter's Ladies' Aid, Detroit, Mich., \$20; Danish Ladies' Aid, Marinette, Wis., \$5; St. Peder's Guild, Minneapolis, Minn., \$5; St. Peder's Ladies' Aid, Minneapolis, Minn., \$5; Settlement Circle, Greenville, Mich., \$10; Danish Ladies' Aid, Racine, Wis., \$10; Mrs. Sigrid Johansen and Mrs. Dorothea Jensen, Tyler, Minn., \$2; Danish Ladies' Aid, Enumclaw, Wash., \$25; Mission Group, Brush, Colorado, \$15; Danish Ladies' Aid, Hartford, Conn., \$25; Juhl-Germania Mission Group, Mich., \$25; Luther Memorial Ladies' Aid, Des Moines, Iowa, \$25; Mrs. T. B. Holst, Cedar Falls, Iowa, \$5; Nysted Ladies' Aid, Nysted, Nebr., \$20; Bethania Guild, Solvang, Calif., \$13.77; Danish Ladies' Aid, Gayville, S. D., \$12; Diamond Lake Ladies' Aid, Diamond Lake, Minn., \$10.70; Kimballton Mission Society, Kimballton, Ia., \$25; Joint Mission Meeting, St. Peder's Church, Minneapolis, Minn., \$17.48; Fredsville Lutheran Guild, Fredsville, Ia., \$15; Ladies' Aids of Easton and Parlier, Calif., \$39; Danish Ladies' Aid, Tyler, Minn., \$15.25; Ladies' Aid and Lutheran Guild of St. Ansgar's Lutheran Church, Salinas, Calif., \$39; Ladies' Aid, Solvang, Calif., \$33; Bethlehem Study Group, Cedar Falls, Ia., \$26.65; Danish Lutheran Aid, White, S. D., \$10; Friendship Circle, Emanuel Lutheran Church, Los Angeles, Calif., \$17; Ladies' Aid of Danish Lutheran Church, Newark, N. J., \$10.

In memory of Mrs. Anna M. Christensen: From nieces and nephews, \$18, from neighbors, \$8.

In memory of Mrs. Marie Overgaard: From Ove and Muriel Muller, Kimballton, Iowa, \$1.

In memory of Mrs. C. H. Nielsen, Cedar Falls, Iowa: From Mr. and Mrs. Martin Thomsen, Mr. and Mrs. Peder Pedersen, Mrs. Bertha Jensen, Mr. and Mrs. H. K. Bonnicksen, Mr. and Mrs. C. C. Bonnicksen, all of Ringsted, Iowa, \$5.

In memory of Jens H. Spandet, from Willing Workers Society, Dwight, Ill., \$3.

In memory of Mrs. Alfred Jensen: From Hope Ladies' Aid, Bridgeport, Conn., \$5; From Mr. and Mrs. Carl Christiansen, Tyler, \$1.

In memory of Solvejg Thomsen, Karen Pedersen Johnson, Mrs. Alfred Jensen, Rev. S. D. Rodholm, Ansgar Rodholm: From Nanna Strandskov, Chicago, \$10.

In memory of V. S. Petersen, by Ingerd Strandskov, Circle Pines, Minn., \$2.

In memory of Mrs. Thorvald Olsen (Adele Gravengaard) by Kronborg Ladies' Aid, Marquette, Nebraska, \$5.

### For Grand View Lecture Hall Project:

Juhl-Germania Mission Group, Mich., \$25; Kronborg Danish Ladies' Aid, Marquette, Nebr., \$10; St. Stephen's Womens Mission Society, Chicago, Ill., \$10; Bethania Ladies' Aid, Ring-

(Continued on page 9)

# Paging Youth

ESPECIALLY OF OUR D. A. Y. P. L.

Editor: Ronald Jespersen, Newell, Iowa

(Youth Editor's note: The articles in this section will usually be shorter than in this issue. This time, however, there were no short ones, and then, too, a trip to Europe can not be written as briefly as a jaunt over to the next young people's society. Editor Strandkov and yours truly have put their heads together on a proposed series of articles from some of the young people of DELC and DAYPL who were on the Arne Sorensen sponsored tour of Europe. These will appear in coming issues.

The article this time has already appeared in the Nebraska Fillmore County News and in the Nebraska DAYPL District Newsletter. Verdella and Elna are two of our Nebraska young people. They did not go with any group and so their account will not be the same as the one mentioned above.)

## Our Trip To Europe

By Verdella Elkjer and Elna Nelson

Sailing from New York City to Copenhagen proved to be a very smooth but uneventful trip. No Eislers or abandoned planes on this trip—not even one dyed in the wool communist, at least that we were able to recognize as such.

We did notice that all the reading material in the libraries aboard ship was very much pro-Russian. We read magazines with beautiful accounts of life in the average Russian home. According to these articles the average Russian citizen is now able to afford subscriptions to two and sometimes three magazines whereas before he could have none.

They depicted a high standard of living for the Russian people and at the same time reported that in America people were being evicted from their homes and thrown into the streets for not being able to pay the high rents and that children were being sold outright. The only American magazines on board carried accounts such as this, all other reading material was printed in Russian, Polish, French, German, Danish, and Swedish.

One night we stumbled into a celebration held by the Polish officers and sailors. I'm not certain what they were celebrating, but they were singing national songs and making speeches.

So much for all that—then there was the day we sailed into the harbor of Copenhagen. It was a beautiful day and a thrilling sight to see the dock lined with people waving flags and flowers. The band was playing and everyone on the ship was crowding to the railing to try to get a glimpse of someone they knew in the crowd. For identification purposes some of the people meeting the ship had huge banners with "Welcome Home Nels" or something similar painted on them. We felt very welcome before we had even set foot on the land.

We enjoyed our stay in Denmark immensely. Everyone was so hospitable and wonderful to us. It is also a very picturesque little country and neat with all of the small fields, the flowers, trees, the white houses with their red tiled roofs, the thatched roofs on some of the buildings and the Danish flag waving from nearly every home.

The description may sound trite but it is true—it is very restful, peaceful and homelike. It is much too calm for the average American who is used to push-button speed. It is very difficult to comprehend the short distances and the smallness of the country, much as it must be difficult for them to comprehend the great distances we travel and think nothing of.

One travel agency has planned a new tour whereby a

busy tourist wanting to see Denmark in a short time can leave Copenhagen on a special plane in the morning and make the five or six stops considered the points of interest for which Denmark is noted and leave for another country the same night. This gives him enough time to visit Elsinore, Kronborg, buy some Royal Danish porcelain and eat a Danish meal (some Danish meals last three hours.)

We spent most of our time in Copenhagen, the capital of Denmark. This is a city of approximately one million inhabitants in a country of about four million people. It is much like any city in the U. S., but instead of taxicabs and cars screeching madly through the streets, bicyclists zoom around the corners in herds. We especially noticed the modern apartment houses with flower boxes filled with colorful flowers and plants on all of the windows.

There were the fishing canals in the middle of the city where fisherwomen stood and haggled with their customers over the price of the fish. There were many castle spires against the skyline, also countless equestrian statues, memorial statues for various causes, and parks everywhere in the city. There were people feeding the pigeons near the courthouse, ducks swimming in the many ponds and people walking their dogs.—I'm positive everyone in Denmark has at least one dog. We even saw people riding their bicycles at the same time leading their dogs on a leash behind them.

### Side Trip To England

After visiting in Denmark for nearly a month we took a small jaunt to a few other countries. We left Copenhagen on a fast train at noon one day, arrived in Esbjerg, Denmark in the evening and sailed from there on the Crown Prince Frederick to Harwich, England. We arrived at Harwich the next day at noon after a very stormy crossing. Needless to say we were extremely glad to see dear old England. We shall never be able to understand why anyone would want to swim the English Channel. We were certain our ship would never reach Harwich.

From Harwich we traveled to London by train. London was just as we had always imagined it, gray foggy, dreary and cold. Central heating would be a wonderful improvement in England. We walked over Waterloo Bridge, saw Big Ben in the distance, rode on the top deck of the English trams around Trafalgar Square and attended the theater in the evening.

One day we drove to Oxford, to the Shakespeare country, visited the house in which Annie Hathaway was born and Shakespeare's home. English countryside is very beautiful with all its fields divided by low green hedges.

### London To Paris

From London we traveled to Folkestone by boat to Boulogne, France and from there to Paris on a dirty old train, the windows wide open with soot blowing in on us. We were very much fascinated by Paris, by all the sidewalk cafes, by the way it reeked of perfume in some places and the way it just reeked in other places.

We were astounded by the primitive farming equipment we saw. We saw one farmer wearing the typical small beret on his head, hands clasped behind his back, singing at the top of his voice and sauntering behind an old plow that was being pulled by one horse.

September 5 we left Paris early in the morning on a Danish Viking bus. This proved to be quite an adventure. We arranged for this tour in Paris. We paid a flat rate which included hotel accommodations for two nights and the meals for the two and a half days it required to drive from Paris to Kolding, Jutland in Denmark. There were approximately twenty passengers on the bus, two bus drivers and one hostess. The bus drivers and the hostess were Danish and among the passengers were Danish, French, Swedish, one Brazilian doctor, and we, the only two Americans.

It was a very leisurely trip with frequent stops for coffee. The first night we ate dinner in Brussels, Belgium where we spent two hours sight seeing. We drove past the castle but saw no evidence of the violence caused by the recent revolution.

### Holland—The Spotless

We drove on to a town in Holland where we spent the night in a hotel called "the Iron Man." The hotel was so

named because it was built beside a lake that had been made by a machine. The machine received the name, "The Iron Man," likewise the hotel and the lake. It was very beautiful here and the hotel was probably the cleanest hotel we had ever seen. In fact all of Holland had a well-scrubbed look and all traces of war were gone.

This was a great contrast to some of the cities we drove through in Germany. The devastation there was beyond description. We spent the next night in Hamburg in a hotel called the "Turm." It had been used during the war as an ammunition tower and had been since converted into a hotel. It was a high round tower with very thick walls and small windows which made it seem very much like a dungeon.

The city was very dark, no neon lights or signs, in fact we saw very few street lights and now and then we saw a light in a partially demolished building that was being used for someone's home. People are living in basements and anything that could possibly be used for dwelling. The faces of the people are expressionless as they slosh to work amidst all the debris, day in and day out.

We were able to buy many things in Germany and France that could not be gotten in Denmark so just before we left France we bought a bunch of bananas (slightly green) thinking that we could get them to Copenhagen before they spoiled but we had to give them to some of our friends in Jutland.

(To Be Concluded)

## An Intimate View Of Europe

It was my "privilege" last summer to be a member of Arne Sorensen's group touring Europe. Let me explain why it was a privilege.

Incidentally, I am what Arne Sorensen refers to as a Yankee Doodle Dandy. (My Mother's ancestors were the English who settled Virginia Colony and pioneered to Kentucky. After the Civil war they pushed west to Kansas where five generations of us lived. My Father's ancestors were the Dutch and English in New York Colony who moved westward thru Illinois to Colorado building this new land.) Being a middle-westerner and never having seen an ocean, world travel had always been a dream of mine. Fate or chance allowed me to meet and become interested in Arne Sorensen.

Since my trip I have longed to express the gratitude I've felt for his fine manner of "giving Europe to each of us!"

We flew to Brussels, and on to strange little Luxemborg. A coal-dust filled train carried us to Paris. Paris boiling with gayety, emotion, eloquence, disdain of anything non-French, and a delightful indifference to efficiency. The familiar sights and inner workings of the city were paraded before our eager eyes. We were introduced to the Metro (subway), the buses, the "taxees"—the early market of the peasants who brought their miles of vegetables and flowers to the city at dawn,—Place Pigalle, Montmartre, Opera with its busy shops and stores. We were in love with the Seine, Notre Dame, the Arc de Triomphe, the Louvre with its many corridors of the noblest thoughts of men, Champs Ellyses, and Tullieres.

In Köln and Hamburg we found a sad but proud people pointing out their reconstruction. It was a shock to actually see the vast areas of destruction and rubble. The waste of a once brilliant and lauded country was a lesson to all of us!

Briefly thru a fairyland called Denmark, for we were to return. A visit to cobblestoned Riebo with storks on thatched roofs; Odense, shrine of Hans Christian Andersen, and dinner in Copenhagen before we sailed to Sweden.

We passed Stockholm for a welcome and memorable stop at Sigtuna Folk High School. Here we picked up some members of our "Taghem" (Train-home) trip into Lapland. We went as far north into the Arctic Circle as Narvik through a cold brutal terrain. This was our "get together" with Europeans who outnumbered us considerably. We were painfully con-

cious that many of them could speak each others language as well as ours! We had many lucid and enlightening discussions on our attitudes toward education, religion, war, and our future world.

The same electric train carried us back to Stockholm where we were charmed by the delightful surprises in both the old and new cities. Discovering active socialism in the city and hearing of their plans used in the provinces, we all agreed that in practice it looked like a very workable and successful government—in Sweden.

Norway was impressively beautiful. We were spellbound by the wonder and majesty of the Fjords. We learned to greatly respect the mountain drivers on those too narrow roads! We were enchanted by the quaint historic city of Bergen. It seemed easy to understand the happiness of the people who lived so close to nature—we, too, were soothed and caressed by it's idyllic beauty.

We sailed from Oslo, past historic Elsinore where Kronborg and a Swedish Castle across the channel looked close enough to touch. Landing in Copenhagen, gay capital city of a jovial kind land where we were to spend a few days before continuing to the Grundtvig Folk High School. There we found time to review our trip and recuperate between lectures and visiting castles.

By no means have I touched upon the purely academic values of this tour. In each city we were greeted and lectured by an official of the government. We were also introduced to personalities in newspaper work, Unesco, churches, Folk High Schools, and active student groups. In each case we had the opportunity of drawing them into conversation, often for hours. None of us will forget the fiery little Swedish minister of Sigtuna, the gruff editor of a Stockholm paper, the American who immigrated to a Fjord in Norway, the burgoisemaster of Copenhagen, and the many personal friends we had the pleasure to meet.—We came home with love in our hearts for our European neighbors, and for all people. We came home convinced that through such exchanges of people and ideas, that is—by understanding—the world could surely and soon solve its problems!

I'd like to describe Arne Sorensen and I think of words like vital, dynamic, firm, thoughtful, and kind. His brilliant mind and wit enriched our every experience. He gave us his time and thoughts, and I hope each of us was worthy of it. None of us can ever hope to thank him enough for "our intimate view of Europe."

BEVA GLAZE FRAZIER

## Contributions to WMS Since Jan. 1, 1951

(Continued from Page 7)

sted, Iowa, \$10; Mission Group, Greenville, Mich., \$5; Annex Club, Seattle, Wash., \$20; American Lutheran Ladies' Aid, Junction City, Oregon, \$5; St. John's Lutheran Ladies' Aid, Cordova, Nebr., \$10; St. John's Ladies' Aid, Hampton, Iowa, \$20.

### For Mothers' Rest Home in Bavaria:

Kronborg Ladies' Aid, Marquette, Nebr., \$5; Omaha Ladies' Aid, Omaha, Nebr., \$5; Lutheran Guild, Fredsville, Iowa, \$2.80; St. Stephen's WMS., Chicago, Ill., \$5; Bethania Ladies' Aid, Ringsted, Iowa, \$5; Askov Danish Ladies' Aid, Askov, Minn., \$5; Danish Ladies' Aid, Alden, Minn., \$5; Mission Group, Greenville, Mich., \$2; Bethlehem Study Group, Cedar Falls, Iowa, \$7.75; St. John's Ladies' Aid, Hampton, Iowa, \$2.60.

### For Mohulpahari Hospital:

St. Ansgar's Ladies' Aid, Portland, Maine, \$10; Trufant & Settlement Mission Group, Mich., \$25; Annex Club, Seattle, Wash., \$15; Good Hope Ladies' Aid, Lake Norden, So. Dak., \$25; For Santal Mission General Fund: St. Stephen's WMS, Chicago, Ill., \$50.

### For Child's Friend:

Danebod English Ladies' Aid, Tyler, Minn., \$35.04.

Sincere thanks,

MRS. AXEL C. KILDEGAARD, Treas.  
1443 Boyd, Des Moines, Iowa.

## Grand View College

(Continued from page 6)

of the call to service of the young men. Such a decline was not to be foreseen a year ago when plans for this year were made. As a result it will hardly be possible to close the school year with a balanced budget.

The surplus and reserve funds from preceeding good years have been used for the necessary improvements in the men's dormitory and the lecture hall. These improvements were long overdue.

We have been fortunate compared to many church colleges, which have been operating with a deficit for the past two years or more. The board does not consider the situation critical, but certain adjustments and curtailments will have to be made. Recent developments in regard to possible draft deferments of college students may better the situation, as we saw it at the February meeting.

The college has been functioning smoothly and efficiently with a well coordinated faculty and a well rounded curriculum. It is therefore, with deep regret that we are faced with the probability of having to release some of our faculty members, who have served so well at our college. This becomes necessary in the event that we will have to plan our college program scholastically and financially for 1951-1952 on the basis of 125 students. We urge all our church members to do all in their power to recruit students for the college.

As stated in President Knudsen's report there are six seminary students at the present time. Three additional students have enrolled in the seminary for this coming fall. Accordingly there will be at least nine students in the seminary this fall. This will be the largest enrollment in several years. There may be other young men in our church, either attending some college or holding a teaching position or otherwise employed, who might very well need an encouraging word to help them come to the decision that they should enter the ministry. Let us in our churches be aware of this, and make our wishes known to such young men.

The synod convention decided that senior seminary students should serve an internship during the summer months. The board came to the conclusion, that it could not enforce this ruling in regard to next year's four seminary seniors, as Dr. Knudsen pointed out in his report, there are no funds available for this work. Some are planning to attend summer school at Drake University toward their degree. It must also be remembered that all of these four men serve churches from time to time under the direction and leadership of the seminary faculty. This is certainly a valid form of internship.

Also by convention decision, a committee is at work in making plans and arrangements whereby seminary students, who so desire, can take one year's work at another seminary. The committee, consisting of J. Knudsen, A. C. Kildegaard, A. E. Farstrup and Harry Jensen, reported to the board. The report was discussed at length and the committee was authorized to make further study and present recommendations for a two year seminary plan with one year study at another seminary. This matter will receive further

consideration at the next board meeting. This is a very important matter. It should have the full attention of our church membership. It merits very thoughtful consideration.

It is very gratifying to note the increased enrollment in the Elementary Teachers Training Course. It is a two year course and offers a Standard Elementary Certificate. It is under the able leadership of Mrs. Lillian Darnell, a well known authority among educators in this particular field of education.

This course should be a challenge to our young women. As a church college we can render a genuine service in keeping with our philosophy of life to our communities by training young women, and men also, for teaching in the grade schools.

A few more decisions made at our last meeting should be mentioned. It was found necessary to raise the tuition from \$125.00 to \$140.00 per semester. The board did this reluctantly but it felt it was necessary under the circumstances.

It was further decided to adopt a seal for the college according to a design submitted by Dr. Knudsen, with the following words appearing in the seal: Truth, Knowledge, Faith.

An additional scholarship of \$50.00 was established, available to any high school student who graduates with grades in the upper 10 per cent of his graduating class.

In conclusion, I would like to pay tribute to the college choir under the able and inspiring leadership of Mr. Oluf Lund. At the writing of this report the choir is on tour in these parts. It was indeed festive and inspiring to have the choir with us here in St. Peder's Church at our morning services, May 8th. We want to thank each and everyone for coming here all the way from Albert Lea on a Sunday morning, and in spite of the high water and not too good roads.

The afternoon concert in Minnehaha Lutheran Church will be long remembered. From time to time very fine and well trained choirs from colleges located in the northwest appear here in Minneapolis. Grand View A Cappella Choir ranks among the best. It goes without saying that there is always a standing invitation from St. Peder's Church to this splendid Choir. We regret that Oluf Lund must report to the armed forces and will therefore not be with our college next year. We look forward to his return.

Postscript:

April 12, 1951.

The sad news came in by telegram this morning, that Pastor S. D. Rodholm had passed away.

A leader in many fields of endeavor in the life of our people in the Danish Lutheran Church, a great preacher of the Word, a beloved teacher, a poet who took the heart beat and spirit of the hymns and songs of our fathers and gave them to us in the tongue of our land, a cherished friend, especially of youth, has left us. Loneliness steals over one's being at the passing of this grand old friend.

God bless his memory,

Ottar S. Jorgensen.

## The Spirit Of Worship

By Marius Krog

V

### The Reformation and After

Young Martin Luther was merely a seeker after truth when he nailed his ninety-five thesis on the church door in Wittenberg. He could not possibly have anticipated that the hammer blows would start an avalanche of events that were to shake the whole of Europe into confusion.

The immediate effects of the avalanche may well be compared with the phenomenon in the California mountains called "The Crazy Forest."—A large tract of forest land was, sometime in the unknown past, dislodged by an earthquake and sent careening down the mountain side until it landed at the bottom of the valley; there the displaced forest has continued to grow, but the trees point confusingly in all directions. Luther's urgency for the truth brought equally confused conditions to the nations of Europe. Old traditions were dislodged; church authorities were discredited; law and order were disregarded; adventurers, revolutionaries and sectarians cropped up everywhere. All this meant the appearance of innumerable problems. Luther became the man of the day and was called upon from all sides to reevaluate, readjust and reorganize all sorts of affairs. One of the most important problems with which he was faced was the arrangement of a new liturgy. He had boldly condemned the very core and principle of the Roman Mass; but what was to take its place?

He had no intention of constructing a new liturgy merely to suit his own taste. His purpose was not to destroy but to rectify the errors of the Catholic era a fortnight to the many radical changes which swept across the little country. At first a few attempts were made to establish Luther's Formula Missae as order of service for the Church of Denmark; but they came to naught. It seems that altar books were lacking in many of the churches and the pastors improvised according to their own notions and abilities. Finally in 1568 a royal decree was issued: The liturgy which was used in Our Lady's Church in Copenhagen was to be regarded as the official order of worship service in all churches in the land. Apparently the confusion continued, for in 1685 a new ordinance was issued concerning the use of a uniform liturgy; which was based not on the worship service of the church in Copenhagen, but on the general traditions which had come to prevail in most of the churches. Pastors who failed to observe this ordinance were subject to punishment.

The new order of service was as follows: Opening Prayer; Kyrie; Gloria in Excelsis; The Salvation, the Collect; the Epistle; a Danish hymn; the Gospel; the Creed; a short pulpit prayer; a hymn-stanza (which was repeated three times); the sermon; the General Prayer; the Benediction (from the pulpit); Baptism and Holy Communion (if any) followed at this point; the Collect; the Benediction (second time); a Danish Hymn; and the Closing Prayer.

It was not an improvement but a sorry decimation of the historic worship service. The Introit had been substituted by the Opening Prayer. From ancient

times it had been customary for the individual worshipper to say his own prayer before and after the corporate worship; (a custom which is still followed in many Christian circles; In the Opening Prayer this personal communing with God had been elevated to become a part of the liturgy. The ancient confession of sins by the whole congregation had been decimated to the little individualistic: "I pray Thee so to open my heart by Thy Holy Spirit that I may be taught to repent of my sins.—" The ancient Collects had been rejected in favor of a new set of stilted sermon prayers. They were written by a pastor in Nurnberg as conclusions to a collection of Sermons. At Holy Communion the sacraments were first given to the men, kneeling at the right, then to the women kneeling at the left. Infant Communion was common.

The reformation itself had been a powerful reaction against papalism. The reformation was followed by the Thirty Years War which brought confusion and disorganization to enormous proportions. A movement of legalism set in to bring order out of chaos. This new movement which was called Orthodoxy placed the emphasis on rigid doctrinalism and on legalistic concepts of worship. It was not long before the pendulum swung in the opposite direction by a movement called Pietism. As a reaction to the stringent institutionalism the new emphasis was laid on the emotional and introverted attitudes of the individual. Believers were encouraged to probe in his inner religious experience. The movement undervalued the congregational life of the church and its historical liturgical worship, and promoted instead private gatherings of the converted. Dignified orderly worship gave way to extemporaneous and sentimental utterances. The whole movement radiated gloom and austerity and it was only natural for the pendulum to swing again to the opposite extreme.

Rationalism took over. It was a movement of spiritual shallowness, stressing an intellectual approach in all matters of faith. Its ideal was human happiness but not necessarily built on the Christian revelation. It did not demand that worship service should be "Brief bright and breezy;" but it did insist that it be "brief, interesting, moving and variable"—"since it is in accord with human nature to seek variety."

The fact that the prelates of the Danish Church did not choose Luther's Formula Missae as a foundation for worship was a distinct disservice to the Danish people. The havoc which Pietism and Rationalism brought upon the remnants of historic liturgy that were left in the service of the Danish churches virtually stripped the nation of its heritage of worship. Pietism had scorned the historic forms and Rationalism had rejected both forms and contents.

The following quotation is a sample of what was left of the most sacred aspects of Christian worship after the rationalists had inflicted their humanistic surgery upon it. With some amount of good will it is possible to recognize the Lord's Prayer.

"Most High Father; Let it be our supreme purpose to glorify Thee; Let truth thrive among us; let virtue always dwell here as it does in heaven; Reward our industry with bread; and our forgiving disposition with

grace; From severe conflicts preserve us; and finally let all evil cease."

It is no wonder that Gruntvig exclaimed: "Why has the Word of God disappeared from His House?"

A tardy disapproval of the mangled liturgy used in the churches spread through the nation in the beginning of the 19th Century. As a result Bishop Mynster was authorized to draft a new altarbook. In this draft the bishop proposed among other things a new set of Collects and a new pericope; but the authorities were hesitant in accepting and imposing his proposals and nothing more was done.

N. F. S. Gruntvig was never charged with the task of improving the worship of the Church of Denmark; but he, nevertheless, had a more profound influence in this field than perhaps any other individual. His many great hymns and his profound understanding of the congregational spirit served as a much needed corrective. Through him the sacraments and the apostolic faith were again given prominence in Danish worship.

Liturgical reforms were inaugurated in both Norway and Sweden before the close of the 19th Century. Denmark was again behind. In 1910 the nation's bishops proposed important changes, especially in the rituals of baptism, communion, weddings and funerals.

It was only natural that the liturgy of the "Mother Church" should become the liturgy of the Danish Evangelical Lutheran Church in America. For many and to return to the old historic order of worship. The question before him was: which parts of the Roman Mass were truly historic and which were medieval distortions? In this field, as in so many others, Luther proved his great spiritual insight. With one amazing mastroke he came close to re-establishing the congregational-historic worship which had prevailed in the ancient church.

In 1523 the great Reformer issued a pamphlet called *Formula Missae et Communione* (Order for Mass and Communion) in which he states the principles of evangelic-historic worship and outlines a liturgy for the new era. He writes: "The worship as it now is in use everywhere has a fine Christian origin, just as the office of preaching has. But just as the latter has been harmed by the spiritual tyrants, so liturgy has been harmed by the hypocrites. There have been great abuses in worship. God's Word has been silenced, and there is nothing but reading and singing in the Churches; this is the worst abuse. And since God's Word has been silenced, so many unchristian fables and lies have crept in, both in the songs and the sermons that it is horrible to tell them. And in the third place it is thought that by going through the liturgy we earn God's grace and blessedness; and as a consequence, faith has fallen away altogether."

Luther was objective in his criticism of Roman worship. He realized that the good and the vital could as easily be destroyed as the bad. For this reason, he did not seek to prepare a new and simple order of worship which would supplant the Roman Mass altogether. The result was that the worship of Lutheran Protestantism remained historic-liturgic, while the worship of the reformed churches, generally speaking became a fluctuating affair because their reformation leaders discarded the classical liturgy together with the Roman Mass. (It is worth noting that today there is a very strong trend among these churches toward liturgical worship.)

Luther's translation of the Bible into German was a magnificent work. But why did he retain the latin language in his *Formula Missae*? He had various reasons for deferring the transition at this point. One was that he was afraid of going too far too fast, with the reforms. Congregational worship could not be established by fiat; neither the clergy nor the laity had been properly prepared for actual participation in worship. The first point on the agenda was to get them away from the distortions of the Roman Mass. The change of language could come later.

The *Formula* has been called the greatest of all contributions to liturgical reform. Though Luther himself did not plan it so; it did inaugurate a new era in Christian worship. In the reconstruction of the liturgy he said, "We will prove all things and hold fast to the best." In selecting the worthy parts from the Roman Mass he approved the Introit; the Kyrie; the Gloria in Excelsis; the Collect; the Epistle; the Gradual; the Gospel; the Nicene Creed; the sermon (in German); the Preface; the Words of Institution (spoken aloud); the Sanctus and Hosanna; the Elevation of the Hostie (-an accomodation to the weak); the Lord's Prayer; the Pax and response; Administration; Agnus Dei (or a hymn by the choir); the Collect; the Benedicamus and the Aaronic Benediction.

Many of these elements of historical worship are unknown in most of the churches of our synod;—a condition which only serves to prove how far we have gone afiel from the liturgy of the early Christian church and the Reformation.

The *Formula Missae* became the liturgy of the Church of Sweden, while a later and less fortunate form of worship, also formulated by Luther, became the basis for worship service in Denmark.

In the years which followed the publication of *Formula Missae* there was a general movement toward worship in the language of the people. Luther's influence was felt throughout; but he could not endorse any of the attempts which were made to bring the liturgy within the reach of the laity. It was a comparatively simple matter to translate from Latin into German; the big problem was to retain the beauty of the Latin text and to make the German versions fit the very fine music of the old Mass.

Yielding to the persistent demands for worship in the language of the people, Luther finally said:

"Since so many from all countries beseech me with letters, and writings, and even bring wordly pressure to bear upon me, we can no longer excuse ourselves and protest, but must believe that it is God's wish." He had his misgivings, however, since he had found the competence of the pastors and the spiritual maturity of the laity sorely lacking; as a consequence he was not guided, in this new effort in formulating a new liturgy, by the same high principles as he had been three years earlier. The new order of worship service, The German Mass, was unquestionably inferior to the Formula Missae. (It was the former which became the basis of worship in Denmark.)

In the German Mass the Introit is supplanted by a German hymn; The Gloria in Excelsis is not mentioned; the Collect and Epistle are retained, but the Gradual is replaced by a German hymn. Luther provided a translation of the Nicene Creed to be sung by the congregation. A sermon is to follow the creed, (but preferably one to be read from a recognized collection of sermons). A paraphrased Lord's Prayer (an inconsistency on Luther's part); a communion sermon; Words of Institution; (music composed by Luther). The bread was to be administered as soon as it was consecrated and the wine likewise; the Sanctus or another hymn were to be used during the Administration; then follows the Communion Collect and the Benediction.

The German Mass had one great merit: it opened the way for Congregational singing; but Luther was far from satisfied with the new order of worship. It was an accommodation to the uneducated laity and was not to take the place of the historic worship service.

The Scandinavian countries did not escape the confusions which the avalanche of the reformation brought upon the rest of Europe. The social and religious conditions in Denmark were quite similar to those which prevailed in Germany at that time. Ignorance and superstition prevailed among the people. Neither the laity nor the clergy could be conditioned during decades it was regarded as inviolable by both pastors and congregations. But with the waning of the Danish language and other aspects of the immigrant church the old tradition is gradually losing its hold upon us. Changes, both minor and radical, are creeping in here and there. A few congregations have changed to the Common Order of Service which is used by other Lutheran synods. Space does not allow at this point a discussion of the prevailing conditions. The writer trusts that such a discussion, especially with a view toward the history of liturgy, may come at a later date. In the meantime it is recommended that the reader give serious attention to the articles on liturgy which will follow this presentation.

#### Bibliography

Kirkekundskab, K. E. Skydsgaard; Liturgics, Edward T. Horn; The Lutheran Liturgy, Luther D. Reed; Worship, Evelyn Underhill; Udsyn Over Den Kristne Menigheds Levnedslob; Aage Møller; Kirkehistorie, Frederik Nielsen; Kirken i den Apostoliske Tidsalder, Heinrick W. I. Tiersch; Seeing Life Whole, H. C. C. King; Expositors Bible; Constructive Revolution of Jesus, Samuel Dickey; The Divine Commonwealth, H. Leonard Pass.

## Across The Editor's Desk

**A Mighty Fortress** is a new pamphlet published by the Bureau of Service to Military Personnel of the National Lutheran Council. It will appear as a monthly bulletin and is available to all our congregations and pastors for the purpose of sending it to all the young men and women of our congregations who are in the U. S. Service.

It is intended to be a greeting from home, and it will give an opportunity of at least this monthly contact between the home congregation, pastor, etc. and each of the young people away from home.

**A Mighty Fortress** will contain important information, news, religious articles, etc. of interest to our boys and girls in the various branches of the service. It will link all Lutherans together by advising them about location of Service Centers, Fields of Service where Lutheran Chaplains operate, etc.

It is to be hoped that all our congregations in some manner will assist the pastor in this undertaking. It can mean much to our young men and women away from home.

**Internal Security Act**—Unexpected success finally came to what seemed like a hopeless cause as both the House and the Senate passed bills clarifying the legislative intent of the Internal Security Act. They instructed the Attorney General that involuntary affiliation or membership under duress in any totalitarian group should not be construed as excluding a prospective immigrant.

It looked for a while as though the purpose of the clarifying bills would be defeated by the inclusion of a parenthetical clause making an exception in the case of nominal or involuntary affiliation with communist groups (See Memo 5:2). This would have eliminated thousands of Balts and ethnic Germans who had been under communist domination long enough to be forced into unwilling conformity with the system before they finally escaped.

There seemed to be no chance to get the communist exception clause eliminated. National Lutheran Council executives wrote strong letters to the House and Senate Judiciary Committees explaining the injustice that would be done, with the net effect of crippling the final phase of the DP program. At the last moment, the Senate Judiciary Committee consented to remove the clause, and the bill passed the Senate in that form. The House had already passed the bill with the communist exception clause included, but reversed itself at the suggestion of its Judiciary Committee, on March 20. In the Congressional Record of that date, letters from Dr. Paul C. Empie and Miss Cordelia Cox were printed in full, together with letters from other religious groups, both Protestant and Roman Catholic.

This clarification of the McCarran Act by Congress should clear the way for the large group of Balts who have been the victims of discrimination and inexcusable delay for over two years. If the law is administered without bias, the DP program of the National Lutheran Council should be brought in the next few months to a satisfactory conclusion.

## Grand View College And Our Youth

### Grand View College Choir Tour

From the beginning of the school year, until early Spring, the sound of fifty-six singing voices have filled the Lecture Hall at Grand View College every week-day afternoon at five o'clock.

Much tedious work was involved on the part of the choir and Oluf Lund, our director. The perfection of pronunciation, rhythm, the blending of voices was a task; however, the results were ample reward.

Everyone of us was proud to be in the choir, mainly because we like to sing, and also for the reason of being part of the annual Choir Tour which takes place in the Spring. This year our tour began on April 6, and ended April 16, a ten day trip which toured Iowa, Minnesota and Wisconsin.

Ten carloads lined up in a caravan, drove off from Grand View College in a drizzling shower, and although the weather was damp, our spirits were high. Before reaching Hampton our first destination, we were delayed by a few mud puddles. After pushing two or three cars out of the mud, we arrived at the Hampton Church and were greeted with friendly welcomes and the smell of ham dinner. The weather compelled many people to stay home, but the church hall was almost filled. After the concert we were introduced to the people with whom we were to stay, and then taken to our respective homes. It was indeed an experience for all of us to stay in the various homes, and to meet the people who are affiliated with our Synod. Usually, they are not strangers to us, as new "shirt-tail" relations are discovered and mutual friendships are established.

From Hampton we traveled on to Albert Lea and Alden, Minnesota, where we were to eat. Our concert was given in Albert Lea. We stayed over-night in both Albert Lea and Alden, where the hospitality was indeed heart-warming. We sang in the beautiful church in Albert Lea before a large audience, and later gathered for coffee in the church basement. Those of us who were not used to drinking coffee, almost had to develop the habit on Tour, as good Danish coffee and cake are almost a tradition that goes along with Choir Tour.

Minneapolis was our next stop, arriving there in time for church, as the choir was scheduled to sing a number. The concert was given in the afternoon in the Minnehaha Lutheran Church, the larger accommodations here were more suitable. That same evening the Grand View Alumni sponsored a dinner and

folk dancing for the choir, which was truly a pleasant relaxation for all of us. The following day we met at a downtown recording studio in Minneapolis where we made records of six of our numbers to be sold to those who are interested in having a few records of some of our songs.

We traveled on, crossing the border into Wisconsin, our first stop there being Withee. A concert for the High School was given and then in the evening we sang again. The choir members all have a soft spot in their hearts for the ladies of the Withee Church, as they were good enough to feed us a wonderful steak dinner in the Church hall. (This is no offense to the other delicious dinners we consumed as the food was marvelous every place we stayed.) From Withee we drove to Luck, Wisconsin, a beautiful Danish community, which is the home town of Oluf Lund. We sang in the new high school auditorium and then gathered in the church hall for a big birthday party given for two of the choir members.

Askov, Minnesota, was our next goal. We all remember clearly our concert there, as all the lights in the church accidentally went out in the middle of one of our numbers. Ironically enough, while singing "da tænder Moder alle lys" a phrase from the Danish song "Jeg er saa Glad hver Jule Kvæld," the light fuse blew out. However, we finished our song, the fuse was replaced, and the concert continued with no further mishaps.

After Askov, we were off for Hutchinson and Tyler, Minnesota, where the sun shone brightly, a treat which occurred infrequently on our trip. A high school concert and an evening concert were given in both places. As in Albert Lea, our Hutchinson concert was given in the United Evangelical Lutheran Church, with which Dana College is affiliated. We wish to express our appreciation to these people who offered the choir such kind hospitality.

The caravan then drove from Tyler to Newell, Iowa, one of our longest trips throughout the tour. We sang in the high school auditorium and then gathered for folk dancing in the church hall. Many of us were quite weary from traveling, but we discovered that a good folk dancing session was indeed a pleasant diversion.

The familiar Iowa countryside met us as we traveled on the last lap of our trip to Kimballton. There we had a delicious dinner in the church basement, sang our concert, and then had more coffee and cake before we left for Exira only twenty miles away. The people in Exira must have a poor impression of the Grand View students' stamina for there were six girls who either fainted or fell ill during our concert. Those of us remaining sang the concert with the sad feeling that it was the end of our very inspiring tour. Homeward bound the ten familiar cars wound their way back to Des Moines, glad to get home to bed, but sad that the end of tour had

come. Harry Jensen, who had traveled along with us was "bravoed" when he announced that we would all be excused from our morning classes to rest.

Actually our tour was not terminated, for the following week-end we were scheduled to sing in Omaha and Blair, Nebraska. There we sang for the students of Dana College and the congregation of Omaha. We still have more engagements here in Des Moines, but choir tour is over with, and all of us have pleasant memories from our recent trip. We were proud to be under the direction of our able leader, Oluf Lund, who has directed us on choir tour for the last time, as Uncle Sam has other plans for him.

Our appreciation goes out to all the people who offered us such outstanding hospitality on Choir Tour. Thank you so much for making our tour such an enjoyable one.

ANNE JENSEN  
Pasadena, California.

### Music Festival

April 26 Grand View College was host to the Iowa Junior College Music Festival. Ten colleges had sent representatives and all day the concerts went on. The vocal solos and groups were judged by Prof. Harald Holst and Miss Jane Birkhead of Iowa State Teachers College, the instrumental music by Prof. Frank Noyes of Drake, and the piano by Prof. Arne Nielsen of Grand View. In the evening a concert was given in the East High auditorium by the best solos and groups, and a mass chorus of 300 members was directed by Prof. Holst.

### Assembly

Pastor O. V. Anderson, La Grange, Illinois was invited as a special speaker to emphasize the Christian message on the campus. He spoke twice to the entire student body and once to the Religious Discussion Club. He also met with the Seminary students. His message was forceful and inspiring and clear, and he made a fine impression on his listeners.

### Stunderfest 1951

We have received only a few advance registrations as of this date. Plans are now complete, so don't let us down but come to G. V. C. and enjoy an eventful week-end with your old class-mates. We especially invite those of you who attended G. V. C. in 1925 and '26 and 1940 and '41 to come and renew old acquaintances.

If you have friends in Des Moines that you are planning to stay with or if you have any other preference as to lodging, please state your wish in your letter of registration.

#### Fees

Registration Fees	
Friday .....	\$9.75
Saturday A. M. ....	8.50

Saturday P. M. ----- 7.75  
Registration fee includes meals, lodging and complete week-end events.

**Single Meals**  
(Optional)

Breakfast ----- \$ .40  
Saturday lunch ----- .75  
Sunday dinner ----- 1.00  
Sunday supper ----- .75

Single meals may be purchased if registration fee is not paid. Tickets may be purchased for individual events.

**Rates For Individual Events**  
(Optional)

Banquet and Dance ----- \$3.75  
Banquet only ----- 3.00  
Dance only ----- 1.00  
Play ----- 1.00  
Lodging, (one night only) ----- 1.00

**Studenterfest Program**

Friday, May 11, 1951 Registration.

Saturday, May 12, 1951 Registration in the morning.

11:30 A. M. Dinner.

1:15 P. M. Choir Concert.

2:45 P. M. Coffee and Refreshments.

3:30 P. M. Gym and Folk Dancing Exhibitions.

6:30 P. M. Banquet—Hotel Savery.

9 P. M. to 12 A. M. Dance—Hotel Savery.

Sunday, May 13, 1951

10:45 A. M. Church Service at Luther Memorial Church.

12:00 P. M. Dinner.

1:00 P. M. Alumni Meetings.

3:30 P. M. Play (For alumni and friends especially).

6:00 P. M. Supper.

7:30 P. M. Repeat performance of play.

9:30 P. M. Farewell Coffee.

## OUR CHURCH

**Rev. Alfred Jensen**, synodical president, has returned from a trip to the California District, where he visited all the congregations of the District, and attended the District Convention held in the Los Angeles church during the week-end, April 27-29.

**Rev. Clayton Nielsen**, Withee, Wis., was scheduled to serve the Diamond Lake, Minn., church on Sunday, April 29th. This is Rev. Nielsen's home community. In the absence of the pastor in Withee, Rev. J. L. J. Dixen served the Withee church on that Sunday.

The Grand View College Board of Directors met at G. V. C. for a spring meeting on Friday and Saturday, May 4-5.

**Mr. Svend Godfredsen**, who has served the past couple of years in the Service of the United States Government in Denmark and other European countries, recently visited in Chicago and spoke to a meeting held at the St. Stephen's Lutheran Church on 8500 Maryland Avenue.

The Annual Convention of our synod will be held in Tyler, Minn., during the week, August 14-19. Keep this in

mind as you plan your summer vacation, and let the convention be a part of your summer schedule.

**Rev. B. A. Helland**, and family arrived in Minneapolis Saturday, March 24th, from the Santal Mission field. They had experienced quite a rough voyage across the sea. They are now located in the Mission Duplex, 3231 Fremont Avenue South, Minneapolis. Rev. Helland has visited a number of our congregations on previous furloughs and has spoken at a couple of our synodical conventions.

**Easton, Calif.**—St. John's Lutheran Church has been given extensive repairs amounting to \$1500. To help meet this expense the Ladies' Aid served a ham dinner to 150 people and at this event raised close to a thousand dollars. The next project is hard-surfacing of the church grounds and driveway, and the erection of an ante-room to the church.

The Easton Young Women's League is very active, consisting of thirty members. This group is responsible for many improvements in the Social Hall, such as venetian blinds, silverware, utility cart, etc.

**Des Moines, Iowa**—The Luther Memorial congregation voted at its recent quarterly meeting to raise the pastor's annual salary to \$3500.00 plus the traditional Christmas offering.

**Granly, Miss.**—Rev. John Petersen of Danevang, Texas, served the Granly congregation on Sunday, April 29th.

**Rev. Howard Christensen**, Cozad, Nebr., was guest speaker in the Danevang, Texas, church during the week-end April 13-15. This was part of the District president's annual visitation in the congregations of the District.

**Enumclaw, Wash.**—A Fellowship meeting was held in the Enumclaw church on Sunday afternoon and evening to which members and pastors of the Seattle and Tacoma churches had been invited. According to reports the attendance was good and a fine meeting was enjoyed.

**Mrs. Adele Gravengaard Olsen**, Marquette, Nebr., died after a brief illness on Saturday, April 21st. Funeral services were held from the St. John's Lutheran Church at Kronborg on Wednesday, April 25th, Rev. Harris Jespersen, officiating. Mrs. Olsen was the oldest daughter of the late Rev. N. P. Gravengaard, and was married in 1916 to Mr. Thorvald Olsen of the Kronborg community. Mrs. Gravengaard lives in Des Moines, and less than two years ago her oldest son, Theodor, died from a heart attack, while driving his car on a trip to California.

The Grand View College Choir recently returned from its Spring Tour. We have heard many fine comments on the excellent Concert given in a number of our congregations. We have also seen several press comments. We

especially like the write-up given by the editor of The Askov American, Askov, Minnesota, and from a front-page article under the heading: **More Grand View College Choir Concerts Hoped For, we quote;**

"The Grand View College A Cappella choir from Des Moines, Iowa, under the direction of Oluf C. Lund, gave a musical treat which will long be remembered, to an audience of over 250 persons in the Askov church Wednesday evening of last week.

"The 56 young men and women began their program of 15 numbers with the very difficult 'Hodie Christus Natus Est' by Palestrina. The familiar 'Praise to the Lord' by Stralsund was forcefully sung, and the enunciation, as in all numbers, was good.

"F. Melius Christiansen's 'Hosanna' was produced with effective use of contrast. The Norse Folkesong, 'When God Paints the Sunset,' was toneful with grandeur and beautiful harmony. In this number Alma Grumstrup did well in the mezzo soprano solo part. Paul Petersen's deep bass voice rang out clearly in another Christiansen number, 'Andante from Fiftieth Psalm.' The tenor voice of Bruce Christensen in solo part, gave character to the well known Lindeman number, 'O Land of Our King.'

"The third group, sung in Danish, including 'Brudefaerden I Hardanger' was interesting with much variety, and the beautiful, 'Der er et Yndigt Land,' with its majestic words, was well done.

"The last group of four songs were Negro spirituals. One of the best executed of the entire program was 'Listen to the Lambs' by Dett. 'Deep River' was impressive with sustained tones in the men's sections. Mary Ann Sornson's alto solo work added a dramatic touch in 'Set Down Servant' as did also the bass voice of Paul Petersen.

"Extra numbers were much appreciated by the audience, that being especially true of the closing number, 'Beautiful Savior,' the effect of which was touching.

"Director Lund employs many facial expressions and motions of arms and hands, even to the twist of a finger. He directs without music, he knows the score, and gets splendid cooperation from his singers with excellent results."

## Managers Wanted

The Old People's Home at Tyler, Minnesota, is looking for a man and woman to manage the Home. We prefer a man who can farm the land belonging to the Home, but we will consider offers from a couple who will wish to concentrate their efforts in making a good home for the aged.

Write for more information to

REV. ENOK MORTENSEN,

Tyler, Minnesota.

## Program

### Annual Meeting Of The Santal Mission May 18-20, 1951

#### FRIDAY—

3:00 P. M.—Board Meeting.  
8:00 P. M.—Opening Service. Welcome by Pastor Clarence Jensen.  
Response by Rev. O. Gornitzka, President of the Santal Mission.  
Sermon by Missionary B. A. Helland.

#### SATURDAY—

10:00 A. M.—Devotional Message by Dr. C. M. Weswig, River Falls, Wis.  
10:30 A. M.—Survey of work at home and on the field by the President and the Secretary.  
Discussion: How may we help to further the work at home?  
Election of Board Members. Other business.  
2:00 P. M.—“The Gospel at Work in India”, by Miss Dagmar Miller and Rev. J. M. Girtz.  
6:30 P. M.—Fellowship Dinner. Toasts by Missionaries, Candidates, Board Members and Friends. Short color film.

#### SUNDAY—

A. M.—Addressing the Sunday School—Mrs. B. A. Helland.  
Festive Service. Rev. O. Gornitzka preaches in the Convention Church. Missionaries and Board Members preach in neighboring churches. Mission offerings.  
2:30 P. M.—Message by Dr. John Stensvaag, Professor, Augsburg Theological Seminary, Minneapolis.  
Greeting from the Field by Rev. B. A. Helland.  
7:30 P. M. Colored movie film. Message by Rev. B. A. Helland.

The Seventeenth Annual Meeting of

the Santal Mission Association will be held, God willing, May 18-20, 1951, in the Elk Horn Lutheran Church, Elk Horn, Iowa, the Rev. Clarence E. Jensen, Pastor. The Board will meet Friday afternoon. The opening service will be held Friday evening at 8:00 o'clock.

At the business session reports will be read. Election of Board members will take place to fill vacancies created by the expiration of the term of the following members: Rev. J. O. Blanness, Rev. P. L. Mork, Mrs. Ernest Nielsen, Miss Ruth Skovholt, and Dr. C. M. Weswig. A member also must be elected to fill the unexpired term of Dr. John E. Gronli.

A hearty invitation is extended to all mission friends to attend this meeting. They who desire lodging will kindly notify the local pastor, Rev. Clarence E. Jensen, Elk Horn, Iowa.

Pray for the Annual Meeting.

O. GORNITZKA, President.  
M. C. DIXEN, Secretary.

## Manistee, Michigan

Sunday, April 8th, was a festive day for Our Saviour's Lutheran Church. At the 7:30 evening service, Rev. James Lund was installed as our pastor. Because of the illness of our district president, Rev. Richard Sorensen, Rev. John Christensen of Ludington was appointed to take his place. The members of the church council and presidents of the church organizations assisted in the ceremony. Preceding the ceremony, a dinner was served in the school dining hall, Mrs. Charles Sell and Rita Norden serving as co-chairmen. After the church service, a reception was held in the school hall for the Lunds. Mr. Elmer Ness, president of the board presided. Short talks were given by Rev. John Christensen, Rev. Paul Hedberg, president of the local ministerial association and Rev. Lund. Special music was provided by the choir. The Altar Guild served coffee during the social hour which followed. The school hall and church were beautifully decorated with many spring flowers for this occasion.

Before the arrival of the Lunds the church people were busy cleaning the church, school hall and parsonage. The parsonage interior was painted and varnished, some new light fixtures installed as well as a new gas stove. The Lunds arrived on Wednesday, March 27th, accompanied by their daughter-in-law and granddaughter of East Lansing. The following Saturday their daughter, Marion, her husband and Rev. Lund's son arrived for a family reunion. On Sunday morning at our regular service Marion sang a solo.

We are indeed happy to have Rev. and Mrs. Lund with us and to have the services of a pastor. May we have many years of Christian fellowship together with them.

One by one our old members are leaving us to join God's great congregation above. On Sunday morning, April 1st, just as the church bells were ringing, Mrs. Jens Hansen passed away. She had been ill for many months. Although she wasn't able to attend church or be active at church functions her thoughts were continually with us. She was so happy we were getting a pastor and looked forward to his arrival and attending church again, hopes which were never realized. She was buried from our church on April 4th, Rev. Lund officiating. She is survived by one daughter, Mrs. Agnes Banghart.

We miss these familiar faces as one by one they leave us. May God help us to carry on the work of the church which they did for so many years.

Respectfully,  
THORA E. HANSEN.

## From Withee, Wis.

Nazareth Lutheran Church, Withee, held a spring festival on Sunday April 15. Mrs. V. A. Hansen has painted four original paintings of scenes from Denmark for decorating the hall; exhibits of various articles from Denmark were on display; and the Ladies' Guild sold a number of hand-made crafts. Over three hundred people ate from the Smørgasbord table loaded with all kinds of tasty foods. A highlight of the festival was the hourly folk-dancing exhibition by nine costumed couples. The hall was packed for the evening program, consisting of Danish songs, pantomimes of H. C. Andersen's fairy tales, and a final folk-dancing exhibition.

Plans are under way for repairing and remodeling the Assembly Hall this summer. Repairs will include a new foundation and a refinishing of the main hall with some type of insulation board.

CORRESPONDENT.

## CARD OF THANKS

We wish to extend our heartfelt thanks and appreciation for the acts of kindness, messages of sympathy, beautiful floral offerings, and memorial gifts received from our many friends during our sad bereavements.

Mrs. S. D. Rodholm and Family.

## Cook and Girl Wanted

Girl to help with the cleaning and general housework. Also girl to be in charge of the kitchen. Excellent pay and working conditions. Danish Old People's Home, Des Moines, Iowa. Write to:

THEO. J. ELLGAARD, President,  
1312 Boyd Ave.,  
Des Moines 16, 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.

May 5, 1951

I am a member of the congregation at

Name

New Address

City

State

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