

Lutheran Tidings

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A Nation's Power

Moral power is superior to physical power, and the time will come when the measure of a nation's power will not be its armies, navies, airplanes and munitions, but rather its churches, schools, libraries, good actions, and noble beneficences. The United States has risen to the position where it is universally acclaimed as the greatest power in the world. God forbid that it should make the mistake of every other nation that has ever risen to such a position.

Daniel L. Marsh.

Beauty In Nature

"Consider the lilies of the field how they grow."

In an article some years ago I tried to describe the beauty of a snowclad landscape. This time I should like to center our attention on the beauty of nature at spring-time, and briefly mention references to such beauty as mentioned in the Bible and in hymns.

Several times my wife and I have motored out to Rocky Ford to visit Tom and Esther. When we come to a certain spot on the road, we have a very fascinating and beautiful view ahead of us. We are up on the highland, but down below—stretching east and west is a picturesque valley. The Rosebud Creek is winding its way through the valley and so is also the Canadian National Railway. A little village with a grain elevator and a few houses is nestled at the side of the water and railroad. In the spring and early summer the hills are draped with green grass and wheat growing fields. I always like to stop there a few minutes and feast my soul on that picture before me.

When we speak of spring and summer season we are reminded of the Song of Solomon: "For lo, the winter is past, the rain (snow) is over and gone. The flowers appear on the earth, the time of the singing of birds is come, and the voice of the turtle is heard in our land, the fig tree putteth forth her green figs, and the vines with the tender grape give a good smell."—And we also recall the Danish songs and hymns:

"The flowers slowly awaken,
And open their tender eyes,
While birds are joyfully singing,
And soaring towards the skies."

"The trees with spreading leaves are blessed
The earth her barren soil has dressed
In green so young and tender.
Narcissus and the tulip fair
Are cloth'd in raiment far more rare
Than Solomon in splendor."

In the above "Song of Solomon" the word "Garden" is mentioned many times and we are told how many different plants and flowers it contains as well as the fountain and a well of living waters, streams from Lebanon. But it is not only in the garden that we witness the new life, it is throughout the land as the Psalmist and Prophet Isaiah saw it and enjoyed the beautiful view: "The wilderness and the solitary peace shall be glad for them, and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly and rejoice even with joy and singing; The glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon they shall see the glory of the Lord, and the excellency of our God." Here we may think of this expression: "I am the rose of Sharon, and the lily of the Valley." Here again we recall the Danish hymn: "Blossom as a Rose shall here all the desert places" and "Now found is the fairest of roses." How refreshing it is on an early morning to roam through such a garden of Eden, when dew-drops are sparkling in the risen sun and everything is breathing peace and purity.

I rested by the murmuring brook in Banff National Park here in Alberta many years ago, but I still remember the big trees and the gentle sigh of the wind in the tops. I have with the Psalmist lifted my eyes to the Hills, seen the majestic Rocky Mountains draped in pure white robes, so I sang with Brorson:

"What shall I say when I behold
The stars in countless numbers
and see their smiling charm unfold
while nature deeply slumbers."

But it is not only the stars calling toward heaven; sunrise from the hilltop on the prairies is also fascinating to watch.

"The gloomy night to morning yields
And brightly the day is breaking;

The sun now ascends o'er woods and fields
The birds are with songs awaking."

We are told, that the most beautiful thing in nature is the rainbow. I shall never forget one time when in California we drove home from a visit with some friends. As we drove east towards the church there was the rainbow in full length from north to south and our church beneath it. The symbol of God's mercy, forgiveness and faithful covenant.

And then comes eventide with peace on earth and peace in heart, peace in life and peace in death.

"The Sun has gone down
And peace has descended on country and town
The song-birds in silence have flown to their nest
And flowers are closing their petals in rest."

So closes my heart to annoyance and care, "In homage and prayer."

P. Rasmussen.

The Spirit Of Worship

OUR LITURGY AND ITS HISTORICAL BACKGROUND

By Marius Krog

The Reformation and After

V

Young Martin Luther was merely a seeker after truth when he nailed his ninety-five theses 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

This article appeared in the May 5th issue of L. T., but due to some error in the print-shop two columns of the latter part of the article was sandwiched into the first half, and consequently it would be impossible for any reader to follow the author's presentation of his theme. For that reason we prefer to print the article again in its entirety.—Editor.

merely to suit his own taste. His purpose was not to destroy but to rectify the errors of the Catholic era 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 masterstroke 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 evangelical-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 that 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

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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 afield 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 unquestionable 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 common 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 Adminis-

tration; then follows the Common 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 accomodation 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 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 alterbooks 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 Salutation, the Collect; the Epistle; a Danish hymn; the Gospel; the Creed; 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 Grundtvig 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. Grundtvig 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 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.

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74th Annual Convention Of The Danish Evangelical Lutheran Church Of America

The Danish Evangelical Lutheran Church of America will hold its 74th annual convention at Tyler, Minn., August 14 to 19th, 1951, upon invitation of the Danebod Lutheran Church, Tyler, Minn.

The opening service will be held at the Danebod Lutheran Church Tuesday evening, August 14 at 8 p. m. The opening business session will take place also at the Danebod Lutheran Church. All business sessions will be held in the church auditorium.

It is the privilege as well as the duty of all the congregations belonging to the Danish Evangelical Lutheran Church of America to share in the responsibilities of the convention by having their chosen delegates attend the convention. All the pastors belonging to the Danish Lutheran Church should also be in attendance. Congregations are entitled to be represented by one delegate for each 50 voting members or fraction thereof. The congregations in districts 1, 8 and 9 as well as the congregations at Dalum and Canwood, Canada, and Danevang, Texas, and Granly, Miss., should send delegates according to the rules found in the Annual Report 1946, pages 104-05.

All friends and members of the Danish Lutheran Church are invited to attend the services and meetings of the convention. A Bible hour opens the business sessions each day. The activities, institutions, missions and benevolences of the Danish

Lutheran Church will be the subject of the business sessions and the programs of the evening sessions will further enlighten the convention about these. Addresses and lectures will be heard on subjects relative to the affairs of the Danish Lutheran Church. It is expected that there will be ordination of a candidate to the ministry on Sunday. Complete program will be published in Lutheran Tidings at a later date.

Attention is called to the following provisions of the Church's constitution: "Every member shall be privileged to submit topics for discussion to the convention. These topics shall be sent to the president of the synod, who shall publish them at least six weeks prior to the convention." July 1st is the time limit for me to receive such.

All reports from the institutions, activities, missions and committees to come before the convention will be published early in June and distributed by the pastors and presidents of the congregations.

May God in His goodness and mercy prepare our hearts and minds so that He will be able to accomplish His good will and purpose with and through our Church's convention this summer. May He give us the devotion and faithfulness to serve Him and His kingdom in all things.

Alfred Jensen.

Des Moines, Iowa.
May 12, 1951.

Danebod Lutheran Church, Tyler, Minnesota, hereby extends a hearty welcome to all convention guests. Please send all registrations to the chairman of the registration and housing committee, Mr. Harald A. Petersen, Tyler, Minn. Pastors and delegates should register prior to July 20. We will appreciate if other guests will register by August 1 so that we can accommodate all guests. Please let us know how and when you plan to arrive. More information as to train and bus connections will be published soon.

Carl G. Christiansen, President
Enok Mortensen, Pastor.

Affiliation With U. L. C. A.

The recent distribution of the question and answer booklet on affiliation with U. L. C. A. has answered many questions on this problem and provoked some others.

After careful consideration of the matter the Perth Amboy Congregation feels that the mission of the Danish Evangelical Lutheran Church is the perpetuation of our Danish cultural and spiritual heritage. We realize that as a national church for Danish speaking people our days are numbered, but since language is not the important contribution of our church to the melting pot of America we believe that our church can still make an impression on the American way of life, and that this can best be accomplished by remaining as a vigorous and independent synod.

In our church, communion is open to all who want to participate and who feel called upon to communicate with God in this way. Will this not come into conflict with an organization which stipulates the number of times one must go to communion in order to retain voting status in the congregation, and insists that communicants request permission, in advance, to attend the Lord's Supper? Recording communicants, stipulating the number of times one must attend, and advance permission seem to us to come under the heading of coercion, and we in Perth Amboy feel that communion attendance should come from the inner hearts of man, not from outside compulsion.

Affiliation with U. L. C. A. will also preclude any extensive expansion on the part of our church. As

a linguistic church we have completed 80 to 90% of our life, and if we are to be kept within our present boundaries until we can no longer maintain our church, there is no future. Our young people want a church for their parents, but they also want a church for themselves and their children. The congregation in Perth Amboy has been giving some thought to expansion of their work to a nearby suburb. This would be impossible as linguistic member of U. L. C. A., if the policy of absorption is carried out. This leaves no future for our church, but a bleak future of a steadily declining congregation until it is no longer capable of sustaining itself.

This is not meant to be an exhaustive study of this problem, but merely a statement of the position taken by our congregation in relationship to the problem. St. Stephen's of Perth Amboy does not wish to affiliate with U. L. C. A.

Harry Lund

Vice President
St. Stephen's Church
Perth Amboy, N. J.

Name Again

After reading Ellen Nielsen's article in Lutheran Tidings about S. D. Rodholm, the possible change of our church's name to something else, came back to me with a new emphasis, and again I suggest, with a slight change: "THE LUTHERAN EVANGELICAL COMMUNION"—the implication of a Christ centered message as well as "Samfund" will thus be retained and re-emphasized.

L. C. Bundgaard.

New Ministers

Since many denominations are short of pastors, there are many guesses as to what is keeping young men out of the ministry.

Some say it is because of low salaries. But this is a retarding factor in only one case out of 25.

Others blame the girl-friends. But the facts show that more boys were encouraged by the girls than were discouraged.

A study of 1978 ministerial students made by the Rural Church Department at Drew Seminary, Madison, New Jersey shows that the main retarding factors are none of these things. The reason young men do not enter the ministry is because no one has shown them why or how. No one has counselled with them or guided them.

The above report is entitled NEW MINISTERS. It covered 48 states and 20 major denominations. The report covers 30 pages and is being distributed at cost (15 cents). This report shows that 83.5 per cent of the factors that keep men out of the ministry are simply because no person, no organization, no pastor or no parent is seeking to enlist them.

One student gave a representative statement, "My decision to enter the ministry would never have been made had not the pastor suggested it to me. He planted the idea. I think that most men must have it suggested to them, especially young men."



By
BUNDY

Timidity In Theological Thinking. "Let the springs of life flow and so let attempts to stop them." I have been greatly cheered and stimulated by reading Bergendoff's book "Christ's Authority" and Kantonens "Resurgence of the Gospel," but I have noted from "The Lutheran Outlook" that some are afraid that the "living word" will surpass the written record of the word, which they may call what they will as far as I am concerned. Perhaps it would be well to remember that "Bible" also means "book of authority" but not the kind of authority that Christ was. The word became alive in man and not first on the paper. Yes, God's word may be recorded, but it is dead until it bears upon the conscience of man so convincingly that man's voice cannot be silent about it.

God's law can be written upon stone but the gospel cannot be life except in a human brain and heart. The gospel came to men in their daily tasks and will have to be expressed by men while they are facing the issues of life.

A Man Who Made His Daily Routine To Restaurants where intoxicating liquors were served had one day taken his young son along; as the waiter came to take the order for a glass of liquor from his well known customer he turned for fun to the little fellow and said: "And what will it be for you my little friend?" The boy felt the adult age of his father and said, "I guess I'll take the same as father." But the father said hurriedly, "Thanks, we will take two glasses of pop."

The same father never did go to the restaurants where liquor was sold after that. If many parents could hear the words from their children, "I think I will do like father" they might reconsider some of their actions.

Press. Sometime ago The Christian Century carried an article about the possibility of the publication of at least one Christian daily in our nation. The nearest we now come to it is "The Christian Science Monitor" one of our reliable and truly great newspapers of unbiased journalism, but Protestantism being what it is could not get itself to support a great newspaper sponsored by the big business of Christian science in Boston.

The churches are the greatest publishers in U. S. A. but we do not yet have newspapers, and some of our periodicals still lack the teeth that can bite into the subversive influences that are given a big play in our Associated Press papers, which of course are often in the hands of the secret empire of big business.

President Hutchins of the University of Chicago

made an unpalatable statement once that "the press could stand constant criticism." The New York Daily News has attacked such a suggestion, but this same newspaper might look back in its old files and find that its editor made one of his fictitious characters say "My whole life is a horrible lie, a poisonous blunder, a soul destroyer. Sometimes I catch a vision of the truth, but always I turn away from it quickly, or I couldn't keep on." (p. 264 "A Postscript to Yesterday" by Lloyd Morris.)

New York News was the beginning of the so called "Tabloid News" with sensational pictures, sex crime, long comic strips, contests of various kinds, and general stuff that would appeal to the minds of fourteen year olds. "He took his creed from the prevailing winds of doctrine." Sure, our newspapers have an editorial page, but in it they are playing a good game of dodging, seldom do we see them attack the groups which are responsible for the conditions that sometimes border on an underground movement.

At Random: The old battle about the inspiration of the Bible comes up again in some of our American Lutheran publications. In Scandinavia they don't seem to be so anxious about a theory—they are more concerned about getting inspiration from the depth of its words. That is more divine than a man's theory. —Why not build an old people's home for our retired pastors on the outskirts of one of our smaller cities where we have a congregation. It should be a place where there is ground enough for some hobby gardening for the more able-bodied ones and also plenty of space for an indoor hobby room. . . . Strange how little we can predict about the future. Four years ago we spoke much about "One World" and now we speak about "two worlds" but even that looks wobbly. . . . Is the sweep of Russian Communism going to give us a new mould in which Christianity may find a new expression? . . . A Christian writes from China that the people are happy to be liberated from feudalistic rule. It is beginning to look again as if Chiang Kai Chek has been one of the greatest disappointments in history and at the same time a man that had more realistic foresight than his age could see. . . . It may be useless to mention it here, as it was to write about it in the first instance, but I am referring to an article that appeared some time ago in the Lutheran World Review, about the question of intercommunion. Some theologians undoubtedly cannot realize that the fine distinctions they make are not the concerns of most lay people. Let the communion table be the Lord's table, and I would like to know what right theologians have to speak of one table for so-called "Lutherans" and another for . . . Did not all of the Amsterdam delegates eat the same bread and drink from the same cup, figuratively speaking? Are we now again to raise the issue of division? Oh, what pain these German theologians give me!

Our Women's Work

Mrs. Johanne Lillehøj, Kimballton, Iowa

Editor

A Tribute To "Tante Ane" From Her Children

I have fought the good fight, I have finished the race, I have kept the faith. Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, will award to me on that Day, and not only to me but also to all who have loved his appearing. 2 Timothy 4: 7-8.

Tante Ane, you have fought the good fight, you have finished the race, you have won the crown of righteousness and you have received your reward. Therefore, Tante Ane, we are proud that we were your children.

Tante Ane, you have been a Mary who sat at your Master's feet and heard the words that flowed from His lips, and that part no one could take from you. But you have also been a Martha who was up and about making life more comfortable and easy for others. When people were sick you were never too busy to bring comfort and aid.

Tante Ane, we know that because you didn't spare yourself in service to others, you overtaxed yourself and weakened your own condition. We know that when the Flu epidemic was strong in the land in 1918 and you yourself were immune to its virus, you helped others who were helpless until you broke your own resistance to the condition that ravaged your body and changed your appearance.

Tante Ane, many letters and telegrams have arrived from your children expressing their sorrow and regret upon your passing, but all express their deep respect for that which you leave in their lives—"A memory of goodness all shall remember."

Tante Ane, as little children we sat at your feet in Sunday school and summer school and heard the things you had learned of your Master. And in your services you took us along on your visits to the sick and less fortunate ones and taught us the true way of serving our Master.

Tante Ane, you never had any children of your own; therefore, you adopted us all as your children. All of us who call you Tante Ane. You became a mother to us all, caring for our wants and needs. Our achievement became your joy; our disappointments became your own. Because you were a Mother to us, we are happy and proud that you were our TANTE ANE.

Tante Ane, because you chose a life of service that changed your outward appearance, your exterior features have become marks of Love, signs of your grace within. Therefore, we are proud to call you our own. "In losing your life you have found it."

Tante Ane, may God bless your memory. May your blessed memory spur us on to a life of service.

(Sent to Lutheran Tidings by request of one of the Family.)
Spoken at her funeral.

Miss Ane Gade died at her home in Brush on Wednesday, April 4, after many years of failing health, a gland condition which changed many of her features. She was buried from Bethlehem Lutheran church and interred in the Brush cemetery. Ane Gade will be remembered by many friends throughout our synod.

The Annual Meeting Of The Santal Mission

Elk Horn, Iowa, May 18-20, 1951

A joint meeting of the two Ladies' Aids and the Mission Circle was held here in Kimballton on Wednesday, May 16, where our W.M.S. president, Mrs. Ida Egede, gave a fine talk on the history and the activities of W. M. S.

The meeting at Elk Horn, our neighboring town, was to begin on the following Friday, so Mrs. Egede stayed to take in part of it, and her sister, Dagmar Miller, came on Friday afternoon to join her. So a group of us went to Elk Horn Friday evening. We left early so we would have time to show our guests the Invalid's Home and the Old People's Home before going over to the beautiful new church for the opening meeting. They really have done a lot of work up there to get all that built. I was especially impressed by the beauty and the simplicity of the new chapel in the Old People's Home.

At the first meeting Rev. Clarence E. Jensen bid us a hearty welcome, followed by a response from Rev. O. Gornitzka, President of Santal Mission. The song, "Let the lower lights be burning," was charmingly sung by the Elk Horn Quartette. Then Rev. Helland spoke on the theme: "The 'Old Way' of the heathens, the way to eternal death while the 'New Way'—the Christian way; the way to eternal life." He dwelt on the superstitions about evil spirits upheld by their witch doctors. He quoted Dr. Boddong as saying that these witch doctors are the greatest scoundrels on earth.

Saturday afternoon Dagmar Miller spoke very sincerely and heart-felt about the life of the Santals, of their fear of evil spirits; of their absolute faith in Jesus so that they actually see Him; how their prayers are answered and she said that if we really need it, we shall see Him or hear Him. Rev. Girtz spoke on the subject of having the absolute faith in the Word of God as being the Truth. The pastor's wife, Mrs. Clarence Jensen, sang "The Love of God." Mrs. Jensen has a clear and beautiful voice and she sings in such a sweet and unassuming manner.

Saturday evening we had a Fellowship dinner where we heard several short talks, and a color film from the Morai Tea Farm was shown together with other scenes and activities in India. A vocal solo, "I'd Rather Have Jesus," was very ably rendered by Mrs. Irving Petersen of Jacksonville, Iowa.

Sunday morning we were favored here in Kimballton by a talk in the Sunday school by Mrs. Ernest Nielsen of Chicago; she especially stressed the importance of instilling faith in our children. A collection was taken for the Santal Mission, and at the regular service Rev. Aaberg gave a sermon which brought out the importance of the work of the Mission. He said that it costs just as much to fire one large

(Continued on page 12)

Paging Youth

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

Editor: Ronald Jespersen, Newell, Iowa

There Were Giants In The Earth In Those Days

Every group has its stories of the "Giants" who lived in the good old days. The giants of the past of the DAYPL are of only one or two generations ago; it is surprising that such giants should have children such as we. One of the greatest handicaps we face in carrying on the work of the DAYPL is the concept that in comparison to the youth of the past the youth of today are pretty poor stuff. We've been told this so many times that we have begun to believe it in spite of ourselves. Most of us have heard enough about it to fill a book entitled, "From Giants to Pygmies in One Generation"; but we don't want to write books, we want to have fun.—Do we really compare so unfavorably with the youth of our church of a generation or longer ago?

Misprints sometimes take on a deeper meaning than the original lines, at least this is true of one in a college English text which read, "Comparisons are odorous." Comparisons are odorous, especially when between groups which have no basis for comparison. We live in an entirely different world from that of our fathers, and our responses to the stimuli of our world cannot be the same as were theirs. We are not our fathers, nor can we step backward into their shoes. We must work out a set of responses that will help us to live in the world of today.

The human memory is a wonderful thing; it can review the events of years in the twinkling of an eye. It can minimize the disappointments, failures, "the slings and arrows of outrageous fortune," and recall only the joy, successes and accomplishments of the past. When we look back on the past it is like looking across a mountain range, we see only the peaks and not the valleys. In looking back over the past of our Young people's work we see only the high-points and not the depressions. In looking at the personalities of the past we see the giants who stand head and shoulders above the rest and never see the masses, the shirkers or the indifferent ones. It makes little difference whether we are looking over the events of last year or of our long lost youth. In either case certain events crowd out the rest of the picture and the events of the past are clothed with a glamour not present in today's happenings.

A little box of salt should be standard equipment for all young people attending conventions and like gatherings devoted to a consideration of our youth work. Then when the talk inevitably gets around to the "giants of the good old days," one could quietly put a grain of salt on one's tongue and then go ahead and plan today's program for today's young people.

There were giants in those days, giants whose names and exploits we do not want to forget. We owe much to them, perhaps even the whole course our work is taking. There may be no giants today but there are a lot of six footers. Out of the young people of our Church in those days came the leaders of our Church today. Out of the young people of our Church today will come the leaders of our Church tomorrow. Let us not be burdened down with the concept that what we are doing today is trivial and without value in comparison with what was done in the past. It is entirely probable that our children will suffer under many comparisons between their irresponsibility and the good old days when we were responsible members of DAYPL. "There were giants in the earth in those days." Gen. 6:4.

Charles Terrell
Cozad, Nebraska.

To Keep You Informed

Carma Hansen, Dorothy Andersen and Doris Fredericksen are now the committee for "Operations India." Send all your contributions for the project to Miss Doris Fredericksen, 3620 East 42nd Street, Minneapolis 6, Minnesota.

The committee has written to the Ribers for suggestions for necessary equipment for their work in India. Thus they hope to give something specific to work for in our young people's societies. At present, plans are to send five hundred dollars for band instruments. More details are promised later.

Remember: Send all your DAYPL contributions for "Operations India" to Miss Doris Fredericksen, 3620 East 42nd Street, Minneapolis, Minnesota.

From Chicago, Illinois we received this short but sweet message: "St. Stephen's Young People's Society extends a cordial invitation to the annual DAYPL Workshop and Convention to be held here the week-end of November 9-11. We shall do our best to make your stay comfortable and convenient." Now that it is definite you can start to make your November plans.

Other areas have also planned and had get-togethers, or rallies. Greenville, Michigan was host to one on May 11 and 12, according to an announcement received. On June 3 Withee YPS and Marinette-Menominee YPS planned to meet at a point on the Wisconsin River. Actually, the two o'clock dinner was no doubt next to the river. So were, no doubt, the volleyball, supper, campfire and closing thoughts. In the correspondence they did not write "on" the river, but they did state that the afternoon was so planned that all could attend services in the morning and that the day ended early enough so that all could be home abed by midnight.

Did you ever take inventory in your local YPS? For every member who is active in the society, do you find a young person who is not? Check it carefully now!

Do you know when and where your next District Convention will be? Good!

This came on a postcard: Rev. S. D. Rodholm was preaching the sermon that Sunday morning. Suddenly, my mind was alerted, for he had posed a ques-

The Confession of Sin in the Worship Service

By Holger P. Jorgensen.

Ever since I have had contact with other Lutheran bodies and have taken part in their services, I have felt that our service lacked something essential by our leaving out the Confession of Sin and Absolution at the beginning of our service. Therefore, I used the Confession while I served Central Lutheran Church in Muskegon, Mich.

Now that the Liturgy Committee had been charged with restudying our various orders of services and ministerial acts, it affords an excellent opportunity to discuss these subjects in Lutheran Tidings. I am delegated to discuss this subject of the Place of the Confession of Sin in the Worship Service. I definitely believe that the place of the Confession of Sin in our service should be held at the beginning of the service and that it should be used every Sunday.

It is sin that separates us from God and thus is a barrier to true worship. Therefore, we should confess our sin and receive renewed assurance of forgiveness before we begin our worship service. The Confession of Sin is an invariable introductory Office which provides a helpful preparation for each day's worship. We lay down our burdens at the doorway before entering upon the praises of God. The service of the day properly begins with the Introit, but before this it is fitting that we seek purification of spirit and that we turn from ourselves to God in penitence and prayer and receive His assurance of mercy and grace.

The following is a brief historical development of the Confession:—The Confiteor, which is the Latin for; I confess, developed from the prayers originally said by the priest in the sacristy in connection with the putting on of his vestments. It is a confession of the priest's impurity and the asking for purity before he begins his priestly functions before the congregation.

As emphasis was laid increasingly upon private confession and absolution of the people before receiving the Sacrament, the practice developed of the priest also making a personal confession before beginning the service. About the eleventh century certain "Apilgies" of the time were fashioned into prayers which were said by the priest at the foot of the altar as part of his private preparation for the service. They were not said by or for the congregation.

Then came the Reformation. Luther put the emphasis upon the congregation; it is wholly the worship of the congregation. In reworking the Mass into a Protestant service, Luther retained a great deal of the Mass. However, he did not retain the Confiteor since he held that it was a private service by and

for the priest. This is in his Formula Messae Et Communionis pro Ecclesia Whittenbergensis, 1523.

So far the services were still in Latin. Two years later in his Deutsche Messe, 1525, Luther proposed a German order of service. The greatest difference from Formula Messae was that instead of the Preparatory statement before communion, Luther proposed a paraphrase of the Lord's Prayer mixed with an admonition to those who intended to take communion. This paraphrase of the Lord's Prayer fortunately did not last very long. However, the admonition persisted and has come down to our day in various forms.

In the Deutsche Messe the admonition talk took the place of the Praefation (preparatory statement in Formula Messae) and nearly all the praise and thanksgiving disappeared. In their zeal for cleaning out the dogma of the sacrifice of the Mass, the reformers had also made an empty place by eliminating the praise and thanksgiving in connection with communion.

The appreciation of the spiritual values in such a preparatory confession grew, however slowly. One of the earliest and most extended congregational forms is that of Sweden 1531. The text in the Common Service is derived chiefly from Malanchton's Order 1552 as later adopted in Wittenberg 1559.

Thus, what began as a private confession by the priest had developed gradually into a confession and absolution by and for the congregation preparatory to the beginning of the service which properly begins with the Introit.

We come now to the development of the Danish form of service. — The oldest known Danish order of service after the Reformation is the Malmømesse of 1528 or 29 introduced in Malmø by Klaus Mortensen and Hans Olufsen. This service retained the Confiteor (the preparation for Mass by confession of sin and absolution) as a **congregational** function. Thus as early as 1529 the Danish service opened with the public confession and absolution as a preparation for the service proper.

Of greater influence in the development for the order of service in Denmark is the form prescribed in "Den Danske Kirkeordinants 1539." In it the Confiteor is again the private confession of the pastor. Also an admonition preceeding communion is prescribed.

Let us here note that until this time a service or Mass was always considered a communion service also in the protestant service.

The next step in the development, which some have called tragic, is the Church Ritual of Christian V 1685 for the churches of Denmark and Norway.

From this a marked change of emphasis in the service is evident. No longer is the "Højmesse" (Main service) considered a communion service. The service is now considered primarily a preaching service. Therefore, instead of the Confession and Absolution as in "Malmømesse," the opening prayer, as we now have it, takes its place. That prayer definitely points to the preaching as the main emphasis, for example:

tion which I had never really answered satisfactorily to myself. "Why do you go to church?" His answer came simply and sincerely, "I have attended church regularly through my lifetime because I knew that some day someone would there say the word that would change my whole life, and I wanted to be there to hear it." Our lives can be immeasurably enriched when we listen—and obey.

that through Thy word we may be taught to repent of our sins—.

The confessional service then was held either the day before communion or before the service. Then before the communion the pastor read the admonition, the Lord's prayer and the words of institution. Let us note that the confessional service was NOT in connection with the communion. That is important. In the last 25 years in our church it has developed so that the confession and communion are taken together as one. This is in reality unfortunate.

This, then, is a very brief survey of the development of the Confession of Sin in the worship service, but perhaps sufficient to support its place at the beginning of the service.

As we consider the adoption of the Confession of Sin in our service and its place, we must remember our Lutheran conception of the service. Luther stressed emphatically that it is the congregation that gathers for worship. We gather not as individuals only, but also as a body of worshippers. Thus at the service we not only as individuals confess sin, but also as a body of worshippers. We believe that the congregation gathers in the presence of God both to talk to Him and to listen to what He has to say to the congregation. Also, that the pastor is set apart by the congregation as the spokesman for the congregation and God. The congregation gathers to confess its sins, ask forgiveness, and to be assured of forgiveness. This paves the way for the rest of the service in which the congregation affirms its faith, praises God and hears the Word pro-

claimed both in word and sacrament. This concept of the service justifies the inclusion of the confession of sin by the congregation in our worship service.

In our church there will be a practical problem involved if we should adopt the use of the Confession of Sin. We will be confronted with the problem of what to do at communion where we now have our confession and absolution. We would not want two confessions in the service. Properly the whole confessional service at the communion including the laying on of hands should be eliminated. Actually the Confession at the beginning of the service is sufficient.

It will thus mean a departure from a deepseated tradition. Nevertheless, I believe it should be done. I believe, too, that we should break with the present order in which confession and communion are combined. They do not belong together. The confessional service is not a prerequisite for communion.

It would also mean that we should eliminate our present opening prayer and closing prayer and then open with the invocation: In the name of the Father, Son, and Holy Spirit, and close with the benediction. Actually, the last hymn and closing prayer which follows the benediction in our order of service is an unnecessary addition.

The Liturgy Committee urges you to consider these questions and discuss them preparatory to the proposals which the committee will submit later. It will welcome discussion of these subjects in Lutheran Tidings and at District conventions. In time the proposals will be submitted to the Synodical convention.

Meeting of the Trustees of The Grand View College and Grand View College Seminary Endowment Fund

May 8, 1951

The meeting was held at the home of President Alfred Jensen, Des Moines, Iowa. All members were present and the meeting was led in prayer by Rev. H. O. Nielsen.

The Board of Trustees was established under the new Articles of Incorporation and the By-laws for the College and Seminary which were adopted at the Askov, Minn. Convention of 1950.

From Article X of the Articles of Incorporation we read as follows:

There is further created in this corporation the GRAND VIEW COLLEGE ENDOWMENT FUND. The investment and management of said fund shall be placed in the hands of the GRAND VIEW COLLEGE ENDOWMENT FUND TRUSTEES. Said Trustees shall consist of three members of the Board of Directors of this corporation, said three members to be designated by said Board of Directors at the annual meeting, and such other members of the corporation as may be acting as the Board of Directors of the Danish Evangelical Lutheran Church of America. All income from said Endowment Fund shall be devoted exclusively to the use and benefit of this corporation and the Trustees of said fund shall have only the power of investment and management of said fund as may be provided in the by-laws of this corporation.

The members on the board of trustees for the

College and Seminary Endowment Fund are as follows:

President, Alfred Jensen, Des Moines, Iowa, (President of our Synod).

Mr. Charles Lauritzen, Dwight, Ill., (Farmer).

Mr. Olaf R. Juhl, Minneapolis, Minn. (Businessman).

Mr. Erling Jensen, Des Moines, Iowa. (Contractor).

Mr. Viggo Nielsen, Bridgeport, Conn. (Cabinet Maker).

Mr. August Sorensen, Ringsted, Iowa (Farmer).

Rev. H. O. Nielsen, Cedar Falls, Iowa. (Preacher).

Dr. Erling Jensen, Ames, Iowa. (Professor).

Mr. Jens Thuesen, Fredsville, Iowa. (Farmer).

Dr. A. E. Meswarb, Cedar Falls, Iowa. (Dentist).

Trustees select Officers: The trustees selected Pres. Jensen as Chairman, Mr. Chas. Lauritzen, treasurer and Rev. H. O. Nielsen, secretary.

The trustees were in session several hours and a detailed discussion was carried on in regards to investments of the endowment fund.

Mr. J. J. Kyhl, the manager of the farms owned by the College and Seminary Endowment Fund, gave his report to the trustees. The Endowment fund owns the Milo Smith farm and one half interest in the Osage farm both located in Mitchell County of Northern Iowa.

Mr. Charles Lauritzen supplied the trustees with

much information in regard to investments and the anticipated income from the Endowment Fund for the coming fiscal year. He was also appointed custodian of deeds, stock certificates, abstracts, etc.

The meeting adjourned by mid-afternoon, its members realizing there are many points which need clarification in regards to the new set-up and the specific duties of the trustees.

SYNODICAL BOARD MEETING

May 8-9, 1951

The Board of Directors of the Synod convened after the meeting of the trustees of the Grand View College and Seminary Endowment Fund had adjourned.

All seven members were present.

The secretary read the minutes from the October 4, 1950 meeting. Minor corrections were made and the minutes were approved.

The treasurer presented his statement which was examined, corrected and placed on file.

Martin Luther Film. The Synod Board passed a resolution expressing the gratitude of the Synod to Mr. T. G. Jensen and Sons for their promised contribution of five hundred dollars toward the production of the Martin Luther film planned by the National Lutheran Council. Plans are in the making for the production of this important film which will be made in Germany.

The above mentioned sum covers well the amount expected from our Synod.

Resignation of Pastor Olaf Lund. The board accepted the resignation of Pastor Lund as chairman of the Synod Stewardship Committee.

Appointments. The board appointed Rev. Ove Nielsen as chairman of the Stewardship Committee and Rev. Robert Schmidt as the committee's third member.

Assistant Director of Evangelism. Rev. C. A. Stub was appointed by the Board as assistant director of Evangelism of the D. E. L. C.

Lutheran World Action Goal. It was reported by Pres. Jensen that due to the activation of the Lutheran Service Centers our goal to the L. W. A. has been increased from \$14,624.00 to \$16,641.91 or circa \$1.20 per confirmed member.

Sale of Annual Reports. The Board decided to sell the reports to the convention for fifty cents (.50) and to distribute the convention minutes free to those who bought the reports.

It was pointed out that people are willing to buy one report but coming again a second time did not seem to work so well.

Serving U. L. C. A. Church. Pres. Jensen reported that Rev. Stephen Mogensen, our pastor at Denmark, Kansas, is now also serving the U. L. C. A. Lutheran Church at Wilson, Kansas.

Application for Membership. Pres. Jensen reported

that the Lutheran Church of Roscommon, Mich. (Augustana Synod) has applied for membership with D. E. L. C. Roscommon has for some years been served by our pastors from Grayling. Their application will be brought before the Tyler Convention this summer.

Report from Home Mission Churches. Reports from our various pastors serving our home mission churches were read. These reports were discussed at some length as to indication of growth and future help from the Synod, etc.

Home Mission Institutes. The Executive Committee of the Home Mission Council decided to offer to our pastors in home mission churches the opportunity of attending the Home Mission Institute during the summer of 1951. These Institutes are held in various places throughout the nation during the months of July and August. The Institutes have been planned and arranged by the Division of American Mission of the National Lutheran Council. Most of the Institutes will begin Monday evening and close Friday noon. The program includes Bible hour, theological hour and practical hour each morning. Synodical sessions for separate meetings of mission pastors from each church body will be held in the afternoon if the pastors so desire. Nationally known speakers have been secured.

Dr. J. Knudsen Appointed. If Pres. Knudsen of Grand View College should visit Denmark in 1952, the Synod Board appointed him as our representative to the Faith and Order Movement Conference at Lund, Sweden, and as delegate to the Lutheran World Federation Assembly held at Hanover, Germany during the summer of 1952.

Proposed Synodical Budget for 1951-52. The board members spent considerable time working on the proposed budget which will be presented and adopted with whatever revisions the convention deems necessary when we meet for convention at Tyler, Minn. in August. The requests from the various institutions, councils, committees, pension fund, etc. were examined. We can hardly expect in these days of inflation that the proposed budget should be smaller. However, the final responsibility of adopting the budget, which will appear in the pre-convention reports, will rest with the delegates and pastors of the D. E. L. C.

With best greetings to the members of our Synod from the members of the Board.

Sincerely

Holger O. Nielsen, Secretary

Peace Or War

In spite of this universal desire for peace and for the avoidance of war we drift towards that very thing that we seek to avoid.

We are in the grip of fear and suspicion and every step that one party takes adds to the fear and suspicion of the other and so, like the march of a Greek tragedy, we appear to go on to the inevitable catastrophe. Yet . . . if we try hard enough . . . I think we can avoid it.

Jawaharal Nehru,

Prime Minister of India.

—From "The Churchman"

Our America

Speech in committee and on floor of Minnesota House of Representatives during 1951 session in support of Fair Employment Practice Act with reference to discriminations because of race, color, creed or national origin.

By State Representative Wilhelm Holm of Tyler.

Mr. Speaker and Members of the House:

I am not an author of this bill, but I am very much interested in it and sincerely urge its passage. I am probably the only man in this House who is an American by choice. I was born in Denmark and brought here to St. Paul at the age of three. I lost my mother at the age of eight. In 1892 father took my younger brother and me to Lincoln County, the County I now represent, to engage in farming. In the Spring of 1893 shortly after the crops were in, father took sick and was advised by his doctor that he only had months to live. Consequently, he sold his few belongings and got enough money together to secure tickets to Denmark so we boys could live with his folks. Father died shortly after our arrival in Denmark, and I wanted to go back to Minnesota at once, but my grandfather thought I was too young but promised that if after my confirmation I was still of the same mind, I could go. So at the age of 15 I arrived in Minnesota for the second time as an immigrant with several advantages over other immigrants. I could speak, read and write the English language.

I am proud of the decision I made then—I am proud of my American citizenship. I had nothing to say about where I was born, the color of my skin, or of my first trip here and back to Denmark. Minnesota has been good to me, but I can't help wondering should I have been born black would I have had the same opportunities? It has been mentioned in committee hearings and on the floor by opponents of this bill that there is no discrimination in Minnesota. I will mention observations made. In the middle 1880's, three townships in Lincoln County were settled by Danish immigrants. One of the first buildings erected by them was a church. The second was a so-called Danish Folk School where young immigrants went to learn the English language, the 3 R's, and so forth. We still have the building and we still use it for sessions for a week or more duration every spring and fall. As the years have gone by many changes have been made. We have changed the name to Rural Life School and work in conjunction with the Extension Department of the University of Minnesota and the County Agent. We also have had speakers from the Brookings, South Dakota, State College and many other places.

One year we had a speaker from Omaha who was a negro and a very eloquent speaker. He was there with his wife and two little girls. Evening sessions are open to the public and I practically always attend. I mentioned changes made through the years, but one custom still prevails. After our evening sessions we all gather around the table in the dining room for coffee, and at the end of this session I was introduced to this colored speaker and sat next to him at the table and made this remark: "Now that the session is over, I suppose you are going to Omaha tomorrow."

His answer was, "Yes, we start at five o'clock tomorrow morning."

I then asked, "Do you mean to tell me your business at Omaha is urgent enough to make it necessary to start at that time of day?"

He looked at me and said, "Do you realize, Mr. Holm, the distance between here and Omaha is a good day's drive? I don't happen to drive a new Cadillac, and should I have trouble of any kind and not be able to make the whole trip in one day, there is not a hotel between here and Omaha that would take in my family and me?"

Is that discrimination or not? I am not naive enough to believe that by passing this bill we have this problem solved. It is going to take tolerance, education and time, but backed by legislation such as this I believe we are making a step forward.

Some years ago Mrs. Holm and I took a trip to Denmark. Mrs. Holm is American born of Danish descent and we both speak Danish. We had a wonderful trip meeting relatives and touring the country for a couple of months. The Danes can and do read and are very interested in hearing about the U. S. They asked us many, many questions. Most of them we were glad to answer, but when they asked this question, "Is it true, Marie and Bill, that you treat your minority groups so and so?" We hung our heads in shame and had to say "Yes."

If old age doesn't catch up with us too soon, we may make another trip and if asked the same question I hope to be able to answer as follows: "We are changing this fast, and as a member of the 1951 Minnesota Legislature I had a small part in helping bring this about."

This bill came out of house committee, passed in the house with amendments and was indefinitely postponed in the senate.

The Annual Meeting Of The Santal Mission

(Continued from Page 7)

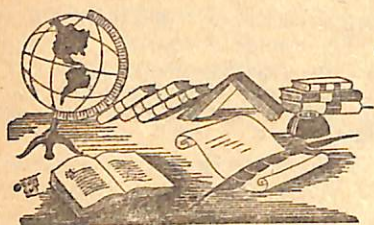
shell on the battlefield as to keep a missionary in India for a year.

Dagmar Miller spoke in the Sunday School at Oak Hill and gave the sermon at St. John's Church near Exira.

Sunday afternoon Dr. Stensvaag, professor at Augsburg Theological Seminary, Minneapolis, spoke on our rights and our duties as Christians and he said that we should be willing to bring sacrifices for our faith and convictions. It was very much appreciated that the Exira quartette would furnish the musical part of the program for that afternoon. Rev. Helland brought greetings from the Mission field from which he has recently returned.

Sunday evening, Rev. Helland spoke and brought a message on the prayer, "Thy Kingdom Come," and a colored movie film was shown from Ebenezer Hospital in Benegaria. Two selections by the Kimballton Choir, "All Hail" and "Ninety and Nine" were greatly enjoyed by the audience.

A meeting of this kind brings the two Danish churches together and it helps to give us a better understanding of one another. We wish to thank the Elk Horn congregation who was host to this meeting for the rich and pleasant days.



Across the Editor's Desk

Universities Should Be Close To Life.—How would you like to use the parliaments of nine European countries as your classrooms? Or to have great philosophers, newspaper editors, trade union leaders, ministers of many different churches, famous novelists, or chairmen of political parties from all over the continent—Norway down to Italy—on your faculty?

Or to walk into the office of the Secretary of Treasury in one of these nine countries, asking his opinion of the impact of the Marshall Plan?

Or to let far away world offices come to life by moving your question period right into the headquarters of the **World Council of Churches**, Geneva, Switzerland, or the headquarters of **UNESCO**, Paris or **F. A. O.**, Rome?

You could wait until all these things had been written into the textbooks. Or you could make a **tremendous shortcut, studying the things themselves on the spot, years before they appear in books.**

There is a tiny little university on wheels where you can study in this fascinating way. A very efficient little set-up where you in ten weeks may learn more than through a whole college year: **The Scandinavian Traveling Seminar**, founded 1949.

The educational director of the seminar, **Mr. Arne Sorensen**, a citizen of Denmark, and one of the twelve leaders of the Danish Underground during World War II, traveled and studied all over Europe for more than twenty years (and for ten months he now has made comparative studies of American history and institutions by traveling from coast to coast over here.) Being a writer himself, he knows novelists and commentators all over the European continent. Having practical experiences from his own years in the Danish Parliament and as a Cabinet Minister in charge of Ecclesiastical Affairs, he knows the complicated pattern of European politics better than most other people, and also knows those who make the politics. He often participated in committee work with the World Council of Churches, and served as a Consultant to the American Military Government of Germany.

Students, teachers, industrial workers and young ministers, every kind of young people between the age of eighteen and thirty-five, are invited to participate in this seminar. The purpose is not specialized training but education for democracy.

One more thing: This is much more than sight-seeing, **and much less expensive.** There are only a few weeks left now until all passage to Europe is booked up.

If interested write: **THE SCANDINAVIAN TRAVELING SEMINAR**, Director, Arne Sorensen, Grand View College, Des Moines 16, Iowa.

A Nationwide Evangelism Conference for the congregations of the National Lutheran Council will be held in Minneapolis, Minnesota on January 23-27, 1952. The Conference is being arranged by the Lutheran Evangelism Conference, which is made up of the representatives of the eight general bodies of the National Lutheran Council, and which succeeded the Lutheran Commission on Evangelism.

The theme for the conference will be, "Share Christ Today." The text will be Philemon, v. 6 (R. S. V.) and the entire Epistle of Paul to Philemon. Sub-themes will include such headings as, "God Shares Christ with Us Today" and "We Share Christ with Others Today."

The sessions of the conference will be held in the Minneapolis Armory and auditorium which seats about 8,000. Sessions will begin on Wednesday morning and continue through Sunday evening. On the final day of the Conference, Sunday, Conference leaders and speakers will occupy the pulpits in the 110 NLC churches in the Twin Cities. The final session of the conference will be broadcast over an expanded Lutheran Vespers network.

The purpose of the Conference will be two-fold. Its first purpose will be to instruct pastors and lay leaders in the eight church bodies in the methods and techniques of Evangelism and organize the program for 1952. The second purpose will be to strengthen the work of Evangelism in the Twin City area. In this connection the Directors of Evangelism in the several church bodies will spend two weeks previous to the Conference in this area.

A Statement Of Principle And Policy for the guidance of the Church's foreign missionary enterprise in its relation to government and to the Point IV program was approved last week by 125 church officials and mission executives.

The statement was a 7,000-word document expressing the views of churchmen for a dozen denominations who attended a conference convened by the Department of International Justice and Goodwill and the Division of Foreign Missions of the National Council of Churches at Buck Hill Falls, Pa., April 27-29.

Although not a delegated gathering, it was the first church sponsored conference devoted entirely to the implications of the Point IV program. Chairman of the historic gathering was the Rt. Rev. William Scarlett, of St. Louis, Protestant Episcopal Bishop of the Missouri Diocese.

Keynote speakers included Mr. Nelson Rockefeller, Dr. John C. Bennett of Union Theological Seminary and Mr. Francis Sayre, U. S. representative to the U. N.'s Trustee Council.

In a detailed evaluation of the Church's relation to the Point IV program, the conference laid its major emphasis upon the voluntary service the Church might render to insure the fulfillment of the high ideals and aspirations of the Point IV concept.

Grand View College And Our Youth

Music

To an unusual degree Grand View College has been blessed with music this spring. Quantitatively this activity reached its climax in the Junior College music festival when a massed choir of 300 singers from all over Iowa crowded the East High stage and overflowed to the floor. Qualitatively it culminated in the Studenterfest concert of the Grand View a capella choir where harmony and blending and tone reached a peak. By that time the choir was seasoned, having given concerts in twelve other cities and towns besides several local appearances. It finished its season with a home concert in the First Lutheran Church in Des Moines, May 27.

But we have other music than choral music about which to write this time. First of all we have two excellent piano concerts. The first one was by Mrs. Helen Kane, a professional concert pianist of Des Moines, who appeared on the assembly program May 3. Mrs. Kane gave a fine program of Brahms and Chopin and she gave just enough of an introductory talk so that her listeners could better appreciate the compositions. Secondly, we had a piano concert for the final U. K. program May 26. It was given by Mrs. Gudrun Sorensen of Solvang, Calif., who was once a teacher at the college and who has been visiting since Studenterfest. Mrs. Sorensen shared the evening with a local violinist, and therefore her program was all too short, but she thrilled her old and new friends with a wonderful interpretation of Grieg, Chopin, and Beethoven.

Another musical feature has been graduate recitals of four of Oluf Lund's voice students. They were Bruce Christensen, baritone, Robert Bishop, tenor, Sine Nielsen, soprano, and Alma Grumstrup, mezzo-soprano. An interested group of students and friends followed each of the recitals, the fine quality of which paid tribute to the capable instruction of Oluf Lund.

Memorial Gifts

During the past weeks Grand View Seminary has been the recipient of a number of gifts in memory of S. D. Rodholm. Some of these have come directly to the seminary, but the largest number by far have come through Mrs. Rodholm who turned over to the seminary the various donations that were sent to her. Some of the money has been spent for books but it is the intention that the gifts shall be invested in a memorial that can be of value in

the seminary and thus preserve, perhaps even in a visible fashion, the memory of a fine teacher. Suggestions as to the use of the money will be welcome.

The sum, which totals \$296.00 is made up almost entirely of \$1.00 donations. This poses a problem of acknowledgement. Grand View Seminary has assumed this task for Mrs. Rodholm, but it is handicapped by the fact that many of the names are accompanied by no addresses. We might print the names in Lutheran Tidings, but I am not sure the editor will allow that much space. I want all the donors to know, however, that Grand View Seminary has received the money with gratitude.

Junior Camp

Grand View Junior Camp will be held July 29-Aug. 5.

Itinerary

During June President J. Knudsen will represent the college in the congregations of Districts I and II. His itinerary will be as follows (with a few places still uncertain):

June 10 Greenville, Mich.
June 12 Muskegon, Mich.
June 13 Ludington, Mich.
June 14 Manistee, Mich.
June 15 Grayling, Mich.
June 18 Marlette, Mich.
June 19, Detroit, Mich.
June 22 Troy, N. Y.
June 24 Portland, Me.
June 26 Hartford, Conn.
June 27 Bridgeport, Conn.
June 28 Brooklyn, N. Y.
June 29 Newark, N. J.
July 1 Perth Amboy, N. J.

G. V. C. Alumni

The Grand View College Alumni Association has just completed its fiscal year and held its annual meeting at Studenterfest, on Sunday, May 13. A number of important transactions were made at that meeting. The most important undoubtedly was the establishment of an S. D. Rodholm Memorial Scholarship Fund as a permanent part of the work of the Alumni Association. The nature and number of scholarships to be given in any specific year will be determined by the funds on hand that year from the collection of alumni dues and from gifts. This year, the meeting voted to give two \$100 scholarships to those two freshmen who have shown unusual leadership ability in the past school year, and whom it would therefore be especially desirable to have return as sophomores. A faculty committee will select the two students. Though the S. D. Rodholm Memorial Scholarship Fund will be mostly maintained through alumni membership dues

any special gifts to the Fund will of course be gladly accepted. There is perhaps no greater contribution that the alumni of any college can give than to help make it possible for others also to attend.

For a number of years, the membership in the GVC Alumni Association has been very small. This year, we are setting 500 members as our goal for 1951-52. This is a small number when one considers the thousands who have attended GVC through the years, but it is nevertheless a big improvement over past years and a reachable goal, we hope! Rather than make special appeals for special projects, we hope to carry on our work with income primarily from these dues, so we urgently request that all Grand View alumni become members as soon as possible. Our dues were changed at the Studenterfest meeting and are now as follows:

	one year	two years	three years
Single membership	\$1.25	\$2.25	\$3.00
Joint membership (married couple)	2.00	3.50	4.50

Do not forget that ECHO is now published as an Alumni paper with news of alumni, of college activities and progress, of faculty, and of seminary. This paper is sent **free** to any and all who have attended Grand View College, regardless of whether or not a member of the Alumni Association. So if you are not getting ECHO, just send your name and address and the year you attended to the Alumni Office, Grand View College, Des Moines, Iowa.

We know there are countless demands upon your time and money from a great variety of sources. Yet we feel that nearly all who have attended Grand View still feel a strong concern for its welfare and progress. Through the Alumni Association, you can share in that welfare and progress. We hope you will join us in this work.

MRS. AXEL KILDEGAARD, Exec. Sec.
1443 Boyd, Des Moines 16, Iowa.

OUR CHURCH

Chaplain Verner Hansen now located in Combat Command "B", 1st Armored Division, Fort Hood, Texas, writes to the editor that he has already located some young men from our synod. He would be happy to get addresses of any young men in service who may be located in Fort Hood, Texas. Send the complete address to Chaplain Hansen.

The Danebod Recreation Institute will be held during the week, July 22-28 at the Danebod Folk School, Tyler, Minn. Slogan: "An Experience In Sharing And Developing Resources For Creative Living."

Seattle, Wash.—Rev. C. C. Rasmussen exchanged pulpits with Rev. L. C.

Bundgaard of Tacoma on Sunday, June 3rd.

Omaha, Nebr.—Rev. A. E. Farstrup from Grand View College has promised to serve Our Savior's Church during the two months, June and July.

District IV, the Iowa District, will meet for the annual District Convention in the St. Ansgars Lutheran Church in Waterloo, Iowa, during the week-end Sept. 14-16.

Wilbur, Wash.—Trinity Tidings, the monthly bulletin of the Trinity Lutheran Church, has come out in a new dress and form. It is the most complete and comprehensive mimeographed church bulletin we have seen. We compliment Rev. Holger Andersen and his co-workers. Anyone interested in having a sample copy can undoubtedly get same by writing the pastor at Wilbur.

District VII will meet for the annual District convention during the week-end, Sept. 28-30, in the St. John's Lutheran Church, Cozad, Nebr.

The Michigan District News-Letter published by the District president, Rev. Richard Sorensen, was inaugurated in May. The first issue of six mimeographed pages is filled with news items from the various congregations of the district, plans and programs for the district for the coming year, etc.—One mistake has crept into the issue. If the Michigan people follow all the announcements in the News-letter, they will be exactly one week late for the synodical convention in Tyler, Minn.—the correct dates are August 14-19.

Cozad, Nebr.—The members of the St. John's Lutheran Church have recently completed a re-decoration of the interior of the church, and have also completed the interior decoration of the new parish hall. A new electric organ has been purchased which will be dedicated in the near future.

Tyler, Minn. The Danebod Lutheran Church voted at its recent quarterly meeting to make the Christian Week-Day School a permanent part of the congregation's activities. Miss Dagny Jessen has been the full-time parish worker of the congregation the past year and in charge of the Christian Week-Day School.

Plentywood, Mont.—Some months ago a group of members of the Dagmar, Mont., church living in Plentywood (about 25 miles from Dagmar) decided to arrange for a worship service in Plentywood each Sunday evening with Rev. Ove R. Nielsen, pastor of the Dagmar church, expressing his willingness to give this extra service. On April 10 a group of ladies of the Plentywood members organized a "Women's Guild", and some consideration is now being given to the possibility of a Sunday School for the children of the Plentywood area.

Wedding Bells—Sunday, June 3, Syl-

via Jorgensen, daughter of Rev. and Mrs. Holger P. Jorgensen, Des Moines, Iowa, and Harland Hayek, son of Mr. and Mrs. Victor Holm of Racine, Wis., were married in Luther Memorial Church, Des Moines, Iowa.

Both the bride and groom are alumni of Grand View College and graduates of Iowa State Teacher's College, Cedar Falls, Iowa.

For the past year Sylvia has taught first grade in Saylor Center School, Des Moines, Iowa. This fall Harland will teach in the Junior High at Alleman just outside Des Moines. The new-lweds will make their home in Des Moines.

Menominee, Mich.—Miss Alice C. Olsen of Hartford, Conn., spoke to the Bethany Women's League at the annual Mother-Daughter banquet, Thursday, May 17. Her subject was "Traveling Europe." Miss Olsen attended Grand View College and joined the Arne Sorensen Traveling Seminar in Europe last summer. She is a sister of Rev. Harold E. Olsen.

Eben-Ezer-In-The-Pines

EVERGREEN COLORADO.

Eben-Ezer-in-the-Pines, Evergreen Colorado, will be open this summer under the direct management of Eben-Ezer Mercy Institute. Sister Kathrine Mohrsen and Sister Ingeborg Hansen will spend the summer there in charge. Friends of Eben-Ezer will be welcome to come and spend all or part of their vacation at very reasonable rates. It may be possible for families to secure housekeeping facilities if so desired. Friends who are interested in spending some time in the Rockies, near Denver, will find Eben-Ezer-in-the-Pines a quiet and restful place.

Please write to **Sister Kathrine Mohrsen, Eben-Ezer-in-the-Pines, Evergreen, Colorado.**

Rosenborg, Nebr.

Sunday, May 13, was Promotion Sunday in the St. Ansgar's-Bethany Sunday School at Rosenborg. The parents of the children were invited to visit the Sunday School that morning. Several Pentecost hymns were sung, and a special text for Mother's Day was read. The teacher of each class presented her pupils in some phase of work studied during the year. The secretary gave a report on the year's attendance record, also a brief outline of receipts and expenses for the year. A year ago we began using the Cross and Crown Award system, and we have been well pleased with the result, an increased and more regular attendance. We have an enrollment of twenty-seven pupils and six teachers.

Rev. Alfred Jensen, synodical president, was a guest speaker in our church on Sunday evening, May 13th.

Sunday, May 20th, Rev. Vagn Duus preached his Farewell sermon in our church. A fellowship dinner followed the morning service. In the afternoon a program was given in which representatives of the various organizations expressed their appreciation of the service of Rev. and Mrs. Vagn Duus during the years they have been here. A gift was presented to the family from both congregations.

Seven young men from our congregation are now in the U. S. service.

—Correspondent.

Summer Meetings In Denmark

Two Summer meetings have been arranged by the Committee representing our synod in Denmark for Danish American tourists who will visit Denmark this year. The Committee is anxious to extend through these meetings a welcome to anyone visiting Denmark.

The first meeting will be held at Vraa Folk School, near Hjørring, July 6-8, immediately following the Rebild Festival, July 4-5. On Sunday July 8th an excursion will be made to the northernmost point of Denmark, Skagen.

The second meeting will be held at the Rønshoved Folk School, near Flensborg, Fjord, August 16-19. From here an excursion will be made to South Slesvig.

The program will endeavor to give our guests an opportunity in sharing in the social and cultural aspects of our Folk School life and at the same time to observe the beauty of nature as it abounds in many of these areas.

Registrations should be sent as early as possible to

Pastor M. F. Blichfeld,
Himmerlandsvej 5
København F., Denmark.

To Grand View College Building Fund

In memory of Ansgar K. Rodholm:
Alma Jensen, Chicago, Ill.\$5.00
From Friends in Tyler, Minn.:

Dr. and Mrs. F. N. Thomsen,
Helge Thomsen (Minneapolis);
Mr. and Mrs. Halfdan Thomsen
(Minneapolis); Dr. and Mrs. E.
Sorensen (Red Oak, Iowa); Mr.
and Mrs. Alfred Larsen; Mrs.
Augustinus Sorensen; Mr. and
Mrs. Sig. Sinding; Mrs. Frode
Utoft; Mr. Ralph Johansen; Mr.
and Mrs. Ronald Johansen; Mr.
C. C. Sorensen; Mr. and Mrs.
Harald Sorensen; Mr. and Mrs.
J. D. Rix; Dr. and Mrs. Ivan
Utoft; Mr. and Mrs. Folmer Han-
sen; Mr. and Mrs. Harald A.
Petersen; Mr. and Mrs. S. C.
Martensen; Miss Sigrid Oster-
gaard; Mr. and Mrs. Ernest Mad-

sen; Miss Ingeborg Bollesen; Mr. Jens Bollesen; Mrs. John Johnson; Ingeborg Duus; R. J. Martensen; Mr. and Mrs. Viggo Nielsen, all of Tyler, Minn., total—\$23.50
From Friends in Askov, Minn.:

Rev. and Mrs. Harold Petersen;
Mr. and Mrs. Adolf Jensen;
Mr. and Mrs. Carl Miller; Mr. and Mrs. Henry Hyldahl; Mr. and Mrs. Sigurd Støvring; Mr. and Mrs. N. B. Miller, all of Askov, Minn., total ----- 3.00

In memory of Ansgar and S. D. Rodholm:

Rev. and Mrs. Svend Kjær, Salinas, Calif. ----- 5.00
Alfred Grau and Sons, Einar, Ivan and Arlan, Newell, Iowa 3.00

Thank you for these contributions.

Jens G. Thuesen, Treas.

Grand View College and Grand View Seminary.

Golden And Silver Wedding

Mr. and Mrs. Olof Ogren of Roscommon, Mich., celebrated their golden wedding May 25th. And on that day their daughter, married to John Cederberg, also celebrated their silver wedding. Sunday May 27th both families had open house at the home of Mr. and Mrs. Ogren, and many friends came to honor them. Relatives in Sweden had sent a golden wedding cake. Both families are members of the Messiah Lutheran Church, which soon will join with our synod. Mr. and Mrs. Ogren have been pillars in this congregation since it started. We wish the Ogren's and the Cederberg's many happy years to come.

John Enselmann
Grayling, Michigan.

NEWS BRIEFS

NEW ZEALAND RESETTLES 1,500 LUTHERAN DP'S

Christchurch, New Zealand—(NLC)—The Rev. Romans R. Reinfelds, a Latvian pastor serving in New Zealand, reports that more than two-thirds of the Lutherans who arrived aboard the "Hellenic Prince" late in October have already found jobs and housing. He gave high praise to local Lutherans for the aid they had given the newcomers.

At the request of the New Zealand government, Pastor Reinfelds left his new homeland last summer in order to accompany the ship from Bremerhaven, Germany, to Wellington, New Zealand. En route, he served as ship's chaplain. This was the second shipload of DP's to arrive in New Zealand under IRO care.

During the six weeks' voyage, Pastor Reinfelds conducted seven services for 1050 worshippers. He offered religious counselling to 15-25 individuals each day, visiting also the sick and the seasick. He also oriented all passengers about living conditions in New Zealand and organized classes in English.

The Lutherans aboard ship numbered 242 or about 25% of the total of 978 passengers. Counting also 300 Lutheran immigrants on an earlier vessel, there are now about 1,500 active Lutherans among the 1.7 million inhabitants of New Zealand.

Seven Lutheran pastors serve them, in addition to Pastor Reinfelds. His particular responsibility is a roving ministry to the newcomers. During the first six months of 1950, for example, he preached 43 times in four languages, travelling 6,000 miles in the process.

In New Zealand he represents both the Service to Refugees of the Lutheran World Federation and the Evangelical Lutheran Church of New Zealand, an affiliate of the Lutheran Church—Missouri Synod.

ELC'S "RURAL LUTHERAN" TO BE ISSUED ON INTERSYNODICAL BASIS

Chicago—(NLC)—The Rural Lutheran, which has been sponsored for the past eight years by the Evangelical Lutheran Church, will become an intersynodical publication next fall. It will be issued monthly from September to May, with the Rev. Elmo Agrimson of Reeder, N. D., a rural pastor of the ELC as editor.

An editorial board has been organized to supervise the publication, consisting of the Rev. V. C. Hougan of Kenyon, Minn., (ELC), the Rev. Arnold Carlson of St. Peter, Minn., (Aug.), the Rev. R. H. Riensche of Eustis, Nebr., (ALC), the Rev. Andrew Staby of Kimballton, Iowa., (UELCL), and the Rev. Holger Nielsen of Cedar Falls, Iowa, (DELC).

Mr. P. A. Magnussen, business manager of the Lutheran Publishing House of the UELC at Blair, Nebr., has been elected business manager of the paper.

SYNOD OFFICERS

PRESIDENT: Rev. Alfred Jensen,
1232 Pennsylvania Ave.,
Des Moines 16, Iowa.

SECRETARY: Rev. Holger O. Nielsen
1410 Main St., Cedar Falls, Iowa.

TREASURER: Charles Lauritzen,
222 Pollard Ave., Dwight, Ill.

TRUSTEE: Olaf R. Juhl,
30 W. Minnehaha Parkway
Minneapolis 19, Minn.

TRUSTEE: Erling V. Jensen,
1104 Boyd Street
Des Moines 16, Iowa.

TRUSTEE: August Sorensen,
Ringsted, Iowa.

TRUSTEE: Viggo Nielsen,
190 Jewett Ave., Bridgeport 6, Conn.

The Rural Lutheran was launched as a quarterly in 1943 by the South Dakota District of the ELC, was taken over by the Commission on Rural Life of the ELC in 1945, and became a monthly in 1947. As an intersynodical publication, it is hoped that periodical will serve a wider field than in the past.

BAUGHMAN NAMED TO SUCCEED WENTZ AS GETTYSBURG SEMINARY PRESIDENT

Gettysburg, Pa.—(NLC)—The Rev. Harry F. Baughman, D. D. has been named president of the Lutheran Theological Seminary here. He will succeed Dr. Abdel Ross Wentz, president of the school since 1940, whose resignation becomes effective July 31.

Dr. Baughman has been a member of the Gettysburg faculty since 1941, and previously was pastor of Trinity Lutheran Church in Keyser, W. Va., St. Stephen's Church in Pittsburgh, Pa., and Trinity Lutheran Church in Philadelphia. He has held a number of positions in the United Lutheran Church in America, having just completed a term as president of the Board of Deaconess Work and having served on the Church Papers Committee and the Board of Publication. He is a member of the Common Service Book Committee.

The retiring president has been on the seminary faculty since 1916 and previously taught at Gettysburg College. He is a vice president of the Lutheran World Federation, is active in the World Council of Churches and is a councillor of the National Lutheran Council, representing the ULCA.

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.

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

I am a member of the congregation at -----

June 5, 1951

Name -----

New Address -----

City ----- State -----

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