

# Lutheran Tidings

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## MY WORKING DAY

My working day is often long,  
But filled with sunshine and with song  
The busy hours have fled.  
My wage is small the year around  
But as I worked and prayed I found  
Each day my daily bread.

For simple fare my thanks I give,  
Just one day at the time I live  
Like birds and flowers do.  
When arms and feet are tired at night  
I go to sleep and trust His might  
Who helped me hitherto.

My life has not been lived in vain;  
Not gold or glory did I gain  
But something far above:  
By helping others this I learned;  
The best in life is never earned;  
The priceless pearl is love.

Black clouds o'erhead I do not fear;  
I know the sky above is clear,  
I shall again be glad,  
And if at times my tears will fall,  
The hope that lives within my soul  
Is sunshine on my path.

My life, — it is a working day,  
My death, — God calls his friend away,  
And I am going home.  
Then I will lay me down to sleep  
And pray the Lord my soul to keep  
And to His kingdom come.

Kr. Ostergaard.

By S. D. Rodholm.

"Min Arbejdsdag er ofte lang."

## Change

By Dr. Johannes Knudsen, President of Grand View College.  
Matins given on Iowa State College Radio Station (WOI)

Change is inevitable! The old Romans said "tempus fugit" which means "time runs away." Modern America puts it differently. It says "Time Marches On." Can there be a different approach and evaluation in the two sayings?

Change comes with time, but change has many different paces. The airplane circles the world in non-stop flight and Mark Twain's famous ride down the glacier would have carried him few feet in a year. Is life like the rocket or like the glacier?

Historians tell us that the world has changed more during the last few decades than during any comparable period in history. One may well believe it, and one may shudder at the thought. Many of us have had the privilege of living in both the horse-and-buggy days and the atomic age. We are happy that this is the case, but we are not sure that we are happy at the accelerated rate of change. Too many valuable things disappear too fast.

When I was a boy there was no line of cars in front of the church on Sunday mornings. Instead there were surreys, some with fringes and some without,

top-buggies, spring wagons, and lumber wagons. The ladies and children were bundled up with coats, shawls and blankets for the several-mile trip, and the men proudly handled the lines of a frisky team. Unloading the passenger at the church, the driver moved on to the barns where the team was stabled.

In retrospect there is a glamour about those days which even the thrill of the oncoming automobile cannot erase. The memory is nostalgic, which means that it brings the sweet sentimental pain of a return which cannot be made in reality, but no one wants to return even though he might. We do not want to sacrifice the comfort and efficiency of modern ways for the glamour of a day which meant far more work and greater discomfort. Why then even bother discussing the matter? Let it be an idle day-dream and let us live in the world of today.

The point is that we have lost more than the surrey with the fringe on the top. If it were only that, we could go down to see "Oklahoma" on its perennial return and be satisfied. The important fact is not that everyone came to church in a horse-drawn vehicle. The fact is that everyone came, period. Everyone



went to church every Sunday. This is not so any more. For a while the automobile replaced the buggy at the church door, but now it has become just as significant a factor in carrying people away from the church.

Change is inevitable but not all change is good. Some things disappear in the change which should have been retained. Part of the reason for this is the rapidity of change in our day. Things happen so fast that we cannot keep up with them. And part of the reason is that we do not have the right attitude toward change. We do not make the right adjustments.

Some groups try desperately to maintain the externals of life to retain the clothes, the customs, and even the tools of a day long since faded away. They are not only trying to stem the glacier of change, they make a mistake of identification. They fail to understand that external things must change and they identify externals with character. Others make the mistake, lesser in extent but just as great in scope, of believing that only externals change and that minds and morals go on unchanged from age to age. They wake up some day to discover that they are out of touch with life, and that they have lost the opportunity to make adjustments.

On the other hand, we find that content is often discarded with custom, principles of living with habits of living, and this is equally tragic. Externals change but principles do not change. If they did they would not be principles. With principles go basic ways which we can discard or violate only at the cost of the principles or with serious damage to them. It is easy to enumerate such principles and such ways, and we can all see how important they are and how much they are threatened by the rapidity of change. They are such principles as honesty, justice, purity, freedom, and responsibility, and they are expressed in ways of living such as democracy, community living, home life, etc.

We can lose our values by failing to preserve them in the rapid turn-over of change, and we can lose them by failing to adjust them to the change that is inevitable. Time marches on, and time runs away. We are suffering now, because we have given ourselves uncritically over to change and have failed to see what was going on. To some extent we are excused, because the change has come about so quickly that we have hardly had time to catch our breath. But a reason is no excuse and certainly no cure.

But we are also suffering, because we have not been alert to recognize the necessary elements of change so that we could incorporate them into our situation and by doing this maintain the elements that should not be changed. Too many parents have ruined their chances of keeping up with their children, because they have failed to adjust themselves to inevitable changes in society. Stubbornness can be a foe to preservation as well as to progress.

Change can mean decay and change can mean a better life. It all depends on us. Our responsibility is to be in a living relationship to that which preserves because it is imperishable.

Change and decay in all around I see;  
O Thou who changest not, abide with me.

## Pentecost 1951

### The Beach Service on the Shores of Lake Michigan.

Following the tradition of "the elders" the Young People of Chicago (St. Stephen's Lutheran Church, South Side) via motor cars, scooters and bikes made their way towards the "beach spot" where for many years the St. Stephen's group has met for a Sunrise Service on the day of "Pentecost." The responsible members of the committee kindled a fire (very necessary in the chilly off shore wind) thus making it very inviting. Many looked around for the Coffee Pot and Rolls. They were there, everything was in readiness, only the sun was lacking, but signs were in evidence, it would soon rise. Then at 5:32 A. M. it became visible rising majestically and filling the air with warmth and light, filling our hearts with an appreciation of life as we sang: "Lo, The sun is rising out of the sea."

Following a few similar morning hymns, Walter Brown, Student of Theology at Chicago Theological Seminary, Maywood, (will graduate from G. V. S. this year) spoke to us in the light of the Pentecost Message, Acts 2: 1-11.

We quote a few excerpts:

"Peter was empowered to preach a 'soul winning' sermon—'We are also empowered to preach such sermons in our every day life.' When we live as Christians we exemplify the power to resist the evils of the world. Other men wonder how we can be the way we are . . . they become interested . . . the Holy Spirit then enters their life . . . 'Luther was guided in his sinful agony by his good friend Staupitz, who reminded him of the mercy of Christ . . . 'He found the power of the Holy Spirit' . . .

"Man gets the Holy Spirit through the witness of The Church" . . . The Holy Spirit "keeps the Church from being an instrument of evil . . . many would make it so" . . . "the Strength of the Church is given through the Holy Spirit" . . . In all ages it raises up men to combat the influences which destroy, such as "dead orthodoxy," which was overcome by "Pietism." In later years the "Social Gospellers" have been challenged by "Fundamentalists and Billy Grahams."

"Today Paul Blanchard speaks out against the controls sought by the Roman Church. This may be spirit inspired to give courage to those who see these dangers."

"The Church is strengthened by the Holy Spirit's quickening the appreciation of 'Baptism and Communion,' thus man is empowered to live a life richer and fuller.

Let us thank God for the gift of the Holy Spirit, "Amen."

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## When The Minister Prays

### Our Liturgy And Its Historical Background

By Axel C. Kildegaard

Somehow in my memory all childhood Sundays were summer hot and drowsy. It was a struggle to stay awake during the sermon, and the general prayer that came at its close was a welcome relief. Then I could close my eyes and bow my head, as all were supposed to do at prayer. No one would know that I was really taking a very controlled but delicious forty winks while hoping that the prayer would be a long one. As far as the prayer itself was concerned, I'm afraid that I considered it the minister's affair which did not concern me a great deal. At any rate, I do not believe my father, who was usually the minister involved, ever realized in just what manner those prayers were so refreshing to me.

When I later stood where he had stood, I often was conscious of the memory and impression from childhood and adolescence. Vanity of course precludes the suspicion that any of my audience might be drowsy! But how many of my friends in the pews have considered this interlude of worship as a respite? Perhaps some were saying, "The minister is praying now. I am free to listen in on his thoughts and words or to let my own thoughts wander." Sometimes I have heard comments after services about a particularly beautiful prayer the minister had given on this Sunday. On other occasions there have been adverse comments about a minister who had simply read the general prayer which is given in our order of service. "Why couldn't he be more original in his prayers? Why does he pray using the same words and phrases and naming the same causes and problems and institutions Sunday after Sunday?" At other times one has heard those ministers who obviously could not be done with their just finished sermons, although they now were praying. There was a particular point which needed more emphasis—another that somehow had been overlooked. The prayer became a rehash and an addenda. The congregation was actually being subjected to an encore on the sermon—although this was given in prayer form and ostensibly directed toward God!

The last perversion, for so it must be considered, is of course an extreme example, but by implication it carries the very same fallacy that is contained in all the above discussion. The prayer is considered a private activity on the part of the minister in which the congregation is hardly more than an eavesdropper. Actually, as all prayer, it must be directed toward God—and in this it is the very opposite of the sermon in which the minister is also very intimately involved but which is proclamation directed toward God's people. To make the prayer into another sermon is obviously to pervert it from something God-directed to a more subtle but less honest proclamation. If it is really the minister's prayer—then why does he not

take it into his private study? Whom do we hope to impress and move by our well-turned phrases and beautiful expressions—God or whatever eavesdroppers there might be who are not using the interlude for their own private reveries? The only answer to these questions is that it is **not** the minister's prayer but one that belongs to the entire congregation. Here again the minister fulfills the role of a spokesman for the congregation, which is the Lutheran meaning of the word "priest."

This view of the general prayer especially impressed me upon reading a work written by the Danish theologian, Dr. theol. K. E. Skydsgaard, entitled, "Kirkens Gudsstjeneste" which was published in 1943. Here the general prayer is considered a responsibility of the Christian congregation in keeping with the charge given in I Timothy, 2:12, "First of all, then, I urge that supplications, prayers, intercessions, and thanksgivings, be made for all men, for kings, and all who are in high positions, that we may lead a quiet and peaceful life, godly and respectful in every way." The author of the epistle considers it of central importance to the life of the congregation that it prays for all men and adds that this pleases God our Savior who wants all men to be saved and to come to know the truth.

The very earliest church services of which we know honors this charge. The general prayer seems to have occupied a place between the sermon and the celebration of Holy Communion since the very first century. From these early days, it was the main prayer of the congregation in which all those who belonged to God joined in petition and intercession. As such, the general prayer could be referred to as the primary expression in the worship service of the evangelistic outlook of the Christian congregation. In this prayer the congregation declares its oneness with the whole world and all its need. This reminds us of the very incarnation of our Lord who became one with man that He might bring us salvation. The church as the body of Christ continues to share that same purpose and mission. In all our concern with evangelism in these days, we must remember that it is inseparable from incarnation. The general prayer is an expression of this insight.

During certain periods of the history of the church and its liturgy, the general prayer became linked up with the celebration of the Eucharist. The sacrificial element of the mass was thought to give the prayer more power and efficacy. The entire use of the prayer was subtly changed. Instead of expressing that evangelistic concern and desire to become one in order that God's salvation might be brought to others, the prayer took on a flavor of self-seeking by means of magic. The Reformation restored the prayer to its true purpose but, as Skydsgaard points out, the opposite danger has become evident. The prayer became knitted so close to the sermon that it became overshadowed by it and became more a prayer that was heard than a prayer which the congregation itself prayed. In this



connection Skydsgaard quotes Gustav Jensen who writes (in translation) "It is psychologically incorrect and destructive to allow two acts so different in character and content to become so inter-woven. The congregation is in this manner tempted to listen to the prayer as it correctly has done to the sermon—but not to pray." Skydsgaard adds that the active participation in the prayer could find its expression if between the various portions of the prayer we used the ancient response, "Hear our prayer, O Lord." As it is in our service at present, the congregation does not even add its "Amen."

In this understanding of this part of our worship, there is especial value to an established form. The personal interests and inclinations of the pastor should not determine the content of this prayer. He reads it as a spokesman for the congregation but the very purpose is defeated if he seeks to impress his listeners or if they have the slightest impression that they are listening in on the pietism and poetic ability of the pastor. In basic content, it should be constant and familiar although pliable enough to include those prayers which are natural and necessary on particular times and occasions. The prayer should also be specific. It should not consist of pious generalities but be concretely concerned with the needs, problems, and honorable pursuits of man. Its pattern might well be the Lord's prayer with which it naturally concludes. We do of course have such a general prayer—and although it certainly is open to improvement, one of its real values is its familiarity and stability for those who use it regularly in their worship. The temptation to consider it as something belonging to the pastor is lessened.

In more recent liturgical reforms within the Lutheran church, the general prayer has been removed from the pulpit and restored to the altar. The pulpit is the place of proclamation and to continue with the prayer from this place tends to confuse the natural clarity of our worship. In my opinion, one of the basic advantages of the Common Service over our own is found here. In this service, which is being used in more and more Lutheran churches, the sermon is followed immediately with the singing of the offertory. In this manner, the congregation responds to God's gifts to them through the spoken word with a joyous expression. We respond by offering ourselves unto God. That response naturally includes the stewardship of the offering that follows. It is after this response that the congregation joins in committing all its concerns to the grace of God in prayer. There is a natural sequence here which would further enhance and make more meaningful our Sunday morning worship.

What, then, to do with the drowsy little boy who has not been able to follow the intricacies of an adult sermon? Here, too, this change would bring him back to the worship experience together with all the others who have become bystanders in their reveries. Let them join in standing for the singing of the meaningful offertory. The congregation at worship will be far more united in the following presentation of its prayers at the throne of grace.

## 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.



## The Annual Santal Meeting

A beautiful, if somewhat hot sun shone down on me as I stepped down from the train at Atlantic, Iowa and was greeted by my host, Pastor Holger Strandkov. I was in Iowa to attend the Annual Meeting of the Santal Mission.

As Rev. Strandkov and I drove along the highway toward Kimballton, I was seeing again the rolling countryside which is peculiar to some sections of Iowa, and invariably reminds visiting Danes of their own little Denmark. At the Strandkov home, preparations were in progress for dinner; a birthday dinner for the young son of the family, Halvor. There was also another guest, Mrs. Ida Egede of Hampton, Iowa.

The Board meeting was scheduled for three o'clock at Elk Horn, and I arrived in good time. There was a very good representation of board members, and an opportunity to greet Rev. B. A. Helland, who had just returned from the field. The business meeting of the board will be reported elsewhere so I shall merely say in passing that it has been my impression as a board member, that deliberations are never hurried or rushed. There is always opportunity for all sides of any problem to be presented, which is as it should be.

Very promptly at eight o'clock, the service started in the lovely church of which Rev. Clarence Jensen is pastor. Pastor Jensen was in charge of devotions, and bid us welcome. Rev. O. Gornitzka, Pres. of the American Board responded and gave a short resume about the object of our meeting, then introduced the speaker of the evening, Rev. Helland. Rev. Helland chose as his theme, "A New and Living Way," and contrasted the Dead Way and the New Way by giving us countless examples of the effect of each way upon the lives of these Santals. I suppose one of the most effective of these examples was the story of the four-generation Christian family of the old 'house-mother' of the Maharo Girls' School. It must have been a thrilling experience for the missionaries to hear the 'Hallelujah Chorus' in the English language as a Santal choir sang it at the cornerstone-laying of the Mohulpahari Christian Hospital.

Saturday morning devotions were given by Dr. C. M. Weswig of the E.L.C. Dr. Weswig pointed out that the command from God is to preach the gospel and make disciples of all men. This, he said, is our duty and our only duty as Christians, but is a great command that many of us do not heed.

Following the devotions came the reports about the work at home and on the field. The hospital is, to all practical purposes, completed. Pictures of the buildings were on display and were viewed eagerly by the many people who were present for any or all sessions. The E.L.C. will have two new missionaries in the field by next December. Rev. and Mrs. Hofrenning will be commissioned this summer, and it is hoped that this young couple will be ready to leave the United States for India in October. This was cause for rejoicing on the part of the entire meeting.

The afternoon meeting was in charge of Miss Dagmar Miller and Rev. J. Girtz. Both of these

former missionaries have the faculty of presenting word pictures of people they have worked with in India. No matter how often one hears them speak, there is always something new, something interesting, something impelling in their message. It was pointed out beautifully by Rev. Girtz that once these Santal people accept Christ, they invariably have the faith to live and to accept what comes because of their decision, and in a heathen country that is not an easy thing to do.

The fellowship supper was held in the church parlors, and let it be said the ladies had been very busy. The tables were decorated with flowers and had a festive air. About one hundred people were served a delicious dinner, after which Rev. Gornitzka served as toastmaster and introduced Mrs. Anna Jacobsen, Miss Dagmar Miller, and Rev. Helland, missionaries, and Rev. M. Dixen and Miss Grace Johnson, from the Mission office in Minneapolis. Greetings were read from the Ribers and the Bjerkestrands. Rev. Gornitzka then called upon Rev. Clarence Jensen, Rev. J. Aaberg, and Pastor N. Klundtvedt. Mrs. Irving Petersen sang a lovely solo, "I'd Rather Have Jesus," after which Rev. Helland spoke briefly. The banquet closed with the showing of the movie of the Mornai Tea Estate. This, incidentally, is a movie well worth seeing. It will give you first hand information about the tea business, and will show you something of the way our Indian friends live and work.

Sunday morning was clear and sunny. The various pastors, missionaries and board members were conducting services in neighboring churches. Miss Grace Johnson spoke to the Sunday School children in the Elk Horn Lutheran Church, and Pastor Gornitzka preached at the morning service. Many people were in attendance at all churches, the cause of the mission was presented, and mission offerings were taken. We do not have reports from all the churches where guest pastors spoke, nor do we have a summary of the messages they brought, but of this we are sure; each church-goer in the churches where the various pastors spoke gained something of lasting value from what they heard.

The afternoon meeting was led by Dr. John Stensvaag, professor at Augsburg Theological Seminary. Dr. Stensvaag used as his text, Isaiah 55:3,4,5. I am sure that Dr. Stensvaag placed the burden of winning souls for Christ on each one who heard his message. Who is there among us who after having heard that stirring message will say, "What can I do." He will rather answer, "With the Help of God, I can do my part." Dr. Stensvaag gave as an illustration of what an ordinary individual can do, the story of William Carey, the shoemaker, who because of his efforts, brought a heathen nation to Christ. Carey was the first Baptist Missionary sent to India, and through his desire to help others, he had, as a young man, taught himself Greek, Latin and Hebrew, in order to qualify as a missionary. As Dr. Stensvaag pointed out, it takes a person with a passion for souls to put almost unsurmountable obstacles in the background, and set out to accomplish the things that Carey succeeded in doing. Rev. B. A. Helland also brought a

(Continued on Page 11)



# IN THE WIDE, WIDE WORLD

By Dean Alfred C. Nielsen, Grand View College

## IMPERIALISM

Webster defines imperialism as the acquirement of new territory or dependencies, especially when lying outside the nation's boundaries or by the extension of its rule over other races of mankind.

It is interesting that Great Britain's Thirteen Colonies were the first in modern times to rebel against the rule of a mother country.

Emerson, in his poem to the men who fell at Concord in 1775 wrote these lines:

By the rude bridge that arched the flood,  
Their flag to April's breeze unfurled,  
Here the embattled farmers stood,  
And fired the shot heard round the world.

It is true that that shot was heard round the world, and the echo of that shot is still ringing loudly.

For some time after the successful American Revolution, the European powers decided that imperialism did not pay if colonies would rebel after reaching a certain maturity. But the memory of men and nations is usually short. When the big powers of western Europe had become industrialized, they began to look abroad once more for raw materials, markets and more fertile places for investment of capital. Since Africa was inhabited largely by backward peoples who had weak governments, this was an inviting melon to cut up, and the mad scramble for colonies in Africa began. The French, the Germans, the Italians, the British and others entered the race. Usually the more powerful got the best meat, but the weaker had the consolation that it looked good on the map even if there was more sand than anything else. National pride must be satisfied. There were times when the scramble over other peoples' property got pretty rough. There were wars and rumors of wars. Christian morality often suffered severely, but all this was far from home and only the more radical pastors protested in their sermons. They had knowledge and no power, and practical men called them impractical idealists. What the natives thought did not make the headlines. Well, by 1914, Africa had been, with the exception of Ethiopia, divided among the mighty.

During the nineteenth century China also became the object of close attention. Goods were beginning to pile up and more markets were needed. Merchants were thrilled by the thought of 500 million customers in China. What a market for pants, shirts, dresses and shoes. So the grand push began. France, Great Britain, Germany, Russia and Japan all entered the fray. The U.S.A. was a little late in getting started, but we did acquire the Philippines. They were close to China and certainly better than nothing.

Imperialism was on the march and the white man came to dominate most of the globe. This was progress and might have gone on for a long time had not the white men fallen out and set to killing each other in World War I. Meanwhile the colored peoples looked on and wondered. That is many of them.

True, there were murmurs of discontent before that time, but it became worse after it. There were cries of home rule, and that the foreigner should get out and stay out. In India, China, Indonesia and a dozen other places, young men educated in the west were telling their own people to take things into their own hands.

Then came World War II, and since that time imperialism has had more and more difficulty. Great Britain is out of India and many other places. Holland is out of Indonesia and the French will surely have to leave French Indo-China some day.

While the nations have not gone to the expense and trouble of conquering and holding colonies for reasons of pure love, it is surely true that the more enlightened countries have done much good in their colonies. They have improved sanitation and built some schools. Roads and railroads have been constructed. They have kept order, no small thing for people who have long been ravished by wars. Christian missionaries have brought hope and healing to many tired, little people. But with all of the good work, it seems that the colonial peoples want their old masters out no matter how much good they have done.

This may be illustrated by the experience of one of my former students who was a school teacher in the Philippine Islands. This happened before the Islands received their independence. He was present at a meeting where a native agitator was holding forth on the sins of Yankee Imperialism. To a cheering multitude he shouted, "We would rather go to hell without America than to Heaven with her."

However, independence does not solve all problems as the Filipinos are learning. In most colonial or former colonial areas, the standard of living is pitifully low. The people are ignorant. Unenlightened people do not get good government, unless an enlightened despot takes over. Most of the Latin American countries have had their independence for more than a century, but they still have most of the old problems with them. Generally they are ignorant, poor and their governments have been unstable to say the least.

But the movement for independence goes on and on; not only against political control, but also against economic control. The latest example is what is happening in Iran. There the government decided to nationalize the powerful British owned Anglo Iranian Oil Co. The government of Iran may be able to oust the British, but whether or not it can produce oil remains to be seen.

It will be interesting to see what happens to other oil companies in the Middle East. American oil companies have heavy financial interests in oil fields not far from Iran. There is the Iraq Petroleum Co. and the Arabian Oil Co. Perhaps the oil company in Saudi Arabia is safe, for the local king is doing right well. It is estimated that his oil profits for the year 1951 will be \$100,000,000! He should be able to do something for his poor people. Will he?



# Our Women's Work

Mrs. Johanne Lillehøj, Kimballton, Iowa  
Editor

## Letter From Our W. M. S. Secretary

Dear Friends:

Do you actually realize the significance of the Women's Mission Society? Many of us do not and for that reason fail to help further its influence. It is through this organization that all the women of our Synod are united. Individual groups are not able to undertake large tasks, but when we work together much can be accomplished.

The Women's Mission extends a hand when a new church is being built, when equipment is needed at G. V. C. Missionaries are remembered with a gift at Christmas; funds for India; clothing for South Slesvig, and furnishings for Mohulpahari Hospital. These are only a few of the things accomplished when we unite. I wish you might read some of the "Thank You's" the board receives. We must realize that the donations to W. M. S. greatly increase in value when given to those in need. When has your group contributed?

The Women's Mission Board functions through a Round Robin letter. Suggestions and ideas are shared, and proposals made. For instance, we have just decided to send a memory gift to Mohulpahari Hospital, and as one of the board wrote, "That will be our flower on Milda's grave." The board would be very happy to receive any suggestions you might have.

We are glad to know that the gift to the G. V. C. Seminary served a good purpose by giving them new books they had wished for. And we appreciate the "Thank You's" from the 37 G. V. C. dormitory girls and the house mother, as well as the management, for the new things they were able to get through a W. M. S. gift for equipment. When these girls, now at G. V. C., get out into different places of work in our Synod they will give the inspiration for added effort in W. M. S.

Kind greetings to all,

Mildred Sorensen,  
Secretary of W. M. S.

## Greetings From Newell

By Mrs. Viggo Jensen

When asked to write something for the Women's Page in "Lutheran Tidings" my first thought was, "I can't do that. We don't have a separate W. M. S. here in Newell and we aren't doing anything the other Ladies' Aids and Women's Groups are not doing."—Nothing to write home about.

On second thought I said to myself, "But I should try." I enjoy reading letters from others—maybe others would be interested in what we are doing.

Although we have no separate Mission Society I hope it can be said that we are Mission minded. We have tried to begin in the Sunday School—and I hope, in the home, to teach the children the blessings of sharing, and in our Ladies' Aid we have in different ways

shared with those less fortunate than we are. We have sponsored two clothing drives this past year. One large shipment was sent to South Slesvig and the last one was sent to Korea. We also helped with the W. M. S. project of the year by furnishing a room in the new addition to the Old People's Home in Des Moines. At Christmas time, as usual, we remembered our church institutions and other projects.

We have an active group of ladies within our congregation who, generally speaking, are willing workers and not afraid to undertake new and difficult tasks.

Last year the Ladies' Aid did something different. Each member was given \$1.00 and asked to invest it as they chose to make it grow. At a recent meeting, after a year's time, the "talents were brought back—\$600. in all. It was interesting to hear about the different ways in which the dollar had been put to work. The returns varied from a few dollars to \$51. The earnings from this project have been set aside for something special to be decided upon later.

Once a month the congregation gets together for "family night" where old and young enjoy group singing, biblical lectures, maybe a film or other recreation. While this is not a Ladies' Aid undertaking, they do serve the traditional cup of coffee as they also do for many other occasions throughout the year.

Recently the congregation purchased a new Wurlitzer organ for the church. In order to raise the necessary funds the women of the congregation went out in teams and visited each home. The result was that the goal was reached and oversubscribed by quite a substantial sum.

Not long ago the officers of the Ladies' Aid invited all the ladies of the congregation to a party one afternoon to welcome the new members of the Rev. Jespersen family and to congratulate his parents. Although it was a bad day about 75 ladies gathered. A lovely child's bed and a purse was presented to the new little son and the afternoon was very enjoyable.

And so our women's work goes on, much the same as in other congregations, but the important thing is that it goes on.

In closing just this little thought:

The right angle from which to approach any problem is the "try-angle."

## Board of Women's Mission Society

Hon. President: Mrs. Thos. Knudstrup, Manistee, Mich.

President: Mrs. Hans Egede, Hampton, Iowa.

Vice President: Mrs. Alfred Sorensen, 8500 Maryland Ave., Chicago, Ill.

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# Paging Youth

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

Editor: Ronald Jespersen, Newell, Iowa

## Tourists Gimpes From The Scandinavian Traveling Seminar

Did you ever want to see "Mona Lisa" and "Venus of Milo?" Are you interested in learning more about the social democratic systems of government in Scandinavia? Would you like to go to Tivoli?—We wanted to and we did! Under the very able leadership of Mr. Arne Sorensen from Denmark, about twenty-eight of us toured parts of Europe for almost two months last summer. Many of you have heard Mr. Sorensen speak and know that his background is such that he is an ideal person to lead this type of study tour. The tour was a wonderful vacation and also gave us a chance to learn a great deal about the countries we visited.

The days spent at Sigtuna Folk School were filled with good lectures and discussions on modern Sweden. As a sideline we got four meals a day: 8:45 breakfast, 12:30 light lunch, 3:00 dinner, and 7:00 supper; it was very confusing. Stockholm was beautiful with lovely canals, and modern buildings of all types. It was a shopper's paradise with shops displaying orrefors, copper, ceramics and modern furniture.

We travelled by steamer from Oslo to Copenhagen. Our stay in Denmark was especially enjoyable because we were entertained so royally by our many relatives. We spent several days in Copenhagen and saw many famous places, such as Tivoli, Mindelunden, Glyptoteket, The Little Mermaid, George Jensens, The Royal Danish Porcelain Shop—and we could go on and on. "If only we had more time" was our theme all summer. After the tour was officially over we spent ten days with our relatives. They were days filled with visiting, sight-seeing, and enjoying their different and delicious foods.

Allan and Ellen Juhl,  
Minneapolis, Minnesota.

## Social Reforms In Scandinavia

Perhaps the most outstanding phase of social reform in the Scandinavian countries is that of their education. We visited a modern elementary school in Stockholm, Sweden. The 1500 students received free tuition, books, meals and dental care. Both boys and girls were required to take home living. Their laboratory, home economics department and industrial arts department were excellently equipped. Norway's public education is based on a compulsory 7 year elementary free school program. Tuition is also free in the higher schools which serve as a link between the elementary schools and the more advanced branches of learning. The primary school in Denmark is attended by the majority of the children from the ages

6-11. This divides into secondary schools, one finishing with an examination, the other without. After the secondary school examination, they may enter "Real" class, leaving it for practical life at the age of 15-16, or they can go to Grammer School (Gymnasium) for 3 years and from there to the University of Copenhagen or another comparable institution. There their education is free and there are scholarships and burseries which help relieve the students finances.

Most impressive of the Scandinavian education, however, is the Folk High School. In Denmark, this voluntary, non-vocational school for young men and women was first inspired by N. F. S. Grundtvig and developed by Christen Kold. "To rouse, nourish, and illumine human life" was and is the aim of the Folk High School. This goal is reached mainly through the lecture or Grundtvig's "living word." From Denmark the Folk High School movement spread to Norway, Sweden and Finland.

The Norwegian people are among the healthiest in the world. In 1911 it became compulsory for all employees to carry health insurance providing their income did not exceed 9,000 kroner. Voluntary members are also admitted irrespective of their financial status. The husband or wife of the insured and any dependent under the age of 16 is also covered under this insurance program. The benefits of this health insurance scheme provide medical assistance, hospital and maternity treatment, physiotherapy, sickness benefits, family benefits, and funeral allowances. Each municipality has its own board of health, with hygienic experts and necessary equipment to handle epidemics to supervising workshop and factory conditions. Besides the health insurance, Norway has modern hospitals, old age pensions, and disability pensions, and a host of other social benefits.

Danish social legislation was temporarily slowed down by the German occupation, but they have still made great progress in their maternity and child welfare, housing legislation, health system, and old age pensions. About 75 per cent of the population receives free hospital service and medical attention. The bulk of the hospital funds is derived from general taxation. Health insurance societies contribute only a fraction, whereas in Norway their important source of income is through the Health Insurance Fund.

A Danish Vacation Act guarantees all wage earners a twelve day annual vacation with pay. This led to the organization of the co-operative association known as Dansk Folkeferie (Danish Peoples Holiday) which arranges vacations, with the State, local Government, trade unions, and employer associations providing the financial support.

In Sweden they have a similiar plan known as Housewives Holiday. All expenses are paid for a two week's vacation for the housewives and children anywhere in Sweden. If in that time the husband needs aid at home it is provided for him.

The Scandinavians feel that they are entitled to these benefits, and that it is up to the State to provide free education, hospitals and so forth for the people. These democratic peoples have set up their social sys-

(Continued on page 12)



# John C. Campbell Folk School Celebrates Twenty-Fifth Anniversary

By Nanna Goodhope

On May fourth, fifth and sixth the John C. Campbell Folk School in Brasstown, North Carolina, celebrated the twenty-fifth anniversary of its existence. Many old and new friends of the school came from near and far to share in the festivities. Mrs. Campbell, who has retired from active service at the school because of advancing age and failing health, was on hand to bid all who had come a hearty welcome at the opening meeting on Friday evening, May the fourth. Her welcome talk was followed by a lecture: "Education in the Southern Highlands," by Dr. Arthur Bannerman. Afterwards there was a session of folk dancing led by Georg and Marguerite Bidstrup.

The following day was taken up with lectures and round-table discussions on The Region's Needs and Possibilities. The discussion leaders were W. M. Landess, Rural Life; Miss Amy Woodruff, Crafts; Dr. J. B. Jones, Jr., Citizenship; and Dr. Fred Brownlee, Religion.

At noon there was a Remembrance Luncheon, honoring those who gave land and labor in the early days. And in the late afternoon the group was invited to a Tea at the home of the new director and his wife, Mr. and Mrs. Howard Kester. The folk singing, which is a vital part of Folk School life, was led by Miss Edna Richie. In the evening there was a lecture by Mr. Kermit Hunter: "Keeping the Creative Spirit Alive in the World." And this was followed by another session of folk dancing, led by Mr. and Mrs. Bidstrup. The festivities closed with a religious service on Sunday morning, led by Dr. Fred Brownlee.

It must have been with a sense of deep thankfulness those at the school who have throughout these many years given so much of themselves to help promote the good life among the Southern mountaineers, could look back at the achievement thus far attained. Only through an all-impellent love of fellowmen and a genuine understanding of the needs and the problems of the people, has it been possible. But those are the attributes which have characterized the three persons who have together persevered and labored throughout the past twenty-five years. They have met defeat with faith and misunderstanding with tolerance.

Much research and untiring exploration of the North Carolina Mountain area by the man for whom the school is named, and his good wife, preceeded the launching of the Folk School venture. They perceived here the possibilities of a richer and more fruitful living than at the time prevailed. About 80 to 85 per cent of the small farmers owned their lands. They had not, as has been done in some sections, sold, or leased on long terms, their possessions to industrial magnates and themselves merely eke out a living as squatters. But there were many deep-rooted prejudices and superstitions to be overcome. And most of the adults had little or no schooling.

They discovered in the section a rich old culture,

which was fast disappearing or had become debased. And modern culture unsuited to the area was slowly making its inroads. Mr. Campbell, being an experienced educator, saw that a special type of training for the mature youth of the area was necessary if the best in their own culture was to be retained and revived, and constructive progress made.

It was while he was searching for a type of school best suited for the purpose he had in mind, that he chanced to hear an American educator who had just returned from Europe, tell about the Danish Folk School and what it had done for Denmark when this little country was in deep despair morally, socially, spiritually, and economically. It occurred to him that this was the type of school suited to the needs of these people, and he and Mrs. Campbell planned a trip to Denmark to make a close-up study of them.

They had made their reservations on an ocean liner just before the first world war broke out. They were compelled to postpone the trip. And before the war was over Mr. Campbell had died. It would have seemed natural that the whole idea had then been dropped. But not so. Mrs. Campbell, little and frail as she might seem to be, was staunch of heart and spirit. She was determined to continue the work she and her good husband had planned together. She loved the mountain folks. She had won their respect and confidence, and she could not now let them down. But first she set herself to the task of completing her husband's great classic: "The Southern Highlander and His Homeland." And then she went for a year's study to the Scandinavian countries with a Fellowship from the American-Scandinavian Foundation.

Mrs. Campbell was joined in Copenhagen by Marguerite Butler, a teacher and Extension worker at the Pine Mountain Settlement School, Kentucky, who had preceded her there. Together the two visited and studied the Folk Schools in Denmark and later those in Norway, Sweden and Finland, to see how these countries had adapted the same theory to their own particular needs and character.

They were soon convinced that what the Folk School had accomplished in a poor country like Denmark, it could do in the Southern Mountains of the United States. And they returned home after more than a year of study, eager to put their discovery to the test.

But the educational authorities in America to whom the idea was explained were not easily convinced. A school without requirements, examinations and credits might work in a little homogeneous country like Denmark, but hardly in America. For who would spend their time and money to attend such a school?

The two women were naturally disappointed, but not discouraged. They resolved to start a school themselves and prove how the Danish theory might



be adapted to the part of the United States in which they were most interested.

Friends and educators were found who were willing to help. And the people of the little rural community of Brasstown, North Carolina, became interested and were willing to donate material and labor to build a school that would train the boys and girls, not for teachers and preachers, but to become good farmers and homemakers and tend to keep them on the soil.

The initial step toward the launching of the new Folk School was taken when in December, 1925, the two women, Olive Dame Campbell and Marguerite Butler, moved into an old dilapidated farmhouse on the wooded hillock, now the college campus, overlooking a lovely valley. Here they began the first Folk School.

They gathered the neighbors in the evenings around the sputtering fire on the hearth. And they sang in true Folk School fashion, as these people had never sung before, American folk songs, songs of their own Appalachians. They even in time learned the Danish words, to "Jeg er en simpel Bondemand." And Mrs. Campbell adopted this song as the motto of her school: "I Sing Behind The Plow." They listened eagerly to talks on subjects pertaining to the needs of the community; and afterwards they took part in a discussion of these problems.

It was not long after this that Mrs. Campbell wrote to Grønvald Nielsen, director of the Vestbirk Folk School in Denmark, asking him to find a suitable man, who was able and willing to manage the school farm and to otherwise help with the work they proposed to do. The choice fell on young Georg Bidstrup, then only 23 years old. And he, after much deliberation and some hesitation, accepted the call. He was undoubtedly the right man; for he has been a capable and faithful assistant to Mrs. Campbell ever since. He has not only proved his worth in the service of the school but to the community as a whole. Through the various cooperative enterprises and other organizations begun or encouraged by him, he has helped raise the economic standard of the community as well as the people's faith in their own efficiency when working together shoulder to shoulder. He has also, in cooperation with Marguerite Butler, who later became his wife, been director of gymnastics and folk dancing at the school and throughout the community ever since. And Marguerite has throughout these many years been Mrs. Campbell's close associate and great inspiration in the progress of the whole school enterprise.

It was decided that the four winter months, November first to March first, were the most convenient for the farm youth to attend school. And when the invitation was sent out, they came from the various mountain valleys to become members of the school household. For it was recognized from the beginning that the art of learning to live together was of fundamental importance.

The students worked and studied on the farm and in the kitchen, doing while learning and earning while doing. For they had no other way in which to pay for their board and tuition. Their work was made as educational as possible. Equal attention was given to the hand, the head and the fellowship. One is here

reminded of the principle followed in the Gandhian Basic Training Schools, where equal importance is given to the training of the hand, the head, and the heart. It is the discovery Kristen Kold made a hundred years ago, exemplified in both cases.

The first winter course was held in 1927-28. Only a small group of young people attended of whom only two could live at the school. But the next year Keith House was partly finished and could take in a group of girls. And Mill House with its great water wheel provided dormitory space for the boys.

Today there are quite a number of buildings scattered about the picturesque campus. Some of them are strongly reminiscent of Danish architecture, others of Belgian; for Leon Dechamps, the school engineer, is a Belgian. But simplicity and practicability was carried out in architecture as in every need of the school. For it is the object of the leaders to place before the students standards that are adaptable to their own use in the mountains, rather than unattainable ideals which might tend to make them discouraged with their own environment.

Keith House is the main building of the school. It houses the girl's dormitory on the second floor. And on the first floor are a large living and reading room, where the students also gather for song and discussion, class room, weaving and craft rooms. And in the entry hall hang three pictures which a visitor is sure to notice. They portray Bishop N. F. S. Grundtvig, father of the Folk School; Kristen Kold, the Folk School's first great teacher; and John C. Campbell, the man who inspired the school named for him. In the basement are the kitchen, dining hall and store rooms. And in a separate wing of the building is the great hall which is the gathering place of the whole neighborhood. (To be Continued.)

## Grand View College

The Board of Directors for Grand View College and Grand View Seminary met May 4 and 5 at the college. All members were present. The academic and financial reports were presented and discussed.

President Knudsen gave a detailed report in which he also stated that prospects for student enrollment for the coming year seemed brighter at this time than when the board met in February. Due to the new ruling concerning college students it seemed reasonable to predict that a sizable number of college students would be exempted or deferred as far as their military training is concerned. It was, therefore, decided to base our planning for the years 1951-52 on an estimated enrollment of 150 students, plus the nurses from Iowa Lutheran Hospital.

The budget for 1951-52 was revised and appears as follows:

The College:	
Receipts -----	\$102,225.00
Expenditures -----	101,775.00
The Seminary:	
Receipts -----	10,200.00
Expenditures -----	10,150.00

The Board of Directors will make application to the Synod for \$12,150.00 for G. V. C. and G. V. S. for the year 1952. Of this sum \$3,150.00 will be used for



seminary scholarships. The main increase, it will be seen, sorts under the item seminary scholarships, which of course is due to the increased enrollment in the seminary for this coming year. This we can only be happy about. Indeed, it is the outstanding encouragement in these days of decreasing college enrollments, that our seminary enrollment is going up.

Due to a decline in college enrollment it became necessary to release four teachers. It was with regret that this step was taken, but like other colleges, we had no choice. We wish to express our thanks to the following teachers who will not be with us next fall: Mrs. Margaret Westerhof, Lloyd Ritland, Oluf Lund and Arthur Ammentorp. Oluf Lund reports to the armed services in June. We shall miss his fine leadership of the college choir. Professor Arthur Ammentorp has taught at G. V. C. for 27 years. We especially want to thank him for his many years of devoted services to our college.

At our February meeting the Board of Directors gave much time and consideration to the matter of increase in teachers salaries. At that time we did not see our way clear to give any increase. At the meeting in May we decided to increase salaries in order in some measure to keep pace with the rising cost of living. We would have liked to do better. We would strongly encourage the membership of our synod to be generous in its support of our college; only then is it possible for your Board of Directors to function fully in accord with the best interests of the college.

The board voted to recommend a change in the Articles of Incorporation in order to make it possible for the Board of Directors to hold its annual meeting in August instead of in February. A resolution to this effect will be presented to the annual meeting of the corporation in August.

Upon recommendation by President Knudsen the board voted to make application for membership in the North Central Association of Colleges and Secondary Schools. Since our May meeting President Knudsen has notified the board about a new method of procedure in regard to application for membership in the North Central, which calls for an extensive and very detailed "self-survey and self-evaluation" before application can be made. Such a survey will require months. This new ruling which went into effect this spring practically makes it impossible to apply this year, inasmuch as the self-survey must be completed by August 1.

By the death of Pastor S. D. Rodholm Grand View College has lost one of its truest and greatest friends. Personally, we of the Board of Directors, likewise keenly feel the loss we have sustained. We hope the following statement in some measure may convey our feeling of indebtedness and gratitude toward Pastor Rodholm.

**"Pastor S. D. Rodholm was intimately connected with Grand View College for a period of thirty years. During these many years he served in various capacities; as professor in the college and seminary, as president of the college and as dean of the seminary. Pastor Rodholm also occupied the office of President of the synod for a number of years. In this capacity**

**he likewise held a position of leadership in respect to the affairs of the college. And, as ordainer in the synod, a position he held during the latter years of his life, his interest and devotion to the college continued unabated.**

**Pastor Rodholm had a wide knowledge, and a deep understanding and appreciation of our Danish heritage. He particularly loved this heritage as it has found expression in our Danish hymns and songs. Out of his love for these hymns and songs, complemented by a poetic gift with which he was endowed, and equipped with a comprehensive knowledge of English and American literature, he took the very heart beat and spirit of these hymns and songs and gave them to us in beautiful English translations and adaptations. He made them available to us in the work of the church today. He preserved them for future generations. Pastor Rodholm's work of translation stands as a lasting memorial to his untiring service in the education for life of our youth.**

**The lives of only a few people have been so interwoven with Grand View College as that of Pastor Rodholm. He identified himself so unselfishly and generously with its work and spirit. His devotion to our college and all which it endeavors to embrace and express in service to "our homes, our church, our nation" will linger among us as a cherished and challenging memory.**

**Because of this consecrated service, these outstanding achievements, especially as related to Grand View College, the Board of Directors of Grand View College and Grand View Seminary wishes to express its sincere and deepfelt appreciation of this able and true friend of Grand View College, Pastor S. D. Rodholm."**

Respectfully,  
Ottar S. Jorgensen.

## The Annual Santal Meeting

(Continued from page 5)

brief message to the congregation. His main interest at the afternoon meeting was the sharing with us of many experiences centering around the ministry of healing. Rev. Helland pointed out the great need of the new hospital, and the importance of having consecrated nurses, physicians, and other hospital personnel. Many times people, indeed whole families, are brought into the Christian church in India through the healing of sick men's bodies.

The evening meeting in the sanctuary of the church, brought many, many friends to see the movie, and to hear Rev. Helland's closing message, "Thy Kingdom Come." We were privileged to see a few shots from the new hospital, and the rest of the film gave us an exceptionally fine impression of the variety of good deeds that are accomplished in the mission. It also showed us that the Santals are receptive to the preaching of the gospel. Throughout the three-day meeting, Rev. Helland had addressed us eleven times. Rev. Helland appeared a little weary at times, but assured us that he was happy to be able to bring a message from the field. The closing message was a summary of the many things that were on his heart, with a plea that we help to make possible the petition



which we pray so many times without realizing what it involves.

In closing, let me say that the entire meeting was an inspiring one. We left the meetings with something to think about, and we hope, some desire to do what we can so that much good may be accomplished. We are grateful for the splendid way in which we were cared for, for the feeling of Christian fellowship that was shared by all, and for the many beautiful messages in song that were so much a part of the services. Thank you most sincerely for an inspiring week-end.

A Guest.

## Korean Circuit Rider

By William E. Paul, Jr., Chaplain, US Army

(Chaplain Paul is a member of the New York Synod, United Lutheran Church in America, and was ordained in 1945. He received his bachelor of arts degree from the Lutheran Theological Seminary in Philadelphia. He was pastor of Christ Lutheran Church, Great Kills, Staten Island, until becoming chaplain early in 1950. He has been in Korea since August, 1950.)

A circuit rider, by definition, was a pioneer preacher assigned to a circuit, especially on the frontier, necessitating travel on horseback. Here in Korea an army chaplain fulfills much the same function, traveling by jeep instead of on horseback, and servicing troops instead of pioneers—if there is any real difference. Like his pioneer prototype, the modern circuit rider is a source of Scriptures, tracts, news; and most important, he is church or synagogue to men far removed from their native spiritual environment.

The hazards and obstacles which confronted his predecessor are duplicated for the modern circuit rider in Korea. Since most bridges have been destroyed, the numerous rivers and streams must be forded; services of worship must be conducted in tents, barns, rice paddies, or on hillsides, according to circumstances. Ministering in a combat situation, there is always the risk of sudden death from small arms, Mortar fire, land mines and grenades; and, of course, capture is not impossible, with hostile forces in such numbers. The weather and terrain contribute their share of difficulties—extremes of heat and cold, rain and snow, dust and mud, wind and calm are common here. The constant and often sudden movements of units contribute their own particular problems, and all services are "subject to change without notice," as the saying goes.

Assigned to "a circuit," each chaplain spends most of his waking hours traveling; and, depending upon the type of unit involved, his travels are limited or very extensive. He may have to make a hundred-mile overnight trek to visit a single company; on the other hand, it may be but a few hundred yards to each of his assigned units. As he travels, the circuit rider in Korea will check with other units along the road, to determine whether they are being provided with services of worship; if not, he fills the gap with respect to his own religious persuasion, and makes arrangements for others to be provided. Thus it is not unusual for a single chaplain to conduct as many as six and eight services in separate areas on a given day; Sunday and Sabbath often enough extend on into the following Wednesday or Thursday, with several services each day.

Once he has discharged his primary obligation of providing worship opportunities to all involved, the circuit rider in Korea finds time for additional activities. Missionary work can sometimes be accomplished on a limited scale, using the Army language booklets available for purposes of introduction. The men fighting here often have problems, doubts, anxieties and fears about which they seek counsel and advice, and the chaplain makes himself available for interviews of this nature. When there is any sort of sports program, be it pitching horseshoes or a baseball series, the circuit rider participates according to his abilities, maintaining contact with his charges at play as well as at work.

The rarest and therefore the most precious moments are those available for personal spiritual recreation—moments of quiet meditation, of Scripture study, uninterrupted prayer, and of general reading in his chosen field. There are letters to be written to the bereaved, to friends, to loved ones; and letters to be read, eagerly read—little sheets of paper conveying thoughts of love and interest, and picturing and reflecting the totally different and longed-for life far across the seas from here. And always before he knows it, the weary rider is confronted with another week-end and must begin preparation of another round of service.

## Paging Youth

(Continued from page 8)

tem, and though they are well satisfied with it, they also realize that it needs many improvements.

Ester Bollesen,

Scandinavian Traveling Seminar of 1951

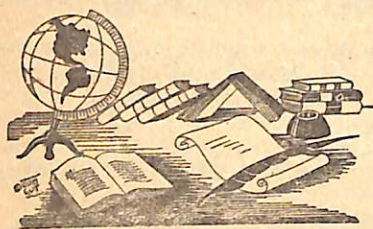
(Youth Editor's Note: You will recall the classroom episode in which two boys had identical essays on a dog. When questioned about their labors which were exactly the same, the logical answer was, "Yes'm, it's about the same dog." Well, Allan and Ellen Juhl and Beva Frazier were on the same Scandinavian Traveling Seminar of 1950 which was led by Arne Sorensen. The Juhls were asked to write an article for us and while they were doing so an unsolicited article was sent to Editor Strandkov by Beva Frazier. The articles are not identical, but the accounts of the travels are quite similiar. However, the Juhls have three paragraphs which are completely different and new. We therefore print these together with the article from Ester Bollesen.

There is another Travelling Seminar this Summer. It will have started by the time you read this. But it is perhaps possible to join it in Denmark during the days of July 5 through the 8th, and be with it in the trip through continental Europe and England. For further information write to Karen Jorgensen, Grand View College, Des Moines 16, Iowa.)

## DAYPL CONVENTION CHAIRMEN AND CAMP DIRECTORS

At your conventions and camps please assign someone to send a report of the highlights of your meetings to the editor of "Paging Youth." We do not have the space that we had in "The Upward Trail," so please make your information concise, informative, but lively.





## Across the Editor's Desk

**Children's International Summer Village**—A group of Danish children, accompanied by a parent and a teacher, arrived by air on Saturday, June 2, bound for the first village at St. Edmund's campsite in Cincinnati. Groups of children from England, France, Austria, Germany, Norway, Sweden and Mexico arrived at the same time.

This, the first Children's International Summer Village, is a new approach to international understanding through the child generation, and the announcement says that it will bring together a group of normal children of different countries who will provide an opportunity for social scientists to observe the things that happen when comparatively uninhibited representatives of various nationalities are thrown together. The village is endorsed by a large group of psychologists, sociologists and educators. It will be conducted during the month of June. There will be a hundred village residents, sixty boys and girls between the ages of ten and twelve, and forty adults, including teachers and parents from each of the ten countries, including the United States. The 1951 Children's International Summer Village at Cincinnati is seen as a pattern for similar villages throughout the world. It is incorporated as a non-profit organization in the State of Ohio.

**In Korea**, more than 10,000,000 men, women and children are homeless and destitute . . . a whole countryside has been devastated . . . fields have been laid waste . . . homes are in ashes . . . shops and factories are piles of rubble . . . roads are choked with endless processions of refugees with all of their worldly possessions in bundles on their backs . . . weary in mind and body, cold, hungry, footsore, these "Orphans of the Storm" follow as closely as they are permitted behind the allied forces in the ebb and flow of battle, drawn irresistibly back to the ancestral plot of land they formerly called home . . . innocent victims of world forces beyond their control.

It is conservatively estimated that 2,000,000 Korean civilians have been killed, or have died from illnesses due to exposure, since the Republic of Korea was invaded. The prediction is that thousands more will die unless more is done than is now being done to alleviate their suffering.

To meet the increasing seriousness of the refugee problem in Korea, American Relief for Korea (ARK) has recently been set up by ten member agencies of the American Council of Voluntary Agencies for Foreign Service, Inc., with the cooperation of the Advisory

Committee on Voluntary Foreign Aid of the Department of State. These agencies include American Friends Service Committee; Brethren Service Commission; Church World Service; Labor League of Human Rights, A.F. of L.; Lutheran World Relief; Mennonite Central Committee; Save the Children Federation; War Relief Services-National Catholic Welfare Conference; Young Women's Christian Association-World Emergency Fund; and World Student Service Fund.

Douglas Fairbanks, National Chairman of ARK, explains the program of ARK by saying:

"Out of the generosity of their hearts, many Americans in local communities are already collecting clothing for Korea, but these efforts are sporadic and have met with transportation difficulties. There has been lost motion and duplication of effort.

"ARK, under the aegis of ten experienced voluntary foreign aid agencies, and with the cooperation of the State Department, becomes now a central national channel through which relief supplies may move swiftly, systematically, and economically to those who sorely need them in Korea."

ARK has established two warehouses for the shipment of clothing to Korea, one on the East Coast, and one on the West Coast. Donors of clothing are requested to send their parcels PREPAID TO "THE ARK," Maspeth, New York, and "THE ARK," Oakland, California.

Any clothing, clean and in good condition, is urgently needed for men, women and children.

**National Radio Pulpit**, produced by the Broadcasting and Film Commission of the National Council of Churches, is one of the oldest religious radio programs on the air. During the winter and spring months, Dr. Ralph Sockman is the speaker. The summer series will be produced by the Protestant Radio Center in Atlanta.

Bishop Arthur J. Moore, resident bishop of the Atlanta Area and newly elected president of the Council of Bishops of the Methodist Church, will be the featured speaker on the NATIONAL RADIO PULPIT heard over the National Broadcasting Company stations Sundays at 10:00 to 10:30 a. m., E.D.S.T., during August and September of this year. During June and July, Dr. John Redhead, minister of the First Presbyterian Church of Greensboro, North Carolina, will be speaker. The Protestant Fellowship Choir of Atlanta will provide music for the entire summer series.

**Summer Vespers**, summer replacement program for National Vespers, heard over American Broadcasting Company stations Sundays from 1:30 to 2:00 p. m., E.D.S.T., will feature Dr. John W. Rilling as speaker during the summer months. Dr. Rilling is pastor of the St. John's Lutheran Church of Washburn Park in Minneapolis. The music for the program will be furnished by the choir of Dr. Rilling's church under the direction of Mrs. Byron Smith.



## Grand View College And Our Youth

### Closing Events

Thursday evening, May 31, was what is called Recognitions. At this meeting various extra-curricular activities were recognized. Wayne Nelson represented the International Relations Club; Ray Sundberg the Religious Discussion Club; Leland Jensen the Science Club; Richard Ernsky, Athletics; Harry Jensen the Alumni Association; Raymond Johnson, U. K.; Robert Bishop the Choir; and Agnes Ravnholt, Dramatics. Prof. Harry Mortensen presented Athletic awards.

The Choir sang several numbers. Alma Grumstrup, Robert Bishop, Sine Nielsen and Margaret Larsen sang vocal solos and Rita Pedersen played a piano solo.

Following this program in the auditorium, coffee was served in the student lounge and Pres. Knudsen closed the evening by leading in devotions.

Friday evening, June 1, was Commencement. Milda Johansen played the processional and Prof. A. C. Kildegaard gave the invocation. The choir which has meant so much to us sang three numbers; I suppose the last time this group will ever sing together.

Rev. Alfred Jensen, the president of our Synod, delivered the address of the evening. It was "Does Christian Education Matter?"

A vocal solo by Prof. Oluf Lund was followed by a greeting by Miss Hedvig Freden, representing Iowa Lutheran Hospital.

President Knudsen presented a diploma from the Seminary to Walter Brown and Dean A. C. Nielsen presented diplomas and honors for the Junior College.

Recently the Grand View College Alumni Association established the S. D. Rodholm Memorial Scholarship to be awarded to two students who during their freshman year have showed promise of leadership. This year they went to Miss Margaret Larsen of Seattle, Wash., and Mr. Carl Petersen of Albion, Nebr.

Following some remarks by Pres. Knudsen, Prof. A. E. Farstrup pronounced the benediction.

It was a hot night, but I suffered in silence, comforting my soul in the thought that the heat was good for the nationally famous, **Iowa tall corn**. Man and beast must have corn.

### Wedding Bells

Very recently the former Grand View College students have had weddings: Dick Jensen of Cedar Falls and Edith Nielsen, Bridgeport, Conn.; Dick Hadly

of Des Moines and Nedra Norman of Des Moines; Don Stilling of Washington, D. C., and Bonnie Williams of Minneapolis; Harlan Hayek of Racine, Wis., and Sylvia Jorgensen of Des Moines.

Old Main is a quiet place, too quiet right now. We send greetings to our many friends, especially to the students who so recently have left us.

Reporter.

P. S. To those who claim to be fishermen: There are days when not even the stupidest carp will bite. Do not despair. Throw away your rod for the day, find a cozy place and read **Of Men and Mountains** by William Douglas. It is worth a thousand innocent fish.

### From Manistee, Michigan

A few weeks ago, members of Our Saviour's Lutheran Church at Manistee, Michigan, were shocked to hear of the sudden deaths of two of the members.

The one was a member of our Sunday school. Jack Rogers, the thirteen year old son of Mr. and Mrs. Robert Rogers, died early Friday morning, May 10th from injuries sustained in a baseball game the preceding day. He was buried from our church on May 14th, Rev. Lund officiating. He leaves his father, mother and one brother and six sisters. Our sympathy goes out to the bereaved family. We will miss him in our Sunday school.

Death takes its toll of both young and old and it is hard to understand why one so young is taken. Jack was just a beginner in the church getting his instructions through our Sunday school.

On that same morning we heard of Tom Knudstrup's passing the night before. He was spending a quiet evening at home when he was seized with a heart attack. Realizing the end was at hand he folded his hands and said the Lord's Prayer and was just able to finish the Apostles' Creed. Thus died one of our old faithful church workers.

Tom was buried from our church on Tuesday afternoon May 15th. He leaves his wife, one daughter, three sons, a number of grandchildren and great-grandchildren.

Tom Knudstrup served our church in one capacity or other for nigh unto 50 years. The church was his center of interest. He served on committees in the district for many years. His interest in synodical affairs was manifest by his attendance at these conventions whenever he was able.

The Altar Guild of the church invited the public to attend a tea and antiques exhibit at the parsonage Sunday afternoon and evening June 3rd.

The parsonage, the home of the Rev. and Mrs. Lund, has been completely furnished in antiques. About 150 people came to this annual tea. People were shown the possibilities and results of

renovating old pieces of furniture themselves.

Mrs. Anna Campbell, president of the Altar Guild presided at the coffee table which was centered with a colorful arrangement of irises and lilacs. Co-chairmen of this successful tea were Rita Norden and Mrs. Anna Campbell.

Sincerely,

Thora E. Hansen.

### From Clinton, Iowa

On June 5th the Gertrude Guild sponsored a tour to Chicago. Thirty-four women and Rev. E. C. Nielsen left Clinton by chartered bus early in the morning. Stops were made at the Museum of Science and Industry, the WGN Radio station, Museum of Natural History, Shedd Aquarium, Hull House, Maxwell Street Market and the Municipal Air Port. The ladies attended the "Ladies Fair" radio broadcast, and Rev. Nielsen and Mrs. Jack Koop were contestants.

Red stoles with white crosses have replaced the white collars on our church choir robes. This with other minor improvements on the choir gowns was a gift from the Gertrude Guild. The beautiful robes were then worn for the first time on Sunday, June 3rd.

Correspondent.

## OUR CHURCH

**Rev. Vagn Duus** was installed as pastor of the Alden, Minn. church on Sunday, June 10th, Rev. O. S. Jorgensen, District president, officiating.

**The St. Stephen's Church, Chicago**, will again this year conduct a Vacation School Camp at the church in charge of Rev. and Mrs. Alfred E. Sorensen. Children are invited to come and live at the camp through the five day week of school. The Camp will open July 1st and will continue through 3 weeks.

**Rev. M. Mikkelsen**, conducted the worship service in the St. Peder's Lutheran Church of Minneapolis on Sunday, June 10th, in the absence of Rev. O. S. Jorgensen. Rev. Mikkelsen has accepted a call from the Rosenberg, Nebr., church and will begin his service there on or about September 1st. He left Minneapolis Tuesday, June 12th, on a tour to Denmark.

**The Eastern DAYPL District** meets for its annual meeting in the Bethesda Lutheran Church, Newark, N. J., during the week-end, June 22-24.

**Two Faculty Members** of the Grand View Theological Seminary, Axel C. Kildegaard and A. E. Farstrup, attended a meeting of Lutheran Seminary Faculties at the Wartburg Seminary at Dubuque, Iowa, June 5, 6, and 7.

**Racine, Wis.**—A number of new members were received into the Bethania Lutheran Church on Sunday, June 3rd. The excavation has now been finished



for the new church, and the building will soon be taking shape.

**Portland, Maine**—Rev. Viggo M. Hansen, District president, was the guest speaker in the St. Ansgar's Lutheran Church on Wednesday evening, June 13.

#### For the Proposed S. D. Rodholm Anthology

Rev. Alfred E. Sorensen	5.00
O. C. Olsen, Omaha	5.00
Svend V. Hansen, Des Moines	5.00
Alma Hansen, Chicago	5.00
Rev. P. Rasmussen	5.00
Mrs. Olaf Olsen, Detroit	2.00
Rev. L. C. Bundgaard	5.00
A friend	15.00

Total .....\$47.00

Donations will be gratefully received by Rev. Enok Mortensen, Tyler, Minn.

### Acknowledgement Of Receipts From the Synod Treasurer

For the month of May, 1951

#### Toward the Budget:

Congregations:	
St. Stephen's, Chicago, Ill.	\$ 84.31
Flaxton, N. D.	54.00
Alden, Minn.	250.00
Clinton, Iowa	50.00
Askov, Minn.	74.70
Perth Amboy, N. J.	100.00
Bridgeport, Conn.	40.00
Racine, Wis.	251.64
Victory, Mich.	48.00
Bronx, N. Y.	112.00
Gayville, S. D.	319.44
Grayling, Mich.	50.00
Omaha, Neb.	79.50
St. Stephen's, Chicago, Ill.	52.05
Clinton, Iowa	50.00
Minneapolis, Minn.	127.54

#### Pension Fund:

In memory of Mrs. Alfred Jensen, Des Moines, Iowa, Lena and C. S. Hasle, Junction City, Ore.	5.00
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In memory of Rev. S. D. Rodholm, Des Moines, Iowa	
Lena and C. S. Hasle, Junction City, Ore.	5.00

#### Congregations:

Perth Amboy, N. J.	116.00
Bronx, N. Y.	31.50
Askov, Minn.	55.54

#### Pastor's Dues:

Rev. Erik K. Moller	34.01
Rev. W. R. Garred, for 1950	19.00
Rev. H. O. Nielsen	66.14
Rev. Eilert C. Nielsen	38.00

#### Grand View College:

In memory of Rev. S. D. Rodholm, Des Moines, Iowa:	
Johanne Sorensen, Martha Holm, Mr. and Mrs. Carl Theo. Hansen, Tyler, Minn.	9.00
Mr. and Mrs. Chris Andersen, Ruthton, Minn.	2.00

#### Home Mission:

In memory of Mrs. Alfred Jensen, Des Moines, Iowa:	
Congregation: Cordova, Neb.	21.25

## LUTHERAN TIDINGS

Mr. and Mrs. Axel C. Pedersen, Mr. and Mrs. Enevold Smidt, Mr. and Mrs. Andrew Christensen, Mrs. K. Knudsen, Granly, Miss.	5.00
<b>Annual Reports:</b>	
Congregations:	
Alden, Minn.	6.00
Bronx, N. Y.	5.00
Subscriptions	32.25
<b>Children's Home, Chicago, Ill.:</b>	
In memory of Mrs. Theo. Christensen, Howard, S. D., Mr. and Mrs. S. Dixen Sorensen, Dwight, Ill.	2.00
<b>President's Travel:</b>	
Congregations:	
Easton, Calif.	14.75
Salinas, Calif.	39.03
Solvang, Calif.	30.25
Dwight, Ill.	30.00
Omaha, Neb.	20.00
Previously acknowledged	9,946.26

Total to date .....\$12,276.16  
**Received for Items Outside of Budget:**  
**Lutheran World Action and World Relief:**

Estate of S. P. Sondergaard, Tyler, Minn.	50.00
Trinity Lutheran Sunday School of Victory, Mich.	15.00
St. Peter's Lutheran Sunday School, Dwight, Ill.	161.59
St. John's Lutheran Sunday School, Ringsted, Iowa	25.60
Congregations:	
Denmark, Kans.	147.05
White, S. D.	28.00
Omaha, Neb.	278.00
Omaha, Neb.	14.00
Dagmar, Mont.	318.50
Minneapolis, Minn.	268.84
Askov, Minn.	66.49
Previously acknowledged	2,932.98

Total to date .....\$4,306.05  
 From the Estate of S. P. Sondergaard, Tyler Minn:

\$100.00 to Grand View College Endowment Fund.  
 \$100.00 to Tyler Old People's Home Endowment Fund.  
 \$50.00 to Lutheran World Action as listed above.

All that we have is not ours alone. It matters not what others give or give not. What matters? Are we giving our share? God knows.

The Danish Evangelical Lutheran Church of America.

Charles Lauritzen, Treas.

### Santal Mission

May, 1951

#### General Budget:

West Denmark Church, Luck, Wis.	55.85
Alfred Jorgensens, Ferndale, Cal.	10.00
Alice Jensen, Mpls., Minn.	5.00
Bethany S. S., Ludington, Mich.	50.00
Nazareth Church, Withee, Wis.	36.00
S. P. Sondergaard Estate, Tyler, Minn.	100.00
St. John's L. Aid, Mission Meeting, Hampton, Iowa	3.96
Jens G. Jensens, Hampton, Iowa	15.00

Eden Johansens, Clinton, Iowa	5.00
St. Stephen's L. Aid, Clinton, Iowa	32.00
Dalum L. Aid, Wayne, Canada	25.00
Mrs. White, Ludington, Mich.	15.00
Rev. John Christensen, Ludington, Mich.	15.00
Nysted L. Aid, Dannebrog, Neb.	25.00
St. Stephen's W. M. S., Chicago	50.00
Tru fant Settlement Mission Group, Greenville, Mich.	25.00
Annex Club, Seattle, Wash.	15.00
Good Hope L. Aid, Lake Norden, S. D.	25.00
Gardner L. Aid, Joint Meeting,	50.00
Tithing money, Kimballton, Iowa	10.00
Georg Mathiesens, Ferndale, Calif.	10.00
Oak Hill S. S.	5.00
St. John's and Oak Hill joint service, Exira, Iowa	42.00
Harry Gjelstens, Menominee, Mich.	10.00
Anonymous giver, Marinette, Wis.	10.00
Pat Madsen and Emil Madsens, Menominee, Mich.	2.00
Betty, Alice, Carol, Helen and Nancy Olsen, Ruthton, Minn. (Mission Boxes)	15.47
In memory of Miss Gudrun Poulsen, West Denmark, by Mrs. Dora Ingemann, St. Paul, Minn.	2.00
In memory of Mrs. Adele Gravengaard Olsen, Marquette, Neb. by Luther Mem. Church, Des Moines, Iowa	5.00
In memory of S. D. Rodholm, Luther Mem. Church, Des Moines, Iowa	5.00
Anker Halts, Holger Strandskovs, Sylvia Esbeck and Mrs. Schmidt, all of Kimballton, Iowa	5.00
Einer Krammes, Des Moines, Iowa	10.00
In memory of Mrs. Holger Petersen, formerly Ruthton, Minn. by Michael Jorgensens, Tyler, Minn.	1.00
In memory of Harry Lind, Hampton, Iowa, by Mathies Simon-sens, Kimballton, Iowa	5.00
In memory of Mrs. Alfred Jensen, Herman Sorensens, Arnold Sorensens and Mrs. R. P. Sorensen, of Menominee, Mich.	5.00
Einer Krammes, Des Moines, Iowa	10.00
W. M. S. (National)	10.00
St. Stephen's Church, Clinton, Iowa	10.00
Danish L. Aid, Wilbur, Wash.	20.00
Our Savior's Church, Viborg, S. D.	10.00
In memory of Petra Sorensen, Aarre, Denmark, by Imanuel's church, Los Angeles, Calif.	5.00
In memory of Mrs. Christine Hoffman, Cedar Falls, Iowa, by Aksel Holts, Jessie Juhl, and Ida Christensen	3.00
In memory of Karnus Berthelsen, Viborg, S. D., Peder Andersens and Arnold Andersens, Viborg, S. D.	2.00
In memory of S. D. Rodholm by W. M. S. (National)	10.00



In memory of Mrs. Jacob Nielsen, Coulter, Iowa, Alfred Kibsgaards and Mrs. S. Berthelsen, Coulter, Iowa	1.00
In memory of Mrs. Niels Christensen, Hampton, Iowa, L. L. Harrums, Vernon Johnsens, A. E. Frederiksens, all of Cedar Falls, Iowa	3.00
In memory of Mrs. Niels Christensen, Hampton, Iowa, N. C. Rsmussens, H. C. Hansens, Sophus Christensens, Chris B. Christensens, Fred Christensens, Alfred Kibsgaards, Milton Ostergaards, Russel Hansens, Bryan Knudsens, Sigrid Ostergaard, Karen Jorgensen, Mrs. Jacob Christensen, and Dagmar Miller	7.00
<b>For Mohulpahari Hospital:</b>	
Bethlehem Lutheran Church, Muskegon, Mich.	50.00
St. Ansgar's L. Aid, Portland, Me.	10.00
<b>For Leper Work:</b>	
Andreas Christensen, Cedar Falls, Iowa	2.00
P. C. Petersen, Chicago, Ill.	10.00
Total for May	\$853.28
Total since January	4,508.89
Acknowledged with sincere thanks.	

Dagmar Miller.

1517 Guthrie Ave., Des Moines, Iowa.

## N. B.:

To all the friends who follow Muriel Nielsen during her first year on the field I am glad to say, the early days of her illness which caused great anxiety, are now lightened.

In the Welsh Mission Hospital, Shillong, Assam, she is improving as nicely as could possibly be anticipated for a Typhoid patient.

Do remember Muriel before God in

prayer. We are hoping for blessed times for her in the work among our Boro girls and women. As for now, her great ambition is and must be to learn their language—a task well worth her very best efforts.

It is well for us to be thankful, Dr. Dagmar Petersen was in Tajoubari ably helping Solvejg Sømming while Muriel was ill on the plains. Fossland too, from the Leper colony, accompanied Muriel to Shillong to the Hospital.

Greetings,

D. M.

## NEWS BRIEFS

## DR. KRUMBHOLZ WRITES STUDY BOOK ON CHRISTIANIZING THE COMMUNITY

New York—(NLC)—How Christians can make a contribution toward Christianizing the community in which they live is the subject of a study book for young people and adults, written by Dr. Clarence E. Krumbholz, executive secretary of the National Lutheran Council's Division of Welfare, and released this month by the Muhlenberg Press in Philadelphia.

Called "Christianizing Community Life," the book is one of the Elective Series for Young People and Adults, prepared by the Parish and Church School Board of the United Lutheran Church in America. The series is intended for use in young people's or adults' classes or for organizations or auxiliaries which meet for study.

The book considers basic Christian principles and their application to life in communities throughout the United States and Canada and gives practical suggestions for Christian action, both by individuals and Christian groups. It was edited by Dr. Arthur H. Getz, an editor of the Parish and Church School Board.

## SEES CHINESE CHURCH IN DANGER OF SURRENDER TO COMMUNISM

New York—A foreign mission executive declared here that the Christian Church "faces the same tests today in China that it knew under some of the Caesars and, more recently, under Hitler's Nazi regime."

Dr. Fredrik A. Schiotz, executive secretary of the Commission on Younger Churches and Orphaned Missions of the National Lutheran Council, warned that the Chinese Church itself "is perilously close to surrendering its soul."

While there has been "no formal renunciation of Christian doctrine," he told the 33rd annual meeting of the Council, "many leaders have already bowed one knee before the new idol, the Absolute State."

Pointing out that the Communist regime in China is seeking and asking approval of all its actions, Dr. Schiotz said that "even the minimum freedom of si-

## 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.

lence is denied," and that religious leaders "must speak out in open support of the Government's defiance of the United Nations in Korea."

"Will there be martyrs, or their equivalent, in the Church of China as there were under the Caesars?" he asked. "Will a confessional wing emerge in the Church as happened under Hitler? For the answer to these and similar questions we must wait and pray."

## 910 LUTHERAN STUDENTS FROM 44 COUNTRIES STUDY IN U. S. SCHOOLS

New York—(NLC)—Almost a thousand and Lutheran foreign students from 44 countries are studying at institutions of higher learning in the United States, according to statistics compiled by the Rev. Oswald Elbert of Philadelphia, eastern regional secretary of the Division of Student Service of the National Lutheran Council.

Of a total of 910 students, by far the largest number, 324 are from Germany. Norway ranks second, with 193; Finland is third, with 81; Sweden fourth, with 70; Denmark fifth, with 49; and China sixth, with 25.

Iceland has 23, Brazil 14, Japan and Switzerland 11 each, France 9, Hungary and British Guiana 8 each, Austria, Czechoslovakia and India 7 each, England, Jordan-Palestine, Netherlands, Netherlands West Indies and Venezuela 5 each, Mexico 4.

## 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.

June 20, 1951

I am a member of the congregation at \_\_\_\_\_

Name \_\_\_\_\_

New Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_

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