

Lutheran Tidings

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A Thought On The Holy Communion

Christ was and is God's Word, in body and blood, to men on earth. That is to say, Christ came from on High to establish on earth as a man among men, a new relation between God and His children. John says it thusly: "In the beginning was the Word . . . and the word was made flesh, and dwelt among us full of grace and truth." Christ's 'dwelling among us,' however, was not long. Only thirty-three years. And then He departed. But when He departed He left behind Him a Church on earth, a people, to whom He sent His Spirit, and to whom He gave a body and blood form of His abiding presence. We call this form "The Holy Communion." To us, it is not, as some think, a symbol only, by which people today may commemorate Christ. Rather, it is Christ's own way of leaving on earth, a visible, material, body and blood form of Himself, by which and through which He might continue to dwell among men on earth, and bring them ever anew to that true and right relation between God and themselves which was and is His purpose to establish.

Peter D. Thomsen.

Our Concern and Christ's Concern

Bible Hour message delivered at Tyler convention by Rev. Richard Sorensen, Marlette, Michigan, using gospel text for the 26th Sunday after Trinity, Matthew 25:31-46.

At all times, and not least of all at this present moment, we need to be asking ourselves whether OUR CONCERNS ARE CHRIST'S CONCERNS. It is a question that we ought to be asking ourselves every day as we prepare to use time, strength, ability in the pursuit of something for which we ourselves are concerned. But it is also a question that deserves special attention when, as at synod convention time, our supply of time, for instance, is definitely limited.

There is good reason to believe that many persons and many groups of persons may be shocked some day to hear that their great concerns have not been the great concerns of their Lord and Master. We have just read a portion of the gospel which describes such a scene. Here Jesus portrays a final judgment scene and includes in the cast a number of surprised individuals. They are being told very frankly that they have shown little or no concern for those matters which were of great concern to their Lord. They left hungry and thirsty individuals go without food or drink, they left naked persons go without clothing, they left the sick go uncomforted, the prisoners go unvisited. These needs of men, which they could have satisfied, did not concern them to any great degree. But such things were of great concern to their Master. He who feels the pain of each such unsatisfied need in any one of His children, could truly say, "Inasmuch as ye did it not unto one of these least, ye did it not unto me And these

shall go away into eternal punishment, but the righteous unto eternal life."

It was George Eliot who said, "We hand folks over to God's mercy and show none of it ourselves." I hope that if anyone were speaking particularly of us in those words that he would be 100 per cent right in saying, "We hand folks over to God's mercy," but at the same time I'm afraid that he would be too near 100 per cent right if he added, "but we show none of it ourselves."

Yes, I do believe that we in our church do "hand folks over to God's mercy." We do not preach or practice a religion of work righteousness, of salvation by good behavior. We ourselves have only found peace in the faith that a merciful Father is offering to us daily forgiveness of sin that was purchased for us through the sacrifice of God's Son, Jesus Christ. That faith is the very essence of our baptismal covenant. We ourselves are happy because we have been handed over to God's mercy as revealed in Jesus Christ. So we, in turn, desiring a similar peace and joy for other men, would also hand them over to God's mercy. In so doing, we are confident that we are serving our Master well.

But when we "show none of this mercy ourselves," then we can be just as certain that the Master is not well pleased. This is very evident when we call to mind several familiar portions of the Gospel. When, for instance, we refer to the Parable of the Unmerciful Servant, then we are certain that we who are quick to accept and enjoy the mercy of God which grants forgiveness unto us are displeasing, yes betraying the Master when we fail to grant forgive-

ness unto other men, other groups, other nations. We cannot accept release from our great debt unto God without granting release to others who may be indebted to us for any one of many causes. Christ would have us who are concerned about accepting His mercy in the form of forgiveness also to be concerned about showing mercy in the form of forgiveness granted to others.

Or when we refer to the Parable of the Good Samaritan we find that we who are concerned about God's merciful help toward us in times of sickness, want, and trouble are being told to "Go thou and do likewise" unto fellow men who are in need of food and clothing, in need of comfort and healing. But to what extent are we really concerned about such things which were of such great concern to the Master? We might recall the difficulty we have in collecting our Lutheran World Action quotas in support of the great post-war relief and rehabilitation program of our church! We might recognize that the assistance given to the Displaced Persons program has been limited and spotty! We might note that it is very few pennies we give each year to carry on a synod welfare program to aid the old, the sick, the orphans in our ranks! And let us not forget that our support of Santal Mission work is hardly more than 75c per member per year! Then let us ask ourselves whether OUR CONCERNS ARE CHRIST'S CONCERNS.

I must confess that this matter of our concerns being Christ's concerns serving as a sermon subject occurred to me as I sat in front of the county court house waiting to talk with a Mexican migrant worker. This widow woman had come to ask my help in a situation which might leave her 15 year old daughter the unwed mother of a little baby. I spent several days trying to help that woman because I was convinced that I was being concerned with a problem that would concern the Master. I could not imagine Him turning her away without help. While working on her case it occurred to me that the important thing was not the quantity or the quality of the help I might be able to give but rather the spirit in which it was given, the spirit in which her cry for help was considered. I found myself giving serious thought to the words, "We love because He first loved us," wondering if it is not through us that the "first love" of God must touch the lives of men, in many cases. It also occurred to me that our help cannot be withheld for fear that the recipient may be unappreciative. If this were not true then Jesus made a serious mistake in giving help to the ten lepers.

A few days after working with the Mexican migrant woman I found myself involved in another incident which gave further evidence to me that we must be continually asking ourselves whether our concerns are Christ's concerns. This time it was an elderly woman who was telling of the blessings she had received from reading several letters sent by an acquaintance to her while she was sick in the hospital some distance from home. Neighbors of this letter writer might have reason to say that she

should be more concerned about cleaning and beautifying her home, but I'm not at all sure that this would be the advice of the One who said, "I was sick and ye visited me."

Are our concerns also Christ's concerns? We might try to imagine ourselves walking our daily path with Christ at our side. How long do you suppose it would be before He would be concerned about one thing and we would be concerned about something else? I have an idea that about the time we were concerned about getting breakfast food for the day He would be concerned about getting spiritual food for the day. About the time we were busy putting on some clothes that would make us as well-dressed as our neighbors He would be concerned about getting some clothes to people who might soon freeze without it. About the time we were rushing to punch the time clock for fear of losing 15 minutes pay we would lose Him because He would be stopping to help a blind man across the street, to help some small boy find his mama. About the time we felt the urge to see the latest movie He would feel the urge to investigate the housing conditions on the other side of the track or some other social condition that needed improvement. And so, I'm afraid, it would go throughout the day because OUR CONCERNS too often are not CHRIST'S CONCERNS. We are concerned about things; He was concerned about people and about God. We are concerned about ourselves; He was concerned about others.

But it need not remain so. We can draw closer to Him, spend more time with Him until His concerns do become our concerns. God grant that we may use every opportunity to know Him, to understand Him, to be with Him until CHRIST'S CONCERNS do become OUR CONCERNS.

Contributions Set Record

New York—(NLC)—Total contributions of the two million members of the United Lutheran Church in America reached a record \$52,813,585 in 1950, according to Dr. F. Eppling Reinartz, church secretary and statistician, and Henry Endress, stewardship secretary.

Of the total, \$39,349,487 was given for local expenses in the 4,180 congregations of the ULCA in the United States, Canada, Hawaii, Alaska, Puerto Rico, and the Virgin Islands. The balance went to benevolence work in the ULCA's 33 synods and for its worldwide program of missions, education, evangelism and social service.

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The Adventure of Giving

By Holger O. Nielsen

"Thou shalt open thine hand wide unto Thy brother, to thy poor, and to thy needy in thy land." Dt. 15: 11.

This command to give alms in a true human way, out of a heart of compassion, came early in Hebrew history. Later on the act of alms giving became associated with the power of atoning for man's sins, and redeeming from calamity and death. In other words—salvation by good deeds.

Jesus, who was in lineage with the rebel prophets, returned to the old Hebrew teachings, and it was soon said of Him that He had compassion on the people, and healed their sick and fed the hungry.

The acts of love of Jesus are as much a part of the Gospel as are his words. The two are inseparable. It is required of Christians that we have faith, and that we give of our means to the work of the Christian Church.

Those of us that have attended the annual convention at Tyler, Minn., and this district convention have sensed, I am sure, a stirring of the mission spirit among some of our people. A mission spirit in the sense that we want to grow, we want to help, we want to fight the good fight both at home and abroad. But to fight the good fight is not something we just sit and talk about. It calls for action. It calls for commitment, vision, men and money.

However, we must also be realistic, all of our people have not caught or even sensed the new challenge that confronts the church today. Too many, yes, far too many, see only the local church as a convenient institution that must first and foremost stand ready to serve at high-priced funerals and elaborate weddings. But to the church there is little thought of giving more than is strictly necessary, and what little is given is grudgingly referred to as a "church tax" or something as unpleasant as an annual tooth extraction.

Yet all of us, when we are honest, know that in this attitude and practice there is no future. It is required of a church that she possess a certain spirit of adventure and boldness, and only when she has these qualities can she win the confidence of her young people.

The Stewardship Committee of our Synod has a great task, not as a collecting agency, but as a group who can help all of us to a greater and sounder understanding of Christian giving.

How is this going to come about? I certainly do not have all the answers, but this I do know that all of us need to bestir our imagination to see what our dollars can do and what they have accomplished. I do know we in America need a sounder understanding of how to use our money and the wealth entrusted to us as a people. And I do know that we need to restudy our sense of values.

Now I can almost hear some of you practical men from farm, factory and office ask, "What do unpractical preachers know about practical things anyway?" Perhaps not, but we have in our work and study discovered something about the laws of life and the ways of God. As you question our ways, so

also do we question why practical men can be so impractical that they ignore or belittle the intangible, the spiritual and moral side of life? As a practical man I cannot but ponder what it costs America to follow her crooked ways. Surely we must know from history that a nation that has lost its integrity has lost all.

My contention is that the intangible is in its realm as real as is the General Motors Corporation in its realm, and to those of us, to whom it is given to share in the Kingdom of Heaven, should do so with a spirit of adventure and boldness as did the apostle Paul in the days of old.

An artist was once asked how he best could portray a "dead church." He promptly went to work with his brushes, and when he had finished people were shocked to find he had only painted a collection-box standing in the corner of a church basement. On the box was marked—**For Missions**. The box was covered with old papers and cobwebs. "This," said the painter, "is a sure sign of a dead church."

The mission spirit is the very heart beat of the church.

This afternoon we heard missionary Helland speak inspiringly of the work in India. What a privilege it has been for our church to share in this work, and what miracles dollars can do in the hands of Christian missionaries.

Another of the many thrilling projects in our Synod has been that of home missions. We need to remember that several of our congregations have again taken courage because you people of the Synod have in time of need given them a helping hand. Instead of closing church doors we have opened them. And may we continue to open church doors in the deepest and best sense of the word. Too long have we sighed, "Too late and too little." The best answer to that lament is for you people who have money to give liberally to the Church Extension Fund.

Paul Empie tells us while he was visiting in Germany of a congregation that met for worship in the basement of a bombed-out church. It was chilly winter and no fire, and one could literally see people sing because their breath showed in the frost bitten air. After the service it was asked what the congregation had done with the money received from the Lutherans in the U.S.A.? When the final story was told it was learned that the money they had received they had given to other fellow Christians that were worse off than they.

This I presume is what it means to give until it hurts.

When the history of our day is written the story of Lutheran World Action and Lutheran World Relief will not be the dulllest chapter to read. No, it will be a thrilling chapter and I am thankful we have been privileged to share in this work.

Our age will hardly go into history as a good age, but it is a challenging one, and only a militant church will survive the onslaught of the forces of evil and darkness. And one way to meet the onrush is to give of our money liberally and wisely.

(The closing talk given at the Iowa District Convention, Sept. 16th).

Kristen Kold

The Little Schoolmaster Who Helped Revive A Nation
By Nanna Goodhope

Introduction

Just a hundred years ago, on November 1st, 1851, a little obscure schoolmaster, by name Kristen Kold, opened his first Folk School at Ryslinge on the island of Funen Denmark. It was rightfully called a school for life. It set the pattern for all subsequent Folk Schools.

Kold did not only share with N. F. S. Grundtvig, whose disciple he was, the belief that the Living word was the most effective means for awakening and enlightening a people who was in deep distress spiritually, socially and economically, but he demonstrated it by revolutionizing the method of education in the elementary schools. And through the use of it in the adult Folk School, he helped revive his nation to new life and endeavor.

To Kold the Living word was not merely the spoken word in contrast to the dead letter. Living presupposed an element of inspiration: faith in God and love of fellowmen. Kold, like Mohandas Gandhi, who a century later established similar schools in India, also called Schools for Living, believed that mere secular learning without the inspiration of love of God and fellowmen was worse than useless; it was dangerous.

Numerous young Americans, who have of recent years visited the Danish Folk Schools and there become imbued with the spirit of Kold, have been disappointed in learning that no literature was available in English on the little schoolmaster, of whom Bishop Grundtvig said that he was "the greatest pedagogue of the North perhaps of the whole world". It is because of this need for more light on the life and work of Kristen Kold in the English language, that the author had written the following biography. And it is her sincere hope that it may impart to the readers some of the joy and inspiration she found in preparing it.

I

Childhood Days

If the reader will examine a large map of Denmark, he will discover that the peninsula of Jutland resembles a huge giant. His feet are firmly planted on North German soil. His legs are a bit short in proportion to his body, due to the loss of a goodly part of his lower extremity to Austria and Germany as a result of the war of 1864-66.

The giant is leaning slightly forward with outstretched arms as if guarding closely the smaller sister islands, which with Jutland make up the kingdom of Denmark. He is facing Sweden and the Kattegat, and his back is firmly braced against the rugged North Sea.

The giant's broad shoulders consist of a strip of land, cut from the mainland by the Limfjord to the east and washed by the North Sea to the west. This

strip of shoulder is called Thyland. On the more sheltered Limfjord side lies Thisted, the only town of any size in that area (about 4000 inhabitants).

Thisted is a typical Danish town with narrow cobblestone streets. It is built mostly of low half-timbered houses with steep red-tiled or straw-thatched roofs. Here the much cherished storks, with their red bills and long red legs, build their nests in summer and raise their young.

The people of this area are mostly small farmers and fishermen. They are a thrifty, rugged, weather-beaten lot, and as a rule taciturn when with strangers; though they will occasionally exhibit a bit of dry, somewhat ironical, humor. They are, like most Danes, friendly and hospitable and will go out of their way to befriend a stranger.

It was in this town, in a narrow street not far from the harbor, that Kristen Kold was born on March 29th, 1816. The house in which he first saw the light still stands, with the broadside close to the street, much as it was then.

Kold's father, Mikkell Kristensen Kold, was a shoemaker, as his father was before him. His mother's name was Kirsten Marie. Kristen Kold was the oldest child of a family of six. He had one brother and four sisters. His parents were devout Christian folks, honest, hard-working and thrifty. Like most people of their day, they were a bit superstitious; though Kold remembered a time when his father refused to admit that he was. But not long after that, something strange happened which seemed to have convinced him that there were evil spirits at large in the world. And from that time on the family prayed with more fervor than ever: "Lead us not into temptation, but deliver us from evil."

Kold's mother differed in many ways from the average woman. She had no time or desire for gossip or aimless talk. She associated only with those who needed her help and her council, which she gave freely; for she was kind and charitable. But she had little patience with those who would lean on others rather than do for themselves. She was apt of both hand and mind. It was said that her dominant personality overshadowed that of her good and wise husband, whose self expression it dwarfed.

Both parents worked hard and diligently. This was, they believed, necessary; for they began their married life with almost nothing. But in time they became what was then considered fairly well-to-do. They were able to make each of their children a present of a sum of money to help them get a start in life. These gifts to the children were saved in small coins in six copper kettles that stood in a row on a shelf over the parent's built-in bed.

For ten years previous to her marriage, Kristen Kold's mother had been in the service of the local pastor, Karstensen and his good wife. And the in-

fluence of that home had deepened her character. She had been especially impressed by the sermons preached by the young chaplain, H. Agerback, who was the pastor Karstensen's assistant. As long as he was in Thisted, she attended his preaching services regularly.

Among her many other gifts, Kristen's mother had an aptitude for story telling. She told Bible stories and fairy tales so that the people in them seemed to come alive. And the children listened with all their faculties alerted. She had to tell the stories she knew so many times that the children learned them by heart and would correct her if she failed to tell them each time in exactly the same words.

Sometimes when she was at the spinning wheel, or perhaps doing other work in the house and the children became noisy, she would lend them her thimble to play with. She had taught them how to mold cheese with it in the sand—which was according to custom strewn on the floor. When they had made so many cheeses that they began to tire of the game, one of the children—this was oftentimes Kristen—would kick them over and make the other children cry. His mother would then reprimand him and say that he had been a bad boy. But more often she would amend the difficulties by telling the children a story. Kold said later that it was remarkable what an influence his mother's stories had on their good behavior. For after their minds became absorbed with what she had told them, they would again play peacefully for a long time. This experience helped Kold in later years to realize the tremendous power of the Living word. If you ask a child, he said, what you can do for him, he will invariably say: "Tell a story."

Among other story tellers whom Kold remembered from his childhood, were his grandmother and an old great-aunt. They were both cared for in his home in their later years. The great-aunt knew some legends, one of which Kold never forgot. It was about Saint Peter and the Master, and ran as follows: One day when Saint Peter and the Master were walking together along the dusty highway, they saw a horseshoe lying in the middle of the road. The weather being extremely warm, Saint Peter did not feel like stooping to pick it up, but left it lying there. The Master noticing this, thought he would teach his disciple a lesson, and he picked the horseshoe up. At the next village he traded it for a bag of juicy ripe cherries. And as they again continued along the highway together, the Master proceeded to drop the cherries one by one along the way, so that Saint Peter had to stoop down for each one he picked up from the dust, to quench his thirst. Kold later used this legend allegorically in his school. And there were other story tellers in the neighborhood whom Kold would visit as often as his mother allowed it; for there seemed to him to be more warmth and sunshine in their homes than where no stories were told.

Kold was very young when his mother taught him to read. He could read passages from the Bible before he was six years old. His mother would ex-

plain what he read, to her children. And she would tell them about God, who she said, would protect them from harm if they were good and remembered to say their prayers. This was a great comfort to Kristen who was often sent out across the town on dark evenings to deliver shoes to his father's clients. First he would become frightened at slight noises or protruding shadows, and he would run as fast as his little legs would carry him. But then, remembering his mother's admonition, he would slacken his steps and begin to repeat the Lord's Prayer out loud, so that he was sure God would hear him. Later he would come home singing as if fear was totally unknown to him.

The Christmas festivities in Kold's home, like in all Danish homes, included the hanging of a sheaf of grain at the topmost gable of the house for the birds to consume, that they might know, too, it was the Savior's birthday. And there was the setting out on Christmas Eve of a bowl of rice porridge for the little Nisse—a tiny elf dressed in grey and wearing a long red stocking cap—to win his favor and prevent him from playing mischievous pranks on the family throughout the coming year.

Although Kold was a very apt scholar, he did not like school. The monotonous audible repetition of lessons in unison with the whole class bored him. Rote learning of Bible stories and the Catechism taught him nothing; for it was words alone that mattered and not the spirit which they should convey. No attempt was made to awaken the child's imagination, or to teach him self expression. Kold said in later years that school would have been a joy to him and to most of the other children, if instead of having to learn by rote, the teacher had explained the lessons in words they could understand; and if he had told history and Bible stories in his own words and allowed the children the same opportunity of self expression. But the children were required to learn by rote from text books and repeat the lesson word by word as it was written, even though they hardly understood a word of what they said.

To pass time while repeating lessons in school, Kold would sometimes amuse himself by carving figures in the sand under his desk with his bare toes. He also liked to do fancy penmanship. One day he made a copy of the Lord's Prayer and decorated it with fancy scrolls and flourishes. His mother had it hanging on the wall by her bed for a long time.

One day Kold came home from school in a more than usual happy mood. The pastor, Agerback, whom his mother favored, had visited the school. And what he had spoken to the pupils had pleased the boy so much that he asked his mother's permission to visit the pastor at his home. But his mother thought it improper for him to do that.

"Why is it, mother?" he said, "I often go errands to Pastor Karstensen."

"That is different", said the mother; "I was in his employ for ten years. But Agerback, well that is different".

"But, mother, I think I shall go anyway", persisted the boy, and he went.

He entered the pastor's home by the front door, and soon found himself in a large hallway with many doors. Now he was at a loss to know which door to approach for admittance. For a moment he became frightened and was on the verge of leaving again without seeing anyone. But then it occurred to him that if he left thus, he might be heard and taken for a thief. So he bolstered all his courage and knocked at the door nearest to him. It must have been the right one; for the Pastor Agerback himself opened it. He recognized the boy from having noticed him in school the day before. And he invited him into the study, where he asked many questions about the boy himself and about his mother. He then delighted the boy by making him a present of four books, one of which Kold liked so well that he read it many times. After his return home, the boy had much to tell his mother and the rest of the family.

When Kristen Kold was eleven years old, his father thought it was time that he began learning the trade of shoemaker. He had himself begun an apprenticeship with his father at a much earlier age. So the boy was given a needle and some thread and shown how to use them. But it was soon discovered that he was not apt with his hands. He could not handle the needle as he should. His fingers seemed to be all thumbs. This made his father very angry. He told his son that when he was eleven years old,

he could make tobacco pouches and purses as well as he did now.

But much as the boy tried, he was not able to do what his father expected of him. He scolded his son saying that he would never amount to anything; that he was not only inept with his hands, but reckless and wasteful besides. He had noticed that the boy seldom took time to open his coat, one button at the time, but would instead pull it open with one jerk. The father said that he, himself, was so careful of his buttonholes that he seldom buttoned his coat, even in cold, windy weather; that he would instead hold it tight with his hands. The boy tearfully asked his mother if she also, like his father, believed that he was no good, even though he was the best pupil in the school.

When Kold had served a one and one-half day apprenticeship with his father, the mother one mid-afternoon took the boy by the hand saying: "Come, my boy, you are not going to be a shoemaker; you are going to be a schoolmaster". The decision of Kold's mother pleased the boy; although he knew that schoolmasters were as a rule not well liked. They were usually both feared and hated by the children, whom they whipped and chastized unjustly when they were unable to learn by rote long meaningless passages. But as he was said to be no good for anything else, he would at least, he thought, try to be a good schoolmaster.

A Milestone In South American Lutheranism

By Dr. Paul C. Empie

Executive Director, National Lutheran Council

"The Lutheran Church in South America is no longer a little wallflower; its roots go deep into the soil of the continent. Therefore it must labor diligently to intensify its God-given mission." So declared a leading Brazilian representative at the close of the first conference of South American Lutheran Churches held at Curitiba, Brazil, Sept. 6-9.

While not startling, this statement is significant in that it expressed the mood which dominated all the sessions. Lutherans in South America form minority churches, separated by vast distances. The 21 delegates and 22 visitors learned from reports that not only is there some Lutheran work in nearly every South American country, but also that members of the churches of a Lutheran character or tradition total approximately 750,000 souls. Most of course, belong to the church of Brazil which will soon attain a membership of 500,000 persons. The facts regarding this large, well-established church together with the details of the Lutheran World Federation program, pictured by Executive Secretary Dr. S. C. Michelfelder, combined to create an atmosphere of broad fellowship and strong solidarity.

Under the able chairmanship of President Hermann Dohms of the Church of Brazil, the conference quickly got down to work. President Friedrich Karle of the Chilean Church was chosen secretary of the confer-

ence; and also chairman of the Findings Committee. Senor Benho Kersten of Rio de Janeiro was named chairman of the Committee on Registration and Statistics. Greetings were brought by Oberkirchenrat D. F. Huebner, representative of the German National Committee, L.W.F.; Propst M. Marczynski of the La Plata Synod with headquarters in Buenos Aires, representing however, the Foreign Office of the Federation of Evangelical Churches in Germany; Dr. S. C. Michelfelder, executive secretary of the Lutheran World Federation; and Dr. Paul C. Empie, executive director of the National Lutheran Council in the United States.

Morning and afternoon sessions were devoted to the reading and discussion of papers dealing with church life and needs (Chile, Peru, Argentina, Colombia, Venezuela, Brazil) evangelism and stewardship. Evenings were kept free for committee meetings and personal conferences. Devotions and discussions were held in the four languages spoken by the various delegates—Spanish, Portuguese, German and English. The sessions were held in one of the rooms of the splendid, nearly-completed \$100,000 parish house of the host congregation, the Rev. H. Soboll, Pastor.

The Findings Committee brought in three recommendations, which were unanimously adopted: 1)

(Continued on Page 11)

Our Women's Work

Mrs. Johanne Lillehøj, Kimballton, Iowa
Editor

October

On the casement outside my window,
Is falling the Autumn rain.
And my heart tonight is heavy,
With a sense of sorrowful pain.

It's not that the leaves are dying,
From the kiss of the bitter frost.
And not that the summer flowers,
On the winter winds are tossed.

No not from this am I sighing,
As the hours pass slow and dull,
For God in His own time maketh,
All seasons beautiful.

But the head of our household here,
Sits not by the hearthfires bright.
And out on the pathway is beating,
The rain of this autumn night.

And therefore my heart is heavy,
With a sense of terrific pain.
For but heaven can tell if the parted,
Shall meet here on earth again.

But knowing God's love extendeth,
Wherever His children may fare.
And tenderly all about them,
Are the arms of His watchful care.

With Him be the time and season,
Of my meeting again with thee.
Be it here on this earth below,
Or on the shores of eternity.

Esther Bredall.

W. M. S Meeting at Waterloo, Iowa

On September 15th, 1951, 7:00 P. M., at Waterloo, Iowa, the Women's Missionary Society of the 4th District of the Danish Evangelical Lutheran Church opened its annual meeting in St. Ansgar Lutheran Church by singing the hymn, "God's Word Is Our Great Heritage." The secretary's minutes of the 1950 meeting were read and approved.

Mrs. Esther Jacobsen read a report from our national president, Mrs. Ida Egede, in which she reminded us that our specific project for the coming year will be "Home Missions." It was suggested that we continue shipping clothing to South Slesvig. Shoes were mentioned, any kind or size being acceptable except those with high heels or toe-less. Packages of clothing may be sent to Mrs. Elsie Stub, Osborn & Sterling Road, Harrison, N. Y. for further distribution. Clothing packages are also welcome for Lutheran World Relief. Mrs. Egede thanked the workers of the 4th Dist. for the good work done during the past year.

The new project of Cedar Loo, (a community between Cedar Falls and Waterloo, hence the name Cedar Loo) which has been considered at the business sessions of the 4th Dist. meetings was also discussed at the W.M.S. business meeting. Mrs. Holger

Strandskov of Kimballton made a motion that the collection taken at this meeting be used for this project. The motion was seconded and it carried. This collection amounted to \$91.32.

Mrs. Svend Kjaer gave a report from the Old People's Home at Des Moines and on the elevator project in particular. This project could be supported by individual groups. It was also pointed out that the Old People's Home could use canned fruit of any kind.

Letters of appeal had been received by various groups from Racine, Wis. where a new church is being built.

Mrs. Axel Kildegard, the national Treasurer of W.M.S., was present and she gave a report on donations received and allocations to the different organizations and places of need. She also conveyed a greeting from Dr. Knudsen, president of Grand View College. She told about the "Round Robin" letters which in her estimation and in that of many others were very valuable. It was reported that the 4th Dist. is one of the best districts as far as contributions is concerned.

The agenda for this meeting called for a district representative to be elected for a three year term. Nominees: Mrs. Richard Jessen, Des Moines, Iowa, and Mrs. Robert Mortensen, Cedar Falls, Iowa. Mrs. Richard Jessen was elected as 4th Dist. Repr. for a three year term.

A rising vote of "Thanks" was given Mrs. Esther Jacobsen, the retiring representative, for the fine work she has done for W.M.S.

The business meeting adjourned.

At 8:00 P. M. the meeting sponsored by the W.M.S. was opened by the rendition of a "Prelude" by the organist, Mrs. Evelyn Petersen. The opening hymn was, "Lord, I wish to be Thy servant." Devotions were led by Miss Dagmar Miller, former missionary to India, after which we were favored by two solos, an organ selection by Mrs. Evelyn Petersen and a vocal solo, "My God and I" by Mrs. Sell accompanied by Mrs. Petersen.

As the W.M.S. chosen project for the coming year is, "Home Missions," Mr. Calvin Rossman, seminary student, was asked to tell about Newark, N. J., Home Mission project which he had served this summer.

After the hymn, "Jesus, Life and Way to Heaven," Rev. Stub, the speaker of the evening, spoke on Home Missions, taking his message from the Gospel of Matthew and from the Book of Acts.

The closing hymn, "O Jesus, in My Heart Instill," was sung and the offering was taken and turned over to the new project, Cedar Loo. Rev. Ronald Jespersen pronounced the closing benediction.

Brayton, Iowa.
Mrs. Evalyn Nelson, Sec.

Paging Youth

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

Editor: Ronald Jespersen, Newell, Iowa

Youth Sunday

Again we would like to call the attention of everyone to the fact that it is October,—"Youth Sunday" month. The third Sunday is the day recommended by the National Board of D.A.Y.P.L. for this observance. It is, of course, not a hard and fast rule that this must be the day. Any Sunday in the year may serve as well. There is a certain value, however, in all of us doing things together. Be that as it may, the important thing is that something is done by each congregation, as a whole, to emphasize the importance of young and old working together for the community and the Kingdom.

How are we to observe Youth Sunday? Reports from and to many young peoples' workshops and conventions tell of various ways in which it is being done. In a number of congregations the young people participate in the worship service in the church through reading of prayers and scripture, choir and other forms of music. In other congregations a special program is presented by the young people to which the older folks are invited. In still other congregations speakers are invited and shared by the entire group, both young and older.

In each case an offering is taken, half of which remains in the local society, the other half being divided equally between the District and National treasuries of DAYPL. This

money to be spent for the specific purpose of sending young people to workshops and conventions.

What you do with Youth Sunday in your congregation will depend upon your needs, your interest and your resourcefulness.

The National Board sends greetings to all the societies and congregations with best wishes for a successful Youth Sunday celebration and for some good, wholesome, cooperative work in the coming year.

To you young people may we say,—take an active part in the life and the activities of your society and your church, it will pay dividends for tomorrow's living. And to you parents and members in general of the congregation, an interested and kindly concern for the welfare of the youth organization and its members will also pay dividends for tomorrow's living.

Harris A. Jespersen, DAYPL, Advisor
Marquette (Kronborg), Nebraska.

National Convention and Workshop

We're looking forward to the best workshop ever this year, and I want to use the space to best advantage in this issue by using the question-and-answer method. The Young People's League of St. Stephen's Church is working hard to prepare for us, and we're looking forward to a large meeting, held, for the first time, east of the Mississippi River.

Who may come? All D. A. Y. P. L. members and all pastors are invited to attend.

Who may vote? Two elected delegates from each society, each pastor, each district officer, and each national officer.

When is the Workshop and Convention? The week-end of November 9-10-11. It begins Friday afternoon at 2 o'clock and concludes late Sunday afternoon.

Where is it? At St. Stephen's Church, 8500 Maryland Avenue, Chicago 19, Illinois. We will be housed in the church basement. Watch the next issue of "Paging Youth" for "what to bring."

Where do we send our registrations: To Miss Edna Ostrup, 6935 Kimbark Avenue, Chicago 37, Illinois. Use the form found on this page. You may copy it, using a postcard, if you wish.

When shall we register? Right away. The sooner the better.

What will the cost be? We'll keep costs to a minimum; try to give you exact figures in two weeks.

What's on the program? We'll give you the detailed program in two weeks, but here are some of the highlights: Annual business meeting; participation in craft work (Probably leather and possibly finger painting); group singing; reports from districts; A talk by Prof. T. S. Oppenheim on boy-girl relations (he's a top speaker) followed by discussion; fun around the tables; problems of camps and camping; reports from our publications; presentation of the UCYM "Call"; discussion of district and local problems, (Please send me now any problems you'd like to discuss); responsibilities of district and local officers; general discussion of aims and purposes of D. A. Y. P. L.

More information next time. For further information, write to the undersigned.

W. Clayton Nielsen, President.
Withee, Wisconsin.

M. M. M.

The Lake Michigan District of the DAYPL met in Muskegon, Michigan, August 31 through September 2.

The convention opened Friday night with registrations and supper. As some of the conventioners came during supper, the registration was continued after the meal. When everyone had arrived, we had a "fun" evening with games led by Harold Niser of Muskegon. Following the games, Rev. Harold Olsen of Marinette led us in devotions and a singsgiving.

Saturday morning at 9:00 Rev. Edwin Hansen of Muskegon led us in a devotion period. The business session followed. Marie Lund of Dwight was convention president,

NATIONAL DAYPL WORKSHOP AND CONVENTION
St. Stephens, Chicago — Nov. 9-11

Name	Delegate?
Address	
Local Society	Office Held
Pastor	
DAYPL District	Office Held
Arrival Date	Hour
Auto?	Bus?
Departure Date	Train (Which)?
	Hour
	(Please do not fill in below)
Registration	Food/Linen
	Craft

and Laura Mae Hansen of Greenville was the convention secretary.

It was discussed whether the Lake Michigan District should divide into two districts because of the geographical barrier, Lake Michigan. Most of the sentiment was against dividing, but the favorable aspects of this division were also brought up. It was decided that we need officers or counselors on each side of the Lake to keep our district active.

Rev. Harold Olsen resigned from his task of publishing the Eagle-eye. He said that it was hard for a pastor to do this and still do his duty to the congregation he is serving. He suggested that one society should publish the paper, and more of the societies should contribute news items. After some debating, it was decided that the Greenville society could best do the work.

The officers elected for the coming year were: president, Ruth Jacobsen of Chicago—St. Stephen's; vice president, Louis Eklund of Muskegon; secretary, Betty Cherney of Menominee; and treasurer, Jim Jacobsen of Juhl.

After lunch Ruth Jacobsen gave a short talk on the work of the UCYM; after which, we saw the UCYM film of youth defending himself. Both the talk and the film were very inspiring to all of us.

Following the film, Rev. John Christensen of Ludington gave an inspiring talk to the youth of today.

The program for Saturday afternoon was a ball-game and swimming. The weather was a little cool for swimming, but the ball-game was played.

Saturday night we had our banquet and Rev. Peter Thomsen of Greenville was the main speaker. The Muskegon society put on a play following the banquet. Then we all went up into the church to see a movie about two of our foreign missionaries. This movie was so touching that I don't think there were very many dry eyes when it ended.

Following the movie we went down into the basement again for an enjoyable evening of folk-dancing, led by Mrs. Peter Thomsen.

Rev. John Christensen led the devotions and singspiration, and then a very tired group of young people left for the various homes in Muskegon.

Rev. Harold Olsen led the morning worship service and gave communion, assisted by Rev. Edwin Hansen. The offering at this service went to Operation India.

Sunday afternoon Rev. Peter Thomsen gave another inspiring address. He had services in Greenville Sunday morning, so we were grateful to him for making an extra trip in order to give us his message.

Following the talk we drove out to the State Park for an outing. Louie Edlund took us on a hike that I am sure none of us will ever forget. We went up and down some very steep hills and when we finished, no one could move for a while, because of fatigue.

The last thing on the program was the picnic supper. We sang from the "World of Song" for a while after the supper, and then we had devotions and said our farewells.

Thank you, Muskegon, for having us in your city for a wonderful week-end of fellowship.

Mary Larsen,
Menominee, Michigan.

The Accused

It's free for use in your local programs. It's a dramatic sound filmstrip prepared by the United Christian Youth Movement. It shows what can be achieved by United Christian Youth Action. It is designed for all young people and their adult leaders. Equipment needed to show this filmstrip are: (1) a 35mm. filmstrip projector and (2) a record player for 12-inch-78 r. p. m. records. We have one copy, which can be sent by mail; make arrangements early and we'll try to give all of you a chance to show it at your local meetings. Send requests for this filmstrip and records to Rev. W. Clayton Nielsen, Withee, Wisconsin.

Convention

IV.

Friday evening of the convention was set aside for a discussion on the possible affiliation of our synod with the United Lutheran Church. Dr. Henry H. Bagger, Pastor of Trinity Lutheran Church, Lancaster, Pa., and a member of the ULCA executive board, had been invited as guest speaker and to assist in giving answers to possible questions which might arise during the Friday evening discussion.

Rev. Erik Moller, chairman of our synod's Committee on Lutheran Church Relations, acted as moderator of the discussion. After some introductory remarks by Pastor Moller, Dr. Bagger was asked to give us a brief presentation of the general character of the organization of the ULCA. He told the audience that the organization of the ULCA is patterned



Dr. Henry H. Bagger

after our federal government. There are 34 synods in the ULCA, each with constitutional rights, each synod retains its own power over the work in the synod in general, its institutions, schools, seminaries, etc.

When a synod is accepted its constitution must be approved by the executive board of the ULCA. A suggested constitution has been prepared which is offered as a pattern, and if adopted in the main, establishes a certain amount of uniformity.

The question was asked if it would not cost us more to belong to the ULCA. To this one of our own men answered, that undoubtedly it would cost us more per member, but it would also open up avenues of greater service in the kingdom of God. And we should welcome this opportunity.

Considerable discussion was given to the question of the apparent difference in the ULCA Constitution, and our own synodical Constitution. Various opinions were expressed as to whether these differences would be insurmountable.

A question was asked in regard to whether a so-called linguistic synod could venture out on a Home Mission program in areas where the Danish language would not be used as a medium of expression. Dr.

Ernest Nielsen commented and gave his answer to this question, reminding us that even now under the Home Mission program of the National Lutheran Council Churches, we are only permitted to begin a Home Mission congregation if and when same is allotted to us by the NLC Regional Home Mission Council.

The above was a general character of the discussion, and as reported in the last issue of L. T., the convention voted to instruct the Committee on Lutheran Church Relations to continue its study and make preparations for a final decision in this matter of possible affiliation with the ULCA at the 1952 convention.

Dr. Bagger Speaks Sunday Afternoon

Sunday was as usual at our conventions the festive day. The ordination service was held at an early hour, later the two worship services, a Danish service in the Folk School auditorium and an English worship and communion service in the church.

At 2 o'clock we gathered again in the church. Dr. Henry H. Bagger was to speak to us. As mentioned previously in L. T., Dr. Bagger is of Danish descent. He is the pastor of Trinity Lutheran Church in Lancaster, Pa. This congregation is 220 years old, and the present church building was built 190 years ago.

Dr. Bagger had chosen for his address: "Lutheranism's Slighted Doctrine." We bring here in part quotations from his address:

The Lutheran Church has two great problems . . . to transmit the God-given gospel that is hers, and to transform the life of her people and the world, as far as possible. We do pretty well with the former; the Doctrine is consistently preached in our Lutheran churches; and with Evangelism we do better than we used to, especially in the last few years. But when it comes to transforming the people and lives of people of the world, we are not outstandingly successful in any real sense or degree.

Sanctification is a slighted doctrine in our church. Faith should and must produce fruits. We are emphasizing pure doctrine, but not pure life as much as we should. "Be ye separate, saith the Lord." "Let your light so shine before men"; "Be transformed by the renewing of this Light"; "Be ye therefore perfect, even as your Father in heaven is perfect." It is definitely the need of the world this very hour. Every day we witness the fraudulent, under-handed practices prevalent all about us . . . the crime and murder. We are the third largest protestant group in the country . . . surely we must have some share. It is absolutely beyond dispute that the Lutherans must be somewhat guilty.

It is interesting to see how easily the Christians of today fit themselves into the world. "Be not conformed to this world, but be ye transformed." The "Things Men Live By" . . . labor, leisure, love, worship . . . we need to be different from the non-Christian, unbelieving world and all the secular throngs

about us. We need to labor with a different motive. We are not to labor simply that we may enjoy the privilege of plenty. . . . we should labor not so much with the idea of gain and profit as for the idea of service. As Horace Mann said "Be ashamed to die until you have won some victory for life."

We are going to enjoy our leisure with a purpose and spirit; not for recreation alone, but to make it count for something. We are going to use it to recreate ourselves not simply in body but in spirit, so we can be ready for a good life.

Love—with a different boundary and scope; not simply to love those deserving, but to be changed in the matter of attitudes and prejudices. One man, for example, gave up coffee and sugar due to the way it was raised and the conditions and treatment of those who harvested it. Another made a gift of \$10,000 to a university for the educating of some Japanese boys. His own son had been killed in war with the Japs, and the money was his insurance. Instead of beginning a hate program, the money was used to educate . . . a form of love on the part of those parents. We who bear Christ's name must learn to love all men as He did.

Then in our worship—it needs to cost us more in personal effort; we need to be ready to spend of our substance that the things that need to be done by the church need not go undone for lack of resources.

We need to learn to think in terms of concern for the common good. We have to emphasize the importance of home training . . . "Train up a child in the way that he must go and he will not depart from it when he grows up." We need to remember the spiritual truths. We say it is alright for the preacher . . . but it's the same for us in the pews. "Thou God, seest me" . . . we may go to the lowest depths or the highest peaks. And we need also to remember that the most dreadful thing we can do is sin against the Holy Spirit.

"I am pleading for better Christian living on the part of all of us." We believers are speaking for ourselves, as others must do for themselves too. It is up to us individually. He who wants to change the world without changing it individually is a lunatic.

There are three steps in sanctification—in obedience to three orders: Halt!—to stop where we are. About Face!—Turn around. Repentance is absolute 'about face'. March!—And forward we must go.

"Be ye not conformed to this world, but be ye transformed, that ye may know" . . . etc.

Dr. Bagger closed with this prayer:

"Spirit of God, descend upon my heart;
Wean it from earth, thru all its pulses move.
Stoop to my weakness, mighty as Thou art,
And make me love Thee as I ought to love."

Academic Freedom

On September 8th Mr. Acheson from the District of Columbia concluded the job of making a treaty. I am sure that he and his colleagues had constructed the best treaty that could be made under the circumstances, and Mr. Acheson won the support of his political assailants by subscribing fully to their America First Policy. He must have been elated, but I do wish that he had not used Phil. 4, 7 in his solemn last speech. Here Paul writes about a peace that surpasses human intellect, and said treaty does not do that. It was made to be rational and understandable. The intellect of the West is straining every nerve in order to subordinate the nations to it. There is a reasonable chance that the Fenris Wolf of USSR may be chained, even though a Tyr may have to sacrifice a hand. After all, the nations of the world are united in demanding a fully equipped school for each child, comfortable apartments, social medicine, a theatre in each district, nice white gliders, television sets and the mass power ballot. It so happens that U. S. has a more sensible way of perpetrating the new brave world than Russia has, and the academical agency is her tool, that includes the universities and all schools which lead pupils to them, also all institutions which willingly or reluctantly subscribe.

Academical study and instruction must have freedom to operate and it has merited the freedom. It has been very successful in eliminating grief from the human family for there is no sense in grief, and there is hope that laughter also will be junked. Oh, of course, we must have laughter at the banquet and in the broadcast station but it must be under control for free laughter is dangerous. It would be a good idea to establish an academical course in the art of laughter. It could be classified with courses in dancing, in marital bed manners, dog bark training, a masculine method of changing diapers. There must be good instructors in Hollywood and the makers of television sets could provide a light flicker, indicating laughter time and pitch.

Lewis of England has promised that the academical enterprise will set man free from human speech and H. G. Wells predicted effacement of all folklore. It has as yet not taken the crow of the rooster, but we know how we shall devitalize food and soon we shall be able to remove conceit by surgery.

With the exception of a few oddities people do expect the academician to solve all problems. There must be something wrong with the austere Regents who want to curb academic freedom. Common sense should tell them that a few student riots notwithstanding the academical world has always been loyal to the compulsory state. If these people really would do something they should forbid the commentators to call the discussion academical when it gets away from life's reality. Such a slur should not be permitted.

Aage Moller.

A Milestone In South American Lutheranism

(Continued from Page 6)

that a commission should be established to study the vital matter of theological education in the Spanish language, and that the churches should be requested to approve and to name representatives on such a commission; 2) that similarly the churches should be asked to set up a Commission on Christian literature to study ways and means for the preparation, publication and distribution of common religious materials in the necessary languages. (Included in the suggested scope of this commission's field was stewardships helps and visual aids); 3) that a similar conference dealing with the matter of Lutheran cooperation in Latin America should be held at a future time, tentatively in early June, 1954.

Although discussion brought to light a variety of viewpoints regarding approaches and emphases in Latin American church needs and policies, the conference ended on a clear note of harmony and constructive fellowship. Dr. Stewart Herman had moved all present very deeply with his analysis of the refugee situation, and in its "greeting to the brethren in the faith," the conference stressed the urgency of "opening hearts and doors" to such newcomers to South America.

Following Dr. Michelfelder's description of L.W.F. national committee objectives, the Brazilian National Committee was organized and earnest, prayerful support of the 1952 L.W.F. Hannover Assembly was pledged. Declaring that God's purpose for Lutherans in South America is to bring the Gospel to all men, the conference called upon all congregations confidently to "join hands in labors of sacrificial love."

On Sunday morning, September 9th, most delegates and visitors remained to worship with the host congregation. For many it was a new experience to join with a large congregation in singing "A mighty Fortress" and the familiar Lutheran liturgy in the Portuguese language. The service of Holy Communion which followed, was in the German language and was deeply impressive. More than any other single part of the conference, it stood out as actualizing the experience shared by all—that of being one in faith and fellowship, through Christ Jesus.

Although the achievements of this conference were not spectacular, undoubtedly they represent an historic milestone for Lutheranism in South America. Those who attended were certain that God had brought them together, and that therefore the results will take on increasing importance in the light of His unfolding purpose.

To The Voters At Tyler Convention

To the delegates and pastors who at convention in Tyler voted against the proposal to give to "Kirke-lig Samler" page in "Dannevirke" the usual \$50.00 a month for its continuance, I should like to ask this question: What was your plan for something better with \$600.00 of the synod's money than to give a group of our people every week a page which they do not feel they can afford to lose? We must realize that the synod itself could not put out a weekly publication for that money.

It is hardly comprehensible that even some of our pastors dared to raise their hand in opposition to support the only page we as a synod have in the Danish language, when they must know there are souls in their congregation who still hunger for something in Danish that warms their heart.

Other synods remember their older members when they make up their budget. Are we in our synod so benighted and so cold to the need of our fellowman, that we will deny them that benefit?

We justly ask for contributions to our young people's work and to our children who benefit through Child's Friend. Is it too much to ask for so little for that group of people whom we for only a few years will have among us?

Let us be thankful we have people among us who want to read "Kirke-lig Samler" and let us give all it takes to bring it to their door every week. That shall not be money wasted, but "Bread cast upon the waters to return in many Days."

Mrs. Hans Egede.

End Year of Study In U. S.

New York—(NLC)—Thirteen German theological students concluded their one-year studies in the United States with a farewell visit to National Lutheran Council headquarters here on July 25. They were members of a group of 26 young people from Germany who have been in this country for the past year under a program of students sponsored by the World Council of Churches and the National Lutheran Council.

The student-exchange program has been in operation since the end of World War II. This, however, was the first year that students sponsored by the National Lutheran Council not only had opportunity to study at American theological seminaries and universities but also to gain insight in the practical ministry through assignments to interne work in congregations and conferences throughout the country. All the German pastors-to-be felt the practical experience was most valuable and interesting.

"I would suggest that this practice be continued and provided for all the new students coming after us," said Hermann Wuest, a 27 year-old graduate of the Evangelical Mission Seminary of Neuendattelsau in Bavaria. He felt that he gained most in experience during the months he was assigned to practical work at the Bethel Lutheran Church and the Evangelical Hospital in Chicago. Wuest is going home to Bavaria for a brief period only. Then he will proceed to the ministry of his choice, the missionary field in New Guinea.

Baptizing Children Of The Unchurched

Philip S. Dybvig

When children from unchurched families are baptized, they, like others, are baptized into Christ and into His Church. In fact, we explain to the parents before we perform the act of Baptism that "we will now, in the name of our Lord Jesus, receive it through Holy Baptism into His believing Church, that it as a member of His body, may partake of His salvation." Their names should go on the congregation's rolls just as surely as we give the above explanation and then later sing:

"Write the name we now have given,
Write it in the book of heaven."

Moreover, if their parents are indifferent, it means that the Church must assume even more responsibility as the spiritual parent for the child. Therefore, the child's name should not only be included in the membership of the congregation but the pastor should explain to the parents when the child is baptized that Baptism make the child a member of the Church and that the child now belongs to the Lord Jesus.

When the pastor calls in the home, he calls the child by name and speaks of the child as belonging to the church. As the child grows older, he speaks to the child as one of the Church's members and takes for granted that the child will attend Sunday school. This will build up an attitude that makes it more certain that the child will enroll in Sunday school and receive instruction and nurture in the Christian faith.

In other words, the principle on which we work is that the less interested the parents are, the more interest we take in that child which we have had the privilege of baptizing. To do otherwise would be either to neglect our duty or to deny the very faith we have in Baptism as God's regenerative act.

Baptizing a child from an unchurched home can be transformed from a questionable practice to God's opportunity.

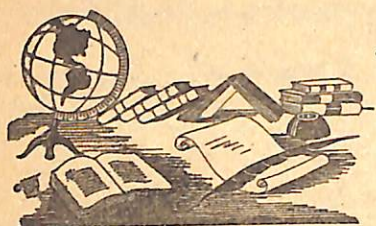
—Lutheran Herald.

Man is not the creature of circumstances. Circumstances are the creatures of men.—Disraeli.

He speaketh not; and yet there lies
A conversation in his eyes.

—Longfellow.

No man, who continues to add something to the material, intellectual, and moral well being of the place in which he lives, is left long without proper reward.—Booker T. Washington.



Across the Editor's Desk

Conference on Evangelism—The Churches constituting the National Lutheran Council are uniting in January, 1952, in what many believe may be one of the most significant joint efforts in the history of the NLC, namely a Conference on Evangelism. It is scheduled to be held in the Armory in Minneapolis, January 23-27, 1952.

Annually, for the past six years, The Evangelical Lutheran Church has held such Conferences, with results so encouraging that the decision was made to invite participation on the part of all NLC Churches.

Nationally known speakers, both clergy and lay, from all of the member bodies of the NLC will participate in the Conference. Daily assemblies of up to 3000 persons for each morning, afternoon and evening sessions are anticipated.

A four-page two color insert is being prepared for all the various synodical papers, and we plan to run this insert in the November 20th issue of LUTHERAN TIDINGS.

Pastors and lay-people of our congregations are urged to have this meeting in mind and to begin planning for same.

CARE Offers Holiday Gift Packages—For the fourth consecutive year, a special CARE Holiday Package, containing a whole canned turkey and all the "trimmings" for a festive meal for a family of twelve, will enable Americans to share their Thanksgiving and Christmas cheer with relatives and friends in four-teen overseas countries.

The turkeys in the gift package are the famous Beltsville White variety, bred for a minimum of bone and maximum of all-white meat. The birds which average seven pounds, are steam-roasted in their own juices to retain their full flavor and are packed in two pounds of lard. They can be served cold as they come from the can, or heated and browned.

Besides the turkey, the \$18.75 CARE Holiday Package contains 1 lb. of canned bacon, 8 oz. canned butter, 1 lb. plum pudding, 1 lb. coffee or tea, 29 oz. of peaches, 1 1/4 oz. of mustard, 1 lb. chocolate candy, 1 lb. hard candy, and 15 oz. of raisins.

For Thanksgiving delivery, orders for the Holiday Package must be received at any local CARE outlet or at CARE headquarters, 20 Broad Street, New York 5, by October 31st. Deadline for receipt of Christmas orders is November 30th.

The price includes guaranteed delivery to any individual or institution designated by the donor in any of the following countries: Austria, Belgium, Finland, France, Western Germany and Berlin, Great Britain (England, Wales, Scotland and Northern Ireland), Greece, Italy, The Netherlands, Norway, Yugoslavia, Japan, Okinawa and the Philippines.

Program For The Midwest Religious Education Conference at Grand View College

OCTOBER 16-19, 1951

Tuesday, October 16th

8:00 p. m.—Opening meeting. "The Church School Teacher In Today's World." A. E. Farstrup, Chairman, Council of Religious Education.

Wednesday, October 17th

9:00 a. m.—Devotions and Bible Study. Rev. Alfred Jensen, Pres. Danish Lutheran Church.

9:45 a. m.—"The Bible In The Classroom." A. E. Farstrup.

10:45 a. m.—"Teaching The Lesson." Mrs. Lillian Darnell, Head of Education Dept. G.V.C.

12:00—Dinner.

2:00 p. m.—"Christian Fundamentals and The Church School Teacher." A. C. Kildegard, Professor in Grand View Seminary.

3:00 p. m.—"Utilizing The History Of The Church In Our Teaching." Johs. V. Knudsen, Pres. of Grand View College.

4:15 p. m.—Group Sessions—Exchange of ideas.

6:00 p. m.—Supper.

7:00 p. m.—"Young People In The Church School." Herbert Hurley, Prof. of Mathematics at Grand View College, Supt. of S. S. at First Baptist Church, Des Moines.

8:00 p. m.—"Audio-Visual Aids in The Church School." Rev. C. O. Strohl, Exec. Secretary of Rel. Educ. for The Iowa area—Methodist Church.

Thursday, October 18th

9:00 a. m.—Devotions and Bible Study, Rev. V. S. Jensen, Ordainer for The Dan. Luth. Church.

9:45 a. m.—"The Bible In The Classroom," II, A. E. Farstrup.

10:45 a. m.—"Teaching The Lesson," II, Mrs. Lillian Darnell.

12:00—Dinner.

2:00 p. m.—"Christian Fundamentals And The Church School Teacher," II, A. C. Kildegard.

3:00 p. m.—"Utilizing The History Of The Church," II, Johs. V. Knudsen.

4:15 p. m.—Group Sessions. Exchange Of Ideas.

6:00 p. m.—Supper.

7:00 p. m.—"Young People In The Church School." Herbert Hurley.

8:00 p. m.—"Listening To History." A. C. Nielsen, Dean of Grand View College.

Friday, October 19th

9:00 a. m.—Devotions and Bible Study. Rev. Holger Jorgensen, Pastor Luther Memorial Church.

9:45 a. m.—"The Bible In The Classroom," III, A. E. Farstrup.

10:45 a. m.—"Effective Use Of The Story In Religious Education." Mrs. Frank Noyes, Prof. Of Speech, G.V.C.

12:00—Dinner.

1:30 p. m.—Communion Service—Luther Memorial Church.

COST OF MEETING. \$6.00 plus \$1.00 registration fee will cover all expenses for the entire meeting. You will be housed in the College dormitories so bring along your own sheet, pillow case, blanket and towel. PLEASE SEND IN YOUR ENROLLMENT EARLY. October 12th is the deadline.

We invite all Sunday School workers in our Synod to come and participate in this program for the improvement of our Religious Education program. Pastors also are welcome but the classes will be geared to the interests and needs of the Church School teacher. There will be ample opportunity for exchange of opinions and experiences by which we should all profit. It will also be a worthwhile experience to become acquainted with the students and faculty of your College. We welcome you and hope you will fill the place during the mentioned days. While the title of the meeting might indicate that the meeting is designed for teachers from the midwest only we assure you that such is not the case. We hope to see you!

A. E. Farstrup, Chairman,
Council Of Religious Education.

Grand View College And Our Youth

The First Month At Grand View

In our last report we covered the first days of activity culminating in the Opening Assembly and the student-faculty mixer. Those events seem remote and far behind us as we pass into the second month of school life. The student body is now well "shaken down" and new friends are old friends. U. K. has gone into full swing, although the results of the new elections are not available for this issue. Aage Clausen, who was elected president of U. K. last spring, and Mr. Hurley, the spring-elected faculty representative, have had the situation well in hand. For the first Saturday evening program they presented a fine entertainment. Lucille Howk of Des Moines played the marimba, Virginia Anderson of Des Moines and Margaret Larsen of Seattle sang vocal solos, President Knudsen read a selection from "Our Town", and a group of students put on an entertaining little skit. For their second Saturday night they gave us a full length movie, "Captain Kidd" with Charles Laughton, and an excellent short film, "Fire Upon the Earth", telling the history of the church. Their third U. K. event was the "Fall Fair", a regularly scheduled dance.

The assembly program has brought talks by Dean Nielsen and A. C. Kildegaard. A special opportunity to hear a great speaker came when E. Stanley Jones visited Des Moines, and many of the students went out to hear him. Academically there is not much to report yet. Classes have gotten well under way, and one more of last year's teachers has re-joined us, inasmuch as Mr. Ritland is teaching the class in mechanical drawing. The morning and evening devotions have been exceptionally well attended as have the church services. We have had no problems to annoy us, and we are thus still living in our garden of Eden. The Seminary students and faculty enjoyed a get-acquainted outing to Lake Aquabi and the local alumni association had its first meeting September 28. This, I believe, covers the waterfront, but we must pick up an item neglected in last summer's reporting. Among those who went to school this summer, and whom we failed to mention, was Harry Mortensen who completed work for his M. A. at Minnesota University. He will be granted the degree sometime during the year.

We still haven't told you about the enrollment, however, and although the

quality of the students is excellent, the quantity has dropped considerably. Our September enrollment is 157, a drop of about seventy from September 1950. The reasons for this are many with the war, the draft, the uncertainty, and the high wages in the foreground. A special situation arose in Des Moines when Drake University got a ROTC unit against which it was difficult to compete. Furthermore, the draft situation in Des Moines is unusually tight. Four of our students, at least, were drafted after they had enrolled and even registered, some of them being only nineteen years old.

It is needless to say that this drop in enrollment poses a very serious financial problem for the college. It will be met by the Board when it meets at the college October 1, and we shall undoubtedly have more to report in the matter later on. In the meantime we are carrying on with a very fine student body and a good school year.

Reporter.

GVC A Capella Choir Records

Records by the Grand View A Capella Choir are still available, and we will be happy to send them out to anyone wishing them. They are sold at cost for \$2.50 per record, or \$5.00 for the set of two. Order from Grand View College, Des Moines 16, Iowa. They are very fine recordings of numbers we all know and love.

ORDER FORM

- Record No. 1. Der Er Et Yndigt Land.
O Land of Our King.
—Record No. 2. Adoramus Te Christe.
Beautiful Saviour.
\$2.50 each.

Name _____

Address _____

Cash _____

Charge _____

OUR CHURCH

The Eben-Ezer Mercy Institute, Brush, Colo., annual meeting will be held during the week-end, October 12-14.

Askov, Minn. The annual Harvest Festival was held in the Bethlehem Lutheran Church Sunday, Sept. 9th. Rev. C. A. Stub from Fredsville, Iowa, was the guest speaker.

Flaxton, N. Dak.—Rev. Harold Petersen, Askov, Minn., served the Flax-

ton congregation on Sunday, September 23rd.

Roscommon, Mich.—During Rev. John Enselmann's vacation Mr. Burt Nielsen of Detroit preached two Sundays in the Messiah Lutheran Church.

The Annual Fall Meeting held at the Danebod Folk School during the week, Sept. 26-30 was well attended. Rev. P. Rasmussen, Dalum, Canada, Dr. Johannes Knudsen, president of Grand View College, and Rev. Holger Strandskov, Kimballton, Iowa, were the guest speakers. Rev. Enok Mortensen, Director of the Folk School, also spoke several times.

Kimballton, Iowa—The church basement of the Kimballton church has been remodeled and redecorated. A new heating plant has also been installed preparing the entire basement for better facilities for permanent Sunday School class rooms.

Miss Marie Hald, Solvang, Calif., has recently entered the Pacific School of Religion, planning to major in religious education. In 1934 Miss Hald earned her Bachelor of Arts degree from the University of Nebraska, and in 1941 her Master of Arts from the same school. She has since been teaching in elementary and secondary schools in South Dakota, Nebraska, and during these latter years been Principal of the public school in Solvang, Calif.

Pastor Niels Dael, Liselund, Denmark, who through many years has been the leader of the well-known "Liselund Menigheds Skole" died on August 15 at the age of 94 years. Many of our readers have had the opportunity of visiting Liselund in Denmark. Pastor Niels Dael was a unique and outstanding spiritual leader in Denmark. In his early ministry he served as a Lutheran pastor in Argentina, South America. Later he returned to Denmark and began his school and annual summer and winter meetings at Liselund. We hope to bring an article in the future about his work at Liselund.

Manistee, Mich.

During the summer some regular activities in all church organizations ceased but picnics began. The Sunday school and Choir had picnics at Fifth Avenue Beach while the Ladies' Aid and the Altar Guild had their picnics at Nina Lorenz's cottage at Red Park on Portage Lake. The Altar Guild's picnic was in reality a turkey dinner with all the trimmings.

The entire church joined one Sunday with the Messiah and St. Peter's Lutheran Churches at a joint service and picnic at the Shelter House at Orchard Beach State Park. Pastor Lund of our church preached the sermon. A joint choir of the three churches sang an

anthem. This was the second year of an outing of this type and Christian fellowship with members of other Lutheran churches.

This summer the Manistee County Ministerial Association had a series of Vesper services at Orchard Beach State Park. The speakers were vacationing pastors in our vicinity. What could be more beautiful or impressive than worshipping in God's great out-of-doors temple. To the muted accompaniment of lapping waves, the rustling of the birches with the sun setting in the west, we listened to vocal and instrumental music, the singing of our hymns and messages and prayers. We hope they will be continued next summer. It brought people of all our protestant churches together in Christian worship.

And now summer is over. Activities are in full swing. On Sunday September 9th, the Sunday School had Children's Day and Promotion Sunday. The children with their parents were seated in pews especially marked for them at the regular eleven o'clock church service. Hymns, sermon, choir anthem and organ music was appropriate for this occasion. After the choir anthem, Pastor Lund with the assistance of the teachers, presented the children with their pins and promotion certificates. We hope to have more such services when the Sunday School and congregation unite together in worship. The Sunday School teachers are also planning a series of parent-teacher meetings this year at which time problems and work of the Sunday School will be discussed.

At the last church Council meeting, a prospective new member list was made and plans to have laymen contact these people to try to interest them in our church, were made.

At the Altar Guild meetings this year, a study of the church year and church furnishings will be made. On the last Sunday of August new individual silver communion cups and the large chalice were dedicated. These cups were purchased in Denmark this summer. They were dedicated in memory of Mrs. Kar-entine Albertsen, Mrs. Sophie Hansen and Jack Rogers. This was an Altar Guild project.

The Choir Guild began its year with a delicious supper preceding the annual meeting on Wednesday evening, September 12th. The Choir Guild will make a study this year of church hymns and hymnwriters. The church projects committee of the choir is working on two projects, namely the painting of the church and a new furnace for the church. New officers were installed, namely, Thora Hansen, president, Esther Fredericksen, vice president, Dagmar Jensen, secretary and Emma Jolly, treasurer.

Pastor Lund and Mrs. Lund with their son, Jimmy and his family, were on a vacation fishing trip in Canada.

Thora E. Hansen, Corres.

District VI Convention

Trinity Lutheran congregation of the Danish Ev. Lutheran Church in Gayville, South Dakota, extends a hearty invitation to members and friends to attend the district meeting. Please send registrations to Mrs. Wilfred Petersen, Gayville, South Dakota.

Of special importance is the adoption of the new constitution for the District. Please send your district dues, 25c per contributing member, to Jorgen Krog, Lake Benton, Minn. Each congregation is entitled to one delegate for every 25 voting members.

Melvin Nelson, President.
Harold Ibsen, Pastor.

DIST. VI CONVENTION 'OCT. 19-21 Friday, Oct. 19:

8:00 p. m.—Worship service. Rev. Marius Krog.

Saturday, Oct. 20:

9:00 a. m.—Devotion. Rev. Walter Brown.
10:00 a. m.—Business meeting.
12:00 a. m.—Dinner.
2:00 p. m.—Business continued.
6:00 p. m.—Supper.
8:00 p. m.—Women's mission meeting.

Sunday, Oct. 21:

10:30 a. m.—Communion service. Rev. Alfred Jensen, Rev. H. Ibsen.
12:00 a. m.—Dinner.
2:30 p. m.—Rev. Enok Mortensen.

Itinerary

FOR AXEL KILDEGAARD'S VISIT TO DISTRICT VIII.

Prof. Axel Kildegard:

Oct. 21st (Sunday): Los Angeles 10:00 a. m. Worship service.
Oct. 21st (Sunday): Pasadena 8:00 p. m. English lecture.
Oct. 22nd (Monday): Salinas 8:00 p. m. English lecture.
Oct. 23rd (Tuesday): Watsonville 8 p. m. English lecture.
Oct. 24th (Wednesday): Easton 8:00 p. m. English lecture.
Oct. 25th (Thursday): Parlier 8:00 p. m. English lecture.

Annual Fall Meeting OF DISTRICT VIII AT ATTERDAG COLLEGE, SOLVANG, OCT. 26-28. Friday, Oct. 26th

8:00 p. m.—Opening service, Rev. H. Knudsen, Danish.

Saturday, Oct. 27th

10:00 a. m.—Devotion and Bible hour, Danish. Rev. Aage Moller.
11:00 a. m.—Danish lecture, Rev. Niels Nielsen.
2:00 p. m.—Discussion or workshop.
3:00 p. m.—Prof. Axel Kildegard.
8:00 p. m.—G. V. C. evening, Prof. Axel Kildegard (Color-slides)

Sunday, Oct. 28th

10:00 a. m.—English service, Prof. Kildegard.

11:00 a. m.—Danish service, Rev. Svend Marckmann.

3:00 p. m.—English lectures: Rev. Johs. Mortensen and Aage Moller.

8:00 p. m.—Program, Solvang group. Meeting closes at coffee tables.

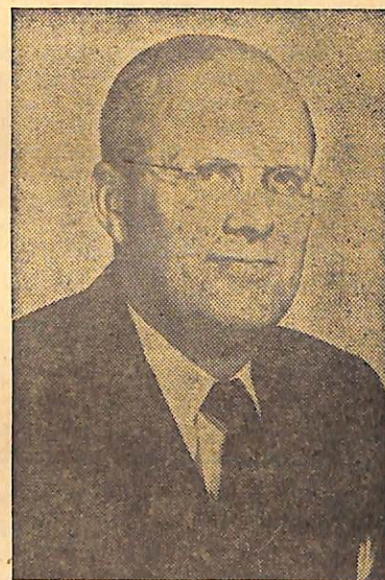
Invitation is hereby extended to all interested to attend the annual Fall Meeting at Atterdag College, Solvang.

Guests will stay in private homes, meals will be served at Atterdag College. Please register early with Mr. Viggo Tarnow, Atterdag College, Solvang, California.

Halvdan V. Knudsen,
District President.

Reformation Week

The Rev. Theodore C. Moeller, chairman of the American Lutheran Publicity Bureau's Reformation Week Committee announced recently that the dates for this year's Reformation Week observance are October 28 to November 4. He said, "Since its inception in 1914, the American Lutheran Publicity Bu-



Rev. Theodore C. Moeller

reau has been unalterably committed to the proposition that the Lutheran Church has a message for our nation and day. Its objective has been to hold aloft the torch of divine truth to the world. In full consonance with that objective the Bureau inaugurated Reformation Week last year. This initial observance met with ready response across the nation. It was successful in deepening the Lutheran consciousness of our own people and in widening public acquaintance with the evangelical appeal of the Lutheran Church. The purpose of Reformation Week is to floodlight the Gospel of Salvation as restored to the world through the Reformation by Martin Luther."

Tracts which received widespread distribution last year include "Why Remember the Reformation?" "The Life of Martin Luther", "Jewels of the Reformation", "Martin Luther, Man of Des-

tiny", and others. Several new titles have been added to the materials list for this year's project. In 1950 over 500 congregations used materials provided by the Publicity Bureau. Hundreds more used some of the suggestions given. Even greater participation is expected this year.

Articles giving information on the Reformation Week project are appearing in the August and September 1951 issues of *The AMERICAN LUTHERAN* magazine and the September issue of *TODAY*. Additional information and materials packets are being mailed to thousands of Lutheran pastors in the United States and Canada.

The Rev. Theodore C. Moeller is a member of the American Lutheran Publicity Bureau's board of directors and is pastor of Our Savior's Lutheran Church, Brooklyn, N. Y.

NEWS BRIEFS

NOTED PRODUCER TO ASSIST IN SCRIPT FOR LUTHER FILM

New York—(NLC)—One of the nation's leading film producers has been engaged by Lutheran Church Productions, Inc., to assist in the preparation of a shooting script for its motion picture on the life of Martin Luther.

An arrangement has been made with Louis de Rochemont Associates, producer of a number of outstanding films, to collaborate with Allen Sloane in writing the shooting script. Mr. Sloane is the author of numerous documentary radio shows, and several films issued by Lutheran World Action.

It is expected that final approval of the script and the selection of a pro-

ducer for the Luther picture will take place at the next meeting of the board of directors of Lutheran Church Productions, on Sept. 20.

De Rochemont was producer of the *March of Time* for nine years, then entered the field of fiction films, in which he produced "The House on 92nd Street," "13 Rue Madeleine," and "Boomerang." His first independent feature was "Lost Boundaries," his latest "The Whistle at Eaton Falls."

ULCA LUTHER LEAGUE SETS PROGRAM FOR THREE YEARS

Iowa City, Ia.—(NLC)—The Luther League of America, youth arm of the United Lutheran Church in America, wound up the largest convention in its history here with a total delegate and visitor registration of 1,449.

Meeting August 13-17 on the campus of the University of Iowa for their 56th anniversary conclave, the Leaguers from 30 states and four provinces of Canada elected officers for the next two years; approved budgets calling for expenditures totaling \$220,650 by the end of 1954; completed a \$25,000 missionary project in Hawaii; and adopted a \$25,000 mission project in Argentina for the next biennium.

Ray Cline, Mt. Pleasant, N. C., was elected president to succeed Roy Henrikson, Zelenople, Pa. Henrikson was named at the League's previous convention in Roanoke, Va., in 1949.

The budget figure of \$220,650 represents expenditures averaging \$56,796 in the next three years plus anticipated expenses of \$50,260 this year. In general the anticipated yearly budgets are more than a 25 per cent increase over the last year's figure of \$43,336.

LSAA ELECTS HERLUF JENSEN, VOTES \$29,630 FOR PROGRAM

Interlochen, Michigan—(NLC)—Seven-hundred Lutheran students from the United States and 20 foreign countries participated in the opening assembly of the fourteenth annual Ashram of the Lutheran Student Association of America, held here Aug. 25-31.

In the keynote address, Kent S. Knutson, president of the LSAA, challenged the student delegates on the theme for the week-long conference, "God's World—Our Mission." He urged them to find their mission in life, and to vow that they would go "anywhere in this world where God wants" them to go to fulfill their mission.

The Lutheran Student Council of America, administrative council for the LSAA, closed its three-day business session just prior to the Ashram. The Council voted a financial program of \$29,630 for next year, which includes both administrative needs and student missionary projects, making it the largest benevolence program of any denominational student Christian movement in America. It was reported that during the past five years this program, called Lutheran Student Action, has received a total of more than \$126,000.

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.

During the Ashram, Herluf M. Jensen, Des Moines, Iowa, was installed as the new president of the LSAA. Jensen is a student at Grand View Seminary in Des Moines, and is the son of the Rev. Alfred Jensen, president of the Danish Evangelical Lutheran Church, one of the eight member bodies of the National Lutheran Council. During the past year, Jensen has served as Study and Witness Secretary of the LSAA.

ALC MISSION PLANE CRASHES IN NEW GUINEA, PILOT DIES

Columbus, O.—(NLC)—The American Lutheran Church's mission plane in New Guinea crashed on August 6, and the pilot, Edwin B. Hartwig, an Australian, was instantly killed, according to word received here by the Board of Foreign Missions of the ALC. Hartwig was the only occupant of the craft at the time of the tragedy.

The plane, a single-engined, four passenger Auster monoplane, was recently purchased by the Mission Auxiliary of the American Lutheran Church for use by the mission staff and native Christians. Members of the auxiliary contributed more than \$11,000 in a special campaign for the project. The plane had been in service just three months, making its first flight on May 7.

A report from Acting Superintendent Albert C. Frerichs at Lae, New Guinea, told of the circumstances surrounding the fatal crash.

Hartwig had just transported several passengers from Madang across the high mountain range to Asoroka in the Central Highlands. He was due back in Madang an hour and a half after he took off from Asaroka, but he did not return as scheduled. An alarm was sent out to all airdromes and search parties were organized.

On the strength of reports from natives, Missionaries Ralph Goldhardt and Russell Shärer explored a region near the top of the mountain range. Just 300 feet below the pass used by airplanes they found the demolished plane. Pilot Hartwig's body was still in the plane, his hands still tightly clutching the controls. The plane's switches were still turned on.

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.

October 5, 1951

I am a member of the congregation at _____

Name _____

New Address _____

City _____ State _____

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