

Lutheran Tidings

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MARTIN LUTHER

Born November 10, 1483—Died February 18, 1546

Luther at Worms

The "greatest moment in modern history." That is what Thomas Carlyle has called Martin Luther's appearance before the Diet at Worms.

It was an historic moment—and the actual beginning of the Protestant Reformation—when the excommunicated Catholic monk, summoned at the request of the Pope, was called upon to account for his written and oral heresy.

A list of books was read and Luther was asked if he had written them, if they contained statements repugnant to the Pope, and whether he would recant.

This was his historic answer: "I neither can nor will recant anything since it is neither safe nor right to act against conscience. God help me. Amen."

A Great Reformation-Time Accomplishment

By Dr. Johannes Knudsen
President of Grand View College

The New Testament was written in the Greek language. It was quickly translated into two other important languages of the ancient world, Syriac, which was used in the countries east of the Mediterranean, and Latin, the language of the empire. Of the Latin versions one stood out. It was done by Jerome in the fourth to the fifth centuries and was called the Vulgate. It is still the authorized text of the Roman Catholic Church. Besides these two languages another magnificent translation was made by the great missionary Wulfila who translated the Bible into the Gothic language in the fourth century, but like the Syriac versions this translation did not influence western Europe.

For a thousand years the Latin version was the predominant one in the western countries. In fact, the original Greek was almost forgotten. It was known only by the scribes who copied manuscripts in the monasteries. Then in the fourteenth century the British reformer, John Wyclif, translated the Bible into English. He based his translation on Vulgate, and it was, of course, circulated only in handwritten manuscripts, for the printing of books had not yet been invented. Nevertheless, Wyclif's English translation had a very significant effect upon his people.

After the invention of the printing press, and spurred on by the renewed interest in the classical languages which is a feature of the fifteenth and sixteenth century movement called the Renaissance, a learned scholar took upon himself to publish a Greek copy of the New Testament. His name was Erasmus and he was in a great hurry to get his text to the public, for he wanted to scoop a Spanish scholar, Ximenes, who was working on a similar project. Erasmus won the honor of publishing the first printed copy of the Greek New Testament, but he had to translate a part of Revelation from Latin into Greek in order to get a complete copy.

All this forms part of the background for the great Reformation-time achievement. For the first time in history a printed text of the original Greek was available to translators. The other part of the background is formed by the fact that Martin Luther was in revolt against the authority and the teachings of the church of the pope. Perhaps one should say that he led a revolt, for the people of Germany and other countries quickly rallied to his leadership. Their need and their grievances were many, but these were to a large extent expressed in their desire to hear and read the gospel message in their own language instead of the little understood Latin of the church.

In 1951 Luther found himself with a great deal of time on his hands. He had been outlawed by the church at the Diet at Worms, and in order to safeguard his life his friends had kidnaped him and kept him in seclusion at Wartburg Castle. It was desirable

that no one should know where he was, so Luther lived as a knight under an assumed name. In order to occupy himself with an important work he therefore took upon himself the tremendous task of translating the New Testament into German from Erasmus' Greek text.

The task was tremendous, first of all because it meant a lot of work. It is an evidence of the great strength of Luther that he completed the translation in the short period of one year. Other scholars have spent many years at the same task, and one might have expected that Luther's translation was hurried and mediocre. The fact is, however, that the translation was so excellent that it is still used in Germany. But the task was also tremendous for the reason that Luther had to create the language into which he translated. There was no common German language before this time. There were many dialects, and Luther took one of these dialects and used it. But he did such a magnificent job that he actually laid the basis for the subsequent High-German language, and he is not only called the Father of the German Language, he is also called the founder of German literature.

The significance of the translation is greatest in the field of religious development, however. From now on every one could read the New Testament in his own tongue, that is every one in Germany. A great English contemporary of Luther, Tyndale, translated the Testament into English about the same time, and his translation is the first and most important of a great series of English translations in that century. Luther's influence spread to other countries, however. The first Danish printed Bible, which was published in 1550, was based on Luther's German text, for Luther completed the translation of the Old Testament during the decade after the translation of the New.

Luther's translation of the New Testament is one of the significant events of history. We are apt to take such things for granted today and therefore it is well for us, at the season of Reformation festivities, to remember this great Reformation-time accomplishment and the man who performed it.

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Notes From District VII Convention

Cozad, Nebraska, September 28, 29, 30, 1951

The annual business meeting of District VII was called to order on Saturday morning, Sept. 29th, at 9:15 o'clock by the president, Pastor Howard Christensen. Pastor Harris A. Jespersen, district vice president and secretary, by custom, acted as secretary of the meeting. Roll call revealed the happy fact that many delegates from the congregations were on hand to participate in the discussions. A total of ninety-five votes were registered,—eighty-four delegates, ten pastors and the district treasurer.

The district secretary next read the minutes from the 1950 convention at Rosenborg. As these minutes had previously been accepted by a committee of three appointed by the convention for this purpose, the reading of the minutes was merely to call to mind any unfinished business.

The district treasurer, Mr. L. C. Laugesen, reported an audited balance of \$499.13 in the treasury. The auditors report was accepted and placed on file.

Then followed the report of the district president, Pastor Howard Christensen. His report in reality constituted a convention agenda. The items of his report were disposed of in the following order.

1) The secretary was admonished to write a letter of appreciation to Pastor Vagn Duus and his family for their faithful contribution to the welfare of District VII during the several years they served here.

2) By the convention rising we signified our welcome to Pastor and Mrs. M. Mikkelsen and Pastor and Mrs. M. Krog.

3) It was decided to send all monies collected in the congregations for the district president's traveling expenses to the district treasury, the district treasurer, in turn, to pay the president's actual expenses.

4) The Friday afternoon meeting prior to the actual convention, of pastors and local council members was discussed. It was decided to make this an annual meeting, and that everyone interested in a better understanding of the practical aspects of our church work are welcome. Representatives are to be sent in case council members are prevented from attending. It was felt that the meeting this year had been highly successful.

5) A decision was made to appoint a religious education director for the purpose of creating Sunday School institutes and also to work together with other church bodies in our area in this matter of training religious leadership.

6) The convention gave unanimous support to the idea of continuing the District Junior Camp. The District Board is to be responsible for leadership. The district to underwrite any deficit in conducting the camp. Pastor Erik Moller thought it advisable to subsidize the Junior Camp in preference to other activities. Testimonies were given to the effect that attending children had profited in a real way from the camp.

7) The convention voted to renew membership in the Lutheran Student Foundation at the University

of Nebraska at the cost of five cents per confirmed member for the number of members in the Nebraska congregations.

8) Lutheran Social Service of Nebraska was the next point for consideration. Our district had been invited to become a member of this organization, which provides chaplaincy service to public institutions in Nebraska. A motion was made, seconded and passed, (Motion by Pastor Erik Moller) to give a gift of fifty dollars from the district to this organization,—to postpone discussion of membership until next convention,—the district president to continue to participate in meetings of the organization and to secure informative literature about the organization for the congregations.

9) The matter of the district purchasing the Folk School Property at Nysted, which had been continued from last year's convention was next disposed of. By a vote of fifty-five to twenty-five it was decided to acquire ownership of this property. It may take a year or more to get the legal aspects of this transfer in order. Encouragement to the purchase of the property was given through a statement from the young people of the district to the effect that they desired the transfer.

10) The necessity for incorporating the district was recognized. It was decided to have this matter taken care of as soon as possible.

11) A report from Pastor Vagn Duus, manager of the reading circle, showed that there was a balance of two dollars and ninety-five cents in the treasury. The reading circle had again served a group of our people with satisfactory reading materials. Pastor Charles Terrell was elected as the new manager of the circle. He invited participation for the next reading season.

12) The convention next decided to underwrite the showing of the Stewardship Film "And Now I See" to the congregations that can use it,—each congregation using it to be obliged to pay a minimum of ten dollars to the district treasury.

13) At this time Mr. George White of Brush, Colorado made some very pertinent remarks about Eben Ezer Mercy Institute. He emphasized the great work of mercy of the institution in all its phases,—the need for workers,—lay workers, nurses and sisters. He paid special compliment to the efforts of Mr. B. P. Christensen, the business manager.

14) Pastor Charles Terrell, district advisor to the young people, presented a very comprehensive report of the activities of "The Great Plains District of DAYPL." In it he paid tribute to the efforts and attitudes of our young people toward our church,—and encouraged the rest of us to be actively interested and concerned about our young folks, who will be the men and women of the church of tomorrow.

15) A special committee appointed to evaluate the Friday afternoon meeting of Pastors and Local Coun-

cil Members brought in the following suggestions which were accepted.

We recommend that each congregation holds quarterly meetings and that the church councils meet at least once a month during the intervening months,—and that said meetings be held on regularly scheduled dates.

We further recommend that the practice of installing newly elected church officers be adopted by the congregations, and that said services held on the Sunday following election.

We further recommend that a committee of three be appointed to compile an installation service suited to our needs.

We further recommend that the congregations of the district discuss the possibility of issuing letters of call to prospective Sunday School teachers.

16) Two hundred and fifty dollars were appropriated for the district seminary fund to be paid to three students from our district attending seminaries.

17) The districts share of the synodical budget was accepted by the convention, and an allocation committee was appointed according to the rules laid down by synodical convention. This committee made the proper apportionment of the budget to the local congregations.

18) Pastor Howard Christensen was re-elected president of the district for a two year period.

19) It was left to the district board to secure a place for next year's convention, which is to be held on the last week-end in September. (Sept. 26-27-28).

20) The convention expressed appreciation to Pastor Howard Christensen for the comprehensive manner in which he conducted the business meeting and the Friday afternoon session,—to the Cozad congregation,—its pastor and family, for friendliness and hospitality.

21) A committee consisting of Mrs. Martin Grobeck of Omaha, Mrs. H. H. Nissen of Kronborg and Mrs. N. E. Mapes of Davey was appointed to approve the minutes.

Harris A. Jespersen, Secretary.

District V Convention

West Denmark, October 5-6-7, 1951

The District V meeting began Friday evening with services in the West Denmark Church. As they have no resident pastor, Rev. Andreasen bid us a very hearty welcome in behalf of the congregation and their president also had a word of greeting for us. Then Rev. Clayton Nielsen from Withee, Wis., gave a very fine sermon.

On Saturday morning, after devotional services by Rev. Aaberg, the business meeting was called to order by the district president, Rev. Ottar Jorgensen. Twenty-six delegates and pastors responded to the roll call.

First on the agenda was the district president's annual report, including several recommendations which were discussed at length.

A letter from the synod president, Rev. Alfred Jensen, was read, also one from Rev. Ove Nielsen on "Stewardship."

To make our people more aware of the need of Christian Stewardship, it was decided that the film "And Now I See," be shown throughout the district, the dates for showing the film in our various churches

to be decided by the president and pastors of the district.

Reports from the various congregations were very interesting. It is really surprising how many things are being done, and all the different activities being carried on. We surely can learn a lot from one another. According to these reports there is a slight upward trend in our membership. Perhaps the proposed Stewardship program of our synod will be a stimulating help in this respect.

As there wasn't any representative from Canwood, Canada, Rev. Ove Nielsen gave us a very interesting talk from his trip to Canwood, right after the district meeting in Dalum in July of 1950.

There was no report from Dalum, as Rev. Rasmussen had been called home just before the district meeting.

It was decided that the Sunday School Teachers Institute for 1952 be arranged by the district president, Rev. Ottar Jorgensen. If a meeting of workshop for congregation workers and pastors is thought to be advisable, rather than a presidents meeting, then that is to be arranged by the district board. The last two meetings of the presidents of the congregations were poorly attended, due to severe snowstorms.

Saturday afternoon, Rev. Clayton Nielsen and others reported on a tour of inspection of the Lutheran Young People's Camp at Wood Lake. The camp is large enough to accommodate 200. What a wonderful thing it would be to have a nice camping place for our young people, centrally located in the district.

Rev. Ove Nielsen was re-elected secretary for two years.

Next year the congregations of the district will be allowed one delegate for every 25 members, that should give us a much larger attendance at these meetings.

Before the close of the business session, Rev. Aaberg gave a greeting from the Santal Mission Board.

The 1952 district meeting will be in Askov, Minn., but will begin on Friday afternoon at two, so as to give a little more time for the business session. It seems that toward the last, things are rushed through in too much of a hurry.

On Saturday evening the W. M. S. had a well attended meeting, led by Mrs. Ottar Jorgensen, who gave us a brief report of the splendid work being done. Mrs. Utoft sang the lovely hymn, "My Jesus I Love Thee," it was a real pleasure to hear her.

Then Mrs. Vagn Duus gave a talk on "Women in the home" and Mrs. Harold Petersen on "Women outside the home," and both talks were splendid and enjoyed by all of us.

An offering was received for the Home Mission, and the meeting closed with a song and devotion.

Sunday morning there were two services, Rev. Alfred Jensen preached the Danish sermon and the English sermon by Rev. Vagn Duus, with communion at both services.

In the afternoon Rev. Ove Nielsen and Rev. Alfred Jensen were the speakers, and in the evening Rev. Harold Petersen spoke, and Rev. Ottar Jorgensen, district president, closed the meeting.

After the evening meeting we were all gathered

Kristen Kold

The Little Schoolmaster Who Helped Revive A Nation

By Nanna Goodhope

III

Accepted At Snedsted Seminary

Although Kold had now had four years experience as a teacher, he did not have the basic knowledge required for matriculation at the Snedsted Teacher's Seminary, where he had applied for enrollment. He was therefore subjected to a preliminary examination.

"Name the Messianic prophecies," said Dean Brammer, who conducted the examination.

"I know what prophecies are, but not what Messianic is," answered Kold.

"They are prophecies about the Messiah," said Brammer.

"Oh, then I can name them," said Kold hopefully. But he could remember only two.

"Have you read much in the Bible?" Brammer now asked.

"When I was a little boy I read in the Bible to my mother."

"And what else have you read?" asked the now impatient Dean.

"Oh, I have read a number of books," Kold hastened to say, but he could think of the title of only one: "Peter Paars," a comedy by the Danish playwright, Ludvig Holberg.

The dean shook his head in disgust and would certainly have dismissed Kold without further ado had it not been for his assistant, Algren, who found the young man to be both amusing and interesting and thought they should give him a trial. He was assigned the lowest seat in the class, which Kold thought was doing him an injustice, for he was sure that he was as smart as any student in the class.

But Kold soon discovered that he was not nearly

as wise as he had thought he was. He was utterly unable to keep up with the others in his class. Sometimes he hardly knew what they were talking about, for some of the terms used were entirely new to him. This made him shy of his fellow students and very unhappy. And to add to his depressed state of mind he was at this time convinced that he was not a Christian.

It had always been his habit to attend church regularly. It gave him a sense of security. He had never before doubted that he was a Christian. He had simply taken it for granted that he was. But one Sunday about this time when he had gone to church hoping to get a little encouragement, he was instead made to feel more dejected and unhappy than he was before. The pastor had on that particular Sunday chosen in his sermon to give his version of "what is required of man to be a Christian." And measuring his own life by the requirements set forth by the pastor, he now knew that he was not a Christian. This grieved him deeply; for he was already coming to the conclusion that he was a failure as a student, and now it was evident that he was not even a Christian. The more he thought about it the more difficult it became for him at school. Knowing nowhere else to turn for advice and guidance, he went home to his parents. He had fully decided to leave the seminary. And as to his future—well, he had no plans.

Kold's parents listened patiently while their son unburdened before them his heart and his mind. It was difficult for them to believe that their hitherto brilliant boy had now become a failure. It just couldn't be, they told themselves. They tried to bolster his spirit as best they could, assuring him that he would eventually succeed if he would only try again with renewed efforts. His father even outdid himself in generosity by expending 24 Kroner (about five dollars) on a silver watch for his son, hoping thereby to cheer and encourage him. And Kold went back to the Seminary with a somewhat heavy heart, but with a new determination to succeed, if that were at all possible.

He Makes a New Discovery

It seemed that providence favored Kold. For soon after his return to the Seminary he had the good fortune to hear a young lay preacher and evangelist, Peter Larsen Skråppenborg, preach a sermon on God's boundless love for man. Kold's heart was warmed and his spirit quickened as he listened to the convincing message. He felt within him a stirring of great joy and love and power, such as he had never known before; and he had the urge to tell others about it. For if all people knew that God loves them, as he had come to know it, they would surely be filled with joy even as he was.

He lost no time in telling his friends about his great discovery. He went out into the homes of the people to spread the good news. In his eagerness to share with them his own experience, he was hardly aware of what he said, except to make it known that God

around the coffee tables for a last farewell, everyone was in a gay mood, many stories were told, one tried to outdo the other, and we all went away happy.

In closing we all want to thank the good people of the West Denmark congregation for the gracious hospitality extended to us in the various homes, also for the delicious meals served in the assembly hall. Many thanks to each and everyone of you.

On Monday morning we started for home, driving leisurely along to enjoy the beautiful scenery along the St. Croix River. We stopped at one place along the way where the view was unusually beautiful and as I stood quietly and gazed upon the autumn splendor, the words of the old hymn ran through my mind,

"For the beauty of the earth,
For the glory of the sky,
For the love, which from our birth,
Over and around us lies,
Lord of all to thee we raise,
This our grateful psalm of praise."

S.R.M., Minneapolis, Minn.

loved each and every one of them even though he were a sinner. Some of the people listened attentively while Kold talked, others shook their heads in pity as if saying: "poor fellow, he has lost his mind!"

The indifference with which he was met in some instances made Kold feel very sad. He told his teacher and friend, Algreen, about it; for he was not unsympathetic toward the laymen's movement. Algreen said to Kold that he should not mind what people said or thought. For he had not lost his mind. It was the others who had not found theirs.

But it did seem strange to Kold that people who knew him should think that he had lost his mind. And it was therefore an exceeding joy to him to discover, when reading in the New Testament, that the apostles had experienced the same awakening as he had, and according to their own testimony, had felt just as he did. He was now sure that he was a Christian. And it became his great desire to become more and more like the Master.

Through hearing the young evangelist, Kold had now for the second time in his life experienced the power of the Living word. The first time he had learned about it through his mother's story telling. He now began to wish that he too would be given that power so that he might help others find the peace and inner joy he was experiencing. He knew that he must now continue his studies at the Seminary to prepare himself for whatever the Lord had in mind for him. And from this time on, Kold was able to meet the requirements there. For his mind was alert and free from worry. And he was eager to learn.

Both Kold and Algreen became active in the laymen's movement. It was an evangelistical movement that had begun as a protest against rationalism, philosophy which had invaded Denmark from France and Germany. There it had preceded the social and industrial revolution. And it had now become popular among the learned in Denmark, including most of the clergy. It was being preached from the pulpits to the dismay of the little people, to whom it was as stones for bread. For it would deprive them of the faith which had hitherto sustained them.

The laymen's movement was mainly Wesleyan in character and, like the Oxford movement a century later, it took Denmark by storm, for the people were being spiritually starved. But the clergy was opposed to it. And as they had the support of the State and controlled most of the institutions of learning—from the elementary schools to the University—they were able to make it difficult for the movement to function. Its supporters were not only forbidden to use the churches for their religious services, but they were also forbidden to congregate in any public place and to administer the sacraments of the church. But as suppression only enhances the ardor of the people, the result was a new religious awakening in Denmark; which later developed into two branches within the Lutheran church—one according to the somewhat pietistical view of the great evangelist and reformer, Vilhelm Beck, the other according to N. F. S. Grundtvig, who had a more optimistic and hopeful view of man and his physical world. And in the wake of the religious revival in Denmark followed social and economic reform.

At Snedsted, Algreen and Kold gathered around them a group of young men, with whom they met two evenings a week for Bible study, prayer, and meditation on Grundtvig's hymns and sermons—which were then being published in pamphlet form. Many of these young men later became spiritual leaders in other communities. They were being scoffed at by many, including Dean Brammer, who had no use for the new religious movement; neither had one of the teachers by name Pfaff. He called Kold and Algreen "corrupters" and spread false and malicious rumors about them. But, though it was very disheartening, the two young men were too deeply sincere in their efforts to pay much heed to what was being said about them.

Though Dean Brammer was less outspoken in his hostility toward the group than Pfaff was, it was not beyond him to do Kold an injustice when an opportunity presented itself. One day he had instructed his class to write a theme describing a Christian awakening. Kold wrote about his own experience, without giving thought to doctrine or theology. This annoyed Brammer to a degree that he refused to grade the theme, except on its grammatical merits. And he took the occasion to reprimand Kold for his "wrong thinking." He said that it was evident that Kold had already gone so far astray in his thinking that he would not allow himself to be convinced of "the right." But he sincerely hoped that some day he would come to accept it.

Most of the students were afraid of Dean Brammer. His authoritative attitude prevented much discussion in classes, and few, with the exception of Kold, dared ask him questions. One day after the dean, who was also a clergyman, had gone into great detail expounding the doctrine of the Trinity, Kold in a casual matter-of-fact way asked, if the Hr. Pastor would be so kind as to explain how one person of the Trinity could be spared in heaven while the Master wandered on the earth.

Brammer was furious. He held his nose and sniffed as if he sensed a bad odor, and he reminded the class that "one fool can ask more questions than ten wise men can answer." The incident was told years afterward by several of the students.

Military drill was a required activity at the Seminary—as it was in most of the Danish schools. Kold was never very keen on giving or taking orders. One day in his senior year he was taking his turn as drill master. The troop was lined up alongside a deep draining ditch. Kold should have commanded "turn about right—march," but instead he ordered to the "left." And the men, obeying orders, soon found themselves in the ditch, to the amusement of all except Kold, who threw down his sword in disgust. And hastily leaving the grounds, he vowed that he would never again be prevailed upon to command a troop.

The rationalistic influence of the Danish church also made itself felt in the schools, which were usually supervised by the clergy. It had become fashionable to open private schools of "cultural education" where religious training was left out. And there was some debate among educators as to the relevancy of religious education in the elementary schools. Among the numerous articles published in the press on the sub-

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Our Women's Work

Mrs. Johanne Lillehøj, Kimballton, Iowa
Editor

"Open House"

Believing that the women of our synod are interested in the children of the church, and having just recently experienced a most successful open house at the Danish Lutheran Children's Home in Chicago, I have decided to tell you something about our big affair.

The "Open House" is an annual event sponsored by the Ladies' Auxiliary of the home. The auxiliary is composed of all women members of the board of directors, plus some of the former members and others who are willing to work; about fifteen in number. The auxiliary assists in a number of ways, sometimes making curtains or drapes for the home, hemming dish towels, etc. This group also makes itself responsible for the planning of the Spring Tea, which is primarily for the purpose of acquainting the Danes in Chicagoland with our home. We usually entertain about 100 women at our "tea."

The big event of the year as far as we and the home are concerned is Open House, and this year it was held on October 7th from 4 to 8:00 P. M. When about 700 invitations have been mailed out there is, needless to say, much speculation as to the number of guests we might reasonably expect. This year, our guests totaled well over 400 persons, and it was necessary to set and reset our tables about four times. Our program was presented three times to attentive and interested people.

Until last year the auxiliary had prepared and served the most appetizing and delicious buffet suppers one might imagine, donating considerable amount of the food served. Last year we were pleasantly surprised to have one of our Chicagoans, Mr. Fred Hansen, offer to furnish all food served at open house. Mr. Hansen and his staff kept our tables filled with the most extravagant of "smorgasbord" delicacies. This year again Mr. Hansen donated the foods which go to make a smorgasbord the beautiful, as well as delectable treat that only such a table can provide. Mr. and Mrs. Fred Hansen, incidentally, are not members of either of our Danish churches in Chicago. They are members of a Lutheran church in the suburb where they reside.

I believe I can say that the entire Danish colony in Chicago was overjoyed when the results of Open House were announced. Checks amounting to \$1755.00 were received, along with cash to the amount of \$585.00. Added to this was \$1177.50 received as the proceeds of a ticket to Denmark, which Mr. Fred Hansen had won last year and given to the auxiliary to dispose of for the benefit of the Home. I suppose it is quite natural that the auxiliary members were especially happy to know that our affair was a huge success in every way, for you see we are listed under the "buggetary" items as income "from gifts for current expenses" in our children's home financial statement.

Whatever we take in for our spring tea is ours to use, and last year we used a small amount to pay the balance on a beautiful electric refrigerator which was given to the home by one of the women's groups in St. Stephen's, and three women's organizations and the Sunday School of Trinity church. The refrigerator was a Frigidaire (\$369.50). The home needs a new range, also, but the price is rather prohibitive. Our most conservative estimates run up to \$650.00. A home such as ours is very expensive to operate, and we are grateful for the people who remember the home with gifts, whether large or small. I am not a member of the Board of Directors, merely a worker on the auxiliary board, and what I have written here is for your information solely. It is not a plea for funds. I am not authorized to ask for any, but we in Chicago have the interest of the Home and its children at heart, and it was my thought that many of you might like to share the joy of a successful adventure with us.

A. Frances Nielsen.

October 12, 1951.

United Church Women

Of the National Council of the Church of Christ

By Ida Egede.

Some time ago on our "Our Women's Work" page one of our women suggested that W.M.S. become a part of the movement, United Church Women. The W.M.S. Board endorses this suggestion and urges our women wherever it is possible to join with the groups in their community who are organized, or where possible to organize a group if there is none with whom they can affiliate.

Just recently I received a little pamphlet from Mrs. Aksel Holst who was one of the representatives from our Synod at the Cleveland, Ohio convention last year. This pamphlet gives information concerning **United Church Women**.

1. Who we are:

Church women who, with courage and consecration declare their purpose to be to unite church women in their allegiance to Jesus Christ and help toward the building of a World Christian Community, working through the National Council of Churches.

2. What we do.

a. We work for Christian World relations through participation in World Community Day. (The first Friday in November.)

b. We work for Christian Social Relations by taking part in May Fellowship Day. (The first Friday in May.)

c. We work for Christian World Missions by gathering for World Day of Prayer. (The first Friday in Lent.)

At first glance this may seem somewhat com-

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Paging Youth

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

Editor: Ronald Jespersen, Newell, Iowa

Briefly

This issue of *Paging Youth* will be out just before the National Convention and Workshop in Chicago. Therefore we will just remind you that by hurrying you can still get there.

The last two issues have given all the information that you need (except the directions from the Woodruff Station; unless you are intent upon exercise only, it is better to find out the way to Maryland Avenue and go two blocks north!)

Because it was necessary to print the national convention preliminaries, some other material has been held back. There is on file a report of the Great Plains convention, as well as one from the Iowa DAYPL; both of these would have been printed if there had been space.

The Santal Missionary reprint and "cut" of the Ribers would have appeared last time if there had been space. Editor Strandkov has helped get this article.

Christmas is just around the corner, so start thinking of our magazine YULE. Read Editor H. Jespersen's comments which follow.

Yule

Nu har vi YULE igen."

Yes, it is getting along toward the time for our Christmas magazine YULE to again make its appearance.

Sometimes we talk of YULE as being a young people's magazine. It may be that, but only in part. I have always thought of YULE as being a magazine for the home at Christmas time. I should say that YULE is the number one service project of our Danish American Young People's Societies. A service which the young people are glad to render and share with the homes of the people of our church.

Much of the reading material to go into 1951 YULE is on my table and is in the process of being shaped to fit into the magazine. And I can say with all honesty and sincerity that the people who have supplied the copy have done a fine job. There will be the usual appropriate stories, meditations, feature articles, poems and pictures to enrich your Christmas holidays, all bound in a very attractive cover.

We therefore ask you to accept YULE in the same kindly, cooperative spirit as you have done in the past. Last year we sold enough extra copies to make a small profit. With your help we can do it again.

In behalf of the Danish American Young People's societies,

Harris A. Jespersen, Editor of YULE.

(October 15, 1951)

A Midnight Interlude

It was a hot, sticky night and far beyond the usual bedtime; but the night before school let out for summer holidays I, like the school boys, had been infected with the excitement that comes just before a vacation, and no one felt like sleeping. I was surprised, however, when I heard footsteps on the gravel path in front of the house, because it was past 11 o'clock, and even more surprised when 4 boys and the House Father responded to my call of "Come in."

"What brings you at this late hour?" I asked. "Is anything wrong, has there been an accident?"

"No, no," the House Father replied, "we have come with a matter which should be decided before the boys leave tomorrow. Do you think we can talk about it now?"

Two of the boys were dormitory leaders, so it wasn't difficult to guess that this concerned a matter of discipline which they hadn't been able to settle. The other two were Philip, a Grade 9 boy, and Ram, a new little fellow this year in Grade 4. The latter is about 10 years old, and comes from a fairly well-to-do heathen Santal home. Since coming he has quickly distinguished himself as a very clever and capable student. Philip, about 17 years old, comes from a Christian home, but is somewhat of a problem-boy in class and out.

John, the one dormitory leader, explained that Philip and Ram had had a little scrap during study hour a few nights before, and it seems as though Philip had hit the little fellow unintentionally hard—right on the nose! A bloody nose is usually not taken so seriously; we have, after all, 600 students—and Indian boys are like boys the world over,—but Philip being so much larger than Ram caused this one to be a bit special.

An investigation by the boys' leaders found Ram guilty of instigating the fight, however, and both boys guilty of breaking study-hour regulations, so both were to be punished



The Riber Family, 1951

with five lashes of the cane rod. Hearing the verdict, Ram had burst into tears and declared, "I won't take the lashes, I'll run away and never come back to Kaerabani."

Santals are not cowardly, not afraid to—as they say—"eat due punishment," but little Ram just couldn't understand his guilt and therefore refused to take any "undue" punishment. Deeply concerned because, if punished, the chances of Ram's not returning after vacation were great, the House Father also realized that to let him off without punishment wouldn't do. It was just this predicament that brought the little party to me, and after first hearing the details, I must admit that I too was without a ready solution to the problem.

What to do in order to save little Ram and still maintain discipline? "Go ahead and beat me," he cried when I tried to explain that taking punishment due is neither a bad nor difficult thing, "but I'll run away and never come back." He was upset and frightened of course; I could see it wasn't going to be easy to bring him around by trying to reason with him. Keeping Santal boys in school is sometimes difficult, but getting them to return after once dropping out is far more difficult: Ram had already shown so much promise and it would be a pity to see him drop out, but what to do?

An idea finally came to me, and I said to John, "You and Ram step out on the verandah for a minute, I want to have a little talk with Philip." When they had gone out I asked Philip, "You aren't afraid of taking your share of the punishment, are you?"

"No, sir, I have it coming," he replied calmly.

"But Ram? He doesn't really understand, does he?"

"Naa, but he's such a little kid."

"Yes, he's little, but you don't want him to run away from school, do you? After all, you are much bigger than he, and you could have avoided the fight with him, couldn't you?"

"Yes, I suppose so."

"If he runs away now, you will have to share the blame. You know, Philip, that Ram comes from a heathen home.

If he quits school now his education may be finished, and if you stop to think, you'll realize that he may never again go to church or to Sunday School. He may never again have an opportunity to come to know our loving God and Father, nor will the rest of his family nor the people of his village. When he gets old enough to realize his mistake, he'll also remember that you, a big Christian boy, were really responsible for his running away from school."

"Yes, that would be bad, but I'm willing to take my share of the punishment, I've admitted my mistake. What else can I do?"

"You can do something Philip, besides taking your own share of the punishment. Do you remember what our friend Jesus did for all of us who sin and make mistakes?"

The suggestion he caught immediately. "I shouldn't have gotten Ram into this mess, it wasn't really his fault. Please, please, if you'll only let me take his punishment for him. Please let him go free, and I'll take his beatings too!"

The joy from those words was only enhanced when, unexpectedly the other dormitory leader, a heathen boy named Siblal, broke in and said, "Yes,—yes, you could save Ram for us if you're willing to take his share of the guilt upon you. But, then both of you must understand that the case is settled, and agree to never mention the matter again. That's the way it was with Jesus, wasn't it? When He did something for somebody He didn't ask for anything in return, He didn't want any praise or advertisement. He just helped people because He loved them, didn't He?"

("Is this the same Siblal, that big, strapping, heathen boy that came to Kaerabani three years ago?" I thought to myself.)

We called John and Ram in from the verandah, but before I had had a chance to begin talking, Siblal took over and explained the whole thing to Ram. A more fundamental discourse on practicing Christian love I have never heard,—and coming from the lips of one heathen Santal boy talking to another heathen boy! He ended up something like this, "You don't get it now maybe, but when you get a little bigger you'll think back about tonight and come to understand what Philip's love has really done for you."

The House Father added, "God has shown us that if we love one another we can solve all our problems. Jesus opened the way for us by His own example. Philip, we're proud that you have chosen to follow in that way, that you are willing to take Ram's punishment upon yourself."

After taking the 10 beatings across his legs (in customary Indian style), Philip looked up with tears in his eyes. They weren't tears of pain, the smile on his lips told us, but they were full of meaning, meaning which even little Ram could understand. Unable to restrain himself, Ram ran over to Philip and put his arms tightly around Philip's waist. "Oh forgive me Philip, forgive me for being so dumb and stubborn. I shouldn't have let you take my beatings, I'm so sorry." Philip looked down and said, "Come on, shake hands, we're going to be the best of pals from now on."

All of us were spontaneously moved to give a "thank you" to the One who had again shown us the way, after which we stepped out onto the verandah and said goodnight.

As I watched the light of their lantern disappear down the path towards the school, a fresh, lovely breeze blew up from somewhere, and the stars, as though laughing, came out twinkling so clear and bright. No matter how hard or hot the day has been, God never forgets and His blessing which gives peace and hope always comes through.

Remember, dear friends, our boys here in India, the heathen and baptized alike. There are millions more, just like Siblal, Philip, Ram and John, all of whom are daily needing your supporting prayers.

Harold N. Riber.

Kaerabani Santal High School.

Board of Directors Meeting Of Grand View College and Seminary

The Board of Directors of Grand View College and Seminary met at Grand View College on October 1, 1951. The present members are Rev. Alfred Jensen, Rev. C. A. Stub, Rev. Howard Christensen, Mr. Harald A. Petersen, Mr. Jens Thuesen, Mr. C. A. Olsen, and Mr. Erling N. Jensen.

This is the first year since the Board of Education was established in Tyler, Minn., in 1938 that Rev. Ottar Jorgensen has not been a member of the Board. During all of these thirteen years Rev. Ottar Jorgensen served as chairman of the old Board of Education and the relatively new Board of Directors. Ottar has been, and certainly will continue to be, a true friend of Grand View College and Seminary and for this we are all deeply grateful, as well as for the many years of service.

The following officers were elected to serve until the annual meeting of the Board of Directors in February: Erling N. Jensen, chairman; Jens Thuesen, Treasurer; and Harald A. Petersen, secretary.

In the spring of 1951 the Board of Directors and the administration of the college had the responsibility of preparing a budget for the school year 1951-52. It was anticipated that the enrollment for this school year would be somewhat lower than the previous year. With this in mind a reduction was made in the faculty and also in the course offerings. However, the reduction in no way seriously affected the excellent curriculum offerings of Grand View College. It was felt that it would be a mistake to make drastic curtailments in view of the fact that under normal conditions all colleges are expecting increased enrollments in the near future.

In spite of considerable student recruiting during the summer by the college administration the student enrollment for this year is even lower than that estimated last spring. In the Junior College there are 55 students from our Synod and 55 from Des Moines, Iowa. In addition there are 43 nurses from Iowa Lutheran hospital taking part time Junior College work. There are eight students in the Seminary. It is indeed very encouraging that we have so many students in the Seminary.

Because of this decreased enrollment it is quite evident that the income from tuition will be greatly reduced and hence there will be a sizable deficit for the school year. It is estimated that the deficit will be more than \$11,000.00. The Board discussed methods whereby this additional amount of money might be raised. It was decided to appeal to the alumni of Grand View College for aid in meeting this deficit. It was also decided to ask the Grand View College Alumni Association to assist in this undertaking. This project will get under way very shortly. In this connection it should be pointed out that Grand View College and Seminary had a more favorable financial situation for the school year 1950-51 than most schools.

In spite of the reduced enrollment President Johannes Knudsen informed the Board that there is an excellent group of students at the college and that

the faculty is looking forward to a very good school year.

According to the articles of incorporation of Grand View College and Seminary the elected members of the Board of Directors are to appoint three additional members who are residents of the state of Iowa. It is hoped that these members will be appointed in time to be able to take part in the annual meeting of the Board of Directors in February.

President Johannes Knudsen is contemplating a trip to Denmark for the specific purpose of doing some work which will enable him to more adequately prepare a manuscript for publication on N. F. S. Grundtvig. The Board has encouraged Johannes Knudsen to carry out these proposed plans. President Knudsen has been granted a leave of absence from Grand View College and Seminary beginning about the first part of March, 1952 and ending about January 1, 1953. It is the Board's opinion that a book on N. F. S. Grundtvig, written specifically for Americans, is a very worthy project.

Erling N. Jensen.

Kristen Kold

(Continued from Page 6)

ject at that time, was one written by Grundtvig, which created some stir and considerable disappointment among his friends. It bore the heading "Is Faith Really a School Matter?" And it read in part as follows: "Faith is not a matter of school, thank God. Our whole system of religious education in the schools, with which we have tormented ourselves and our children throughout generations, is a great delusion, which we should be glad the present confusion has at last compelled us to realize."

Kold studied the paper with intense interest. It is believed that he was at this time given his first glimpse in the direction of the School for Life, of which he was later to become the chief architect. But most people failed to understand that it was the dead letter rote-learning of religion such as was then enforced in the schools, which Grundtvig wanted to eliminate and not the personal word-of-mouth teaching of a living faith.

His Love Affair

There was another matter of major importance in Kold's life, which took place during his first year at the Snedsted Seminary. He fell in love and became engaged to a very attractive young girl by name Else. Kold was then only eighteen years old and Else Henriksen, for that was the girl's name, was seventeen. Else lived with her folks at some distance from the Seminary. She was said to be of good manners and full of life and vigor. Kold loved her passionately. And they were both exceedingly happy. Kold saw Else as often as his time would permit. As it was at times late in the evening before he could take time off from his studies to call on his beloved, he would usually leave by his bedroom window, so as not to disturb the people with whom he lived; and walk the considerable distance to her home to be with her for just a little while. If, as sometimes happened, she had already retired for the night, he would stand for

a long time outside the house and just gaze up at her bedroom window, before again returning home.

And twice a week he wrote her long letters in which he revealed a heart full of love and adoration. And Else was proud of her ardent lover. They were said to be a handsome couple. Kold, who was slight of build and stature, had a fine, intelligent face with deep blue eyes and a broad forehead. And he had a quick and ready wit. The fellows at the Seminary sang their praise in toasts and improvised rhymes and couplets, wishing them the very best of luck.

During a holiday week-end, which the young people spent together at Kold's home in Thisted, they were said to have brought with them much life and gaiety. Kold played the violin and the other young folks danced and sang and filled the home with cheer. Life seemed to be very good to them.

But their bliss was of only short duration. For although Else was in many ways a fine person, she had no great depth of character. She was unable to share with Kold the joy he experienced as a result of his new awakening. Instead it annoyed her. And when malicious rumors reached her about Kold and his friends, she took him to task about it. She said that unless he refrained from having any part in such absurdities as the laymen's movement and became as he was before, she would have nothing further to do with him; for as he was she never could be. She told him that she hoped to become the wife of a competent and respected schoolmaster; but she had neither the courage nor the desire to follow him out into the rugged uncertainty toward which his present thinking was surely leading.

This was a severe blow to Kold. For the mere thought of losing Else was like tearing out his heart. But deeply as he loved her, he could not compromise his love of God for her love. And though it was painful for both of them to break the engagement, the decision finally had to be made. Their last meeting was on a little knoll near a rye field, where they had so often met before. Both were deeply grieved. They walked the whole night through, hand in hand, around the rye-field, weeping. At dawn they parted never to meet again.

Else was married not very long afterwards to a young man of the neighborhood who had long sought her favor. But her marriage was not happy. It has been told that when sorrow and tribulation weighed heavily upon her, she would bring Kold's letters out of their hiding place and dwell long upon the memories of the happy days of which they were to her a precious token.

And it was not easy for Kold to forget Else. Even in later years he was often deeply moved when he talked to his young people about their love affairs. But he would admonish them that it was far better to weep and mourn for a lost love than to bargain their souls away for temporary joy. He would sometimes use the following metaphor:

"When a father sees his little child on the floor with a sharp knife in his hand, he will not let him keep it, for he knows

that it can hurt the child. He therefore takes it away from him. The child will cry. But soon his weeping will cease and his life will be saved. Likewise God often has to discipline a young person that is in love with someone who would ruin his life because of character and personality. The young person will depart from his loved one with sorrow and weeping. But later he will come to see that the parting was for his own good."

In October, 1836, Kristen Kold received a certificate for "honorable" completion of the two-year term offered at the Snedsted Seminary. It was signed by Peter Gerhard Brammer, parish pastor, and dean of Snedsted Seminary.

Vita

I, Walter E. Brown, was born in Seattle, Washington, on November 12th, 1920, as the youngest child of four children of English and German parents. My parents, Eldred and Bertha Brown, provided me with a good home and the necessities of life for which I shall always be grateful.

My early religious education consisted in participation in the young people's activities of the Grace Methodist Episcopal Church. My interest in St. John's



Walter Brown

Danish Lutheran Church came through the influence of the Reverend Alfred Sorensen. My first contacts with Pastor Alfred E. Sorensen go back to about 1935. He often spoke to me about religious matters and counseled me in my personal problems. I was baptized by Pastor Alfred E. Sorensen at Easter, 1947, in St. Stephen Lutheran Church, Chicago, Illinois.

At the close of the war, I found opportunity to continue my education. Upon the recommendation of Pastor Sorensen, I registered at Grand View College in the fall of 1946. Following two years in the theological seminary, 1947-48 and 1948-49, I attended the University of Washington during 1949-50 in order to complete the work of my B.A., before entering upon my last year of theological studies. I attended the Chicago Lutheran Theological Seminary, at Maywood, Illinois this year, 1950-51, and was graduated from the seminary at Grand View College, June, 1951.

My decision to enter the ministry has been the result of several factors. First, the influence and encouragement of the Reverend Alfred E. Sorensen. Second, a growing awareness of the need for men in the Christian ministry. While at Grand View College and Seminary, I was helped, in the third place, to see that I had a place to fill in the Christian Church. Through the encouragement of Dr. J. Knudsen, I committed myself to serve the Church. The Danish Evangelical Lutheran Church of America, which I joined in 1948, is the church body in which I desire to work. I have been called to serve the Hope Lutheran Church, Ruthton, Minnesota, the Diamond Lake Lutheran Church, Diamond Lake, Minnesota, and the Pioneer Lutheran Church, White, South Dakota. I pray for God's blessing upon my work in the ministry.

Walter E. Brown.

All NLC Church Bodies Oppose US Ambassador at Vatican

Numerous resolutions opposing the establishment of diplomatic relations between the U. S. and the Vatican have been adopted by the participating bodies of the National Lutheran Council.

At its 1950 annual meeting in Minneapolis, the NLC noted the "impropriety of such representation" in a resolution which expressed the "firm conviction that no one should be appointed successor to Mr. Taylor as representative of the President at the Vatican, and that the diplomatic relationship with the Vatican should be terminated now."

The United Lutheran Church in America, at its biennial convention in Des Moines in 1950, reaffirmed its belief in the absolute separation of Church and State and recorded "its unalterable opposition to the establishment of any kind of diplomatic relations, or resemblance thereto, between the U. S. Government and the Vatican or any other religious group."

The Augustana Lutheran Church, at its 1950 annual convention, in Washington, D. C., reaffirmed its protest "against any kind of diplomatic representation of our country at the Vatican," and the Danish Evangelical Lutheran Church took similar action at its annual convention this year at Tyler, Minn.

The American Lutheran Church, at its 1950 biennial convention at Columbus, Ohio, voiced its "strong disapproval" of a U. S. ambassador to the Vatican because it "violates the American principle of separation of Church and State . . . is offensive to those not members of the Roman Catholic Church, and aggravates religious antagonisms."

A similarly worded resolution was passed by the American Lutheran Conference at its biennial convention last year at Sioux Falls, S. D. The conference is composed of five of the church bodies which are members of the NLC, namely, the Evangelical Lutheran Church, American Lutheran Church, Augustana Lutheran Church, Lutheran Free Church and United Evangelical Lutheran Church. The other Council

members are the ULCA, Danish Church and Suomi Synod.

President Truman has announced that he will not give a recess appointment to General Mark W. Clark as American Ambassador to the Vatican, but will await action on General Clark's nomination by Congress when it reconvenes in January.

United Church Women

(Continued from Page 7)

plicated, but it is very simple. To sum up the purpose I should just like to leave this thought with our readers that the United Church Women in these three meetings a year hope to inspire women to United Christian Service to uphold United Christian Work.

It has been encouraging to hear from some of our groups in Cedar Falls, Iowa, who pay a 2c per enjoy their membership and participation.

I am thinking now of a recent report from our groups in Cedar Falls, Iowa, who pay a 2c per member fee and enjoy the fellowship of several other churches of their city these three times a year.

Should anyone wish for more information, I should like to refer you to Mrs. Einar Larsen, 1419 State Street, Cedar Falls, Iowa. From her I know you will get usable information on how they became affiliated with United Church Women and how they benefit by this fellowship.

LWA Receipts Near \$2 Million Still 40 Per Cent Below Goal

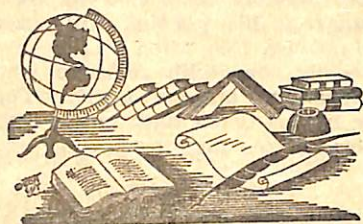
New York—(NLC)—Contributions to Lutheran World Action totaled nearly \$2 million on October 23, or 60.4 per cent of the 1951 goal of \$3,300,000, it was reported here by Dr. Paul C. Empie, executive director of the National Lutheran Council. Actual receipts, he said, were \$1,996,154.56.

During October and November, "Turn in the Road" conferences are being held by LWA throughout the country to explain the urgent emergency needs at home and abroad for which the funds will be used. It is hoped that this special emphasis will bring success to the campaign so that it will not be necessary to reduce the allocation of funds for service to military personnel, inter-church aid, orphaned missions, resettlement and other activities.

Three of the eight church bodies participating in the Council have passed the half-way mark in their contributions, the Augustana Lutheran Church, with \$252,164 or 66.6 per cent of its quota; the United Lutheran Church in America, with \$997,608 or 63.1 per cent; and the American Lutheran Church, with \$335,000, or 59.3 per cent.

The complete financial report as of October 23 follows:

Church Body	Goal	Cash	
		Received	Percent
United Lutheran Church	\$1,580,042.83	\$ 997,608.76	63.1
Evangelical Lutheran Church	651,643.71	303,701.10	46.6
American Lutheran Church	564,192.66	335,000.00	59.3
Augustana Lutheran Church	378,255.47	252,164.29	66.6
Lutheran Free Church	47,839.28	20,889.58	43.6
United Evang. Lutheran Church	35,270.12	14,121.02	40.0
Suomi Synod	26,114.02	7,662.24	29.3
Danish Ev. Lutheran Church	16,641.91	7,483.93	44.9
Undesignated		57,523.64	
TOTALS	\$3,300,000.00	\$1,996,154.56	60.4



Across the Editor's Desk

Dr. Fry of ULCA Calls Lutherans to Protest Vatican Ambassador—From the National Lutheran Council News Bureau in New York we have received the following statements: Dr. Franklin Clark Fry, president of the United Lutheran Church in America, has called upon Lutherans throughout the nation to voice "unrelenting" opposition to President Truman's nomination of the first United States ambassador to the Vatican.

Leader of the largest Lutheran body in America, and vice chairman of the policy-making Central Committee of the World Council of Churches, Dr. Fry called the chief executive's action "wrong, insidious, and dangerous."

Within minutes after the release of the official presidential statement, which nominated General Mark W. Clark as full-ranking ambassador to the Vatican, Dr. Fry spoke on behalf of the ULCA and urged its more than two million members to "swing into vehement, relentless action at once" against the appointment.

In personal telegrams to Senators Irving M. Ives (R) of New York and Edward J. Thye (R) of Minnesota, Dr. Fry said: "Along with millions of other Lutherans in America, I regard the proposed action as a breach of separation of church and state and as giving preferential status to one particular church. It is ridiculous to pretend that this is diplomatic recognition being accorded a tiny secular state. All the world knows that an ambassador is being sent rather to the Pope as a powerful religious leader."

General Clark's nomination, which requires confirmation by the Senate, was sent to Capitol Hill only a few hours before Congress adjourned and, therefore, was not acted upon in the closing rush of business. As a result, the Senate will not consider the appointment until January. While President Truman was expected to Give General Clark an interim appointment, there was some doubt as to the legality of such a move. An 1870 law forbids Army officers to hold civilian posts in the Government.

Clark, now chief of Army Field Forces, with quarters at Fort Monroe, Va., led the Allied forces in World War II which liberated Rome and the Vatican from the German army. He is an Episcopalian.

During World War II, President Roosevelt named Myron C. Taylor, also an Episcopalian, as his "personal representative" to the Vatican, and the post was continued by President Truman. Mr. Taylor served from Christmas Eve of 1939 until he resigned on January 18, 1950. From 1848 to 1868, the U. S. had a minister at the Vatican, but General Clark would be the first regular ambassador.

At the ULCA's biennial convention at Des Moines, Iowa, in October 1950, Dr. Fry made a strong statement on the controversial issue of establishing formal

diplomatic relations with the Vatican. At that time, he said:

The proposed appointment would, in the view of the entire United Lutheran Church, be a clear violation of the principle of the separation of Church and State. It is pure fiction to say that the representative of this government would be a representative to a tiny secular state one-sixth of a square mile in area, 1,250 persons in population. Every man alive who has one ounce of candor in him, knows that the real purpose of the proposal has nothing whatever to do with such secular relations with a minuscule secular state, hardly larger than a respectable golf course.

From Rev. L. C. Bundgaard, Tacoma, Wash., we have the following copy of his letter to the President:
October 20, 1951.

The Honorable Harry S. Truman,
President of the United States,
Washington, D. C.

Dear Mr. President:

Well, at last you seem to have approved the doctrine, that it is impossible to keep church and state separate. Frankly, I do not like your appointment of a representative to the Vatican, not because it is so illogical, but because it is an unsavory favor to a part of Christendom which lusts for political power.

Now that you have gone that far, over the protests of many Protestants who have taken their religion seriously enough to realize that it is too big a thing to be harnessed by the state and the hierarchy, even when it seems expedient to the state, why don't you go all the way and have a representative at the Mormon headquarters at Salt Lake City, Utah, the Watchtower headquarters of the Jehovah's Witnesses in Brooklyn, and perhaps another at the United Council Headquarters of the Christian Churches in the United States, and eventually you will have one at the Moslem and Hindu headquarters too, though you may have to spend many hours in consultation with them before they will consent.

Of course, His Holiness, the Pope, will be delighted for the added prestige to which he has been elevated. It makes up a bit for some of the glory that was unmasked by the Reformation, and which is still recorded in history books. But you must have known by your latest appointment to Roman Catholic Headquarters, that the average American is quite ignorant and harmless when it comes to a real historic conviction of what the Christian religion really is.

And while I am at it, let me also comment on your blast of late before the assembly of churchmen in Washington. I understand your lamentations when you say we have no common faith, but I do not agree with you when you say that. We do have a confession, and as far as I have been able to ascertain from history, it is the confession which has always been the church's even long before there was a pope, but of course that's another thing we moderns, who have no place to stand, have forgotten.

Respectfully,

L. C. Bundgaard, Pastor.

St. Paul's Ev. Lutheran Church,
1310 So. L. Street,
Tacoma, Washington.

Youth in U. S. Service

Ft. Lewis, Washington, is one of the army camps near three of our congregations, namely Seattle, Enumclaw and Tacoma, Wash. The camp, one of the largest in the nation is about 15 miles from down town Tacoma, and our church in Tacoma is located very close to the down town section.

Parents should inform their sons when they come out here that we have a church in Tacoma, and encourage them to seek Sunday fellowship among the people of the congregation.

Several people from the central states have written me about their sons in the large Madigan Military Hospital, too often the letters come to me after they have been removed to another ward or have been dismissed from the Hospital and I have an almost impossible task in locating them.

We also have a naval base in Tacoma as well as Seattle, Bremerton and Olympia. Tell your sons where our churches are when they leave home. Recently I have had the experience of a couple who have gone to another Lutheran church for a long time before they discovered that there was a church of their own synod here. Naturally we are a bit selfish about being interested in those of our youth leaving home who come near one of the above mentioned places and not being aware that we are glad to be of help to them when we can.

For your convenience and information we give you the location of three of our churches near military centers in the Northwest:

St. John's Lutheran, 2406 East Spruce St., Seattle, Wash., J. C. Kjaer, Pastor.

Hope Lutheran, 1529 Griffin Ave., Enumclaw, Wash. Svend Holm, Pastor.

St. Paul's Lutheran, 1310 So. L. St., Tacoma 3, Wash., L. C. Bundgaard, Pastor.

(L. C. B.)

DP Doctors Praised

Geneva—(NLC)—The U. S. Department of Interior has communicated to the International Refugee Organization its warm appreciation for the work performed during the past year by some 20 displaced persons doctors assigned to U. S. territories in the Pacific and Caribbean areas.

Governor P. Phelps of American Samoa reported that Estonian Dr. David Lehine, 39, in a short time organized an effective eye, nose and throat clinic on the Island. Other DP doctors were praised for their work in the Virgin Islands, Puerto Rico, Guam and on Ponape in the Caroline Islands.

Guam's Governor wrote of the six refugee physicians on his staff: "We would welcome more such well-trained personnel."

Dr. Lehine and another Estonian doctor now in the Virgin Islands, as well as four of the six DP doctors in Guam, are Lutherans.

Grand View College And Our Youth

Seminary Report

In the previous reports from Grand View, we have made no mention of the Seminary, so I guess it is about time that we tell you a little about its work. The enrolment of the Seminary increased this year and we have a fine Junior Class. In this case "Junior" means the same as "Freshman" in college. The three who have entered are, Ivan Nielsen of Tyler, Minnesota, a graduate of Pacific Lutheran College, who has further graduate work from Nebraska University, Beryl M. Knudsen of Cozad, Nebraska, a brother of Rev. Arnold Knudsen and a graduate of Nebraska University, and Herluf M. Jensen, son of Rev. Alfred Jensen, who is a graduate of Harvard and who has his M. A. Degree from the University of Minnesota. All three are veterans and have taken their Junior-College work at Grand View. Only two of them are married however, so our perfect record of married men has been momentarily disrupted.

The work in the Seminary goes on as usual with the same faculty as last year, A. E. Farstrup, A. C. Kildegaard, and J. Knudsen. There are three members of the graduating class who will be available for the ministry next summer. They are, Vincent Ligouri of Des Moines, Harold Petersen of Marquette and Carlo Petersen of Des Moines.

In one field there has been an unusual activity this fall. We might call it extension work, insofar as the work of the Seminary has been extended to the congregation of the synod. During the month of October, Seminary Students have served the congregation at Waterloo. They have made individual expeditions to churches, such as Viborg and Newell and they have pending visits to West Denmark and Marlette.

The faculty has also been busy. The longest tour was by A. C. Kildegaard who had just returned from a trip to California, where he spoke at the fall meeting at Solvang and in various congregations. Rev. Farstrup has made several trips, the longest going to Marinette-Menominee. J. Knudsen spoke at the Danish fall meeting at Tyler.

The Mid West Conference on Religious Education, which was held at Grand View October 16-19, and which will undoubtedly be reported elsewhere in this paper, might also be said to be a Seminary activity. It was planned and directed by Rev. Farstrup, and all the Seminary faculty participated in the program, as did four of the Junior College teachers. The Seminary students took care of all the practical ar-

rangements, and the wives of both professors and students helped serve the afternoon coffee. The conference was a fine success and we hope that the participants not only received much good for their Sunday school work. We hope that they became even better friends of Grand View.

So the work goes on. We are working hard to prepare young men for the great work of the ministry in our church, and we hope that we are followed by the concern of our people. We also hope that you will all work that the enrolment may be even greater next year.

Reporter.

Alumni News

Friends of Dr. Uffe Jensen will regret to hear that he is hospitalized at the University of Michigan Hospital, Ann Arbor, Michigan. He will be confined to the hospital for a long time, and it is suggested that his friends among the alumni write to him.

OUR CHURCH

Tyler, Minn.—Anne Marie Jensen of Pasadena, Calif., has been engaged by the Danebod congregation as the parish worker and Christian Day School teacher. She is a graduate of Grand View Junior College and has taught summer vacation school in the Cedar Falls congregation.

Lindsay, Nebr.—Rev. M. Mikkelsen was installed on Sunday, October 14th, and at the same time the annual Fall Festival was held. Rev. Marius Krog of Omaha and Rev. P. C. Jensen of Blair were the guest speakers.

The Golden Wedding of Mr. and Mrs. Marinus Christensen was observed by the congregation at the parish hall on Sunday, October 7th.

Ruthon, Minn.—The Hope Lutheran Ladies' Aid sponsored a church supper on October 16th to raise money for the remodeling of the interior of the church. Harvest festival was observed on Sunday, October 14th.

Ringsted, Iowa—Youth Sunday was observed on Sunday, October 28th. The Fellowship Group and the young people were in charge of the entire service.

Danevang, Texas—The annual Fall Meeting was held during the week, October 18-21. Rev. A. E. Frost, former pastor of the church, was the guest speaker.

Juhl, Mich.—The new electric organ recently installed was dedicated on Sunday evening, October 21st. An organ recital was given by Mr. Paul K. Gorton, organist of the Zion Lutheran Church in Saginaw.

Menominee, Mich.—The interior of the church has recently been redecorated, some of the work being done by volunteer labor by the men of the congregation. The Women's League recently purchased 100 new chairs for the parish hall.

Youth Sunday was observed in the Menominee and Marinette churches on Sunday, Oct. 21. A number of the young people assisted in the service. In the evening a program was given in the parish hall.

Des Moines, Iowa—Two birthdays were observed on October 16th at the Old People's Home in Des Moines. Mr. N. F. Christiansen, who has been a resident of the home through a number of years, observed his 95th birthday. He is a former member of the Withee, Wis., congregation, and served there through many years as member of the church board, etc. Mrs. P. N. Fenger of Askov, Minn., who recently moved to the Home in Des Moines, observed her 88th birthday the same day.

Rev. Alfred Jensen, synodical president, spoke Sunday, Nov. 4th, in the Roscommon, Mich., church and Sunday evening in the Juhl, Mich., church. He also attended the Church Worker's Week-end at Grayling, Mich., as one of the speakers during the days, Nov. 2-3. He had previously spoken in the Ludington, Mich., church on Wednesday evening, Oct. 31st.

Home Mission Council Conference—The Synodical Home Mission Council, including the Synod Board of Directors and the nine District Presidents, will meet in Des Moines for three days November 14-16 to consider improvement of the Synod home mission, evangelism and stewardship programs.

The Synodical Director of Evangelism is Rev. H. O. Nielsen, Cedar Falls, with Rev. C. A. Stub, Cedar Falls, as Assistant Director. The Synodical Stewardship Committee consists of Rev. Ove R. Nielsen, Dagmar, Montana, Mrs. Marietta Strandskov, Kimballton, Iowa, and Rev. Robert C. Schmidt, Racine, Wisconsin.

Home Mission, Evangelism and Stewardship will be the topics for consideration the three days in the order named. There will be a worship service in Luther Memorial Church Thursday evening. Otherwise no public meetings are planned in connection with this conference, or Synod Workshop.

For the S. D. Rodholm Anthology

Previously acknowledged	\$224.00
Rev. Halvdan Knudsen	5.00
Women's Mission Society	253.52
Erling Jensen, Ames, Iowa.	34.46
N. P. Pors Family, Salinas, Calif.	25.00
Jim Christensen, Chicago, Ill.	5.00

Total ----- \$546.98

Thank you for these donations.

Enok Mortensen
Tyler, Minn.

Marinette, Wis.

Memorial Lutheran Church of Marinette celebrated its 75th anniversary on Sunday, October 28, 1951. The day's festivities began with a worship service at 9:00 with the Rev. J. C. Aaberg of Minneapolis, Minnesota, preaching the sermon. The church choir under the direction of Mrs. Sophie Johnson sang, "The King of Love My Shepherd Is," and Mrs. Agnes Maske, church organist, played the offertory music.

The worship service was followed by a program in the afternoon at 2:30 at which time Rev. Aaberg also spoke. Music was provided by Mrs. Agnes Maske, organist; Mrs. Wallace Maske, soloist, and the choir. The choir sang "Softly and Tenderly," and "Jesus, Keep Me Near the Cross." Words of welcome were spoken by the pastor and Mr. John Larsen, president of the congregation. The meeting was followed by a luncheon provided by the Ladies' Aid of the Church.

Founded on October 18, 1886 Memorial Lutheran Church was known as "The Danish Evangelical Lutheran Trinity Congregation of Marinette and vicinity in Wisconsin" and served largely the Danish immigrants who settled in that area. Only recently was the name changed to Memorial Lutheran. The Danish language was used exclusively for many years within the congregation, but for a number of years now the English language has been used to the exclusion of the Danish. The congregation now serves many who are not of Danish extraction.

None of the sixteen charter members (only the head of the household was listed) survive. The oldest living member of the congregation is W. P. Schmidt who joined the church on November 18, 1883 with his older brother, the late H. P. Schmidt of Menominee, Michigan. Mr. Schmidt was seventeen years of age at the time and is now 85. Mr. Schmidt has two children, Walter and Mrs. Agnes Maske, who are members of the congregation.

The building in which the congregation worships at 9th and Elizabeth was erected in 1883 and the parsonage was built six years later. Each building has undergone some changes and improvements since its erection, the most important improvement being the redecoration of the interior of the church.

The congregation has been served by 19 pastors including the Rev. Harold E. Olsen, who is now serving the congregation. The first 4 pastors were non-resident pastors serving from Neenah and Oconto, Wisconsin. With the erection of the parsonage the congregation was able to call a resident pastor. Most of the resident pastors also served Bethany Lutheran Church of Menominee, Michigan.

The Rev. J. C. Aaberg, who spoke at the anniversary celebration, served the congregation, together with Bethany Lutheran Church, from 1908 to 1912.

Reporter.

Crop Prepares Friendship Food Cargo



Cargo of friendship food contributed by the people of America as a good-will gesture to hungry people overseas is checked by staff of Christian Rural Overseas Program (CROP) at the Port of Chicago. Following dedication ceremonies on United Nations Day, October 24, the cargo will be loaded aboard a Friendship Food Ship bound for Bremen, Germany.

Simultaneous ceremony will be held at Port of Philadelphia where Friendship Food Ships will depart for Naples, Trieste, Piraeus, Beirut, Istanbul and Bombay. Shipments are the first of an estimated 1400 carloads of bulk foodstuffs that will be contributed through CROP this year by American farmers. Shown left to right are: George Goedert, Business Manager; Barbara Rickelmann; Bruno Kroker; and William Z. Cline, CROP Director.

C.R.O.P.

The human touch in world relations was the keynote of an address made at the dedication of a Friendship Food Ship at the Port of Chicago on United Nations Day. Contributions to the ship had been made by the American people as a good will gesture to refugees in Western Germany through the Christian Rural Overseas Program (CROP). Dr. Eldon R. Burke of Walkerton, Indiana, for five years Field Director of the Council of Relief Agencies Licensed for Operation in Germany (CRALOG), made the address before hundreds of people gathered for the ceremony.

"Since World War II, the greatest mass migration in history has occurred without great social disturbance," Dr. Burke said. "An important factor in the prevention of social disorder has been the free gifts from America and the way in which they were used.

"The record of our work in Germany is an impressive one—100,000 tons of relief supplies from 1946 to the present time. This is probably the largest volume of shipping that has ever been sent to bring relief to a former enemy country. But the amount is small in comparison with the need; the amount is small in comparison with what could have been done.

"I should like to point out the important results of this giving: First of

all, for the needy what was done was very important. We in America who have great abundance cannot appreciate what a few pounds of food mean at a time when an individual is really starving. Second, it was the purpose of the church organizations to build and strengthen the Christian church in Europe. The great church organizations which receive the shipments in Germany have strengthened themselves as a result of what they have received. There are at least 7000 institutions in that country alone which have been recipients of American aid and which stand there today largely because of the support that came from America.

"The millions of people in Europe today look to America with gratitude because they have received," Dr. Burke said. "What you have done in this way has presented to the people of Europe and to the people of the world the American hand of friendship.

"In the words of a senator of Bremen, 'these shipments represent the triumph of a great moral principle that we are all brothers, that we all belong together.'

"On one occasion I was present at the giving of cattle to German farmers. One old German farmer, who was to receive a cow, said: 'In the east they took away from us our homes, our means, our cattle. Thousands of miles away in America, farmers heard about our



Give Thanks by Sharing

Send clothing to your nearest LWR depot or to

LUTHERAN WORLD RELIEF
North 13th Street & Bushkill Drive EASTON, PENNSYLVANIA.

need and without knowing it, sent cattle to us. I cannot understand why they did it, but I know there must be good people in America."

Highlights of the Chicago ceremony was the presentation of the \$41,936 food gift to representatives of CROP'S sponsoring agencies. The presentation was made by Chris J. Bonnerup, a farmer of Twin Lakes, Minnesota, who was chosen to represent America's farmers. Bonnerup said: "In presenting this cargo of Friendship Food today, I speak for many thousands of farm families who are happy to give this fruit of their

labor to relieve the hunger and hardship of their unknown but needy friends in other less blessed countries. On behalf of thousands of volunteer CROP workers and millions of contributors all over the country, I am happy to present the church relief agencies with the Friendship Food cargo which is but a token of more gifts to come."

On behalf of the sponsoring agencies, the cargo was accepted by Rev. Vincent J. Brosnan for Catholic Rural Life—War Relief Services; Rev. Wayland Zwyer for Church World Service; and Bernard A. Confer for Lutheran World Relief.

Phil Alampi, president of the National Association of Radio Farm Directors, was Master of Ceremonies. Other speakers were Arthur Ringland, executive director of the Advisory Committee on Voluntary Foreign Aid of the Department of State; and Richard J. Daly, Cook County Clerk who spoke on behalf of Illinois Governor Adlai Stevenson.

The colorful Chicago ceremony initiated CROP'S 1951 annual fall appeal for 1,400 carloads of food to be distributed among needy people in 32 countries. Additional Friendship Food Ships, bound for Italy, Greece, Turkey, Trieste, the Holy Land, India and Japan, are to clear the ports of Philadelphia and Houston within the next three weeks. Since 1947, CROP has collected throughout the nation 5,400 carloads of exportable farm produce as free gifts to the world's needy.

SYNOD OFFICERS

PRESIDENT: Rev. Alfred Jensen,
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TRUSTEE: August Sorensen,
Ringsted, Iowa.
TRUSTEE: Viggo Nielsen,
190 Jewett Ave., Bridgeport 6, Conn.

Clothing Drive Set For Nov. 18-25

A nation-wide Thanksgiving clothing appeal will be sponsored again this year by Lutheran World Relief from November 18 to 25.

Each of the 10,000 congregations associated with the eight church bodies participating in the National Lutheran Council is being urged to make its church a depot and organize the ingathering for Thanksgiving Week, according to Bernard A. Confer, administrative secretary of the LWR.

Arrangements have been completed to receive contributions to the Thanksgiving Drive at temporary depots in Nappanee, Ind., and Minneapolis, Minn. These depots supplement the year-round warehouses in Easton, Pa.; New Windsor, Md., and Los Angeles, Calif. LWR has just added a fifth year-round warehouse in San Francisco, Calif., where LWR clothing will be received by special arrangements with Church World Service.

LWR, according to Mr. Confer, has offered to pay the freight on carloads of clothing shipped to its warehouse.

"We hope this offer will serve," he said, "to stimulate congregations to cooperate with each other and give full participation by organizing on a city, county, district, conference or synod-wide basis."

In 1950, the Lutherans of America set a new high for their clothing drives at Thanksgiving, the results of the appeal topping the one-million-pound mark.

Wins Third Scholarship

Lincoln—(NLC)—A Latvian philosopher and assistant pastor whose aim is to earn his Ph. D. in the field of theological philosophy, has in the short time since he was resettled from a displaced persons camp been awarded his third scholarship at the University of Nebraska.

The industrious man doing postgraduate work at the university in Lincoln is Arnold Grava. He was resettled on an assurance by the Lutheran Student Foundation of the University of Nebraska, granting him free tuition.

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.

November 5, 1951

I am a member of _____ the congregation at _____

Name _____

New Address _____

City _____ State _____

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