

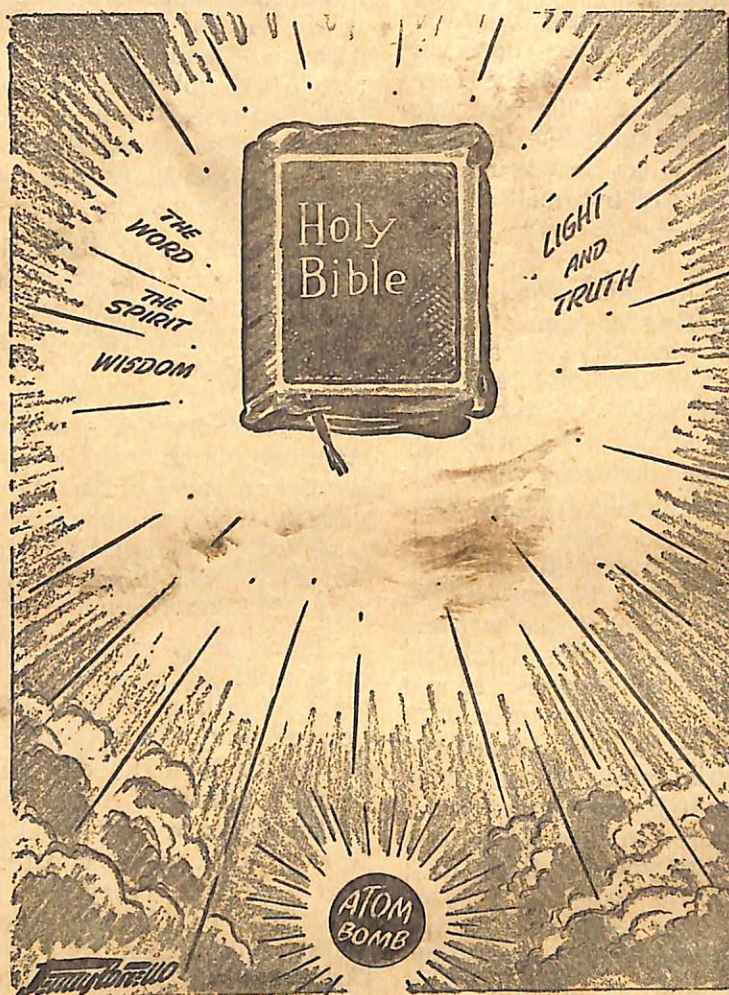
Lutheran Tidings

PUBLISHED BY THE DANISH EVANGELICAL LUTHERAN CHURCH OF AMERICA

Vol. XVIII

December 5, 1951

No. 9



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Worldwide Bible Reading program, promoted by the American Bible Society, Thanksgiving to Christmas.

What Darkness Cannot Dim

Universal Bible Sunday, December 9, 1951

There are two things the Bible never takes into consideration. These two things mean nothing to it. They are these:

The Bible never takes geography into consideration. It leaps across the barriers of the nations and disregards the frontiers of people. It is at home in every land and language.

Then, too, it never takes time into consideration. Time means nothing to it. Written thousands of years ago, it is as relevant today as when the words were first recorded. It is meant for all lands, all languages and all times. The Bible belongs to the ages.

I

A little more than four hundred years ago William Tyndale translated the entire New Testament into

the language of the plowman and later added portions of the Old Testament to the monumental enterprise. His generation rewarded him for this selfless act by strangling him to death, seizing hundreds of copies, burning them in public, leaving only a few charred fragments to posterity. Today parts of that Book are translated into more than eleven hundred languages or dialects of the modern world. In the United States alone some portion is sold every five seconds. Over twenty million copies of the Bible are distributed each year throughout the world. The Bible has fulfilled its prophecy: "Their line is gone out through all the earth, and their words to the end of the world."

There is no finer poetry, no richer drama, no lovelier romance, no more intriguing biography anywhere in

literature than that of the Bible. If you should take out of the culture of today all that the Bible has contributed, it would be like walking through a wheat field after a cyclone had swept over it and hailstones had beaten down the grain. No literature will ever excel the haunting loveliness of the Twenty-third Psalm, the simple grandeur of the Sermon on the Mount, the appealing humanity of Luke's Gospel, the resonant eloquence of Isaiah, the matchless love story of Ruth, the superb visions of Revelations, the heroic tale of Esther, the incomparable beauty of the Parables and the lyric poetry of the Nunc Dimittis. Mohammed wrote one day in scorn that "Christians are people of the Book." That was an unwitting and glorious tribute to the Christian fellowship."

II

The Bible has lost nothing in translation. It has suffered nothing with the passing of time. It has exerted unbelievable influence upon the best and the worst. It has helped the greatest and the least. It is as much at home in the twentieth century as it was in the fifth. It is as relevant in a scientific age as in the pastoral settings of generations ago.

The Bible was written by some forty people over a period of time of fifteen hundred years in an area equivalent to that which lies between the Atlantic seaboard and the Rocky Mountains. It was written by different kinds of people. Among these writers there was a shepherd, a physician, a king, a farmer, a historian, a poet, a fisherman, a priest, a lawyer and a philosopher. It was written by different men with different dilemmas. Each tried to meet some one problem that was foremost in the minds of the people for whom he wrote. Each wrote independently of the other. You have, therefore, in the Bible two thousand years of changing life; yet the Book does not change.

You do not have to be a scholar to understand the Bible. It is so simple that "he who runs may read" and a little child can understand it. Just as man raised corn and wheat without knowing the chemical properties of the soil which brought his harvests, or the significance of soil fertilization, but simply lived by the rewards of the harvest, so men have fed their souls on this Bread of Life without any knowledge of its structure or the technique by which it was written. We can say with Coleridge: "It finds me," and with Sir Walter Scott, sitting in his armchair in his library at Abbotsford: "There is no other book now; it is the Bible." There is that magnificent sentence in John's Gospel, Revised Standard Version: "The light shines in the darkness, and the darkness has not overcome it." Time cannot dim it.

III

Let me point to another evidence of the glory of the Bible's overrunning barriers and breaking through darkness. There have been those in the past who have analyzed, scrutinized and studied this Book word by word, sentence by sentence, comma by comma. Some of the most brilliant minds have hoped that through critical study they could discredit the Book and prove it unreliable and inaccurate. Like Lucifer

of old, they challenged what God had said. Coldly intellectual men with no interest in advancing the Christian religion have tried to tear it apart and leave nothing by the covers.

The result of all this criticism was to regard the Bible as a mere collection of saga and folklore, unhistorical and fictional. Indeed, it became a sign of intellectual acumen to disregard the Book entirely. In the face of that critical study some simply closed their eyes and ran away; some tore out the pages which did not suit their viewpoint until the Bible looked like a village in France after bombardment; some were so overwhelmed by this criticism that they lost their moorings and sat back in great despair, fearful of new discoveries.

But there were others, nobler and finer souls, who undertook a critical study of the Bible reverently and devoutly. It was their hope that through critical study the Book might become more meaningful and that its deeper and hidden things might be revealed. How much we owe to this painstaking scholarship! They have made a great contribution to our understanding of the purpose and nature of God, making the foundations of our faith more sure, the blazing passion of whose lives was a sincere search after the truth of God. Let us pause to give thanks to God for them. The Book has nothing to fear from such a reverent approach.

Truth never need fear the light. Sunlight falling on a dead log may hasten the process of decay, but sunlight falling on a living tree makes it grow and become luxuriant. This honest but critical study has never invalidated a single shred of what I believed. Indeed through such a study I have found in the Bible a God—living, active, at work in the world; a God who spoke through human beings, however imperfectly they may have spelled it out; a God who revealed Himself through patriarchs, prophets, priests and psalmists; and finally and perfectly, through Jesus Christ, His Son, Our Saviour, who still speaks to us and reveals Himself by His Holy Spirit.

IV

When you ask, therefore, what is the purpose of the Bible, you have the answer in the last sentence of the twentieth chapter of John's Gospel, the last book of the New Testament, perhaps, to have been written: "These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."

From "The Way Out Of The Dark" by Joseph R. Siboo, New Brunswick Theological Seminary.

Lutheran Tidings - - PUBLISHED BY THE DANISH
EVANGELICAL LUTHERAN CHURCH OF AMERICA

Office of Publication: Lutheran Tidings, Askov, Minnesota.

Editor: Rev. Holger Strandkov, Kimballton, Iowa.

Circulation Manager: Svend Petersen, Askov, Minnesota.

Subscription price: 1 year, \$1.25; 2 years, \$2.25

Published semi-monthly on the 5th and 20th of each month. Entered as second class matter September 16, 1942, at the post office at Askov, Minn., under the act of March 3, 1879.

God Wants You

By Pastor Robert C. Schmidt

Morning Devotion message given at the Home Mission Council Workshop at Des Moines, Iowa, November 16, 1951.

The Lesson, Acts 9:1-6

Text: "I seek not yours, but you." 2 Corinthians 12:14.

As Saul of Tarsus marched on the Christians in Damascus, the Lord took rather dramatic and drastic steps. Saul was struck to the ground, and he was, also, struck blind. Now it is important to note what the Lord desired of this man who became known to the world as Paul. God was interested in more than having this mission to Damascus halted. God was interested in more than stopping the attacks on His people which were made under the leadership of Paul. God wanted to step beyond the negative and emphasize a positive in Paul's life. God wanted to win Paul to Christ's cause. God wanted to use Paul's zeal for building His kingdom. God wanted Paul, all of him, body, mind and soul.

Many years later Paul applied this same truth to a group of Christians in the city of Corinth. After Paul had established a congregation in that city and left it for other fields, there came Judaizers who disrupted the members. One of their methods was to discredit Paul. For example, they criticized him because he asked for money. They hinted that Paul had a greedy purpose in his ministry.

You see, Paul had requested that offerings be received from the Corinthians. These gifts were to be used among the poor Christians in Jerusalem. Such was the agreement made between Paul and the other apostles. Nothing more was to be imposed upon the Gentile converts than asking for contributions to help the poor in Jerusalem. Now the Judaizers find fault with Paul as he carries out his end of this agreement.

Fortunately, Paul had not received a red cent for his support while he was living and laboring in Corinth. He and his companions earned their own livelihood. They were not burdens to the Corinthians in that respect. This was sufficient to answer the charges of the Judaizers. But to emphasize his real purpose Paul declares to the Corinthians, "I seek not yours, but you." Weymouth translates this phrase with more force than the King James version, "I desire not your money, but yourselves." In other words Paul is saying the same thing to the Corinthians that the Lord said to him years before, "God wants you."

The voice of Paul, speaking for his Lord, echoes today. God is saying to each one, "I seek not yours, but you." God does not force Himself or His Gospel upon us. We are free to deny Him. But we are constantly reminded of God's love and desire for us. God desires you and me, our whole being, not because He needs us particularly. There will always be some persons who permit God to accomplish His will in them. There will always be some people through whom God's kingdom will come. There will always be others who are responsive to the Holy Spirit. God wants you and me, not that He needs us, but because He knows we need Him.

Our lives do not function properly if God is left

out of them. We cannot get along decently with ourselves when we are out of harmony with God. When we do not have peace within ourselves, we can not get along with others. For the same reason, other people don't particularly like us. Our existence becomes one of conflict and struggle. Everything is eccentric and out-of-balance until God is given His rightful place, the central place, in our lives. Because God knows these, our needs, and still wants us, He sent His Son into the world to be our Saviour.

God sent His Son to rescue us, to redeem us, from the dominion of the devil and to be our Lord and Master. We are delivered from the bitter and miserable slavery of sin. And as Paul writes to the Colossians, God has translated us into the kingdom of His Son. However, we are released as slaves of sin only to become slaves in another sense. We are slaves of God. In this land of ours where we have known comparatively complete freedom all our lives, the term "slave" is not so vivid. But we can stimulate our imaginations and picture the lot of a slave. His owner has control over his every action, over his very life. The master commands and the slave obeys. The Christian becomes a slave in the sense that his abilities, his time, his energy are no longer his, but God's.

There are several remarkable differences between one who is enslaved by a human master and one who is a slave of God. The command of an earthly master is obeyed immediately out of fear for punishment. Such a slave has no choice in the matter. Only fear dominates him. God's creatures can choose one way or the other. Love, rather than fear, dominates the true slave of God.

The mention of this word love reminds us of another difference between the two kinds of slaves which have been cited. The slave-holder may possess the body of a slave as personal property. The slave-holder may control every action of a slave. But he cannot control the heart of his slave. He cannot command his slave to love Him. When God says, "I seek you," when God says, "I want you," the Christian gives his whole being, heart included, to be commanded. There can be no other response on the part of a Christian than this.

Each of us, by virtue of being a Christian, is responsible for the Christian use of his whole life. This is what we may understand as Christian Stewardship. Each of us, by virtue of being a Christian, is responsible for the Christian use of his whole life.

When God gets hold of a man and completely possesses him, then everything that man has is God's also. This truth is evident in the lives of such men as Paul, Luther, Grundtvig, Moody, Schweitzer, and hosts of others. One cannot help but think of this last saint whose life is buried in the deep jungles. When Albert Schweitzer came to his God, he brought with him his musical ability and his mental ability. The latter was translated into medical ability, into preaching and teaching ability. So it is with every Christian. You must come first to God. When you come, then what is yours will assuredly follow.

If I belong to God, then what I own belongs to Him also. It is possible, that the things we have

may be given to God without giving ourselves. But the reverse is hardly possible. If I belong to God, without reservation, then the abilities and possessions that I own belong to God. Dr. John Schmidt, a Lutheran pastor in Toledo, writes that this is especially true of my money. He states that money is ability and energy and time which has been coined. Therefore, one coin is actually fifteen minutes of me. This bill is eight hours of me. This part of me cannot be separated from the whole of me that belongs to God. It, too, must be spent, saved and managed as God desires.

In closing there is one more thought I would leave with you. Dr. Clarence C. Stoughton declares, "The tap-root of Christian stewardship is always our thanksgiving to God for all His goodness to us." God's grace through Christ lies at the base of everything we are and have. Listen to Martin Luther, "I believe that God has created me and all that exists; that He has given and still preserves to me my body and soul, with all my limbs and senses, my reason and all the faculties of my mind, together with my raiment, food, home and family, and all my property; that He daily provides me abundantly with all the necessities of life, protects me from all danger, and preserves me and guards me against all evil; all which He does out of pure, paternal and divine goodness and mercy, without any merit or worthiness in me; for all which I am in duty bound to thank, praise, serve and obey Him."

Certainly God does not seek yours without you. But He does seek you and therefore yours. GOD WANTS YOU.

I Have My Bird

This assurance was made by a little lad in Denmark many, many years ago and his name was Bernard S. Ingeman. He later became one the great Danish poets. He was born the 28th of May, 1789 at Thorkildstrup, Falster, where his father was a minister and well liked by all in his parish. To be born in May means you are congenial, warmhearted, courteous and refined. The little lad was very much taken up with what he saw in the big garden. As he later wrote, "The flowers now awaken refreshed by morning dew, the happy birds are calling to each other." The birds especially were his friends with the exception of the hawk. In his morning songs he has mentioned not only the stork, but also the sparrow, the swallow and the blackbird. The happiest moment in his childhood was the day when a hired girl gave him a living bird. Waking up in the morning he would state this fact, "I have my bird."

A bird can sing, and a bird has wings so it can fly heavenward up in the blue clear air. I remember from childhood days one morning on my way to school when it was very foggy but above the fog I heard the skylark singing his joyous song.

Victor Hugo wrote—"Let us be like a bird for a moment perched on a frail branch while he sings. He feels it bend, but he sings his songs for he knows that

he has wings." And our own Danish poet Michael Rosing sang:

I have borne the skylark's pinions—
I have sung his joyous songs
High above earth's vain dominions,
Paradise to me belongs.

I have felt the home ties clinging
Only where glad song abounds
Echo from my childhood's singing
Ever in my soul resounds.

Ingeman lost the bird that was given to him—it died—and it was a great sorrow for him; but, in a spiritual way he kept his bird all through life. Otherwise he could not have written all his inspiring, historical novels and all the beautiful songs and hymns. Of these I will just mention a few. One which I think is very characteristic of Ingeman is this.

The snow all nature shrouds in white
The cold is tense and dreary
Yet little bird is singing bright
On window ledges hoary.

There is just one thing to do: wait patiently, then we will see in spring the leaves and flowers blooming brightly. And so it is also in a spiritual way—There is hope for the future and even here on earth there are so many beautiful things. "Beauty around us, glory above us. Lovely is earth and the smiling skies."

In order to understand this we must remember that for more than 40 years, Ingeman lived in a beautiful home surrounded by woods and lovely lakes. His hymn, "Christmas is here with joy untold" is loved by all the Danes both here and in Denmark. Many others could be mentioned, but I would like to mention this again, "I have my bird."

It may symbolize many things throughout life. It is natural for young people to have day dreams. I can't state it in any better way than this: "Our dreams are the golden ladders by which we climb to heavenly places. They are the mountain peaks of vision whence we see afar off the country towards which we travel. They are the lanterns by whose light we pass safely through dark valleys. They are the inner flames that give us strength and energy for the struggle. They are the two-edged sword by which we cleave the steaming head of the dragon of temptation and leave him dying at our feet." It may symbolize courage and endurance.

When the body of Captain Scott was found near the South Pole there was discovered a letter he had written to his friend, Sir James M. Barrie. In that letter Captain Scott tried to tell how cold and hopeless it was and said, "But it would do you good to hear our songs and our cheery conversation." Think of that! The last word that was written was long drawn out and it spelled "courage."

It also symbolizes faithfulness. When Paul stood before King Agrippa and Festus with chains on his hands he was well aware of some hindrance in his plans but still he never forgot what had happened to him on the Damascus road. "Wherefore, O King Agrippa, I was not disobedient unto the heavenly vision." And in his last letter to his dear friend Timothy, he wrote, "I have fought a good fight, I have

finished my course, I have kept the faith." What a wonderful testimony here given!

Many other things could be mentioned symbolizing these words, "I have my bird."

We are nearing Christmas. Some people complain that they cannot enjoy this festive season as they could when they were children and young.

I am glad to say that I am not only longing for Christmas but I am absolutely sure that I will be as happy as ever before when on Christmas Eve I may have the privilege to preach the gospel in a beautifully decorated church and later on, share the fellowship with my family in the home, singing merry Christmas songs around the lighted tree.

"I have my bird."

P. Rasmussen.

Gratitude

After years of suffering in Germany's Displaced Persons' Camp, on November, 1949, from Denmark's Lutheran World Federation Service to Refugees came a representative, a Danish man, Mr. Christensen, and offered us an immigration assurance to America from Lutheran Resettlement Committee in Lincoln. Then our happiness was unexpressed big. When came the day when we had to board the ship for the journey to America, May 22, 1950, we were frightened about the unknown future. But by praying the Almighty God to help us, we boarded the ship to travel where we didn't have a friend or relative. Our fright and ignorance was greater when we took our first step on America's soil. We had been pursued and despised all those long years in Germany's D. P. camps. There we were recognised as a burden, not like people. When we first came on the coast of America, we felt like frightened forest animals. When on June 6, 1950, Lutheran Resettlement Committee's representative, Rev. Wise, took us off the train in Omaha and placed us by Our Savior's Danish Lutheran Church's pastor, Peter Thomsen, and his wife, we were very surprised about the kindness and love with which Rev. and Mrs. Thomsen received us. We thought that the kindness was only for that evening. But Rev. and Mrs. Thomsen's love and care for us was sincere and lasted all the time they lived in Omaha. For that we are very, very thankful to them and we will never forget them. When the Thomsen family left, then all in Our Savior's Danish Lutheran Church with Mr. Christensen as president, took us in their fellowship. Every member of the church wanted to make us happy with some kind of gift or kind words. All of them were kind and willing to help us. Our happiness about that was very big and that church was like home to us. Now we are very happy. We don't have enough words to thank our friends. This kind of love and taking us into their fellowship can be done only by those people and church that are real Christians and that love others the same as themselves. God has brought us here by His will in this beautiful Our Savior's Danish Lutheran Church, where Christ lives among the people and in their hearts and where their love has made

us happy, us who had lost everything, and to whom this Christian love is the greatest thing the world can give.

Many, many thanks to all the members of Our Savior's Danish Lutheran Church in Omaha.

The Latvian family,

John, Elsa, Ivars and Silvija Vecbastiks.

Dr. Johs. Knudsen Resigns As President of Grand View

A meeting of the board of directors of Grand View College and Seminary was held at Grand View College on November 19, 1951. The meeting was called specifically to act on Dr. Knudsen's resignation as president of Grand View College which had been submitted to the board by letter.

For some time the board of directors has been aware of the fact that Dr. Knudsen has really wanted to be relieved of the administrative duties of the college in order that he might devote more time to teaching. Dr. Knudsen's teaching duties in the seminary have been quite heavy, and the time had come when he felt he should make a choice between administration and teaching. His preference was to continue teaching in the seminary and give up the administrative duties of the college, and it is for this reason that he has submitted his resignation as president of Grand View College as of June 1, 1952. The board of directors has accepted Dr. Knudsen's resignation. Dr. Knudsen will continue as dean of Grand View Seminary.

During Dr. Knudsen's presidency the enrollment has more than doubled, due in large part to the increased enrollment from Des Moines. At the same time the faculty and curriculum have likewise been enlarged. Elementary teacher's training courses have been added. In addition the college gives pre-clinical training to first year Iowa Lutheran hospital student nurses. A fine girl's dormitory and a biology building have been added to the campus in recent years.

The board of directors is deeply grateful and very appreciative of the many years of service Dr. Knudsen has given Grand View College as its president. This school year he is completing his tenth year as president.

A nominating committee, established by the board of directors, has been given the task of making nominations for the position of president of Grand View College. This nominating committee consists of seven members, the four members of the executive committee of the board and three members of the faculty of Grand View College and Seminary. The three members representing the faculty are to be elected by the faculty. Election of president is by the board of directors and this election must be approved by the annual meeting of the corporation.

As announced in a previous issue of Lutheran Tidings Dr. Knudsen has been granted a leave of



By BUNDY

So They Say. Some time ago I received a letter from a friend who is a Roman Catholic. We had told her about our last Christmas, how we had invited a couple of soldiers to spend the festive evening with us, one being a Baptist and the other a Roman Catholic. During the evening they brought up the question of different churches, and the Roman Catholic said, "I don't want to be told that I can't go to any church but **my own**; I like to go to a Protestant church, they seem to have fellowship there. I go to Mass, and go out again, and have not exchanged words with a single person—the whole thing is just a cold affair; but I have a sister who is a nun—" He went to midnight Mass four blocks from where we live. We wrote about this to our Roman Catholic friend in Florida and she sent us the following comments which is characteristic of much thinking about churches in America:

"Am sure you had a nice party at your home and I know the soldier you wrote about and left at midnight to go to church, appreciated it and had as fine a time as anywhere he'd been, and I know his mother would be very happy and grateful to know someone had been so kind to her son and taken him into their home and away from a lonely sad Christmas. We are on this globe such a short time, it always seems so foolish to me to be bickering and splitting hairs about religion and politics, (Cardinals Spellman and Gibbons don't think so) tho I know there are many people who spend the greater part of their lives doing it, and many Catholics are worse than any Protestants ever were! The boy's mother is probably one of the old school, deep set and strict, and just worries about his being away from home regardless of where he'd be, I suppose, and I naturally know what a great comfort she gets from her religion and most who have had it or experienced it would not see any of their loved ones lose its comfort but as for others who find that same comfort in some other religion, (she means denomination) I could surely never see any criticism in finding it wherever it is. If everyone would just live up to what any church teaches I guess the old world wouldn't be in the spot it's in—anyway we would all be fairly sure of reaching our goal—the same Heaven everyone is trying to get to at last. My sister and many of my relatives and friends have always been Protestants and the only difference I can ever see is that they invariably feel it's a great burden to go to church, (how do you like that?) and to Catholics it never seems that way, they usually enjoy going to church and having services every hour, fill their churches many times each Sunday to prove it. For twenty years that I know of, my sister and family have been GOING to go to Church!!!! (Baptist) but the struggle's too great and

they haven't gotten there yet except to weddings and funerals and see that youngsters always get to Sunday school tho naturally it's always looked to me as tho there wasn't much comforting to their services, just a sermon and if they don't happen to like the sermon or the preacher there is no service worth going to!—but in our case, we'd probably never go near a church if it was merely to listen to an interesting sermon for there are always many more poor speakers than there are good ones—but that to me is the very least of it—there is so much more to it all than that. At any rate it did that young soldier a lot of good to have the nice evening and fine meal in a Christian home and only hope that you heard from him again and that he thanked you for it properly."—So far our Roman Catholic friend.

(The words in brackets are by Bundy.)

At Random.—Five years ago we exploded some atomic bombs at the Bikini atoll, and navy officials report that the place is still radioactive. Which tells the story, that there is much about atomic energy that we do not know. It is almost as long ago since Dr. David Bradley wrote his little book, "No Place to Hide." Many have since that time attempted to intimate that atomic energy is not as serious as implied by men who were there; we should investigate whom we listen to, Dr. Bradley was there and saw it. —A world wide labor movement is being organized against communism; the American Federation of Labor and The Committee for Industrial Organization (AFL and CIO) are member of it. Their object is to counteract some of the Russian propaganda of which the following is a sample: "We appeal to the masses of exploited and propertyless workers and landless peasants, languishing under the heel of the capitalist tyranny whom we seek to deliver and enlist in the cause of the great proletarian revolution." (From the thesis proclaimed by the Communist International of the Second World Congress) We have a few places that need sweeping, but at least we can detect a lie; our farmers are not great hordes of landless peasants and American workers are not exploited and propertyless proletarians. We are aware of our inland empires but we still have freedom to act and speak against them. —Many of us had hoped that the United Nations would now begin to make the International Police Force provided for by its charter, a reality, but instead we are organizing Atlantic Pacts and Asiatic Pacts. We wonder if this means that the U. N. will be content to be a kind of paternal educational association, with a special interest in business and chicken every Sunday for everybody and enough dollars for everybody so that we will not pay too much attention to those who make Florida and other southern points a winter haven for the mink-coaters and bookies of the north?



Our Women's Work

Mrs. Johanne Lillehøj, Kimballton, Iowa
Editor

WMS in Cedar Falls, Iowa

Mrs. Anton Hofstad

The women of the Bethlehem Lutheran Church in Cedar Falls, Iowa, carry on their mission work in three organized groups. They contribute to the projects of the synod, and they take a vital interest in a number of community needs to which they give money, time and service.

The Ladies' Aid was the first of these groups to be organized and so it is the oldest in years of service to the congregation. They have an annual bazaar in the fall, and the proceeds go to support the Old People's Homes and the Children's Homes and the Santal Mission in India.

Our pastor, Rev. H. O. Nielsen, conducts a series of inspirational talks on Christian growth and different phases of mission work. This constitutes the program of the organization except for the two joint programs which the Ladies' Aid and the Study Club share each year.

The Study Club which was originally organized to study the needs and development of children has broadened its field of activity to include support of Lutheran World Action, the charitable institutions of the church at large, and this fall, especially, to take an active part in the Home Mission Project. A new section, Cedarloo, is being developed between the cities of Waterloo and Cedar Falls. Ten teams of women made a survey of about three hundred homes in that area to see if there was a need and a desire for a church to serve that new community. The results of this survey have not been completely tabulated but it is hoped that efforts will be made to build a church center for these people.

This year's program was opened in September with a lecture by Mrs. Jacobs who is traveling in U. S. for Jewish Mission Work. She may be contacted at at the First Presbyterian Church, 6th and Nebraska Street, Sioux City, Iowa. She presents a vivid and sincere picture of past, present and future Palestine and uses native costumes of the women and men of that country. Any church organization would profit by hearing this Christian Arabian woman.

The Mission Group has been in existence only a little over a year. The first project was to help prepare and furnish a house for the Lapins family, a displaced Latvian family who came to Cedar Falls to make a new home. They have visited the Children's Home in Waverly, Iowa, and the Black Hawk County Home to see how the people are cared for in these institutions. The meetings are held in the various homes, and the time has been spent hemming dish towels for Sartori Hospital, Cedar Falls, Iowa, Grand View College and the local church. The programs have been loosely organized material on mission work in different parts of the world or the review of a worth while book on a religious topic.

There is a Visitation Committee which has as its purpose the contacting and visiting of new people who come to Cedar Falls. Names are procured from the Chamber of Commerce. These people are visited and invited to attend church, and an effort is made to make them feel welcome in our town. Much credit is due to the work of this committee.

The suggestion has been made that an organization to include all women members be established. This all-inclusive membership would then be organized into circles or groups according to their interests.

There seems to be a need for a group which could meet in the evening, when women who work in offices or young mothers would be able to attend and so feel that they also are an active part of the work of the church.

WMS Meeting at West Denmark, Wis.

W. M. S. met at 7:30 p. m. Saturday evening at our district convention at West Denmark, for a discussion period at which time questions were asked and answered regarding the work of W. M. S.

Then at 8:15 p. m., we had the regular W. M. S. meeting. Our district representative, Alma Jorgensen opened the meeting and read two letters of general interest regarding the plans for W. M. S. for 1952. The speaker for the evening was not the usual pastor, but instead, two pastor's wives in turn were given the opportunity of addressing the assembly. Their general theme was Women's Sphere. Mrs. Gerda Duus, Alden, spoke on women's responsibility in the religious training of the child inside the home, and Mrs. Ardis Petersen, Askov, spoke of women's responsibility and attitude outside the home.

Following the speakers, a collection was taken for W. M. S., amounting to \$27.75. The meeting closed with song and a prayer led by the district president, Rev. Ottar Jorgensen.

We all felt the evening had been interesting and worthwhile. It might be a beneficial suggestion that other W. M. S. meetings be addressed by some of the women of the church.

Gerda Duus.

Board of Women's Mission Society

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

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Secretary: Mrs. Orville Sorensen, Dannebrog, Nebr.

Assistant Secretary: Mrs. Emil Hansen, Askov, Minn.

Treasurer: Mrs. Axel Kildegaard, 1443 Boyd Ave., Des Moines 16, Iowa.

Paging Youth

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

Editor: Ronald Jespersen, Newell, Iowa

All This and Yule Too

But first of all—YULE! The big job has been done on Yule, namely the writing, the editing, the printing and distributing. Oh, you say, how about the selling? Well, that's a big job too, and mighty important, but there are so many more to do that. Since it is in the hands of so many we ought to be able to sell every copy that is printed. The words of Editor Harris during the convention at Chicago ought to be repeated, to-wit: Remember that an unsold Yule after Christmas isn't worth the paper it is printed on. That can be modified a little. I know of one society that this year took a few of last year's Yule to a hospital; they were very much appreciated. But it is better to sell them, or it might be the business manager who will be sick! Remember to reorder through the business manager, Rev. Harold Petersen, Askov, Minnesota.

As for addresses, notice that the proceeds for "Operations India" is to be sent to Mrs. Donald T. Hansen, 4300 Snelling Avenue So., Minneapolis 6, Minnesota.

It is hoped that all of you will have some project to raise funds for this mission work. As decided at Chicago, we are going to investigate the possibility of providing a teacher training scholarship at Grand View College for an eligible young person from India. This past year we supplied five hundred dollars for band instruments at the Kaerabani High School, as well aiding in other equipment for helping our missionaries, the Ribers and Muriel Nielsen.

Ellen Thomsen, our national treasurer, is teaching school at Newbury, Iowa. In a letter just received she would remind all societies that dues for the coming year are now due. They are one dollar per member. Last year's dues, if not paid, may be sent at this time also. With the more generous discount on the Yule this year, you may can pay your national dues from that activity.

Some time ago we had an article about where the DAYPL dollar goes. It would only be right to let you have a look into the treasurer's books. Following is a condensed financial report from November 3, 1950 to November 3, 1951 (our fiscal year).

RECEIPTS

Balance on hand Nov. 3, 1950	\$ 287.34
National dues	513.00
Youth Sunday	130.98
Workshop	60.50
Yule	150.00
Synod Budget	500.00
Total	\$1,641.82

DISBURSEMENTS

Upward Trail	\$ 56.85
Workshop	43.55
Program Committee	105.92
UCYM	109.95
Materials, phone calls	34.81
Travel and meetings	179.90
Speaker for Nat. Conv. (Tyler)	25.00
Balance on hand Nov. 3, 1951	1,085.84
Total	\$1,641.82

The convention in Chicago decided to change Youth Sunday observance to the last Sunday in January of each year. In 1952 this Sunday, January 27, begins the week which culminates "The Call" of the United Christian Youth Action (UCYM). In the fall, it was felt, there were so many other activities and observances that hindered a good observance of Youth Sunday. It may seem as if this first January observance comes so near the last Youth Sunday, but remember we still only observe Youth Sunday once a year. The last Sunday in January is the Sunday that most other Protestant churches set aside for Youth Sunday.

District News Letters: The Northern Lighters send out a "Ray," edited by their district president, Everett Nielsen, Lake Benton, Minnesota. Miss Agnes Kildegaard, Gowen, Michigan is the new editor of the Lake Michigan district's "Eagle Eye"; the last issue had an unusual number of informative "Eye-tems." The Great Plains district newsletter is edited by Darrol Larsen, Cordova, Nebraska; and the Atlantic district newsletter is edited by Rev. Einer Andersen, Brooklyn. In Iowa they just climb a large cornstalk and shout the news over to the next society. Right now they are asking one another how many Yule they have sold. How many have you sold?

Harold Riber sent a list of thirty names of Indian boys who would like to find "Penpals" in the U. S. A. They are in the ninth, tenth and eleventh grades. To avoid unequal distribution, send a penny post card to ye Paging Youth editor asking for a name, and he will take the names off the list from grade eleven and down. "Their world," writes Harold Riber, "is in reality quite narrow and small; this can afford them a very exciting and eye-opening and heart warming means of widening their horizons." All of them are able to read and write English.

Then, in case you don't know who your national DAYPL officers are, this is the present condition of your DAYPL board:

President: Rev. W. C. Nielsen, Withee, Wisconsin.

Vice-president: Rev. Ronald Jespersen, Newell, Iowa.

Secretary: Miss Dorene Andersen, 1003 So. L Street, Aurora, Nebraska.

Treasurer: Miss Ellen Thomsen, Newbury, Iowa.

Synodical Advisor: Rev. Harris Jespersen, Marquette, Nebraska.

(The last named gentleman is also the editor of Yule. —Have you sold all you could? Don't forget to buy one yourself.)

Kristen Kold

The Little Schoolmaster Who Helped Revive A Nation

By Nanna Goodhope

V

In South Jutland

Kold obtained his next position through a newspaper advertisement. A prosperous landowner and cattle-rancher, Knud Knudsen, of Faarballum in South Jutland desired a competent and spiritually awakened teacher to instruct his and a number of his neighbor's children. Kold applied for the position and was accepted.

There were twelve children in the school, which was held in a spacious room in the large farm home. Kold's salary was 60 Kroner (about \$15.00) a year and his room and board. Faarballum was on the low marshlands that lay along the west coast of the peninsula, south of the ancient city of Ribe. As the farms in that area were large, neighbors were few and far between. But Kold did not seem to mind the solitude of the wide open spaces. He found here many new interests. And it is believed that he hailed it as a welcome relief, to escape from his tormentors. He said later that it was well he got away from Mors and the laymen's movement when he did, or he might eventually have talked himself empty. But there were other matters at Faarballum, besides those pertaining to his schoolwork, about which he felt great concern. Of these we shall learn later.

After school hours, and when the children had learned their lessons for the following day, Kold would often accompany them on field trips and teach them nature lessons. Sometimes they would tramp all the way to the sea-shore to watch the waves and the multitudes of white-winged sea gulls flitting to and fro in search of food. And while they rested on the white sands, before beginning the long journey back, Kold would tell his pupils a Bible story or an ancient legend such as had delighted him as a child.

The children were always eager to learn their lessons quickly when they were promised a field trip. But there were some among them for whom rote learning was very difficult. There was especially one little girl, Anne, who was always the last to get her lessons. She just could not learn by rote the long, difficult paragraphs from Balle's Book of Instruction—a book containing passages on faith and doctrine according to Luther and Holy Writ—which it was required of every child to know before Confirmation in the State church. As the children would not go without Anne, the delay she caused made her very unhappy.

Anne's difficulties worried Kold a great deal. One night he couldn't sleep for thinking about it. "Is it really God's will that children should be plagued with learning by rote about faith?" he asked himself. There must, he thought, be a better way to prepare them for Confirmation, for the mental struggle a child endures in committing to memory long pages on faith and doctrine, does not enhance his love for God. Grundt-

vig is right, he thought: faith is not a matter of dead-letter learning. It is a spiritual matter pertaining to the heart, and can be acquired only through an awakened interest and a receptive mind and heart. "That is it!" he almost shouted: "The child must be awakened through the Living word to a realization of God's love; only then can faith have meaning to him." He would begin right away, he thought, to teach Balle's Book of Instruction by word of mouth, just as he now did the Bible history. He would combine the two, for they supplemented each other, and thus relieve the children of the woe of text books. He was sure it was as God wanted him to do it.

Once the idea had clarified in his mind, he was so happy that he could hardly wait until morning to prove to himself and others that he had found the solution to a very serious problem. He wondered now why he hadn't thought of it before, for he had ample evidence that the children learned the lessons in the Bible history quicker and better in this way than by the old method. Just the other day, after he had begun telling his class the story of Abraham—which was to be continued the following day, he came upon a little boy out in the orchard whom he heard say, as he stood with upturned face and beaming eyes: "Don't be afraid to sacrifice your son, dear Abraham, for God will give him back to you. I know it, for I have read further in the book." The child's interest had been awakened through the Living word, so that he just couldn't wait till the following day to learn what came next.

Kold knew now that he would never again weary his pupils with rote learning. It was dead learning and had no value. Besides, the children found the new way much more to their liking, and they progressed faster.

But Kold's reasoning concerning these matters was not shared by the clerical members of the district school board. As soon as it was discovered that irregularities in teaching methods existed in Kold's school, he was notified that there would be an examination of his pupils on a specified day.

The pastor, Gabriel Kock, who was the district overseer of instruction, conducted the examination. He asked the pupils many questions pertaining to the various subjects they were taught in the school. And the children answered quickly and to his full satisfaction. Then addressing a ten year old girl, he said: "Now recite to me the third paragraph of the fourth chapter."

"From where shall I recite?" she asked, for this he had not specified.

"From Balle's Book of Instruction."

"But we don't use that here," replied the girl frankly.

"What is this I hear?" he said full of indignation as he now turned to Kold; "don't you teach these children Balle's Book of Instruction?"

"No," said Kold, "I do not require of the children to learn by rote. But the instruction in the book is well known to the children; for I teach it by word of mouth, as I also do the Bible History. And you must know from their responses that they have learned well. It seems to me needless to commit the children to rote learning when they do better without it!"

"I did not ask you if it were needful," replied the pastor angrily. "But I am asking you now—will you or will you not teach Balle's Book of Instruction to the children by rote, according to the requirements of the State?"

"Since you allow me to make the decision," said Kold resolutely, "I will say 'no, I will not'".

The pastor requested of the clerk, who accompanied him, to make a notation of the procedures. Some of Kold's friends, among them his host, Knud Knudsen and his wife, warned him that it would be hopeless to attempt to thwart the authorities. But he paid no heed to them.

Sometime later, Kold was summoned to the city of Ribe to appear before the residing bishop, who was a member of the national school board. The bishop desired of him to give an account of the teaching method used in his school. The bishop listened to Kold with apparent interest. And when he had finished his report, the bishop said to him: "You are undoubtedly an intelligent and promising young man, and I believe you are fully capable of teaching your pupils without the use of Balle's Book of Instruction. But how about the teachers in all the other schools?"

"That is not my concern," was Kold's reply.

"Oh yes, it is," said the bishop, "for instruction must be the same everywhere."

"What a pity!" replied Kold. "You imply, then, that if there are 99 shoemakers in a city who make poor shoes, the one who makes good shoes should be compelled to also make poor shoes, so they can all be alike?"

The bishop, shrugging his shoulders, replied: "The same law governs us all."

"Then we must get such a law changed," said Kold.

But the bishop thought that it might be better for Kold to get his sharp corners polished down. To this Kold replied: "No, your highness, for then I would be so round that I'd roll away among the others."

Efforts were now made by Kold and some of his friends to obtain from the national school authorities some individual leniency in the choice of teaching methods in the public schools. After some time a lengthy but non-committal reply came to their inquiry. It read as follows in part: "Although the teaching by rote of Balle's Book of Instruction is required, rote learning should not stand in the way of higher religious learning."

Kold believed that this one sentence saved his position, for it was "higher religious learning" he used in his school. But the pastor, Kock, evidently

thought otherwise, for he said to Kold: "Are you convinced now that you must teach by rote?" To this Kold replied: "No, I'm convinced of just the opposite; for it is 'higher religious learning' I use in my school."

The matter was finally dropped. And Kold continued to teach according to his own idea so long as he was at Faarballum. But the controversy had caused a cleft in the friendship of Kold and his host, Knud Knudsen and his wife, who thought that he might have conformed to the wishes of the bishop. Kold's school was as a result moved to the home of a neighbor, Niels Andersen, without Knud Knudsen's children in attendance.

Midwest Religious Education Conference

In behalf of our Church School workers, I want to express our appreciation to our home congregation at Tyler for sponsoring our attendance. We were eleven from here who attended the Midwest Religious Education Conference held at Grand View College in October. I believe that total enrolment was up close to one hundred. And I am sure all were agreed in expressing a sincere "Thank You" to Rev. A. E. Farstrup for the well-planned meeting, and a similar "Thank You" to the entire Grand View faculty for their cooperation and hospitality.

Rev. Alfred Jensen, our synod president, gave the meeting an inspiring beginning in the first devotional period, as he spoke to us on the theme: "Teach Us To Pray." Later the devotional periods, including a Bible Hour, were given each morning by the pastors H. P. Jorgensen of Des Moines and Eilert C. Nielsen of Clinton.

The following spoke to us: Dr. Johannes Knudsen on "Utilizing The History of The Church in Our Teaching," Prof. A. C. Kildegaard on "Christian Fundamentals and the Church School Teacher," Prof. Herbert Hurley on "Young People in the Church School," Dean Alfred C. Nielsen on "Listening to History," and Rev. A. E. Farstrup in a series of talks to us centered our attention on "The Bible in the Classroom." He pointed out the many various interpretations held in various church groups in regard to the Bible and its place in our teaching. To some the Bible is in every detail "the infallible Word of God," to some it is only a book of guidance with teachings of moral and ethical living. We like to think of it as Martin Luther speaks of it: "The Bible is the cradle in which you find the Christ child."

Mrs. Lillian Darnell, also from the college faculty, helped us in two sessions on the topic, "Teaching the Lesson." We soon felt that she is a master in her field of work, and she presented her methods to us in a very capable manner, giving us precise outlines, and citing many examples of her work with children in various age groups.

Mrs. Frank Noyes, Professor of Speech at G. V. C., spoke to us very challengingly on the theme, "Effective Use of the Story on Religious Education." She told us that story-telling is the oldest art, but also the most

neglected. She stressed the value of telling the story instead of just reading it to children. She said, that real story-telling is work of art, something God has put into our soul.—She completed her talk by telling us a story, and we readily realized how well she was at home in her field of art.

We had many good group discussions, where we had the opportunity of exchanging ideas and plans for our Sunday School teaching.

During the three days we were guests in Des Moines we were entertained in the various homes, had our meals at the college; we visited the new Archives room in the girl's dormitory; we heard the college choir sing and had other social activities, not least making many new acquaintances.

The communion service at Luther Memorial Church concluded our three day meeting. Many of us are hoping that there will be other opportunities of attending similar conferences in the future. It was of great value and of true inspiration to all of us.

Ida Larsen, Tyler, Minn.

Dr. Johs. Knudsen Resigns As President of Grand View

(Continued from Page 5)

absence, beginning March 1, 1952, in order that he may go to Denmark to do some research in preparation for writing a manuscript on N. F. S. Grundtvig. He will return to his duties as dean of Grand View Seminary the latter part of December 1952.

Announcements concerning the appointments of acting president of Grand View College and acting dean of Grand View Seminary will be made at a later date.

Erling N. Jensen, Chairman,
Board of Directors.

Minutes of 1951 Convention, District III

ST. STEPHEN'S LUTHERAN CHURCH, CHICAGO, ILL.
FRIDAY, SEPT. 28 TO SUNDAY, SEPT. 30, 1951

Friday evening Rev. Alfred E. Sorensen, the District President, conducted the opening worship service. Doctor Ernest Nielsen, Trinity Lutheran Church, Chicago, spoke on the subject, "Church Relations and the Christian Family Re-examined."

After the hymn, "Praise to the Lord, the Almighty," and the convention had been officially opened by the District President, the roll call of delegates and Pastors of the District was taken. The number of delegates was forty, and the number of Pastors, including two visiting Pastors, was eight.

Rev. Eilert C. Nielsen, St. Stephen Lutheran Church, Clinton, Iowa, was elected assistant Secretary for the Convention.

The minutes of the 1950 Convention were read by the Secretary, Rev. Robert C. Schmidt, Bethania Lutheran Church, Racine, Wisconsin. With minor corrections these minutes were approved.

The Treasurer, Mr. Knud Overgaard, gave his report, which indicated a balance of \$132.81. The report was accepted.

Rev. Harold Olsen, Pastor, Trinity Lutheran Church, Marinette, Wisconsin and Memorial Lutheran Church, Menominee, Michigan, and the district advisor of The Danish American Young People's League, presented his report which informed the convention of the young peoples' activities (A copy of this report is filed with the minutes.) The report was accepted as read.

The reports of the Delegates were next on the Agenda. Numerous improvements on the physical properties were indicated, the new Church in Racine, being no doubt the largest project. Spiritual growth would also seem to be in evidence.

The Saturday afternoon session opened at 1:30 P. M. consideration was given to the President's report. Extensive comments were made on the Daily Vacation Bible schools.

The Synodical President, Rev. Alfred Jensen, spoke on Lutheran World Action and Lutheran World Relief, as a world need.

During the discussion of the Santal Mission Work, a prayer was offered for the Missionaries in Santal Mission Field.

The District President's report was accepted.

Rev. Harold Olsen, reported for the Committee which was to study the granting of scholarships to seminary students. After a discussion of the matter, a motion was passed that \$50.00 be set aside from the District Three Treasury this year to start a scholarship fund for ministerial students.

The Synodical President discussed various matters among which were the increased budget of the synod and the fact that many of the "Displaced Persons" are repaying sponsors for their expenses.

After a brief discussion concerning the manner in which the possible affiliation of our Synod with United Lutheran Church be expedited, Rev. Alfred Jensen, reported that complete proposals would be drawn up and presented at the next Synodical Convention.

Rev. Robert C. Schmidt, reported on the desire of the Synodical Stewardship Committee to have a film, "And Now I See" shown in every Congregation in the Synod.

A motion was made and carried to increase the district dues to twenty cents per year, per contributing member.

Rev. Alfred E. Sorensen, was elected President of The District for another term.

The Business session was then adjourned.

The session closed by singing "Blest be the tie that binds."

Saturday evening Rev. Harold Olsen, extended an invitation for the Convention to meet in Marinette and Menominee next year.

At the call of the Chairman, the allocating committee met in the Parsonage.

The Woman's Missionary Society met for a business meeting, lead by Mrs. Alfred Sorensen. It was there decided that the offering of the following afternoon be given to the Home Missions Fund.

The Rev. Harold Olsen, spoke at the eight o'clock meeting on the subject, "Church Relations and Youth" and pointed out that Youth is confused and that the Church can give Youth stability. Miss Ruth Jacobsen told about the United Christian Youth Movement, and its "Call" for a million youth by 1952.

Sunday Morning, the Rev. Eilert Nielsen, delivered the message at the Worship service. He preached on the subject "Church Relations and Worship" defining worship as an experience, not merely an act. Pastor Sorensen served at the Communion Table. The offering of the morning was placed in the district treasury.

On Sunday afternoon the delegates were directed on a tour to see the South Side Water Filtration Plant and the University of Chicago Campus.

At 3:00 P. M. The Rev. Alfred Jensen, preached on the subject "Church Relations and the Family of Churches." He declared that the Church bodies come together out of a sense of need.

Mrs. Ernest Nielsen presented a brief history of the Santal Mission and of the work of the American Santal Committee.

Sunday Evening the Convention was concluded at the supper table. The Rev. Arthur C. Ammentorp spoke on "Church Relations and Habits." Pastors expressed their appreciation to the host Congregation and Pastor for the hospitality extended to them.

A reading of these minutes will reveal that the theme of the Convention was Church Relation in its various aspects.

Robert C. Schmidt,

Secretary of the District.

Eilert C. Nielsen,

Assistant Secretary of Convention.

A Call to Christian Stewardship

Pastors Should Not Be Beggars

By Zeb B. Trexler

While I was at Camp Wa-Shun-Ga, Kansas, last year, a young man said to me, "Why aren't you a minister?"

Many have asked that same question. My candid answer is that "neither my father, nor my mother, nor my pastor ever suggested the Christian ministry to me." Yet I had wonderful parents and fine pastors.

I have seen parents frown when it was suggested that a fine son or daughter be encouraged to think of full-time Christian service. A pastor in Virginia testified that when he told his parents he was going to prepare for the Gospel ministry, they said, "All right, son. But understand you're on your own from now on."

But he added, "Thank God I'm in the ministry." Another pastor in Nebraska said almost the same thing. Why?

Facing the stern realities of life frankly, I believe that one of the greatest deterrents to recruiting for the ministry is the low salary paid so many of our pastors.

A HEART-RENDING EXPERIENCE really opened my eyes a few years ago. A fine young pastor, a minister's son, came into a clothing store and asked for swatches of cloth-samples with which to patch his pants. The knees and seat were out. He was in rags. This wasn't in depression years, either.

Here was a young man who needed furniture, food, clothing, books and many other things, receiving a salary of \$900 a year. Its counterpart now would be about \$2,000, a figure not far from that currently prevalent in some areas.

As I go about the church, I find many pastors who say that they need help from parents and in-laws to make ends meet. And then we wonder why more men don't enter the ministry!

Certainly no pastor expects to receive a big salary. He has been called to preach the precious Gospel. But isn't the laborer worthy of his hire? It is he who stands by us through thick and thin. It is he who breaks to us the bread of life, who sympathizes with us in sickness and health, who ministers to us in sunshine and rain, who responds to our every call, physical and spiritual. Yet many of these, our servants, and their families, are terribly in need of our financial assistance.

I have known what it means to be in financial straits, with its worry and embarrassment. It takes the pep, vim and vigor out of a man. It imperils his morale and destroys his initiative. Conversely, an adequate financial status energizes and strengthens him for his tasks. No minister can do his best under financial stress.

This is one situation which laymen can remedy. We can help, if we will.

NO CHURCH HAS A FINER MINISTRY than ours. Our standards of training are high. We require four

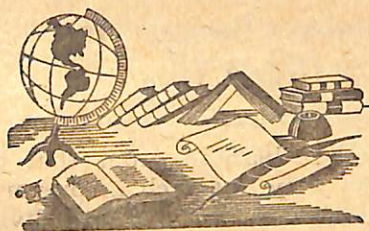
years of college and three years in the seminary. This is the equivalent of the time spent in acquiring a degree of doctor of philosophy, or doctor of medicine. And many of our pastors spend still another year in obtaining their master's degree. Yet many of them are in the \$2,000-\$3,000 salary category.

I know a young man who has just finished work for his doctorate in science. He has taken a place with a nationally known organization at \$5,800 per year. When I look about and see laymen on every hand with no college training, often no high school training, receiving far greater compensation than many pastors, I wonder why there should be such a premium upon secular activity.

It seems to me that our Christian consciences should rebel against this apparent inequity and injustice. I pray that laymen may have the courage and the will to do something about it.

From "THE LUTHERAN"

Submitted by the Stewardship Committee.



Across the Editor's Desk

Ambassador to the Vatican—President Truman's nomination of General Clark as ambassador to the Vatican has aroused speculation and comments from many sources, including most of the syndicated columnists.

President Truman has been quoted to say shortly after the appointment, that he had expected the reaction to be even stronger than it was.—Likely he had not yet discovered the full impact of the antagonism aroused toward his action.

The General Board of the National Council of Churches of Christ in the United States of America held a meeting on October 31 to face this national emergency. After a five hour session the Board released a public statement deploring the action of the president. "Appointment of an ambassador to the Vatican would be wrong in principle, useless in practice and would produce consequences both far reaching and disastrous to the national unity of the American people" said this group of Protestant leaders.

Meeting on the 434th anniversary of Reformation Day in the first special session since the Council was formed, the National Council's policy making body forcibly again voiced its unalterable opposition to the establishment of diplomatic relations with the Vatican.

"We did not choose this controversy," said the General Board's statement. "We deplore it. But we cannot and will not evade it."

The Board also emphasized that "to establish formal diplomatic relations with the Vatican would concede to one church, the head of which has only nominal secular power, a political status in relation to our government which could not possibly be given to all churches and which could not, as a matter of prin-

ciple, be accepted by most. Thus tension and controversy would be induced in our national life at the very time when unity is most essential."

From the office of the Division of Public Relations of the National Lutheran Council in Washington, D. C., Robert E. Van Deusen, reporting, we have the following information which certainly reveals a definite threat to our American way of life: "In countries that receive a Papal Nuncio in exchange for an Ambassador to the Vatican, tradition dictates that the Nuncio shall be the dean of the diplomatic corps. Roman Catholic authorities have confirmed this statement, saying that the custom went back to pre-Reformation days. In Washington, the deanship is taken seriously and is determined by seniority. The Ambassador of Norway is the present dean of the diplomatic corps in Washington.

"British diplomats are said to have pointed out that the question of deanship does not arise in their country since they have only a Legation at the Vatican.

In return for their Minister the Vatican sends an Apostolic Delegate, who does not rank as high as a Papal Nuncio and whose function is mainly ecclesiastical. They expressed the belief that a Papal Nuncio is sent only to those countries which have signed a Concordat with the Vatican.

"Further examination of the countries which have diplomatic relations with the Vatican reveals that most of them are predominantly Roman Catholic. No Protestant country maintains an Embassy there. Great Britain and the Netherlands have only Legations at Vatican City."

The movement of opposition to the appointment of an Ambassador is growing and the President and the Senators are beginning to feel the impact. Church leaders and executive boards have led the way with well thought out statements; local and regional church groups have followed; and thousands of individuals are swelling the total of communications to Senators and the President.

The appointment is awaiting confirmation by the Senate when it meets again in January. We urge our people as individuals, congregational boards, district boards, etc. to write to your Senators and to the President to indicate your stand in this matter. All American citizens must recognize the danger to our freedom inherent in the President's action and we must help to bring about a reconsideration by the President himself or proper action by the United States Senate when the appointment comes up for confirmation. Write your Senators today!



CHRISTMAS—Edited by R. E. Haugan. Published by the Augsburg Publishing House, 425 South Fourth Street, Minneapolis 15, Minn. Volume 21; 68 pages, 10 $\frac{3}{4}$ "x13 $\frac{3}{4}$ "; Price of the gift edition \$1.00; the library edition, cloth bound, in gift box, is \$2.50.

CHRISTMAS has become a traditional part of observing the holidays in many homes throughout the United States. It is the most colorful collection of literature, art and music,

all with the festive theme of Christmas. CHRISTMAS is a large size gift book, and abounds in gaily colored illustrations and beautiful full-color art work throughout.

H. S.

YULE—Harris A. Jespersen Editor; Published by the Danish American Young People's League of the Danish Evangelical Lutheran Church of America. Volume VII; 48 pages; Price 75 cents.

YULE comes again as our own Christmas magazine. It has been well edited by Rev. Harris Jespersen, assisted by Mrs. Dagmar Potholm Petersen. YULE appears again with an attractive cover design, drawn by Hertha Hansen of Askov, Minn., who also has made a number of illustrations throughout the magazine. Christmas meditations are "How Do I Love Thee" by Vincent Ligouri and "Children of Light," by Rev. Harold Petersen. The Christmas stories are "A Luminous Trail," by Dagmar Potholm Petersen; "The Little Angel Who Could Not Sing" by Oletta Wald, "A Boy's Christmas" by F. Dostoevsky, and four illustrated Christmas poems, by Gertrude Hanson, with art work by Hertha Hansen. Two fine historical contributions are given in the article on "Albert Schweitzer, His Way" by Dixon Hoag; and "Monument To The Past" by Rev. Enok Mortensen. A Pageant, "Christmas 1951" by Pauline Davis is very adaptable for any Children's or Youth service. "We Sing" by Christence Jespersen, and the "Snow Man Who Thought He Was a Christmas Tree" by Saralice Petersen gives a good addition.

Thus, YULE comes this year with a wealth of good Christmas reading material for young and old, also for the children. Buy YULE!

H. S.

DANSK ALMANAK—Edited by V. R. Staby; Published by Lutheran Publishing House, Blair, Nebraska; 120 pages, Price 75 cents.

This Danish publication comes in its 32nd volume. It has a fine collection of Christmas and New Year's reading material. Two Christmas poems are "Jul, Du Skønne Fest" by Chr. Richardt, and "Jul Paa Prærien" by August L. Bang; A New Year's meditation, "Dejlig er Jorden," by Holger Strandkov, "Guds Fodspor i Historien" by P. Rasmussen, etc. Much of the content is similar to that which used to appear in "Julegranen." We recommend it to our Danish-reading people.

H. S.

CHRISTMAS CHIMES—Edited by H. Leonard Anderson, Norman B. Banson, assistant. Published by the Luther League of the United Evangelical Lutheran Church. 64 pages, Price, \$1.00.

"Glory Be To God" is the theme selected for this year's Chimes. The art work throughout the magazine is very good. The cover page and frontispiece is made by Miss Betsy Petersen greeting-card designer from Denver, Colo. The volume contains selections of original prose and poetry with art sketches, photographs, etc.—Some of the special features are several pages of photographs and descriptions of "Christmas in Lutheran Churches of America," a Christmas story, "Star Snow" by Kaj Munk, translated by Norman C. Banson; "The Legend of Robin Redbreast" by Selma Lagerlof; and "Christmas Aboard a Transport" by Elmer W. Andersen.

H. S.

The YULETIDE STORY—Published by Augsburg Publishing House, Minneapolis, Price, 35 cents.

This is a beautiful 10 page volume of the Christmas story richly illustrated with colored photogravure, some full page, a map of Palestine, one page of Christmas carols, etc. A fine greeting for any child.

H. S.

Some Favorite CHRISTMAS CAROLS—Published by Augsburg Publishing Co., Minneapolis Minn. Price 35 cents, \$3.60 per dozen, \$25 per 100.

This artistic folder comes with a selection of the best known and favorite Christmas Carols beautifully illustrated one on each page with the music in artistic design on the opposite page.

H. S.

Grand View College And Our Youth

One-Third of the Year Gone

THANKSGIVING—Less than twenty students stayed at Grand View during the Thanksgiving holidays, but those who did had a very good time. The day started with a community church service in the new sanctuary of Grand View Lutheran Church, the Swedish church around the corner. Dean McCaw of the Drake Bible School gave an unusually challenging sermon in which he reminded us that most of our Thanksgiving usually is a round of bragging by which we establish a long list of merits and forget to give merit and thanks to God. The dinner was one of Mrs. Eriksen's customary banquets, well-prepared, ample, and festive. We were about thirty-five people to share it, and President Knudsen presided over the table as usual. During the rest of the vacation the students enjoyed one another's company. One evening they spent at the home of President Knudsen and one afternoon they had coffee at the Kildegaard home.

BASKETBALL—The first game of the season turned out to be an easy victory for Grand View. Creston Jr. College was the victim to the tune of 54-42, but the score doesn't reflect the competition, as the reserves played most of the second half. The starting five showed some real team-work, which is to the credit of their coach, Harry Mortensen, and their shooting was unusually hot, with a game average of over 50%. High scorer was Duane Nielsen from Reserve, Montana. Kenneth Hansen, Tyler, Minn., played a fine defensive game. All of the first team were good however.

Late Bulletin: Grand View also won its second game, 65-63, over Waldorf College. Leading most of the way, the Vikings were forced to come from behind to win. A basket by Duane Nielsen and two free throws by Arne Stovring cinched the victory. Arne was high scorer with 19 points. Carl Petersen had 13, and Duane and Kenneth Hansen had each 12. Remember we play Dana at Blair Dec. 8th.

THE BOARD OF DIRECTORS met for a special meeting November 19th. Inasmuch as we have been informed, however, that the results of their deliberation will be reported elsewhere in this issue, we shall refrain from comment at this time. The executive committee of the Board will meet for further planning on December 21st.

PROFESSOR HAROLD JENSEN of Ames, Iowa, gave a very interesting and challenging talk to the student as-

sembly on November 29th. He spoke about the changes that have been caused especially in rural living by the technological developments of the last half century and the implications of these changes for young people. Professor Jensen who hails from Nysted is a former student at Grand View and also a former teacher at Askov and Tyler.

A REMINDER. May we remind you that the second semester of the college starts January 28th and that now is the time to enroll. We ask our friends to cooperate by sending us the names of young people who might be interested in starting school at that time.

FOR PREACHERS MAINLY. A number of our ministers have subscribed to the Lutheran Quarterly which is published by the Lutheran Seminaries (Including Grand View). The subscription price is \$2.50 a year. You may subscribe through the Grand View College Bookstore, so send your order in. An immediate order will get you the January issue.

Reporter.

OUR CHURCH

Rev. Alfred Jensen, synodical president is at present on a tour in the Eastern District. He will visit some of our congregations and will attend other executive meetings.

Juhl-Germania, Mich.—The theological students, Vincent Ligouri and Harald Petersen served the Juhl-Germania congregations respectively on Sunday, November 11th and 25th. Rev. Peter Thomsen of Greenville was scheduled to serve the two churches on Sunday, Nov. 25th.

Pastor M. Marckmann observed his 70th birthday on November 25th. He is serving the Pasadena, Calif., church.

Dagmar, Mont.—A new Parish Hall is under construction. It is being built adjacent to the church edifice. The old Parish Hall will be sold and moved away.

Rev. J. C. Aaberg was the guest speaker in the Dagmar, Volmer and Plentywood churches on Sunday, November 11th.

Tyler, Minn.—The Christian Day School, sponsored by the Danebod Lutheran Church, is well attended with an enrollment of about 140 children. An hour and a half of Bible stories, singing, devotional periods and handwork is offered to the pre-school children, who come in 3 different groups on Monday, Wednesday and Friday. The children released from public school come in the afternoons. Their work centers around singing, devotional periods, Bible study, discussions and workbook study. These come in various groups, each group once a week. The Christian Day School is under the direction of Miss Anne Marie Jensen of Pasadena, Calif., and offers instruction to the children of the congregation from pre-school age through 6th grade.

Granly, Miss.—Rev. Johannes Pederesen, Danevang, Texas, served the Granly congregation on Sunday, November 18.

Kimballton, Iowa.—A Latvian family, Mr. and Mrs. Vilis Juskevics, and two children Guntis and Marita, were welcomed recently by the Kimballton congregation. They are at present living in the home of Mrs. Etta Soe, the widow of the late Dr. P. Soe. Mrs. Soe is spending the winter in the Invalid's Home in Elk Horn, Iowa.

"Julegranen"—according to last reports from Cedar Falls, will not be out this year. "Dannevirke" has not been published since October 10th. Many will miss the added Christmas cheer found year after year in "Julegranen" and in the Christmas issue of "Dannevirke." We hope that some arrangement will be found by which our elderly people who prefer Danish reading

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A World of Song

41 Christmas hymns and carols with music in a handsomely bound paper cover.

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will be served with literature in this language.

Errors have crept into the "Kristen Kold" article in the October 20 issue. The last lines of the third paragraph should read: "—but I am wiser than you are. And if you are clever you will make an effort to learn from me." And the first line in the 5th paragraph should read: "Kold got along well with his pupils."

It's Overwhelming

My heart is full of thankfulness to all you people of our former congregations, and all you other people throughout our synod who showered me with so much on the 50th anniversary of our wedding.

Instead of the quiet day I had expected to spend with my son, Bernard, and family in Indianapolis, Ind., it became a festive day. They had planned to take us out for dinner and to their Civic Theater. The day before a box of six Honolulu orchids came from daughter, Dagmar. The same evening my daughter, Miriam, arrived to spend the week-end with us. Saturday morning, the 17th, a very large bouquet of golden flowers was brought in. With the bouquet was a letter with a list of over two hundred names of the people who were sending this gift. In addition to the paid mortgage on my home they had sent over \$225 to the fund for the publication of Rodholm's writings and translations.

My heart was filled with thankfulness to God for the many years S. D. and I have lived together, and to all you people for your extreme kindness. The old Psalm expresses my feelings, "The lines are fallen unto me in pleasant places; yea, I have a goodly heritage."

Being the daughter of Peder Kjolhede, and the wife of S. D. Rodholm I have lived all my life among my own people, the people of our Danish Lutheran Church. I accept your great kindness as a tribute to the memory of my husband.

Thank you my friends.

Marie Rodholm.

Gifts Received For Old People's Home, Des Moines

To General Fund:

In memory of Mr. Arthur T. Jensen, Moorhead, Iowa from Mrs. M. Sorensen, Mr. and Mrs. H. O. Christopherson, Mr. and Mrs. Victor Sorensen Mr. and Mrs. Arlie Wilder, Amboy, Minn., Mr. and Mrs. Elmer Fiekbohm, Mr. and Mrs. Ed Jans, Mr. and Mrs. B. A. Adams, Florence Christopherson, Akron, Iowa —\$14.00
Many thanks,

Theo. J. Ellgaard, Pres.
1312 Boyd Avenue,
Des Moines 16, Iowa.

From Clinton, Iowa

The Altar Guild of St. Stephens Lutheran Church celebrated its tenth anniversary on October 19. Following a short business meeting, an interesting program was presented. Mrs. Peter Magnussen, Mrs. Carl Olsen and Mrs. Chas. Harris gave a resume of the founding of the Altar Guild and its history. Rev. E. C. Nielsen spoke on "Worship the Lord in the Beauty of Holiness." He expressed his thanks to the Guild for the assistance given at communion services, and he wished continued success for the organization.

The Guild regularly places fresh flowers on the altar, and members assist the pastor at all communion services. The party was concluded with the serving of refreshments at beautifully decorated tables.

On Sunday, November 4, our church observed its 75th anniversary. Rev. E. C. Nielsen, pastor of our church, was in charge of the entire festival service. He used as his text Sunday morning, Colossians 1, 9-14, "Look Three Ways." The chapel choir sang "Built on the Rock" and "Behold What Manner of Love."

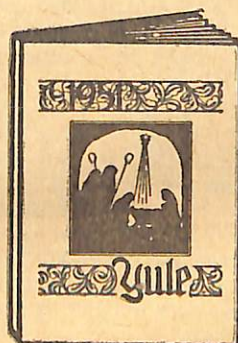
At 6 o'clock approximately 230 members assembled at the Lafayette Hotel for the anniversary banquet. Mrs. Henrietta Pearson, church organist and

choir director, offered organ selections while the members were assembling. Before the dinner was served the chapel choir sang "Beautiful Savior."

Mr. Alfred Holgaard, president of the congregation, welcomed members and invited guests. Mr. Holgaard and Rev. E. C. Nielsen acted as toastmasters for the evening. The program opened with greetings and congratulations by Mr. Don R. Allison, mayor of the city of Clinton. Rev. Alfred E. Sorensen of Chicago, district president, extended greetings and good wishes, and adding his personal message. After singing, "My Church, My Church," Rev. Holger P. Jorgensen pastor of Luther Memorial Church in Des Moines, spoke on the theme, "Was It Worthwhile?" Several greetings were brought by various members and guests. The robed chancel choir presented a short concert of four sacred selections. And the program closed with the choral benediction by the chancel choir.

The celebration climaxed a membership drive launched in January of this year. At that time a goal of 75 new members was set, with plans for this jubilee celebration when this aim had been attained. We reached our goal. And we are happy to say that many of these new members are with us regularly in church on Sunday morning.

Mrs. Alfred Holgaard.



For Good Christmas Reading

Published by the Young People's League of the Danish Lutheran Church
Edited by Harris Jespersen

Excellent Christmas meditations, stories, articles, and pictures for family enjoyment and inspiration.

Attractive cover designed by Hertha Hansen.

Partial list of contents includes:

"How Do I Love Thee?" by Vincent Ligouri; "Children of Light" by Harold Petersen; "Albert Schweitzer, His Way" by Dixon Hoag; "Monument to the Past" by Enok Mortensen; "We Sing" by Christence Jespersen; Four Christmas Poems by Gertrude Hansen with art work by Hertha Hansen; "The Little Match Girl" translated (in poetry) and illustrated by Hertha Hansen; "A Boy's Christmas" by F. Dostoevsky translated from the Danish by the editor; "The Little Angel Who Could Not Sing" by Oletta Wald; and "A Luminous Trail" by Dagmar Potholm Petersen.

It will contain two pictures of the beautiful Nebraska state capitol and scenes from the Black Hills besides other pictures and illustrations.

48 pages

75 cents postpaid

Order today from your local agent or book store or directly from Yule, % Rev. Harold Petersen, Askov, Minnesota

For a good and inexpensive Christmas gift, buy YULE.

Juhl-Germania, Mich.

It is with deep regret we relinquish the services of our pastor, Rev. Richard Sorensen and his family. They left Oct. 31 to take up new duties in St. Ansgars Lutheran Church, Waterloo, Iowa. We want to express our deepest appreciation to them for everything they have done to further God's work in the Juhl and Germania Churches. It is difficult to put into expression how much we will miss their fellowship. We wish them much success and God's blessing in their new church.

A farewell dinner was given in their honor on Sunday, Oct. 28, at Juhl following the farewell sermon. A program of singing, duets and a solo and expressions of appreciation from the different organizations of the church followed. Holger Rasmussen, president of the Juhl congregation presented the Sorensens with a purse of money from friends, neighbors and members of the congregation.

The farewell sermon for the Germania congregation was held in the evening and a social Coffee-luncheon was served after service with a purse of money from members and friends being presented. Rev. Sorensen and wife expressed in their most sincere way their appreciation and thanks to all.

Correspondent.

Danish Radio Services

In response to several requests and due to the interest shown by the Women's Mission Society arrangements have been made with WCAL, the St. Olaf college radio station, Northfield, Minnesota, whereby Danish services will be broadcast Christmas Day 1951, Easter and Pentecost Sundays 1952. The time is 9 to 9:30 a. m.

The Christmas services will be con-

ducted by Dr. Johannes Knudsen, president of Grand View College, Des Moines, Iowa, assisted by the Grand View College Choir.

The Easter services will be conducted from the Bethlehem Lutheran Church, Cedar Falls, Iowa, by the pastor, Reverend Holger O. Nielsen, assisted by the Bethlehem Church Choir.

Further announcements concerning Pentecost services will be made later. Pastors whose membership is within range of WCAL, 770 on your dial, please announce these services.

We urge those who listen to these services, as well as others who see their significance, to show their appreciation by sending a gift to the St. Olaf college radio station Northfield, Minnesota.

When in the past Danish services were broadcast by WCAL, very little was received in gifts for these services. Let us show our appreciation by sending a gift to WCAL. It is rendering a real service to us, not only by broadcasting these Danish services, but for broadcasting many other church services and other fine programs.

Ottar S. Jorgensen,
Minneapolis, Minn.

NEWS BRIEFS

WOMEN VOTE FOR FIRST TIME IN AUSTRIAN LUTHERAN ELECTIONS

Salzburg—(NLC)—Austrian women will vote and may be elected to office for the first time in elections for parochial councils and other assemblies of the Lutheran Church in Austria, to be held before the end of this year.

These are the first elections in Austria to be carried out according to the new constitution of the Austrian Lutheran Church accepted in 1949. The constitution gives women the right to vote and to be elected to councils and assemblies where they may now occupy up to one-fourth of the seats.

Another innovation is that the new electoral system practically peaks with the idea of the "Volkskirche" (people's church). In contrast to former times, not all contributing members of congregations have the right to vote, but the privilege is limited to those who by entering their names on an electoral register confess their willingness to assume responsibility in the life of the Church. Thus the main body of electors will be provided by the "core" of the congregation which actively participates in worship and the life of the Church.

1,000 NEW SUBSCRIBERS ARE NEEDED TO CONTINUE "LUTHERAN OUTLOOK"

Columbus, O.—(NLC)—Unless 1,000 new subscribers are obtained by Feb. 1 of next year The Lutheran Outlook, official monthly organ of the American

SYNOD OFFICERS

PRESIDENT: Rev. Alfred Jensen.
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Des Moines 16, Iowa.

SECRETARY: Rev. Holger O. Nielsen.
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TREASURER: Charles Lauritzen.
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1104 Boyd Street
Des Moines 16, Iowa.

TRUSTEE: August Sorensen,
Ringsted, Iowa.

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

Lutheran Conference, will discontinue publication with its February issue.

An appeal for support of the Outlook was made in the November number by Dr. Oscar A. Benson, president of the American Lutheran Conference, and also president of the Augustana Lutheran Church.

Asserting that "as a journal of opinion, it is unique in our Lutheran Church in America," Dr. Benson called for "a flood of subscriptions" to make it possible for the magazine to carry on. "Let this voice of Lutheranism also continue to be heard in these critical times," he said.

A similar appeal was voiced by Dr. J. A. Dell of Columbus, who has been editor of the Outlook for the past five years. He pointed out that the magazine has been published at a financial loss ever since it was begun 16 years ago. Dr. Dell stressed his belief that "the Lutheran Church of America should have a medium of expression by means of which Lutheran thought on current issues, political as well as theological, can make its impact on our life and time." He added, however, that it must be "supported liberally and enthusiastically" instead of struggling along "not quite strong enough to succeed and not quite weak enough to succumb."

85% OF LUTHERAN CHILDREN ATTEND CHURCH CLASSES IN EASTERN GERMANY

Berlin—(NLC)—Eighty-five per cent of the Lutheran children in the German Democratic Republic (Soviet Zone of Germany) attend religious instruction in the first six years of their schooling, according to statistics recently published by the Eastern German Educational Committee. However, the same statistics reveal that in higher classes the percentage drops to 27.

Religious instruction to children is given by about 10,000 catechists working in Church-owned rooms, says the report. Roughly one-third of the catechists are voluntary parttime workers.

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, Astor, Minn.

I am a member of the congregation at _____ December 5, 1951

Name _____

New Address _____

City _____ State _____

JENSEN, JENS M.
TYLER, MINN.