

# Lutheran Tidings

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## A New Renaissance

*We are passing through a new Renaissance, probably to be followed by a new Christian reformation which may be on a vast scale. . . . If this reformation embodies profound changes, Christians should not be surprised or dismayed. Of necessity the facts which enter into the edifices of philosophy and religion change with increased knowledge and widened experience. . . . Let us remember the Christian conviction that God never sleeps: in other words, creative evolution never ceases.*

ERNEST W. BARNES  
Bishop of Birmingham, England.

## Will Man Find Him?

By Dr. Ernest D. Nielsen  
Pastor of Trinity Church, Chicago, Ill.

The Apostle Paul's so-called attempt to commend the Christian Gospel to the people of Greece must not be adjudged a failure simply because the great Apostle to the Gentiles did not establish a church in the city of Athens. The task of commending the Christian Gospel in terms which are acceptable to any prevailing culture is never an easy task. It is a yeoman's service which cannot be expected to produce visible fruits over night.

In spite of Luke's summary of Paul's speech before the citizens of Athens, one senses the importance of the occasion. Regardless of the immediate outcome, the Christian Gospel was heard in the city which was noted for its several schools of philosophy and general culture. Indeed, the people of Athens could pardonably ask the Apostle whether they had not achieved greatness in the fields of sculpture, architecture, philosophy, and public debate. What were the possible chances for the successful communication of Christian knowledge in a city steeped in the wisdom of the world?

On every hand Paul saw evidences of the flowering of the human spirit. Yet, in the midst of abundant proofs of the creativity of the Greek spirit, the Apostle found a religious lag which he intended to do something about by commending the Christian Gospel. The altar "to an unknown God" (Acts 17:23), erected by some scrupulously religious person, moved the heart of the Apostle to venture to intellectualize the Christian message. To the mind of the Apostle this altar "to an unknown God" symbolized a people which in spite of its great culture had not been able to find the true God.

The question: "Will man find Him?" is as relevant to the problems of life today as when Paul, the Apostle to the Gentiles, stood in full view of the Areopagus and spoke to the citizens of Athens. Surely, the problems have changed, but the urgency of the question is the same. Today, the question of life after death may not evoke the same response as it did in Paul's time. However, how many people today are there not who are torn by the feeling of guilt and worry, afraid of superstitions, conscious of inner conflict and sin, fearful of death, and aware of some deeper unmet, spiritual want? Whether they know it or not, nothing is really more important for them than that they find God. On the basis of the actual cases which he has treated, the Swiss psychologist, Dr. Carl Gustav Jung, says, that he has not had a patient over thirty-five years of age whose problem, in the last analysis, was not that of finding a religious outlook in life. Psychology and religion are unanimous in their witness to man's spiritual needs. Will man find the way to God?

### II

One great step toward an affirmative answer to the question raised in the last sentence above would be for the churches to resemble the church in Antioch from which Paul went forth into the Roman Empire. His missionary activity was no free-lance undertaking. On the contrary, it rested upon direct divine authorization, and the action and blessing of the Antiochian church. This church was exceptional, I think, in its ability to recruit men to serve the Lord. Barnabas, Symeon, Lucius and Manaen may not have been equals of the great Apostle Paul, but surely they carried



on their work as "prophets and teachers" teaching others to believe. Will man find God?

I think that we need to face the truth, that the task of helping men to find God and to establish them in the faith is the dual responsibility of the church and the ministry. It is a work which must be carried on in the name of the church. The visible link between the inner and outer call to preach and teach is the living Church, which in the last analysis is the evangelizing agent. What a glorious tribute does not the Book of Acts give the Apostle Paul in declaring that he "established all the disciples in the faith" (18:23b)? In a day in which the most absurd qualifications for successful churches and pastorates are suggested, it behooves us to think upon the things that are fundamental rather than incidental.

How will mankind find God, in the Christian meaning of the word, unless someone points the way to the certainty of faith? The responsibility for propagating Christian knowledge, for communicating the faith, rests upon the whole church. The questions involved are more acute than ever. "How then shall they call on Him in whom they have not believed? And how shall they believe in Him whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent?" (Romans 10:14). God be thanked for men of the type of Paul, but let us not forget that we need also lesser prophets and teachers, that is, men and women who may not be able to give intellectual articulation to the faith, but who, nevertheless, may render a highly useful service in teaching others the way that leads to salvation.

It is imperative, however, that we do not overlook the fact that Paul could look upon the philosophical and religious knowledge of his day as systems of thought to which Christianity had something to bring. Not only did Paul reason with the Jews in the synagogue and the Gentiles in the market place but he was aware of the pathways which have led men to a fuller understanding of God. The hills symbolically pointed beyond their highest point to the heavens; history with its record of the rise and decline of nations and peoples gave sufficient evidence of purpose for him to speak of God in history; and in his effective use of the Old Testament Scripture and the tradition containing the Gospel, Paul helped to shape the teaching of the Church. Without any hesitation on his part, the Apostle Paul presented and commended the Christian message to the Greek world as trustworthy good news, destined for eternal significance because of its redemptive power.

### III

We speak rightly about the simplicity of the Christian Gospel, of God's love and of Christ's grace. But to transmit the knowledge of the Christian faith, to articulate the Gospel effectively, in order that mankind may find God is not as simple an undertaking as some would have us believe.

To find God in Christ is nothing less than a revolutionary revelation. It is a shattering experience. It brings into sharp relief the idolatry of sin and the grace of God. Sin in any form is selfish. Hence,

to find faith in God through Christ is equivalent to finding a new center of adherence. To help men find God in such a way that they adhere to God for His own sake is not an easy task. It requires an ongoing process of learning through which we may rise from faith to faith. It constitutes a constant challenge to the church to be a teaching church employing every available, skillful teacher.

The church will never be nourished by the preaching of mere platitudes. Triteness in teaching and preaching robs the Christian message of its true power to transform individual and social life. If we are to have an aroused Christian conscience issuing in Christian action for the sake of a better society we must be willing to listen, at times to something else besides elementary and exhortative preaching. There are times when preaching ought to tax the listeners, not for the sake of making the subject difficult but in order to help people realize that the Christian Gospel has something to bring to every area of life. There are contradictions within our society which must be met not only with a message of salvation and reconciliation, but with the clear cut delineation of where the divisions lie between the kingdom of God and the kingdom of Satan.

The Apostle Paul's message to the people of Athens was not in vain, even if he proceeded to question its full effectiveness as he left for Corinth (1 Cor. 1:1,2). Although he did not found any church in Athens, yet he won Dionysius, the Areopagite, a woman named Damaris, and others whose names are not recorded.

Let us rejoice that there are signs of a new Christian renaissance. People are asking for answers to the questions they ask about the meaning of religion. Is it possible that many share the view of the student whose distressing experience seemed to be that his teachers allegedly offered questions only? To the burning question: Will man find Him? the church has an affirmative answer. Without any hesitation, the Apostle Paul pointed men to Christ, and he declared: "In him (i. e. Jesus Christ) all the promises of God become certain; . . . . It is God who gives both us and you our certainty in Christ" (2 Cor 1:20,21). The burning issues today are fundamentally different from those that engaged men at the beginning of the twentieth century. On the very top of the list is the question: "Can we believe in God?" To help our generation, immersed in the spirit of secularism, to face this contradiction by confronting men with God in Christ is part of our responsibility. It is one of the tasks by which we may serve God in our generation as others served God in other crises in their generation.

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## Dr. Ernest D. Nielsen Elected President of Grand View College

At a meeting of the board of directors of Grand View College and Grand View Seminary on April 18, 1952, Dr. Ernest D. Nielsen was unanimously elected president of Grand View College, succeeding Dr. J. Knudsen who resigned as president, but will continue as dean of the seminary. As a result of this election Dr. Ernest D. Nielsen will be issued a letter of call, with his duties as president to begin not later than



**Dr. Ernest D. Nielsen**

August 1, 1952. According to our rules this election must be submitted to the annual meeting of the corporation for approval. This will be done at the annual meeting in August which is to be held in Omaha, Nebr. Dr. Ernest D. Nielsen has accepted the position of president of Grand View College.

As has been explained previously a nominating committee was established, consisting of the executive committee of the board and three faculty members elected by the entire faculty, for the purpose of nominating to the board of directors candidates for the presidency of Grand View College. The executive committee members are LaVern Hamborg, Rev. Alfred Jensen, Rev. C. A. Stub, Jens G. Thuesen, and the writer. The three faculty members that served on the nominating committee were Rev. Einar Farstrup, Harry Jensen and Dean A. C. Nielsen. The nominating committee voted unanimously to nominate Dr. Ernest D. Nielsen to the board of directors for the presidency of Grand View College. The other members of the board of directors are J. Chamberlain, Rev. Howard Christensen, J. J. Newlin, Harald Petersen, and C.

Arild Olsen. J. J. Newlin and C. Arild Olsen were unable to attend the April 18 board meeting.

Recently Dr. Ernest D. Nielsen received his doctor of philosophy degree from the University of Chicago. He is now serving as pastor of Trinity Lutheran church in Chicago, Ill. He also served our church in Muskegon, Mich., before becoming a member of the seminary faculty at Grand View College in 1938. While in Chicago Dr. Ernest D. Nielsen has been president of the Children's Home in Chicago. The board of directors is very happy that a man of Ernest Nielsen's education, training and experience has accepted the position of president of Grand View College.

Under our new rules the administrative arrangement for Grand View College and Grand View Seminary is a little different than in the past when one man has been both president of the college and dean of the seminary. Under the present arrangement the president of Grand View College and the dean of Grand View Seminary are both directly responsible to the board of directors for the administration of the affairs for which they are directly responsible.

I am convinced that we have a good junior college and seminary. With the cooperation of everyone concerned I am also convinced that we could have a better junior college and seminary. With the cooperation of the administration, faculty, board of directors, ministers, and all members of the synod, I am sure that we could make Grand View College and Grand View Seminary a really great school. The cooperation of everyone concerned will be an important determining factor in our efforts to attain this goal.

**Erling N. Jensen, Chairman.**  
Board of Directors.

## Missionaries To Japan

Hamburg, Germany—(NLC)—Kagawa, the Japanese evangelist, has requested the Evangelical Church in Germany to send 1,000 missionaries to Japan, which also needs other help from Germany, according to Paul Gerhard Moeller, head of EKID's mission department.

The official news agency of the German Church, Evangelische Pressedienst, reports that Kagawa's request for help in the field of evangelism has resulted in foundation of a Committee on Japan by German Christians. On behalf of this committee, Mr. Moeller is going on a four-week inspection tour to Japan.

In a report to the German-East Asia Missions Society in Hamburg, Mr. Moeller stressed that Japan needs a great number of German missionaries and assistants.

He also reported that so far only one German missionary has been active in Japan. She is Miss Gertrude Kueglichs who won fame in Japan by her care of about 500,000 "no man's children," abandoned babies and war orphans. According to Mr. Moeller's report, Miss Kueglichs plans to organize a Japanese deaconess' service with the aid of a number of German deaconesses.

The Bible Society in Tokyo, said Mr. Moeller, is planning to translate and publish a number of books by German theologians.



## Convention Preparations

One of the most important preparations for the coming synod convention is the gathering and publishing of the reports from the various synod activities during the past year. Such reports, if dealing with finances and funds, cover the calendar year of 1951. (With the exception of Grand View College and Seminary, whose fiscal year begins and ends June 15.) May I ask that such reports reach my address May 15 or shortly after. The same holds true for the written reports from the various synod boards, committees, councils, etc. The district presidents are supposed to have had their reports here already, but May 20 will suffice.

The treasurer of the synod, Chas. Lauritzen, reported some time ago, that a total of \$47,033.31 was contributed to the causes on the synod budget for 1951. \$44,500.00 had been asked for. This meant that an institution like the Children's Home in Chicago received more than the requested amount, that various activities such as Home Mission, Publications and several committees needing more than the budgeted amount could be financed from the General Fund. It also meant that all the obligations to Grand View College, Pension Fund, National Lutheran Council, National Council of Churches, World Council of Churches could be paid in full. A large offering at the Tyler convention and the registration income furthermore enabled us to engage speakers for the convention as well as give substantial aid to delegates and pastors as well as district presidents in order that all parts of the synod could be well represented at the convention. I believe it is worth while to notice that one of the reasons for a larger and better distributed representation at the conventions these last few years has been this travel aid. Some of this aid has come from the General Fund into which is poured any surplus left over at the end of the year and out of which are paid any deficit and non-budgeted expenses such as this travel aid. The treasurer reports a balance of \$3,154.88 in the General Fund at the end of the year.

A special gift of \$1,000.00 from T. G. Jensen and sons, Erling, Evald and Bernhard, was received as earmarked for the Luther film, now being produced by the Lutheran churches in the USA and the National Lutheran Council. This gift placed our synod in the unique position of being the only small synod making a direct investment in this venture. The picture is scheduled to be ready for distribution this fall. Without being unduly proud of the fine response made last year by the people of our synod to our activities, I know that I speak on behalf of all the members of the boards of the synod, its institutions, committees, councils, etc., when I express their gratitude and extend their thanks to any and all who have given, whether much or little, to the causes sponsored by the synod during the past year. We are all debtors to Him who gave His all on the cross for each and every one of us, but we give as a thankoffering so that God may bless both the gift and the giver.

Another large gift reached the Old People's Home

in Des Moines, because the Lutheran Congregation at Alta, Iowa, which never belonged to our synod, though for a good many years served by Pastor Hakon Jørgensen, decided to dissolve, sell their church and give the proceeds to Valborgsminde. A total of \$1,437.87 was thus added to the endowment fund. A sincere thank you to the remaining members of that congregation for their thoughtfulness and generosity.

The Church Extension Fund received a number of gifts, among them many memorial gifts. One \$1,000.00 gift came from the estate of Albert M. Petersen, Greenville, Mich. Some of us remember Albert Petersen from many of our synod conventions. He was devoted to the causes we have adopted through our synod as worthy of support and love. God bless his memory in our midst. The Church Extension Fund now totals \$14,083.50. We could use many times that amount with which to help organize and establish churches in various localities. The spreading of the gospel, its blessings, as well as the growth of the congregations carries with them a material and temporal need. The well established, older congregations need to sponsor and mother new and fledgling congregations. This can be done by building up the Church Extension Fund, as a common material and financial foundation for these. One congregation, Bethlehem's, Cedar Falls, is in the process of sponsoring a new congregation all on its own. The location is between Cedar Falls and Waterloo. That is propagating our faith. If we are to have a future among Lutheran churches in America, that's the way.

It is not my intention to do more than to give you a pre-view of the fine report of the synod's finances which Chas. Lauritzen has assembled and which will soon go to print. An important part of this is the Lutheran World Action report. Although far too many congregations did little or nothing about LWA the majority met the challenge with a fine response. \$16,871.79 was sent to Dr. Empie. Our goal was \$16,641.91. It grieves a person that some of our congregations gave little or nothing to Lutheran World Action and Relief. Our goal was oversubscribed because others gave more than expected. The sad fact is that these congregations found flimsy and faulty excuses for not supporting, thus reducing their own sharing of duties and joys.

The picture of synod mission efforts would be far from complete if we left out our efforts to support the Santal Mission. Although Dagmar Miller reports a somewhat smaller amount contributed in 1951 than in 1950 we know that a lot of contributions go directly to the treasurer of the Santal Mission in Minneapolis, thus reducing the amount she can report. It seems hard to understand that a good many of our people are so careless when giving that they do not send their gifts to the Santal treasurer in our own synod. It certainly does not enhance the value of their gifts to send them to Dagmar Miller, but it would help to give a more true picture of our missionary benevolences.

The report this year will again show the important



## 75th Annual Convention of the Danish Evangelical Lutheran Church of America

**Omaha, Nebraska, August 12-17, 1952**

The 75th annual convention of the Danish Evangelical Lutheran Church of America will be held at the Dundee Presbyterian Church, 55th St. & Underwood Avenue, Omaha, Nebraska, August 12-17, 1952 upon invitation of Our Saviour's Danish Evangelical Lutheran Congregation, 819 So. 22nd St., Omaha, Nebraska.

The opening service will be held at the Dundee Presbyterian Church, Aug. 12, 8 P. M. The business sessions will be held in the main auditorium of this church as well as all the evening meetings and services Sunday. Only when circumstances require the use of two meeting and worship places will Our Saviour's Church at the above address be used. The opening business meeting is set for 9:00 A. M. Wednesday, August 13. A complete program will be published in Luth. Tid. at a later date.

It is expected that all pastors of the Danish Lutheran Church will be in attendance at the convention and that all congregations belonging to the Danish Lutheran Church will be represented by their duly elected delegates. These are elected on the basis of one delegate for each fifty (50) voting members or fraction thereof. The congregations in district 1, 8 & 9 as well as the congregations of Dalum, Canwood, Danevang and Granly should send delegates according to the provision made therefor in Synod By-Laws Art. VI 7 a-c page 13. The names of delegates must be submitted in writing by the congregations to the Credentials Committee of the Convention. The names of delegates should preferably be in the hands of the Credentials Committee by July 20.

The meetings and services during the convention are open to all friends and members of the Danish Lutheran Church. The business sessions are opened with devotion and Bible study each morning. The program for the evening meetings will be chiefly devoted to the various causes, missions and benevolences of the Danish Lutheran Church. Ordination of

Candidates for the ministry will take place Sunday afternoon, August 17.

Attention is called to the following provision in the Synod Constitution "Every member shall be privileged to submit topics for discussion to the convention. These topics shall be sent to the president of the synod, who shall publish them at least six weeks prior to the convention." Such topics must be at my address by July 1st.

All reports from institutions, activities, missions, committees and auxiliaries should be sent to me before the end of May and will be published as soon as possible thereafter. All ministers and congregations will receive copies of same.

May God graciously prepare our hearts and minds to serve His will and purpose through our convention this summer.

**Alfred Jensen**

Des Moines, Iowa, April 26, 1952.

In accord with the announcement above Our Saviour's Danish Evangelical Lutheran Congregation, Omaha, Nebraska, extends a cordial invitation to the pastors, delegates and members of all congregations in the Danish Ev. Lutheran Church of America and to the friends of the work of this synod to be its guests during the synodical convention, August 12-17, 1952.

The members of our congregation are ready to do all within their power to furnish suitable accommodations to those who come.

It is requested that delegates' credentials be sent to the chairman of the Credentials and Registration Committee, Mrs. M. R. Grobeck, 2704 Westbrook Ave., Omaha 6, Nebraska, by July 20th. Registrations should also be sent to Mrs. Grobeck or to Rev. Marius Krog, 730 So. 50th St., Omaha 6, Nebraska, on or before August 5.

**E. P. Christensen**, Chairman of the Church Council.

**Marius Krog**, Pastor of the Congregation.

efforts by DAYPL in support of the Santal Mission. It seems entirely fitting that our young people should especially do this since three from their own midst, Harold and Mary Riber and Muriel Nielsen are serving the Lord through their labors on the mission field. The Women's Home Mission efforts have especially during the last year centered around home mission objectives. It warms a person's heart to know how devotedly the causes, institutions, and activities of our synod are being carried forward by our people.

If the coming synod report showed only financial affairs it would indeed be a poor one. The true service and devotion of Christian men and women can never be measured in money. At our Old People's Homes, Children's Home in Chicago, and through many hours of teaching in Sunday schools, vacation Bible schools, confirmation and Bible classes, at Grand View College and Seminary and innumerable unrecorded occasions, a host of messengers and servants of God touch and direct the thoughts, hearts and lives of our children, our young people as well as those who need help and care because of old age. In an even deeper and more fundamental way our ministers and pastors communicate to our people day in and day out the blessings of God in Word and Sacrament.

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It was my intention to write something concerning preparations for this summer's convention. It has grown beyond my intentions, but I do believe that what I have tried to describe constitutes preparations

for the convention, and these can be found in fuller detail in the convention reports.

The Lutheran church relation's committee has sent a report to all congregations on what it was asked to furnish by last summer's convention: a basis on which negotiations for affiliation by our synod with the ULCA could proceed, if we so wish. While this report speaks for itself, may I ask that the congregations take ample time to study it and thereafter call a special meeting to act upon it. Let it be understood that no matter which way this opinion poll turns out, for or against, this report will go to the convention. The convention is not bound to abide by the result of the opinion poll, but can make its own decision. A negative vote at the convention will certainly stop any attempt to affiliate, at least for the time being. An affirmative vote by the convention will mean that a detailed and complete plan for affiliation with the ULCA will be worked out and presented to a future convention for action.

It is tempting to discuss affiliation with the ULCA. A large number of people in our synod are conscious of the serious responsibility involved in voting, as members of a congregation in the opinion poll or as delegates to the convention. The question is often asked: What is the right thing to do? Without trying to settle this question for anyone, let me suggest that looking back over 75 or more years of synod history one is impressed with the increasing acceptance on the part of the synod, meaning its members and ministers, of belonging to the American family of churches.



More and more we find ourselves at home among the other Lutheran and Protestant churches of the particular communities in which we live. We have become a part of these with the same rights, privileges and obligations as other churches have. By and large our church activities, customs, institutions have developed along the same lines as similar ones in other church bodies. Some of our congregations have developed into churches of their communities to such a degree that their Sunday schools, Luther Leagues and worship services are shared in by people of the community generally without reference to national origin. The inevitable intermarrying of young people from various backgrounds has greatly accelerated such situations. It is recognized by all the churches of our synod with the possible exception of a few that the use of the Danish language is only a question of time. Many congregations have already given it up.

It seems to me that what we face is how best to bring along with us what we have come to know and love as precious parts of our spiritual and cultural heritage, qualities and elements, into the future fellowship with other church groups, both for our own as well as for their sake. It seems inescapable that the future will see all Protestants brought together in one large fellowship. When that day comes, we or our successors will not want to come emptyhanded. God has entrusted us with great, spiritual treasures. Just as we want to be enriched through associating with churches of other backgrounds so do we want to share our blessings with them.

There was a time when we believed that it would be possible to maintain and build a Danish people in the United States, not as a national but as a cultural and spiritual unit, among similar ones with other national backgrounds. We were forced to give up this idea, when we could not maintain the language. Americanism made itself felt with demands, that would not be denied by the younger generation. Isolationism has practically disappeared. Still, we want to maintain our identity, for dear to many among us are the contributions we have received through the lives of great poets, men of God, by experiences and contacts of various sorts. The past speaks to us with authority for it has made its indelible mark on our souls.

Our synod maintains membership in various councils testifying to its desire to share in the promotion of the many causes and objectives presenting themselves to Christendom today. We have extended ourselves to include within our prayers and support missions and relief around the world.

It seems to me that the real question after all is, if we will be able to keep our identity as Danish Lutheran Church and at the same time render our contribution to the Christian forces of this country by remaining a separate church body, although closely co-operating with other church bodies holding membership in the National Lutheran Council, National Council of Churches, World Council of Churches, Lutheran World Federation.

One of the greatest weaknesses attending our small but independent status as a synod is the inability to produce an adequate supply of ministers to serve our congregations. For that reason we have seen fit to accept students for the ministry and also ordained

ministers from other church bodies. This tells us, that somehow we have failed to influence our own young people to share the future work of the kingdom in our synod. It furthermore means that a less narrow interpretation of our synodical point of view is found to be acceptable to a lot of our people. This is worth thinking about when we are making up our minds whether to affiliate or not. If our synod is to have a future worth while, rich with the lore and message of our heritage, true to our identity, it must secure a much better response to the call to the ministry, or it must be admitted that either we, who issue the call are not convinced ourselves as to important quality and character of the heritage or the heritage simply does not have what it takes when it comes to recruit disciples.

Perhaps affiliation may quicken the response on the part of our young people to the call to the ministry, when they find out that we are not so unique, or so different, but what another and much larger church body will accept our company and share some of our thinking, and plans. It should also be understood that it is not merely a question of so many more ministers. A shortage of ministers is due to a lack of interest in religious issues, Christian living and spiritual life, not only among a few, but among the great bulk of our homes. Shallow and superficial living does not create ministers and missionaries. Perhaps we ought to think in terms of getting the gospel message across to our people, young and old, without any great worry as to what stand to take on the Bible as the Word of God or the Apostolic Confession being the Word of God. The heart and core of our heritage is after all centered in the Word.

It would be well it seems to me, if we could look ahead and see the many unsolved problems, opportunities for service, need for united action and common front as over against the many evils of our day at home and abroad. Often we are too busy with petty things and puny affairs, leaving the burdensome concerns untouched. Wherever the Lutheran churches have united for action and service they have forgotten about their difference in teaching and background and found that their heritages in the main run parallel. It would be of no use to affiliate if we did so merely because we in all things saw eye to eye with the ULCA. There should be only one reason for affiliating: To live, work and serve God better.

There are many questions left unsolved by the basis for negotiation now submitted to the congregations for action. The amendments to the constitutions suggested are all subject to being amended by us, if we so choose. In my opinion, the submitted plan or basis for negotiations should be passed in order to have real negotiations take place and results from these submitted to a future convention for approval or disapproval. Only if we do this will we be able to know exactly where we stand. Naturally, if we do not want any dealings with the ULCA or affiliation under any circumstances, the submitted plan should be voted down. But it would be far better to go the full length of study and inquiry by asking a complete



# Our Women's Work

Mrs. Johanne Lillehøj, Kimballton, Iowa  
Editor

## My Mother

I walk upon the rocky shore—  
Her strength is in the ocean's roar;  
I glance into the shaded pool,  
Her mind is there, so calm and cool.  
I hear sweet rippling of the sea—  
Naught but her laughter 'tis to me;  
I gaze into the starry skies  
And there I see her wondrous eyes.  
I look into my inmost mind  
And there her inspiration find;  
In all I am, and hear, and see,  
My precious mother is with me.  
—Anonymous.

## Salinas, Calif.

Dear Mrs. Lillehøj,

In answer to your request for information regarding the Women's Mission Society work in St. Ansgar's Lutheran church of Salinas, I wish to advise you that the Ladies' Aid Society is acting hostess for the Lutheran Guild on March 5, 1952 at a tea. A collection will be taken at this meeting for the Women's Home Mission.

On April 2, the Lutheran Guild will be hostess to the Ladies' Aid group at a silver tea for the Santal Mission. These two joint meetings are held annually and the proceeds received are forwarded to the two different missions.

Rev. Arthur E. Frost was in charge of the radio service given on KSBW Saturday, February 16. Music was by St. Ansgar's choir and organist.

Correspondent.

## Thoughts From The Evangelism Conference

By Agna N. Miller  
III.

There was prayer and singing every morning. A box lunch could be bought at the back of the Armory at noon, and there were fellowship banquets at three different churches every evening with short programs. Before the evening meetings massed choruses sang for us.

Saturday was Youth Day. It was fine to see so many young people present; they were high school and college students, their eager young faces filled with expectation and confidence. Saturday evening the Concert Band of Luther College, Decorah, Iowa, gave a beautiful concert, and an all-student chorus sang; it was wonderful. At the time of the closing prayer all lights were dimmed out, till at last only the cross was lit, and 10,000 people left in Silence. It was very impressive.

Sunday morning we were to go to the church of our choice. I listened to Rev. Marius Krog at

St. Peter's church who also told about the blind little lady who passed the time of day with the Lord's Prayer. It stirred me deeply, I can only say, "Thank You."

At 3:30 Sunday afternoon we met again at the Armory where Dr. Frederick A. Schoitz "Shared Christ" around the world by presenting men and women from different countries, who each gave a short talk.

The very last speaker was Dr. Franklin C. Fry of New York whose address was broadcast over many stations and heard by thousands of people.

Much more could be told about these meetings, and I am sure will be.

A sincere thanks to the people of the St. Peder's Lutheran Church of Minneapolis, who were so hospitable to us in every way.

## Easter In Tacoma

We have just had one of the most festive Easter seasons that I can remember in my life, and I should like to thank our minister for his very fine sermons, not least for the short Good Friday talk—just a few comments after the reading of the Scripture story of Easter. These were given in such a beautifully quiet and sincere manner that it was impossible not to feel and share his deep convictions.

Easter began, then, with communion services Good Friday evening—not very many people in church but nearly everyone present gathered at the communion table, something that always makes a group seem in closer harmony of spirit. The choir members had a bad moment when they discovered to their horror after taking their seats, that the minister had picked as the third hymn the very one they had practiced to use for their selection, but the choir leader quickly picked another number and circulated a note among the choir members to let them know of the change. I suppose if everything always went smoothly we would become much too self-satisfied.

Saturday afternoon and evening various individuals and groups came and went, setting tables, cooking hams, decorating the church, and making the beautiful cross of daffodils that hangs before the pulpit every Easter.

Driving to church early Sunday morning for the seven o'clock service was a delightful experience in itself—children still sleepy enough to be quiet and relaxed in the back seat—and practically no traffic! Then the bustle and hurry of donning choir robes, pinning daffodil corsages and boutonnières on each other, getting the children established on the front pew next to the choir stall where mother and father could keep an eye on them, a few last minute instructions from the choir director, and then outside (in a pouring rain, hymnals held over hairdos) to enter by the front door singing the processional. The church

(Continued on Page 13)



# Paging Youth

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

Editor: Thorvald Hansen, Rt. 1, Atlantic, Iowa

## Some Basic Ideas

The Young People's Societies are an ever changing group as they work to build fellowship within the young people of their community. Being young, the people who make up our groups are constantly growing and maturing spiritually as well as physically. Therefore constant attention must be given to the program if the work is to serve its purpose, that is, providing fellowship, inspiration, and opportunity for service to the people who make up its membership.

Many experienced people have written on the work of the Societies in these pages. There is evidence that serious thought and consideration is being given the work. The liberal contributions by you young people is a very hopeful sign which is encouraging to me.

What I would like to underscore at this time in regard to the work of the young people may be divided into three general headings. It is not possible to discuss them at any length here because of limited space but you can fill in the details yourselves.

First: It has been observed by expert workers that young people's groups often carry group loyalties and friendships made at the schools into the church groups. This may make for a development of cliques within the young people's group which causes a great hindrance to the work and may often kill any real Christian worship or work which the group may have. Self-satisfied cliques, interested only in themselves, are death to a society.

Secondly: Y. P. S. must live for one primary purpose. That is, as a natural part of the local church's work, the society must see itself working for the same ends as the church at large. The church is the extending arm of Christ, working in the world. Service is the key word for any young people's group. Many of you have found this to be true by practical experience. Rev. Gudmund Petersen has recently suggested this point in a practical way on this page. I have heard of work groups at the Cozad, Nebraska, church and I know there are many others. This is the right track. You can develop this in your own place as you see your own need.

Third: There is the matter of the relationship between the church and the society. The society must have the full support of the whole church if it is to be a working organization. The older people must stand ready to help the society in various ways. Financial support may often be the needed help from the older people. Help does not mean "hamstringing" the society by an over amount of supervision or control of the Y. P. S. Help them, yes, but don't try

to cage them in. Some have suggested that the church board should have a member of the young people's society sit on the board. The young people may often have much to contribute to the planning of the total church program.

I just toss these ideas out for you to "mull over." Let's see some comments on this page in the future!

Vincent Liguori.

Grand View Seminary.

## Atlantic District DAYPL Convention

Our Savior's Lutheran Church  
170 Russ St., Hartford 6, Conn.

May 17-18, 1952

### Saturday, May 17th:

- 9:00 a.m. Registration.
- 9:30 a.m. Devotions, Pastor Einar Anderson.
- 10:00 a.m. Business Meeting.
- 12:00 noon Dinner.
- 1:30 p.m. Baseball, Keney Park.
- 5:00 p.m. Picnic Supper.
- 8:00 p.m. Square and Modern Dancing with Tibbal's Old Timers plus entertainment by the P. S. Club.

### Sunday, May 18th:

- 10:45 a.m. Worship service.
- 12:30 p.m. Dinner.
- 2:30 p.m. Guest Speaker, Rev. W. Clayton Nielsen, Withee, Wisconsin.
- 3:00 p.m. Refreshments.
- Closing.

For those for whom it is more convenient to arrive on Friday night, we will gladly provide supper and lodging. Price for the entire convention week-end is \$5.00. Please send reservations to:

Miss Asta Overgaard  
40 Action Street,  
Hartford 5, Conn.

Enclose information regarding age, sex and date of arrival.

## CAYCNA Registration Facts

Here are some more important facts you should know and remember concerning the Christian Youth Conference of North America, which is to be held at Purdue University, Lafayette, Indiana, August 25-30.

**HOW TO REGISTER:** Fill out a registration form available soon from the CYCNA office, The United Christian Youth Movement, 79 East Adams Street, Chicago 3, Illinois, and mail with \$17.50 directly to the CYCNA office. You will be counted on the quota of your denomination, and a copy of your registration will be sent to your denominational headquarters. You will then be sent official credentials, showing that you are an accepted delegate. Sometime this summer, before August 1st, you should send the \$25.00 fee for room and board. You will then be given your room assignment so that you may go directly to your



# Kristen Kold

The Little Schoolmaster Who Helped Revive A Nation.

By Nanna Goodhope

## XIV

### The Dalby Folk School

An invitation to spend the Christmas holidays at Hindsholm, had again in 1851 been extended to Kold and his school. At this time Kold's friends had urged him to begin a Free School for children there during the following summer, as many parents were dissatisfied with the existing order in the public schools. Kold showed little interest at first. But when he was told that the children were whipped and otherwise punished for being unable to learn by rote the lessons assigned them, he could no longer resist, but promised to begin a school there if a certain number of parents were willing to support it, and a suitable school room would be provided.

Hence, on May 1, 1852, Kold began his first Free School for children at Dalby, on the Hindsholm peninsula. A large room which had previously been used as a dance hall, had been rented and properly furnished. A bachelor shoemaker who was also a fiddler, had built the room as an extension to his own house.

There were 20 children in attendance at the beginning of the school term and many more were soon added; for the children loved to attend Kold's school. Here they were encouraged to act natural, and to ask questions freely when they did not fully understand the lessons. And they were freed from the dreaded rote-learning. They were instead instructed by word of mouth—the Living word; first to arouse their enthusiasm for the subjects taught; then to give them a deeper understanding of the knowledge these imparted. He also taught his pupils to use their hands at various crafts. And much time was given to singing and story telling. New songs for children were being written by Grundtvig and Ingemann. And as Hans Christian Andersen's fairy tales were being written at this time, they too were a source of joy to young and old alike.

When the parents found that the children learned faster and were enthused about the new school where Kold and Paulsen-Dal taught alternately, they tried

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dormitory immediately on arriving at Purdue. This way, long registration lines will be avoided.

**TOTAL COSTS:** Registration fee is \$10.00, and room and board for the five full days is \$25.00. In addition, you will pay \$7.50 to the travel pool. Delegates who come long distances will receive payments on travel from this pool.

**WHO MAY GO:** D. A. Y. P. L. has received a quota of 15 youth—suggesting that we send 15 youth. It is hoped that each district will send an official delegate; otherwise it will be on a first-come-first-served basis.

Adapted from UCYM NEWS by W. Clayton Nielsen.

very hard to persuade Kold to move his Folk School to Dalby, so that the two men might operate both schools there at the same time, and continue the children's school throughout the entire year. Kold was sorely tempted to comply with the people's wishes, for he was convinced by then that the people at Hindsholm had a deeper understanding of the meaning and significance of the Free Schools than the people at Ryslinge had. But as the school at Ryslinge had cost Kold much both in effort and anguish, it was not easy for him to give it up and begin anew elsewhere, even though the eventual result might be to his and the people's advantage.

There were 16 students above 18 years of age in attendance at the Ryslinge Folk School the second year. And Kold found his work with them even more encouraging than the year before. But only a very few of the students were from the immediate vicinity, while there were a number from Hindsholm. And the people of Ryslinge did not feel the strong urge for a Free School for the children which was being manifested at Hindsholm. Kold weighed all these facts in his mind with the result that when the second school year ended, he sold his school at Ryslinge for 2000 Rbdl., and moved to Hindsholm.

Kold and Paulsen-Dal continued the children's Free School in the rented hall at Hindsholm throughout the summer of 1853. At the same time they began the erection of a new building to accommodate both the adult Folk School and the children's Free School. They named it the Dalby Folk School after the nearby village. This time Kold built the walls of lumber only, but the steep roof was thatched with straw like the one at Ryslinge. Many friends of the enterprise contributed in one way or another toward the new school. Kold and Paulsen-Dal took turns working on the building and teaching the children.

There were two large school rooms on the one side of the building. These were separated from the other side by a long hallway. On the opposite side were living room, dining room, kitchen, and Kold's sister Marie's room. And back of these were the maid's room, laundry and store rooms. There was also a small barn behind the school for the two cows that were to supply the household with milk. On the second floor beneath the thatched roof was the student's dormitory, which, as at Ryslinge, was shared by Kold and Paulsen-Dal, who each occupied a bed at opposite ends of the large room. Kold's sister Marie from this time on assumed the duties of housekeeper. She was a proficient and loveable person well suited for the responsibility she thus assumed. To her Kold each day brought his problems and found her counsel always to be sound and well considered.

There were 20 students enrolled the first year in the Dalby Folk School. Each student paid 6 Rbdl.,



(about \$3.00) per month for board, room and tuition. In the children's Free School the cost was 8 Rbdl., for the school year. If there were more than one child to a family, the cost was only 6 Rbdl., for each. Kold now received an annual allowance of 300 Rbdl., from the government. But out of that he paid Paulsen-Dal a salary of 200 Rbdl. And several pupils whose parents were too poor to pay for them, went free. Thus it can easily be understood why Kold had financial worries. It was simply impossible to make ends meet. But he would not raise the cost above what the average person was able to pay, lest some poor but deserving persons should be deprived of the opportunity to attend.

The food at the school was plain but nourishing. Only the adult Folk School pupils boarded there. The children lived and took their meals at home. When there were no students at the school, Kold lived mostly on bread and milk. Like the peasants he dressed in homespun (vadmél) and wore wooden shoes when out of doors. He did not allow the pupils to wear wooden shoes indoors. Each had a pair of cloth or rush slippers for that purpose, which were kept on a low shelf in the hallway when not in use. Kold was particular about keeping the school clean and sanitary throughout. Once when a student spit on the floor, Kold did not scold; instead he went for a mop and wiped it up, saying as he did so: "My sister is a very particular woman; she scrubs the floor on her hands and knees, and it is only fair that we help her keep it clean."

Kold found grass for his two cows along the highway and at the edge of the woods. He usually mowed it himself and brought it home on a wheelbarrow. If there were guests at the school he would invite them to accompany him; for, as he said, they could visit at the same time that he performed a necessary task.

The children's Free School soon became an all year institution, with an attendance of from 70 to 80 pupils. And the government allotment was raised to 400 Rbdl. But even so; the allotment plus the income for tuition was not enough with which to meet the current expenses. The adult students were healthy young men with good appetites, and Kold would not have them go hungry; although he did that himself sometimes.

As reports of the free elementary school reached other parts of the land many, who were anxious to do away with the old form of rote learning and cruel disciplinary measures, came to visit the school. Some of them urged Kold and Paulsen-Dal to organize schools in their locality; for a new constitution now permitted Free School—though to a limited degree under government supervision. The two men now took turns throughout the summer, teaching the home school and organizing new Free Schools for children, until there were twelve of these, with teachers who had received at least a part of their training in Kold's Folk School.

Thus far, little opposition had been apparent towards Kold's school. While there were still so few

of them, their effect on the public school was hardly noticeable, except to those who were behind the movement for freedom in education as in religion. But now that Free Schools were springing up everywhere, it was different. Besides, the friends of the Free School had in November 1856, held a meeting in Kjerteminde, where they had organized themselves into a "Society For The Danish Common Folks," for the purpose of establishing free elementary schools, and to reform the government school system. One of the complaints issued against the state school was that religion was being taught as a course, subject to examinations and other requirements and controls. Whereas the new society held that religion is Life—a spiritual force that can only be experienced, not learned; and its effectiveness can not be judged by means of examinations.

The pastor Birkedal and Kold were among the directors appointed for the new organization, as was also Tauber, the editor of one of Funen's biggest newspapers, who gave the movement considerable publicity. The much publicity caused opposition. For who were they that now attempted to upset the status quo?—Likely some impractical screwballs who wanted to show off, and could think of no better way than to attack a system which had hitherto served the people satisfactorily. The opposition to the Free School movement became so strong that soon another society was organized to counteract the former organization, and especially to combat "the wolf in the wooden crate," meaning Kold and his school. It was called The Hindsholm Rural Association and stated as its objective, "to work for the spiritual and social interest of the community." Its members held that the Grundtvigians were a dangerous lot, who if they had their way would upset the peace and tranquility of the land with unbridled freedom in education as in religion. And to prove that the new society was really in earnest, its members drew up a petition wherein they requested the Minister of Education to henceforth refrain from giving aid to the Dalby Folk School. It was signed by 344 persons. But this petition was immediately counteracted by another, signed by a group of Kold's former students, who emphasized the merits of the school and the country's need of the type of learning it imparted. And they implored the high officials to continue to give it support.

Kold went about his work as if nothing had happened, thinking that the opposition would soon die down. But when the time came to receive the government annuity, none came; instead there was a letter from the National Board of Education stating that the District Board would visit the school a week hence to examine its "quality and nature." Among Kold's enemies were besides public school teachers, some influential clerics and well-to-do land owners. The second group opposed him because he had criticised the state churches as being lifeless and without spiritual influence; the last group because he had scorned them for having their laborers, who had worked hard all week, walk to church on Sundays, while they themselves who had done nothing, drove in carriages.



## Pastors Institute 1952

Reported By Students Of The G. V. C. Seminary

The high quality of the food for thought which the planners have always sought to give was again presented to those who attended the thirteenth Pastors Institute held in Des Moines April 22-24, 1952.

It is encouraging to note that so many of our pastors who are within traveling distance of Des Moines take advantage of this refreshing opportunity. Of synodical pastors there were a total of about thirty-five; eight of the pastors were accompanied by their wives. In addition to our synodical attendance there were several pastors from the city, Grand View students, students from the Drake Bible College and others which, at some of the sessions, brought the attendance up to a hundred and more.

Our synodical president, Rev. Alfred Jensen, assisted by Rev. Holger Jorgensen, officiated at the Communion Service in the evening of the opening day of the institute.

The first night of the institute after the evening meeting there was "open house" at the home of three of the faculty members Rev. Farstrup, Rev. Kildegaard and Prof. Peter Jorgensen. The second night, coffee was served in the lounge of the girls' dormitory.

Rev. Enok Mortensen from Tyler presented the institute with a delightful and inspiring biographical sketch of Pastor Niels Thomsen, the first minister in our church. Rev. Mortensen's book, "Stories From Our Church" is in the process of being published.

Professor Axel Kildegaard lectured on "Pastoral Counseling in the Light of the Reformation." He discussed the confusion of terms that exists between clinical psychology and theology. Many times the church is speaking of similar concepts but does not realize the relationships. He then suggested ways in which Luther's concepts can be related to modern counseling.

Dr. Karl Mattson gave the opening address for the Pastor's Institute. Dr. Mattson is president of the Augustana Lutheran Seminary at Rock Island, Illinois.

Dr. Mattson's topic for his first lecture was **The Theological Situation in the Lutheran Church in America**. He began by recalling the early attitude of the Lutheran church in this country, pointing out that there was a strong nationalistic emphasis. This emphasis manifested itself in a desire for the preservation of tradition. The nationalistic emphasis has gradually been breaking down because of three main influences in American life (1) urbanization (2) secularization (3) the disintegration of the culture islands.

Dr. Mattson then pointed out that we have on the horizon a new Lutheran theology. He characterized this new Lutheran theology in four major points.

1. The new Lutheran theology will go back to Luther for its insights rather than to scholasticism.
2. The new Lutheran theology will regard the gospel more in terms of power than in terms of ideas.
3. The new theology will have a strong emphasis on the social ethic.
4. The new theology will be more activist; that is, it will manifest itself more in terms of daily living than it has heretofore.

Dr. Mattson pointed out that the Lutheran Church

will have to define its position in relation to Catholicism and to the fundamentalist position. Some of the neo-orthodox writers, notably Reinhold Niebuhr, have made more of an impact on Lutheran theology than the Lutheran church itself, Dr. Mattson said. However, he pointed out we cannot accept completely the neo-orthodox position even though we can learn something from them theologically speaking.

In his second lecture, Dr. Mattson considered the question: **"What It Means to be a Preacher of the Word."** We shall endeavor to give a brief resume of his lecture:

Today we have influences that are trying to make the Church something that it isn't. Every type of agency, political and otherwise, is trying to capture the Church and call it its own. The Church is always subject to pressure but what we do about it should grow out of the essential nature of our faith and not from external pressures. Let the Church be the Church. Let the pastor be a pastor.

The pastor has several full-time jobs or nearly full-time jobs. He must be a speaker, a counselor, a businessman; all this in addition to his teaching ministry. He is branching out into too many fields but there are three things that he must do. First, he must preach the Word; second, he must buttress the ministry of the Word with his ministry to individuals; and third, he must do some careful thinking and his interpretations must come from a Christian standpoint.

Dr. Mattson put the emphasis upon the preaching of the Word or the preaching of the Word of God. Our discussion of the Word of God has not been theological but a diplomatic discussion, he said. We must return to the theological. The Word of God comes to us in four different forms. 1. The Bible as the Word of God; 2. The Word of God as found in the living experience of the Church. 3. We receive it through the personified word and 4 Through the preaching Word. Preaching is not a discourse on religion; it is not a discourse about Christianity or merely an exploration of an element of Christianity. Preaching really means that God uses that human situation to speak of Himself. The main miracle is that preaching can be a means of God's Word despite sin.

To be a preacher means to be involved; involved with the Gospel and involved with the people. The real preacher cannot just concentrate on one or the other. He must be involved with both.

Rev. Farstrup's topic was "Trends in Old Testament Studies." He pointed out that later studies are now concerned with the life of the Hebrew as this was lived under God rather than the historical accuracy of the details in Old Testament documents. It was also said that archaeological research has both affirmed and corrected many of the historical detailed descriptions found in our Old Testament.

Thursday morning the institute joined with the College for its weekly assembly. Dean John McCaw of Drake Bible College spoke on "Protestantism and the American Frontier." He emphasized the work of the sects in fulfilling the spiritual needs of the frontier people while the main denominations remained behind in the settled cities. Then as the frontier moved

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## A Call to Christian Stewardship

### The Giving Shepherd

When the word "stewardship" is mentioned, many folks generally associate it with giving. Although there is much more to stewardship than the contributions and donations we offer, let us consider the idea of giving. However, let us take up the idea from the standpoint of Christ's giving, not ours.

In the Gospel lesson for the Second Sunday after Easter (John 10:11-16), the Lord presents Himself as the Good Shepherd. But a study of the lesson reveals that He is, also, the Giving Shepherd. Let us, therefore examine the text to see what the Good Shepherd gives to the members of His fold. Or to depart from the figure let us see what Christ gives to Christians.

#### He Gives His Love

"A hireling . . . leaveth the sheep . . ." John 10:12

A hired hand does not have the regard and respect for the property of his employer that the employer himself has. Take for example, the man hired to help care for a flock of sheep. When danger comes, he will be more interested in escaping injury than in protecting the sheep. He will have more concern for himself than for the sheep. Not so with Jesus Christ! He is not a hireling. He will not run when His own are in danger. He is the shepherd. We are His sheep. Upon us He lavishes His love, His tenderest affection, His deepest devotion, His most personal concern.

#### He Gives His Special Care

"I . . . know my sheep." John 10:14

It is said that a child once defined friends as those who know us and still love us. So it is with Jesus Christ. He knows our faults and our shortcomings and our weaknesses. Yet, it is He who protects us. It is He who takes the responsibility for our safety. No one but He provides for our needs. Only He directs and guides us toward those things which benefit us.

#### He Gives His Life

"I lay down my life for the sheep." John 10:15

Just as a shepherd might lose his life by defending his flock against thieves or wild animals, Jesus Christ did lose His life defending His sheep against Satan and sin. He laid down His life to redeem us, that we "might be His, live under Him in His kingdom, and serve Him in everlasting righteousness, innocence, and blessedness, even as He is risen from the dead, and lives and reigns to all eternity."

Quite properly the hymnwriter acknowledges and asks:

Thy life was given for me,  
Thy precious blood was shed  
That I might ransomed be,  
And quicken'd from the dead.  
Thy life was given for me:  
What have I given for Thee?

Robert C. Schmidt.

## Pastors Institute 1952

(Continued from Page 11)

on these sects also organized into denominations. He described the conditions of the ministers and the methods of preaching the Gospel.

Dr. Joseph Haroutunian, professor of systematic theology at McCormick Theological Seminary of Chicago, was our second major guest lecturer. Dr. Haroutunian was born in Marash, Turkey, of Armenian parentage. He studied at the American University



Dr. Joseph Haroutunian

of Beirut at Marash, Columbia University and Union Theological Seminary. He has taught at McCormick since 1940 and is a frequent lecturer at other seminaries and universities. Dr. Haroutunian is the author of a number of books the most recent of which are: "Wisdom And Folly In Religion" and "Lust For Power."

The titles of Dr. Haroutunian's three lectures were:

- (1) "Christian Interpretation of Secularism."
- (2) "God of the Christian Faith."
- (3) "Christianity and Freedom."

Where these three lectures have pertinent titles, their content may be more easily summarized perhaps by considering them as a unit.

First of all "The Problem" was presented as the problem of life from the Christian point of view in contradistinction to the secularist point of view, and that this problem is as relevant to us on this side of the "Iron Curtain" as to those on the other side. **The secularist dissociates the problem of "the goods of life" from the problem of "the good,"** where the Christian refuses to make this distinction between the ultimate destiny of man and "the good."

In secularism man has reacted in a positive way to his destiny. He wants to create his own destiny here on earth now, and it might be said in this connection that communism is man's last stand against his ultimate destiny. In other words, man's humanity has become intolerable to himself. He is either sub-human ("pigs can dress up, too") or he is trying to be super-human. He will not accept his status of creativeness as purposed by his creator. This refusal on the part of man to accept his own humanity is the real meaning of the rejection of Christ. Jesus was the



first and last man who was satisfied with being human, and who lived out the implications of being human to the fullest. The spirit of capitalism as well as the spirit of communism repudiates this humanity and the fruit of the repudiation is spiritual neurosis. To be Christian then, means to be living always in the possibility of being human (this was a key thought). It means that the Christian recognizes himself as creature created by God.

At this point it becomes relevant to speak of Christianity and freedom. Paul spoke of bondage to the law—a bondage which hardly seems to be appropriate today at first glance, because there is a great difference in man's relationship to nature then and now. In Paul's time man was very conscious of being dependent upon nature and therefore in danger of being in bondage to nature or the world, whereas man now has experienced a revolution and feels himself as master over nature and not subservient. It is at this point that the modern bondage to the "law" becomes more subtle. The modern bondage is found in being dependent upon "things" produced as containing "the good" of life rather than only good in life. This bondage is that from which the Christian is freed. He is freed for doing the will of God as revealed to humanity by Christ Jesus, and the Holy Spirit. He hears the command, "you must love the Lord, your God, with all your mind, and all your heart and all your strength, and your neighbor as yourself."

\* \* \*

These brief summaries can hardly convey the inspiration and delight which those who attended shared at P. I. this year. Dr. Mattson's grasp of contemporary Lutheran thinking and Church relationships gave many insights and viewpoints that can hardly be digested into the span of this article. At the close of the first afternoon after he and Rev. Mortensen had spoken several participants were heard to remark that surely the institute would not be able to keep up that pace. But surprisingly enough we concluded the institute in as exciting and interesting a manner. Dr. Haroutunian is a militant and dynamic Calvinist. We would be hard-put to describe his vivacious and dynamic personality. Perhaps a clue can be given by reference to the amazing and sudden interest in theology exhibited by so many of the Junior College students. It should further be observed that many of us who are in debt to N. F. S. Grundtvig found viewpoints in this representative of Presbyterianism that were strangely familiar. Our discussions over coffee cups and late into the night proved again the value and success of another Pastors Institute.

### Convention Preparations

(Continued from page 6)

affiliation plan in all respects to be worked out in detail during next year and submitted to the convention in 1953. It will then be possible to know for certain, whether we will want to affiliate or not.

It is well known that the five Lutheran church bodies in the American Lutheran Conference are in the midst of merger plans and negotiations. Whether these plans will succeed no one knows. Perhaps there is yet time for all the National Lutheran Council

bodies to unite. The synod convention at Askov voted in favor of joining such a union.

There are those who will find that to affiliate would cost too much, or we would face changes here and there of various sorts. However, the most important reason usually given for church mergers is that of economy and efficiency. I think this is a valid reason. It may cost us more should we affiliate, but perhaps it would still pay for us to do it. If we are to go it alone in the future and make a go of it, it stands to reason that it will cost us more than if we join forces with a larger body that already has all the aid at its disposal in various ways, that we really need in order to do our job well. There may be other reasons for not affiliating, but I think I have touched upon the main one, that of keeping our identity and of transplanting our heritage. I am not a prophet, so I cannot say, whether this can better be done staying independent. But I would like to see that we go the full distance in finding out the terms and conditions in full details before we decide whether to affiliate or not. Des Moines, April 28, 1952.

Alfred Jensen.

### Easter In Tacoma

(Continued from page 7)

was filled—extra chairs down the middle aisle. There were two baptisms, one adult and the other a tiny baby girl whose parents were received in membership along with her, their first born.

After the services a breakfast of ham, eggs, hot cross buns and coffee, was served to a hundred people or more, tables cleared, dishes washed, and the basement all cleaned up before eleven—with time for a second cup of coffee and bun for the hungrier workers.

Then upstairs for the "little" Danish service—little only because there were so few people, the choir stall was empty, even some of the potted Easter lilies had already been taken away to be placed on graves of former members. But a small group shares a "togetherness," that a large one can never feel; and even though our minister has told us we don't understand Danish well enough to make him feel a contact with us when he speaks to us in Danish, still he preached one of the best sermons I have ever heard—Danish or English. I always feel a closeness to God when I attend a Danish service that I miss when it is English—probably because Danish was the language of my childhood. And my first knowledge of God is associated with memories of my father's relationship to me as a child. Such memories as walking to church with him on a snowy midwestern winter morning and having him tuck my hand with his into his deep warm pocket. Or having him get up in the night to rub me with alcohol when the itching of the measles was more than I could bear. Or heating water for hot packs when the tearing pain of an abscessed tooth kept me (and everyone else) awake. At times like that it was easy to believe in the love and care of a Heavenly Father. So now, when I hear the familiar Danish service, is it strange that I slip back in memory and become as the little child I must become to enter the kingdom of Heaven?

E. M.



## Grand View College And Our Youth

### Grand View Activities

The past two weeks have been a mad whirl at Grand View College. Pastors Institute, choir practice, play rehearsals, folk dancing exhibitions, the many preparations for Studentfest, all combine to bring an electric atmosphere to the entire campus. And over it all, we begin to feel the note of sadness that always begins to come at this time of year as we realize that the end of another school year is almost upon us.

Pastors Institute was exceptionally fine this year, and the students both gave and received at it. The Grand View Choir sang at the Wednesday night meeting and gave one of their best performances that thrilled all the audience. The students also attended many of the lectures and followed them with intent interest, causing us once again to wonder if it is true that students are no longer interested in lectures. Perhaps it is more true that many speakers no longer know how to lecture.

The Grand View Choir has also recently sung at the St. Paul A. M. E. Church here in Des Moines, and at the National Convention of the Association of Math. Teachers. The folk dancing group has performed for the Women's Club at Hoyt Sherman Place, and for St. John's Lutheran Church young people's group.

The alumni of GVC for years back will remember Forrest Spaulding, the city librarian. Mr. Spaulding gave a farewell lecture at our student assembly last week as he is moving to New Hampshire this spring. He urged all the students to become an active part of their communities no matter where they settle down, as they can never become citizens of the world if they do not even know the meaning of citizenship in their own communities. Dean John McCaw of the Drake Bible College spoke at another assembly about Protestantism on the American frontier.

The Army tests were given to ten students on April 24 and will be given again on May 22 for the last time this school year. Our baseball team has had two good games—tying Webster City 5 to 5, and losing to Fort Dodge, 3 to 0.

Mrs. Darnell, head of the Grand View teachers training department, is busy getting the graduating students placed for next fall. The problem is to decide between the many offers that the students receive. When one considers that there are only 32,000 teachers graduating this June, and that 160,000 are needed in the elementary grades alone, one can begin to realize what the demand for teachers is! So far, the following stu-

dents have made definite decisions: Solvejg Egede of Hampton will teach Kindergarten in Davenport Iowa; Harriet Holm will teach rural school at her home town of Viborg, South Dakota; and Virginia Anderson of Des Moines will teach at Woodside, Iowa, in the third grade. Grand View has an excellent teachers training department, and we urge you to send your young people into this important and interesting work!

The Seminary students visited Westminster Presbyterian Church two afternoons last week to observe their week-day church school program in action. The young people from 2nd to 6th grade come in one day, and the ones from 7th to 10th grade another day. The program runs from the end of school until 7:30 in the evening, and includes classwork, choir practice, supper, games, and athletics, etc. This church has 800 enrolled in its Sunday School and carries on a very active program.

### Itinerary

For President Alfred Jensen's Speaking Tour in the California District.

Easton, Calif. District meeting May 2-4.

Pasadena, Calif., May 7.

Los Angeles, Calif., May 8.

Solvang, Calif., May 9.

Salinas and Watsonville, May 11.

Brush, Colo., May 14.

### OUR CHURCH

**St. Stephen's, Chicago**—Pastor Alfred E. Sorensen is again back in his work, being scheduled to have full charge of his pastoral duties on Sunday, May 4th.

**Withee, Wis.**—A group of 35 members of the Nazareth Lutheran and the Bethany Lutheran churches, served by Pastor Clayton Nielsen, have recently completed an interesting mission. This group has volunteered as blood donors at hospitals in Rochester, Minn. and to date the net amount earned for their church in this manner amounts to \$3600. Another volunteer group is now being organized.

**Hartford, Conn.**—Mr. and Mrs. Peter Hansen, members of Our Savior's Church through the past 60 years died recently within 54 hours of each other and were laid to rest on April 4th. Both had been active in the church since their marriage in 1892, and their death occurred less than a month before the 60th wedding anniversary. Mr. Hansen had been president of the congregation during his latter years, and six members of the church board carried his body to its last resting place.

**Diamond Lake, Minnesota.**—The Ladies' Aid of the Diamond Lake church recently voted to adopt a child in the Santal Mission in India, supporting it in a Mission school by an annual contribution of \$25.

**Des Moines, Iowa.**—The Luther Memorial congregation voted at its April

quarterly meeting to increase the pastor's annual salary to \$3800 plus the traditional Christmas offering.

**Dagmar, Mont.**—Fred Christensen, one of the oldest pioneers of the Dagmar colony passed away on April 18 at the age of 92 years. Funeral services were held on Sunday, April 20th, Pastor Ove R. Nielsen, officiating. Fred Christensen was a leader in the Dagmar community and church, and his name often appeared in "Dannevirke," as he wrote many articles for this publication.

**Arne Sorensen**, author and lecturer from Denmark, who on various visits in this country has spoken in many of our churches, is at present on a speaking tour in Colleges and Universities in the southern states of U. S. Recently he visited the Granly, Miss., colony and spoke several times, and he is scheduled to visit the Danevang, Texas, congregation the latter part of the month of May.

**Anton Gravesen**, one of the early pioneers and a leader through many years in the Askov, Minn. settlement, died Monday, April 14, after only a week's illness. Mr. Gravesen came to Askov in 1911. He had as a young man attended Grand View College, had been an instructor in the Danebod Folk School, and for a few years was in business in Tyler, Minn. He helped organize the first Bank in Askov and the past 19 years he has been in the insurance and real estate business.

**Ringsted, Iowa.**—Mr. and Mrs. Hans Bonnicksen and Mr. and Mrs. Jens Rovn were honored at the St. John's Lutheran Church Sunday, March 30th, the day being the Diamond Wedding anniversary for both couples. The church was filled at the morning worship service, where Pastor Wikmann, having as his text the "Annunciation" story, spoke of the "Faith that is able to Thank God for all Things." A potluck dinner was served in the Parish Hall and a program followed honoring the highly esteemed couples, who through the many years have been faithful members of the church.

**Correction.**—In the April 20th issue, a line has dropped out in the "Kr. Kold" article. Beginning with line five on page five it should read: "For Kold insisted that the subject matter must be both enlightening and inspirational. He held that though prosaic learning might stimulate the mind, it gave neither life nor warmth. Only a spiritual emphasis could do that."

**Granly, Miss.**—Pastor Paul Wikmann was the guest speaker in the Granly, Miss., congregation on Sunday, April 27th. Mr. and Mrs. August Sorensen of Ringsted, accompanied Pastor Wikmann on the trip, furnishing the transportation for a combined service and pleasure trip. Undoubtedly, August S. also helped to entertain the Granlyites, as he as a member of the synodical board, is well posted on the main functions of our synod, as well as on agricultural and social, yes even political questions in general. Their trip included side-trips to Mobile, Alabama, and to New Orleans, Louisiana.



## Dagmar, Montana

Nathanael Lutheran Church will dedicate its new parish hall at special services on May 18th, when Pastor Ottar S. Jorgensen of Minneapolis, the district president, will preach at the morning services and will deliver the dedication address in the afternoon.

The new building has been erected adjacent to the church and is 32'x66'. The construction work was done by the men of the congregation during the fall and winter months. It is equipped with an automatic oil furnace, which also heats the church.

A program has been planned for the entire day and evening, and all friends of the congregation are invited to come and take part. Dinner will be served at noon to all who are present.

Correspondent.

## Program

For the Annual Meeting of the Santal Mission to be held May 16-18 at Ebenezer Evangelical Lutheran Church, Northwood, North Dakota, Rev. Julius Hermunslie, Pastor.

Friday:

8:00 P. M.—Opening Service and Welcome by Pastor Hermunslie. Response by the President of the Board of the Santal Mission. Sermon—Rev. B. A. Helland, Missionary to India.

Saturday:

10:00 A. M.—Devotional Message by Rev. M. E. Sletta, Fergus Falls, Minnesota.

10:30 A. M.—Survey of the work on the field and at home by the President and the Secretary of the Santal Mission. Discussion: "How may we help to further the work at home?" Election of Board Members. Other business.

2:00 P. M.—"The Macedonian Call" by Munshi Tudu. Response—Sister Lucile Frickson and Naomi Torkelson, Missionary Candidates.

8:00 P. M.—Colored movie film. Brief devotional message by Rev. C. A. Stub, Cedar Falls, Iowa.

Sunday:

A. M.—Festive Service. Dr. John Stensvaag preaches in the Convention Church. Missionaries and Board Members preach in neighboring churches. Mission offerings.

2:30 P. M.—"Ministering to Those Without the Camp," Rev. V. E. Bagger, Missionary to India. "What You Can Do For India," Munshi Tudu.

7:30 P. M.—Colored movie film. Closing message: Rev. B. A. Helland.

## Report From Seamen's Mission, New York

An average of 26 Danish ships are arriving every month to New York Harbour. They belong to the "Moller Steamship Company," sailing from New York to North European Ports, via Panama Canal to the Far East or round the World; the Lauritzen West Coast Line, also sailing via Panama, but to ports along the West coast of South America. The Torm ships are going South along the East coast of South America or are crossing the Atlantic to the Mediterranean. The Scandinavian American Line is keeping New York in constant touch with Denmark and the Gulf. The East Asiatic Company's ships used to sail direct between Copenhagen and New York. The latter years they do not stay here to load, but pick up the cargo also at other ports on the East coast near New York. Finally there has been a number of ships from Denmark chartered by the "United Fruit Company," "Isbrandtsen Steamship Company," "Grancolombiana," "Garcia & Diaz," and others.

On each of the ships there are an average of 35 Danes on board. That means to say, that during the year 1951 New York was visited by about 11,000 seafaring friends from Denmark. Besides that there are a number of Danes on Norwegian, Swedish, and American ships. No wonder that a seamen's pastor has plenty to do, and that the work really requires more than one man, if it is to be done satisfactorily. Last year 219 visits were paid to ships in port, and 105 to hospitals and to detainees at Ellis Island. Curiously enough

I found out, when I looked over the list of hospitals visited during the year, that there has been Danish seafaring friends at 16 different hospitals, some of them at rather remote places.

56 Church Services were conducted by the seamen's pastor. Most of them at the Danish Churches in Brooklyn and Bronx, others at the Seamen's Church Institute, Salem, Newark, Philadelphia, Baltimore, Washington and Hartford. The Services in Brooklyn and Newark have often been part of a Sunday program for the ships in port. A happy combination of social refreshment, educational enrichment in the world's largest city, and sharing the best we have in fellowship with the local Danish congregation. More than once I have heard friends express themselves when it became time for us to depart at the gate of the Church: "It is the best day, I have had ashore." These words as well as happy memory of the various events during the day, I will carry with me as treasures from the years in New York, when we soon will return to Denmark.

Although I have not been "officially" connected with any of the Churches in New York, I have had the privilege during the year to officiate at 4 weddings, 13 baptism services, and at 9 funerals. At the Easter Sunday services two young friends belonging to one of the local Churches were confirmed.

Christmas has a special meaning to us in New York. This year (1951) our "Christmas time" expanded over a period of fully four months. September 14th I was on board a ship in Brooklyn to say good-bye to the seafaring friends about to sail to the Far East. Then it

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happened that some one of the crew members mentioned, that they would not be calling at any other port, where Danish Seamen's Mission was working, before Christmas although it was more than three months ahead. He did not say anything else, but I knew what was on his mind. The ship should sail within a few hours, and I should attend a meeting uptown Manhattan. Distances are great in New York. Would it be possible to pack 42 Christmas parcels and be back in time? I thought for a moment, called a taxi, returned to my office in the Danish Church instead of going to the meeting. I was just in time to hand a case with small Christmas parcels to the good care of the way it started, and we continued until a Danish ship arrived the 14th of January. The first three persons I met on board said: "What a miserable Christmas and New Year we have had. In and out of ports all the time, bad weather, and not a letter or a Christmas parcel for any of us!" Fortunately one of the boxes with Christmas parcels from the Ladies' Aid in Denmark had arrived so late, that not all the parcels had been distributed. What a joy to be able to carry a bag full of books, magazines, and Christmas parcels on board! Thanks to all the friends, from Queen Alexandrine and her group of ladies at the Royal Palace to the smallest Ladies' Aid Societies in far off country parishes in Denmark, who by their efforts during the year have brightened up the life on board for those away from families and friends in Denmark.

This Christmas season the Norwegian Seamen's Church in New York made an exception and had kindly given us a number of tickets to their Christmas meeting. The Church was full to the last seat. About 1000 from sea and

ashore had come to celebrate Christmas together. Amongst them were 40-50 Danish seafaring friends. We also had many other Christmas services and parties, which it would take too much space to tell about.

More than 1400 sheets of Christmas Hymns were distributed, and 1250 Christmas parcels, 400 American parcels and 850 Danish. Two ships only had the Christmas Hymns, because they were here at a time, when we had no more American parcels left, and the parcels from Denmark had not yet arrived. 1 East Asiatic ship and 1 Moller Steamship Co. ship had only sheets of Hymns sent on board. Christmas parcels were distributed to 8 ships of the Lauritzen Line, 3 of the Scandinavian American Line, 13 of the Moller Steamship, 4 of the Torm Line, 6 chartered ships, and at 4 hospitals and 3 Christmas parties.

We are greatly indebted to all on both sides of the Atlantic who have assisted in the work of the Seamen's Mission in New York. When we have to leave for Denmark this spring it is with a feeling of thanks, and with the hope that our successor may be able to carry on the work "forgetting what lies behind, and straining forward to what lies ahead", in the conviction, that He who keepeth the work in His hand "will not slumber", and "will never fail you nor forsake you", but will lead every effort for His names sake forward unto victory.

Povl Hedemann Baagøe.

1481 Shore Parkway, Brooklyn 14, New York.  
New York, March 1952.

## Contributions To Seamen's Mission

**Contributions from Congregations, Ladies' Aid, and other Church Groups under the Synod of the Danish Evangelical Lutheran Church of America, January-December, 1951.**

### Congregations:

Fresno, Calif. ....	\$ 15.00
Troy, N. Y. ....	35.00
Oakhill, Iowa ....	29.00
Lake Benton, Minn. ....	11.20
Hartford, Conn. ....	35.00
Brooklyn, N. Y. ....	315.00
Bronx, N. Y. ....	10.00
Greenville, Mich. ....	7.00
Ringsted, Iowa ....	10.00
Wilbur, Wash. ....	10.00
Bone Lake, Wis. ....	5.00

Total from Congregations --\$ 482.20

### Ladies' Aids:

West Denmark, Luck, Wis. --\$	10.00
Oakhill, Iowa .....	10.00
Ludington, Mich. ....	5.00
Bone Lake, Wis. ....	5.00
Northfield, Minn. ....	10.00
Golgotha, Chicago, Ill. ....	10.00

Rural, Flaxton, N. D. ....	2.50
St. John, Seattle, Wash. ....	25.00
Bethlehem, Brush, Colo. ....	19.00
Volmar, Dagmar, Mont. ....	10.00
Good Hope, Lake Norden ....	10.00
Bridgeport Conn. ....	10.00
Omaha Nebr. ....	15.00
Rosenborg, Nebr. ....	10.00
Gardner, Ill. ....	10.00
Clinton, Iowa ....	10.00
Ansgar, Waterloo, Iowa ....	10.00
Marquette, Nebr. ....	20.00
Luther Memorial, Des Moines, Iowa ....	5.00
Fredsville, Cedar Falls, Iowa ....	15.00
Oakhill, Atlantic, Iowa ....	10.00
Bronx, N. Y. ....	5.00
West Denmark, Luck, Wis. ....	10.00
Kronborg, Nebr. ....	25.00
Newark, N. J. ....	10.00
Newell, Iowa ....	15.00
Pasadena, Calif. ....	5.00
Portland, Maine ....	10.00
Danevang, Texas ....	15.00
St. John, Hampton, Iowa ....	10.00
Immanuel, Troy, N. Y. ....	25.00
Tyler, Minn. ....	10.00
Hampton, Iowa ....	10.00
Brayton, Iowa ....	5.00
Perth Amboy, N. J. ....	10.00
Minneapolis, Minn. ....	5.00
Lake Emilie ....	10.00
Lutheran Jun., Grayling ....	5.00
Dagmar, Mont. ....	15.00
Diamond Lake ....	10.00
Viborg, S. D. ....	10.00
Chicago, Ill. ....	25.00
Detroit, Mich. ....	15.00
Muskegon, Mich. ....	5.00
Fresno, Calif. ....	10.00
Cedar Falls, Iowa ....	15.00
Ludington, Mich. ....	10.00
Racine, Wis. ....	10.00
Junction, City, Ore. ....	10.00
Ringsted, Iowa ....	10.00
Kimballton, Iowa ....	15.00

### Danish Ladies' Aid:

Racine, Wis. ....	10.00
Gardner, Ill. ....	10.00
Enumclaw, Wash. ....	10.00
Withee, Wis. ....	15.00
Canwood, Sask., Canada ....	10.00
Bryan, Conn. ....	5.00
Alden, Minn. ....	15.00
Askov, Minn. ....	10.00
Marinette, Wis. ....	5.00
Manistee, Mich. ....	10.00
Solvang, Calif. ....	25.00
Annex Center, Seattle ....	25.00
Dalum, Alta., Canada ....	25.00
Salinas, Calif. ....	10.00
Gayville, S. D. ....	10.00
Grayling, Mich. ....	5.00
Hartford, Conn. ....	10.00
Dwight, Ill. ....	10.00

Total from Ladies' Aids --\$ 796.50

(To Be Continued)

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

I am a member of the congregation at \_\_\_\_\_ May 5, 1952

Name \_\_\_\_\_

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

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

JENSEN, JENS M.  
TYLER, MINN.