

Lutheran Tidings

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The Spirit of Truth

Christ is not only the King of Kings; He is the new Creator-King. It was through Him that the power and the love and the wisdom of Almighty God was brought to bear on the life of the human race in an utterly new way. When Christ arose from the grave, mankind was at last given a really living hope which had in it the rhythm of eternity. From then on the struggle between good and evil which had raged for untold generations was forced to take a new direction. After Easter there was full assurance as to what the outcome of the struggle would be. But the new lease on life was so great, so unaccustomed and so far-reaching that those of the new faith hardly knew what to do with it. It was at this point that Pentecost came into the picture.

From the dawn of time there had been much groping for answers to the questions: What has man to do with God? and What is the best he can do with his life? Innumerable religions sprang up as desperate attempts to answer the questions; but the emptiness of man's heart remained and confusion continued to hound his mind. In ancient times seekers after truth brought their deeply puzzling questions to the oracles which were supposed to have the solution, but the answers were often found to be more puzzling than the questions. Today we have persons among us who in their blundering quest for truth and comfort turn to voodooism, spiritism, sooth-sayers and fortune-tellers or other superstitions. Through all the ages

there have, of course, been those who sought the answers on higher levels; they turned to the ever changing fountain of philosophy and found little agreement among the philosophers.

And in the midst of it all Pentecost came to Jerusalem and to all the sensitive-of-soul. Here was God's all-sufficient answer to Man's quest for truth and guidance. Now the Spirit of Truth is abroad in the world, the Counsellor of the seeking hearts and the Comforter of the soul-concerned. Under his auspices and guidance we may find counter-poise against all problems. Truly,—it is too big for words,—His many gifts of grace concur with our inmost being as the light concurs with our eyes and the air concurs with our lungs. His truth quickens the mind; His peace soothes the heart; His wisdom purifies the senses; His courage strengthens the will; His love cements the fellowship. In short, with His grace He penetrates and beautifies the inner man. And all the while He draws us closer to the source of our own spirit, God's own heart.

"And in the last days it shall be, God declares,
that I will pour my Spirit upon all flesh,
and your sons and your daughters shall prophecy,
and your young men shall see visions.
And your old men shall dream dreams;
yea, and on my men-servants and my maid-servants
in those days
I will pour out my Spirit and they shall prophecy."
Acts 2, 17-18.

Marius Krog.

Danish Days

Danish Days can be just as prosaic as any other days when a routine of work is established. You are awakened by the reverberating echoes of carpet-beating in a canyonlike "Gaard", you plod down-and up-seventy three steps to get a bottle of milk and a morning paper, you consume your corn flakes, toast and coffee, take the street car to "work", come home for lunch and eventually dinner, play a game of canasta, read for a while, and go to bed. You run into a dozen situations a day where you long for American conveniences, gadgets, or transportation, and you could easily build a petition of grievances which could picture an undesirable mode of living. Perhaps you would, if you were to settle down for a long period of time, but what is the use of accumulating criticism. I mention these things only to note that they are all there and to build a background for the pleasant and interesting things. Foreign life is not all pleasure for an itinerant studiosus; it has its sordid and disagreeable features.

And yet I suppose we see and experience a dozen—or perhaps a hundred—things in a day which many of the readers would give their eye teeth to see and experience. Take just the matter of daily transportation. Having slipped safely by a stampede of bicycles and into a "Linie 2", I glide past the beautiful old moats and walls of "Christianshavns Vold", cast a glance at the quaint old excise booth and the spirals of Our Savior's Church, cross the old market place and the canal with sixteenth century merchant houses, and approach the busy harbor at "Knippelsbro". I never tire of checking on the graceful steamer for Bornholm, the bacon and butter ships loading for England, the Malmøboat, the many fishing boats, and perhaps the "Gullfoss" loading for Iceland or the "Tjaldur" loading for the Faroe Islands. Seconds later I have the quaint old Board of Trade on the one hand and the church of the sailors on the other. I nod to the Parliament building to the left and Absalon's statue on the right, take a note of the women selling

fish at Gammelstrand, and pay tribute to Thorvaldsen's museum and the great National Museum, before the conductor lets me off at the gate to Tivoli and across the street from Glyptoteket. To the chimes of the City Hall clock I enter the gates of the famous old Grundtvig shrine, Vartov, where the books await me. All this is free entertainment on the way to work. Do you want to ride with me some morning?

On Sundays and holidays we get farther around. In a matter of minutes the fast suburban trains deposit us in the famous deer park, the blessing of Copenhagen. On the way we see the giant steamers in the major port of the city and the white sails of the many boats on the blue Sound. In the park we enjoy the incredibly delicate green of the newly unfolded beech forests and admire the graceful beauty of the hundreds of deer on the wide plains. Or we ride the excursion boats through the famous old harbor to Langelinie where we get a glimpse of Sweden beyond the Sound. We walk the streets, winding and narrow, bristling with modern shops or heavy with age and tradition. We mingle with the tourists on Raadhuspladsen, feed pigeons and listen to the chimes, and perhaps we end the day elbowing our way through Tivoli with its lights, its charm, and its hullabaloo. There is enough of beauty and tradition and achievement in Copenhagen to entertain us for many a Sunday.

Even more interesting than places are people and events. In the course of a prolonged stay one naturally gets to take in quite a few of the latter, by chance or by design, and we have had our opportunities. The first one occurred two days after our arrival when the Swedish king and queen came to visit their daughter and son-in-law, the Danish royal couple. With untold thousands of Copenhageners we helped line the streets to see and cheer the double royalty as they drove in coaches and four from the railroad station to the castle. It was a real old world spectacle in an H. C. Andersen-esque atmosphere as the carriages moved through the cheering crowds with a cortege of royal hussars in brilliant uniforms and plumed hats. The Scandinavian people love their royalty who are ordinarily quite democratic in their ways. On occasions, however, everyone loves to stage or take part in a real spectacle, and if they pay good money to have a king, why shouldn't they have some fun out of it once in a while. We were delighted to share the fun.

The evening of the fourth of May was less spectacular but more profound. It was the anniversary of the liberation from the Germans which is still celebrated in a beautiful and quietly dignified manner. The memories of the occupation are still strong, although they are not discussed much any more. We have heard some sad and some exciting tales and we have been deeply moved by a visit to the grave of some of those who gave their lives in the resistance movement, but the one feature of the seemingly endless years, which lingers most strongly, was the darkness of the night. The blackout, which was real and strictly enforced, was more than a hardship. It was a symbol of the disaster which had befallen

a people. Therefore the first and festive thing which was done when the news of liberation came, was to put candles in all windows. In commemoration of their joy and in recognition of the darkness that procedure is repeated every year on May fourth. It was a touching and, as mentioned, quietly dignified and beautiful sight to move through the city and see thousands of candles in the windows.

Denmark is in a fairly good economic situation right now, due to strong government restrictions on buying, and at the present time almost anything can be bought in the stores. Coffee is still scarce and rationed, but all fruit can be bought; even bananas are now available. Cars are restricted and the European cars which are used are tiny, like driving around in a thimble. But there is still much discussion about the political decisions concerning restrictions and liberation. When therefore a major political storm blew up in parliament about this matter, I spent a few hours in the lower house listening to the debate. Two former Grand Viewites, Rev. Evald Kristensen and C. F. Ladefoged are members of the Folketing, and I can easily get admission. It was a lot of fun, for they really blasted at one another, and I had an opportunity to see many of the prominent politicians in action. But one soon caught on that that particular action was mostly a show put on for the benefit of the voters. There was no serious attempt made to challenge the government and there was much friendly kidding from the floor. The fact is, that all political parties are in agreement about the necessity of control measures, and although they speak sharply to show their constituents that they are alert, no one desires to upset the apple cart at the present time. Little Denmark has to play a very cautious game for there are big stakes involved in Europe. Beneath all their policy is brave and deadly serious. But most things are uncertain today and political upsets can come any time.

And then there was "Elverhøj." This is a romantic and colorful drama from the early nineteenth century. The plot itself is trite and would sound almost funny in review, but the Royal Theatre has thrown all its resources of music, dancing, acting and staging into it, and it has become a marvelous and traditional performance which belongs in the lifetime experience of all Danes like a pilgrimage to Mecca does for the Mohammedans. Last fall the theatre restaged the play with new polish and glamor and tickets have been at a premium all season. It is only played once a week. We made an abortive attempt to get tickets, so when the final performance was due, we went all-out. A brother and sister-in-law laid siege to the ticket window at 4:30 a. m., and Ellen and I relieved them at 7:30. We were proudly there at 10 o'clock, when the tickets went on sale, as number one and two, and we were rewarded with good seats. But it was almost more fun to stand there on Kongens Nytorv and see the city come to life than it was to see the play. Professional ticket buyers, mostly older women, some smoking black cigars, dominated the lineup which they organized with the routine of long practice, and we had a lot of fun watching them.

A Realistic Appraisal

If there are persons in our Synod who would like to believe that we are not now or have not in the past suffered from a shortage of ministers, but that we are doing as well in that respect as some of the other Lutheran churches, I will leave them to accept Thorvald Hansen's presentation in last issue of L. T. I am glad he called attention to the need of being realistic whenever a person and not least the synod president tries to appraise the situation. In spite of Thorvald Hansen's use of statistics, I still maintain that I dealt truthfully with the particular situation which he questions.

One important fact was overlooked in Th. Hansen's criticism of my article. He made no mention of the fact that I was dealing with the problem of our desire and capacity to maintain our identity as a Danish Lutheran Church and at the same time render a contribution to the church life of this country, to propagate our heritage on American soil. It was in this connection and not with any comparison with other American Lutheran church bodies that I brought out that "we must secure a better response to the ministry, or it must be admitted that either we, who issue the call are not convinced ourselves as to quality and character of the heritage or this heritage simply does not have what it takes when it comes to recruit disciples."

The facts that I want understood is that only about half of the ministers at the present time serving the congregations of the synod have been born and reared as children of the homes belonging to our synod. Almost half of the number of ministers we have come from homes in Denmark. Another group have come into our synod from other church backgrounds. It is well known (and I have been criticized for it) that I have worked hard to obtain pastoral supply from whatever source feasible and I think all the ministers we have should be considered equal

The play itself was a wonderful experience, even though the old theatre, to our disappointment, gave a stuffy and time-worn impression. The acting was expert and the singing was beautiful, but the cap to the climax was the dancing of the ballet, in the Elverdance and in the stately minuet of the impressive finale. "Elverhøj" is justly an important part of the cultural tradition of the Danes, but one's admiration for the Tylerites who put it on in 1931 was not dimmed by the Royal Theatre.

Enough for this time. I am still reluctant to write about church life. The criticisms we have heard about lethargy and non-attendance have not been dissipated, but it is a serious thing to repeat them. There are many factors involved which modify and might change the picture, and I would like to be sure before I write. Suffice it to say that we make use of every opportunity to go to church and meetings and we have heard many fine messages. Someday I will tell about them.

VAGABUNDUS.

in standing no matter where they belonged before we accepted them into our synod. But I am certain that we have not obtained the number of ministers we ought to have obtained from the homes belonging to our congregations. Anyone knowing the background of all of our ministers will readily admit this as a fact. What concerns me is, can we expect to continue our identity as a Danish Lutheran Church and to transplant our heritage if we cannot get ministers from our own homes. It is the cry among the people who want our synod to remain independent that we must keep our identity and bring our heritage with us. A goodly number of congregations in our synod have not as yet raised up a single son of theirs for the ministry of our synod.

Contrary to what Th. Hansen implies in his article, it was not my purpose to compare our situation as far as ministers is concerned with that of other church bodies. His statistics as quoted seem comforting to us. He almost proves that we are better off than other Lutheran bodies. Would it not be well to remember that the supply of ministers is adequate in relation to the number of congregations that must be supplied. The figures quoted prove that we have the smallest size congregations of all. We therefore need a greater number of ministers to serve them than do the other Lutheran churches especially the ULCA which have a good many churches with thousands of members each. It may be considered an advantage to have one minister to a small congregation rather than to a large one. So much better individual attention can be given. My experience tells me, however, that ministers as well as congregations think that larger numbers are to be preferred for reasons I need not give here. I also know that it is the constant number of vacancies we have that keep needing the ministers we produce. So few can be spared for home mission congregations. The policy of the larger Lutheran churches and some of the smaller ones too, is to send a certain portion of their ministers into home mission calls thus keeping a number of congregations vacant, but thereby also help maintaining a growing edge of their churches, the result is that they keep growing, while we stand still in numbers.

I would like to submit the figures below:

	No. of Ministers		No. of Churches		Baptized Membership	
	1936	1950	1936	1950	1936	1950
United Luth. Church in America	3307	3873	3718	4180	1,523,022	2,001,673
Lutheran Church, Mo. Synod	3544	4772	4201	4736	1,219,935	1,728,513
Ev. Lutheran Church (Norw.)	1441	1652	2783	2609	512,636	841,494
American Lutheran Church	1543	1807	1830	1999	515,245	737,653
Augustana Lutheran Church	875	973	1162	1173	336,017	459,364
United Evang. Luth. Church	158	193	174	181	31,790	43,439
Lutheran Free Church	214	230	373	354	45,927	59,860
Suomi Synod	60	86	183	167	35,267	30,031
Danish Lutheran Church	65	80	94	80	19,577	19,899

The figures from 1936 are from the Lutheran World Almanac published that year. The figures from 1950 are from the Augustana Year Book and I feel certain they are all quite authentic. I think it should be quite clear from those figures that our Synod has grown in the number of ministers but only to a small extent in ministers on active duty nor in total membership, while nearly all the others have grown greatly in both respects during those 14 years.

It may be that Thorvald Hansen believes he can

brush aside home missions, evangelism and stewardship with a remark that a group in our Synod, which according to him evidently is suffering from an inferiority complex offers these as panaceas for all our ills. But I believe that regardless of such a conviction on his part the great majority of people as well as ministers in our Synod are waking up to the fact that we have for too long neglected to emphasize and cultivate home missions, evangelism and stewardship, and that this is for a great deal the reason why we are standing still in membership. Perhaps we have yet to find the types of home mission, evangelism and stewardship that will satisfy all ministers and people including Th. Hansen. But that does not change the fact that we must do our work in our synod in these three respects. All Lutheran churches mentioned above as well as all Protestant churches which are alive and growing practice and emphasize home mission, evangelism and stewardship. It was furthermore the emphasis on these which made it possible for the pioneers among our ministers and people to reach out and bring the gospel to the many localities where Danes had founded their homes during the last part of the 19th and early part of this century. It seems that this emphasis was lost in the scuffle between the Danish and English language forces. I think we are well on our way to regain the emphasis. I am especially indebted to the members of the Home Mission Council of our Synod for this belief. Its meeting last fall in Des Moines left me no doubt. And I also know that this is emphasized throughout the Synod. Whether it will be possible in this way to turn the tide, I am not sure.

I honestly do believe that the shortage of ministers is due to the factors I mentioned in my article and to which Th. Hansen takes exception. The degree and character of this may vary but everywhere I come I find so much of concern over material things and so little over spiritual, and this includes myself and my own home, that I know no other hope than to carry it all to the throne of grace. Impossible for men, yes, but not for God. That is our only future.

Alfred Jensen.

Des Moines, Iowa.

June 1st, 1952.

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Facts Or ———?

I believe that there has been a misinterpretation of the article "Convention Preparations" written by Alfred Jensen (L. T., May 5th) in the answer given by Pastor Thorvald Hansen (L. T., May 20th) entitled, "Let's Look at the Record."

In the analysis of any article it is only fair to the author that his work be read in its entirety; that any criticism should be based on the work as a whole; not on a statement that appears to have been lifted out of context and used as the basis for criticism. This, I feel is what has been done in this instance.

Since I have been acquainted with this Synod there have been discussions and various articles written along with personal appeals for young men to take an active interest in the ministry. This article leaves me with the impression that it was written for the express purpose to see if it is possible to awaken some from an attitude of indifference; to see if we cannot determine the causes of this attitude and then take steps to move in a more positive direction.

I cannot believe that the Stewardship Committee or the Evangelism Committee are being offered as a panacea. Whether you or I or anyone else agree with the technique involved I am convinced that there is a purpose behind this effort that is much more than merely being a cure-all for all of our ills.

In this day and age when more and more people are becoming convinced that it is the Church (and not material measurements) that is their ultimate hope; it is a sad commentary on us along with others that we have been content to maintain the status-quo. I believe this article along with the above-mentioned committees are an attempt to change this condition. I think also that it is never good when the President of the Synod has continually to point this out to us. We should be aware of this ourselves.

I am aware that it is often-times very hard to do so but I am strongly in favor of presenting more than just a negative outlook. Criticism is good for anyone but along with the negative it should offer a positive viewpoint.

This article offers facts to rebutt this point and that point. I would not deny that facts have their value but facts can be interpreted in various ways. Nowadays we have a multitude of facts. People certainly cannot live on them. They are not faith. Modern man is spending too much time trying to analyze facts with the result that it sometimes turns out to be all that he has done. Facts cannot supply their own meaning. Only faith can do that and a poor faith gives them a low meaning.

Robert Fallgatter.

It was only a glad "Good Morning,"
As she passed along the way.
But it spread the morning's glory
Over the live-long day.

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 July 20.

E. P. Christensen, Chairman of the Church Council.
Marius Krog, Pastor of the Congregation.

Narrow?

The president of our synod alludes to a "less narrow interpretation of our synodical point of view" and finds that this "less narrow" point of view "is found to be acceptable to a lot of our people." (See L. T. for May 5, p. 6, col. 2 near top).

From the outset, permit me to re-emphasize the content of my former articles. The basis for unity is what we have in common, not our differences. There is a church universal and all are a part of it. There is a Protestant church and of that we are a part. There is a Lutheran church and of this we are a part. Within the church universal we have fundamentals in common the which we do not share with the so-called religious people who deny Christ and far less with atheists.

With all Protestants we have much in common, the which we do not share with Catholics.

Within the Lutheran church there are many things we share, which other protestants refuse to share with us.

For a clear presentation of this diagnosis see "A Protestant Manifesto" by Garrison.*

But the groupings continue beyond this point. For within the Lutheran family of churches differences

exist. It is here that a large group numerically, sets up standards for what you must believe to rate the name of Evangelical Lutheran.

If the standard set were sufficiently liberal so that it included what all Lutherans have in common only, then it would be a unifying standard. But the specifications are too narrow. Not all Lutherans can be made to fit into this Procrustian bed.

It is not the point of view of our synod which is too narrow. Isn't it rather that this point of view is too broad to be crimped into the narrow mold of the U. L. C. A.?

A few comparisons will serve.

1. The U. L. C. A. begins by ramming "The Bible is the Word of God" down our throats. Not so we. There is room within our synod for those who have this conviction. But there is also room for the "doubting Thomas" with his reservations. There is room within our synod for those who hold that Jesus Christ, and He only, is The Word of God. At the Des Moines convention a few years ago, this conviction was so strong among us that it knocked the proposed junction with the United Lutheran Church into a cocked hat. Some of my readers will remember Rev. Ove Nielsen's Minority Report.
2. The U. L. C. A. confession has it that the Apostles Creed, the Nicene Creed, and the Athanasian Creed are drawn from Holy Scripture.

In our synod some hold to this view. But others regard the Nicene Creed and the Athanasian with less reverence, while as for the Apostolic Creed, this they hold was given orally by Jesus Himself.

*The book to which I refer: **A PROTESTANT MANIFESTO** by Wilfred E. Garrison is published by Abingdon-Cokesbury Co., Nashville, Tenn. Price: \$2.50.

Our synod is so "narrow" that there is room for either conviction.

3. The U. L. C. A. contends that Luther's Small Catechism and the Unaltered Augsburg Confession are the test of Evangelical Lutheranism.

People who believe this can find room within our synod. But so can those who can't quite see why dear, good, old Dr. Martin should begin his precious guidance with the Ten Commandments. That we might have expected of a John Calvin!

The Renunciation of the Devil and all his works and ways, is left out by Luther in his Small Catechism. What is still more odd, there was not room in the guide book for The Great Commandment; Thou shalt love the Lord thy God with all thy heart, and all thy soul, and all thy strength, and all thy mind, and thy Neighbor as thyself. In his explanations of the Ten Commandments Luther comes close to giving it, but never quite does.

In this connection let it be mentioned that according to Grundtvig, who knew Luther's writings well, he, Luther specifically pointed out that the Ten Commandments were not intended for children, a fact which a number of our pastors either choose to ignore or else don't know.

Now, back to the original point. There is room within the "narrow" interpretation of our synodical view for those who adhere to the Small Catechism and the Augsburg Confession as for the ones that need the Renunciation and The Great Commandment as well.

Perhaps the president of our synod should explain what he means by a "less narrow interpretation of our synodical point of view" and why a "lot" of our people find a less narrow one acceptable.

Could it be that our synodical view is not narrow enough for them? So that instead of wanting a less narrow interpretation of a broad view, what they find more acceptable is a narrow view with a less narrow interpretation?

Could it be that, for instance, they might insist that the Bible is the Word of God, whatever that means, and let it go at that?

Could it be that they feel a certain safety in using Luther's Small Catechism and The Augsburg Confession as the test of Lutheranism, and then not to pay too much attention to what these documents contain?

If this is it, then it should be discouraged, not encouraged. As with all tests, so with this. It is well to know what is in a test before applying it.

In my first article, now nearly a year ago, I asked to have The Augsburg Confession appear in Lutheran Tidings.

We were told the document was too lengthy. I searched in vain for it in our seminary library. It evidently has not been considered as too fundamental of late by those in charge. But now we are to test Lutheranism by it.

A helpful friend sent me a copy. It was a fair and adequate test of Evangelical Lutheranism in 1530. But this is 1952, and not 1530. A number of things in the Augsburg Confession are quite definitely time-marked, some are even place-marked.

While the whole confession is too lengthy to appear here, permit me to cite some examples to support my contention that it is an unfair test of Lutheranism today.

1. Article II: Of Original Sin (Augsburg Confession)
To be a true Evangelical Lutheran one must believe

in original sin and accept the disease or vice of origin as voiced in the old Danish Baptismal ritual, now mostly discarded in our churches. (Garrison in his "A Protestant Manifesto" calls this point controversial among Protestants, and therefore not essential.)

2. Article III: Of the Son of God (Augsburg Confession)
The scapegoat atonement theory is given: "that He might reconcile the Father unto us." Among us there are those who would rather say: "that He might reconcile us unto the Father." But Augsburg must be right, for U. L. C. A. would test Lutheranism by it!

3. Article IX: Of Baptism (Augsburg Confession) "They (The German Lutheran Churches of 1530) condemn the Anabaptists, who reject the baptism of children, and say that children are saved without baptism." So must we, according to U. L. C. A., if we are to be true Evangelical Lutherans.

But do we condemn them? Far be it from us to condemn! We feel eternally grateful to them for their great part in the struggle for our cherished American principle of Religious Toleration. While we differ, we do not condemn, knowing that we have in common what is essential: the Faith as contained in the Apostles Creed.

The note which now follows paragraph 3 in our synodical constitution, must not be stricken, for it expresses our conviction in regard to this point.

While above objections are of a serious nature because they pertain to serious things, the following citation from the Augsburg Confession illustrates how ridiculous the test would be in more prosaic matters:

"Seeing also that, as the world is aging, man's nature is gradually growing weaker, it is well that no more vices steal into Germany."

All of which the Committee On Lutheran Church Relations finds included in an adequate and faithful expression of our historic background, faith, and tradition!

P. Jorgensen.

Grand View College.

From Menominee, Michigan

Bethany Lutheran Church celebrated its 60th anniversary Sunday, May 11. The festivities began with the morning worship at 10:30. The afternoon was available to all guests for visiting with the present members of the congregation in their homes. All those who had been confirmed into the congregation during the 60 years and who lived within 50 or 60 miles of the church were invited to share in the festivities. The day's events closed with an afternoon banquet at the congregation's gym hall.

Rev. A. E. Farstrup, a pastor of the congregation from 1933 to 1939, preached the sermon at the morning worship and also addressed the banquet meeting. The church choir under the direction of Mrs. Sophie Johnson offered special music at both occasions. Mrs. Agnes Maske, organist of Memorial Lutheran Church in Marinette, accompanied the group.

Bethany was organized on May 27, 1892 to meet the spiritual needs of the Danish immigrants in this community. Soon after it was organized, plans were made for erecting a building. The present property

(Continued on Page 10)

Our Women's Work

Mrs. Johanne Lillehøj, Kimballton, Iowa
Editor

From Wilbur, Washington

Dear Mrs. Lillehøj:

In reply to your request for an article, I must regretfully say that there is not much being done for WMS in our congregation beyond our Ladies' Aid's annual contribution. An unsuccessful attempt was made to read a chapter from "Among the Santals" at each of our meetings but somehow it didn't work out. We have hoped there would be enough interest to form a study group but that is, as yet, only a fond dream. So instead, I should like to say a few words about something which has been worrying me, sort of around the fringes of my mind as I dash madly about trying to get a little housework done before time to go to another meeting—Ladies' Aid—PTA—committees—Community Club.

My little boy asked me tonight, "Mom, do you and Pop sleep with your eyes closed?" Yes, I assured him, and wondered if perhaps we don't go about all day with them shut tight to the important things. We feel it necessary, a definite duty, to take part in the church and community activities, but there are times, when we rush off after stacking the supper dishes in the sink, one to a fire commissioners or water cooperative meeting—the other to PTA executive board or Sunday School teachers meeting, leaving the twelve year old to get the four year old to bed, that I think, surely the good we are doing by taking part in these activities is not as great as the good we could do by spending more time with our children—helping them to better lives by simply being with them more. We buy books and puzzles and constructive toys for the children, take them to an occasional movie (and call for them again—we haven't the time to sit through the type of movie we choose for them to see), we send them to summer camp—to Junior League—to dancing class—to Sunday School—to scout meetings—hoping that a little character will rub off on them, and cannot find time ourselves to do things with them. I should like to get off the treadmill for awhile and have some good old-fashioned family outings and fun.

Sincerely yours,

Esther Madsen.

Contributions To The Women's Mission Society

March 1, 1952 to May 1, 1952

General Budget: St. John's Ladies' Aid, Exira, Iowa, \$10; Women's Circle of Our Savior's Lutheran, Omaha, Nebraska, \$10; Ladies' Aid, Newark, New Jersey, \$10; St. John's Ladies' Aid, Hampton, Iowa, \$14.75; Good Hope Ladies' Aid, Lake Norden, South Dakota, \$10; Ladies' Aid of Immanuel Church, Troy, New York, \$10; St. John's English Ladies' Aid, Hampton, Iowa, \$10; Trinity Guild, Chicago, Illinois, \$10; Danish Ladies' Aid, Viborg, South Dakota, \$10; Danish Ladies' Aid, Hartford, Connecticut, \$25; Ladies' Aid, Solvang, California, \$17.50; Ladies' Aids of Easton and Parlier, California, \$38; Mrs. Thor. B. Holst, Cedar Falls, Iowa, \$5; Ladies' Aid and

Lutheran Guild of Salinas, California, \$43; Mission Society, Juhl-Germania, Michigan, \$25; Annex Club, Seattle, Washington, \$15; Ladies' Aid, Byram, Conn., \$5; Ladies' Aid, Bronx, New York, \$5; Ladies' Aid, Portland, Maine, \$8; Danebod English Ladies' Aid, Tyler, Minnesota, \$50; Total, \$331.25.

For Home Missions: Danish Lutheran Guild, Withee, Wisconsin, \$10; Trinity Mission Group, Chicago, Illinois, \$25; Ladies' Aid, Oak Hill, Iowa, \$10; Danish Ladies' Aid, Gayville, South Dakota, \$22.25; In memory of Mrs. Dorothea Ingemann, given by Mrs. Nels Anderson, Minneapolis, Minnesota, \$2; Trinity Guild, Chicago, Illinois, \$10; English Ladies' Aid, Askov, Minnesota, \$25; Rosenborg Ladies' Aid, Lindsay, Nebraska, \$20; Fredsville Ladies' Aid, Fredsville, Iowa, \$25; Ladies' Aid, Diamond Lake, Minnesota, \$19.06; Ladies' Aid, Cordova, Nebraska, in memory of their mothers, \$28.50; Total, \$196.81. Total this year, \$885.85.

In memory of J. Martin Lauritzen: From Dr. and Mrs. Kemper, Mr. and Mrs. Jens Hansen, Mr. and Mrs. Edgar Dickerson, Mr. and Mrs. John Buck, Viborg, South Dakota, \$9.

Elevator Fund, Valborgsminde: Danish Ladies' Aid, Dwight, Illinois, \$10.02.

In memory of Mrs. Hostrup: Mr. and Mrs. Jess Kaltoft, \$2.

For Division of American Missions: Willing Workers Society, Dwight, Illinois, \$10.

Corrections: In the March 5 report of WMS receipts, the memory gift for Mrs. W. N. Hostrup should have read Mr. and Mrs. Julius Ostergaard, Cedar Falls, \$2.00, Soren Kyhl, Cedar Falls, \$1.00; and in the group list from Seattle, it should have read Mrs. Marie Meiner. The Women's League of Menominee, Michigan, would like to have the \$25.00 be included in the Home Missions Project rather than in the General Budget as previously listed.

Total receipts reported above: \$559.04. Already reported: \$2,507.96. Balance on hand May 1, 1951, \$869.99, Total receipts as of May 1, 1952, \$3,937.03.

We have changed our fiscal year to close July 1, so we will have two additional months this year on our books. We have already exceeded last year's receipts by over \$500.00, and we wish to thank all of you for your fine support.

Mrs. Axel Kildegaard, WMS Treasurer.

1443 Boyd
Des Moines 16, Iowa.

Solvang Lutheran Home Cornerstone Ceremonies June 14

Cornerstone laying ceremonies for the proposed \$150,000 Solvang Lutheran Home will take place on Saturday afternoon, June 14, at 2 p. m., to which members and friends of District VIII of the D. E. L. C. A., are cordially invited.

The program will begin in the church where there will be a guest speaker and where a combined choir from the Solvang, Salinas and Los Angeles congregations will sing. Following the church program the cornerstone will be placed at the site of the Home and the Solvang ladies will serve coffee in the gym hall to everyone participating.

The cornerstone laying event will be historic inasmuch as it will mark the culmination of efforts begun more than 25 years ago to develop a home for the aged in Solvang. Similarly, Danish people in the Los Angeles area have long had the desire for the establish-

(Continued on Page 13)

Paging Youth

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

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

Wanted: A Happy Medium

About twenty-five years ago the general topic for discussion was "What is wrong with the young people? They are going to the dogs, for sure." Evidently the problem is no better today; it may even have become more serious. Granted my generation did go to the dogs. I am, therefore, unable to say just where the present generation is headed for. Could be Purgatory or even Hades. That must be the reason why they act as they do. I don't really like to discuss this topic.

Why do we act the way we do? There must be reasons why people will persist in asking why we are and do the things we do. Many factors enter in to make us what we are. Let me point out a few. Maybe you can think of others:

Many of us who were young twenty-five to thirty years ago and have children today, were reared under very different rules than children generally are today. The **Old Man**, as he commonly was referred to, was an autocrat, who ruled his family with a firm hand. He was absolute authority and no one opposed his wishes. A glance from him was sufficient to straighten us out. Disobedience was generally corrected with stern measures.

Back in those uneasy years many young persons made the resolution that no son or daughter of theirs would be reared to fear the **Old Man**. Often times those same young people didn't know how to behave when they got away from the parental eye. They had learned to behave under orders, but when those orders were removed they had no check; consequently they tried their own wings which were not used to unrestricted conduct.

Today, as these same people look upon their own children, they begin to wonder if they have not gone too far the other way. They have been too lax in their disciplinarian methods and habit training. They find their children taking advantage of them at every turn. The children unmercifully pester Dad until he lets them have their own way—because they have learned that father just can't say "NO." They get nearly everything they ask for, including the family car, and spending money. They don't have to come home to help with the chores. They sleep late in the morning while father and mother toil. And if the parents should oppose or refuse them anything, they make a scene fit only for a mad house. "The folks are old foggies, old fashioned, and never want to give their kids anything, nor let them have any fun." So father, who was under subjection to his father, now finds he is under the thumb of his own children.

Where do we go from here? I wonder! Is the next

generation going to swing way back to the stern parental basis of conduct?

Naturally the children suffer from lack of parental discipline. We can't blame the young people only. Nor do we wish to be hard on the parents. But we do wonder where it will end. We cannot afford to excuse it as innocent behavior. The second generation threw over-board all the qualities of the first, the good as well as the bad. The first generation asked their children to participate in worship services, to be present at lectures, and taught them to listen. Furthermore they did not sanction public dances or spending money freely on shows. Now it is just the opposite, and we seldom see young people and young parents at lectures, etc.

Many other things have happened in the course of years to change our sense of values. Among them are the Wars we have participated in—the revolt of youth in the twenties—the insecurities of the thirties, and modern mechanization. Others could be mentioned.

I know one thing: Youth itself suffer most from today's wrongs, whether they realize it or not. Therefore, in analyzing the situation we must not do it under bitterness or severe criticism. But, somehow in the future, we must try to strike a happy medium between the first and the second generations.

This is no little topic, nor must we treat it lightly. It is a topic that both parents and young people are interested in. Ejnar Anderson asks, "What do the young people want?" I doubt they can answer that. But I believe they are just as interested in finding a basis for "Life" as the grown ups are.

Through worship, work, and play, they must be taught that only through God working in His church for justice can this basis for Life come about.

(Rev.) Vagn Duus

Alden, Minnesota.

Ed. Note: In submitting this article Rev. Duus expressed the hope that it might become a basis for discussion. Your editor seconds that hope.

Northern Lights District Camp And Convention On Wood Lake Near Grantsburg, Wisconsin

JUNE 22-28, 1952

Plan now to spend an enjoyable and inspirational week of Christian fun and fellowship with other young people in worship, discussion, campfires, folk-games, singing, crafts, swimming and boating. Camp theme: "The Art of Christian Living." Cost—\$15.00 for the week if you register on or before June 15 (Registration fee—\$1.00); \$15.50 for all registrations received after June 15. All campers fully insured (health and accident) from the time they leave home until they return. Descriptive folders will soon be sent to all societies in the district; others please write to the undersigned for information. Bring: "A World of Song", New Testament, bedding for bunk beds, jackknife, and a spirit of sharing.

Register now with:

W. Clayton Nielsen, N. L. Camp Director

Withee, Wisconsin.

Yours For The Asking

This title should be especially intriguing in June! June, the month of weddings and rare days, is now also the month of rare opportunity. DAYPL has some extra program ma-

Kristen Kold

The Little Schoolmaster Who Helped Revive A Nation

By Nanna Goodhope

XVI

The Dalum Folk School

Kold was, as stated earlier, a good judge of human nature, and he had a keen sense of humor. One evening, when he was visiting with some guests at the school, a certain man came to call. The man said that he had invented a perpetual-motion machine; and that all he needed now was a little money to complete it. Kold allowed the man to tell about his invention without interference. When he had finished, Kold gave him the money he asked for, to the surprise of his friends, who protested that such a machine just couldn't be made. "Of course it can't," said Kold after the man had left; "but he will only know that by finding out for himself."

As war with Germany over the disputed Schleswig-Holstein territory, was again beginning to threaten in 1861, some of the Hindsholm patriots proposed that the people of the island of Funen should on their own initiative build a gunboat and man it with local volunteers. A meeting was held at the Dalby Folk School to talk the matter over. Patriotic speeches were delivered, and there seemed to be much enthusiasm for the "great project." Kold listened quietly for a long time; then smiling blandly he arose and said: "This is all well and good; but I suppose that the real purpose of this gathering is to find out how much each one present is willing to donate to this enterprise. For unless we know that sufficient money can be raised there is no need of discussing plans further." The people began to protest. But Kold already had a paper in circulation among the most outspoken in the group, inviting each to subscribe as much as he was willing to give. When the sum total of the subscription showed only a very small sum, Kold said: "Well, folks, you see now that it can't be done, despite all our fine patriotic enthusiasm." The people dispersed in a rather disconcerted mood. And nothing further was ever heard about the "great project."

One day a farmer approached Kold in behalf of one of his laborers who he said would like to come to Kold's school. This young man, the farmer said, could read and figure well enough; but it was spiritual enlightenment that he needed. "And, as the Good Book says in regard to the things of the spirit: 'Freely

it was given you and freely you shall give it to others,' I suppose it won't cost anything." Kold's keen eyes narrowed for a moment, then speaking tersely he said: "You say it is spiritual food the man seeks; but tell me, isn't he bringing his body with him?" "Certainly," said the man. "And do you mean to say that I am expected to feed that gratis also?" Kold wanted to know.

One day at a Folk School meeting when legislative measures pertaining to the Free Schools were discussed, Kold asked a man what his political policy was. The man answered that his policy was that he preferred peace and quiet. "So would I," said Kold, "if it weren't that the first becomes dreadfully dull and the second leads to certain death."

Some of Kold's strength lay in his self-assuredness, sometimes called bigotry by his enemies. Once two learned young theologs came to Kold to be trained for leadership in the Folk School. When they left and Kold bade them goodbye, he said that he thought they were quite capable of managing a Folk School. "The worst of it is," he added, "that young people may come to you, who would have been better off had they come to me for help."

It is believed that when Kold built at Dalby of lumber alone, he must have had an idea that it was to be only a temporary home for his school. By 1860 the school had outgrown its quarters. More students came than there was room for and homes were provided for some outside of the school. Kold had also by then come to the realization that his school should be more centrally located. Hindsholm was one of the most out-of-the-way areas on Funen, and was not easily accessible, especially in the winter. He thought that he should now build in the proximity of Odense, the island's chief city. And he knew that he must henceforth center his efforts on adult education alone.

A number of other Folk Schools independent of Kold's influence and direction had now sprung up in various parts of the country. At these schools emphasis was placed on nationalism, land reform, freedom and equal rights for all; which were all causes worthy of support, but, according to Kold, not far-reaching enough. "The emphasis in my school," said Kold, "is Life. I train and equip young people for the constant struggle between life and death." And he believed it to be the only worthy emphasis on which to build a school. "Others call their schools Folk High Schools," said Kold, "but mine is a very low and simple school. And I believe that is the right kind now. There may come a day when we will need a higher school; but it must be built from the bottom up." Kold wanted the young men and women in his school to think of themselves as pupils, not students, lest they get high ideas. He wanted to help them be natural and not imitators of something which they were not. He would awaken within them that which was real and true. And he succeeded so well that his influence became a powerful factor in the revival of

materials that you may have for requesting them from Ronald Jespersen, Newell, Iowa. Please state your choice or choices from the following: The 1951 DAYPL Program Annual (with short histories of DAYPL, the synod, GVC, etc.); the 1951 Sample Program Booklet (with a twelve month program suggestion); the 1950 Workshop Manual (with information about various phases of DAYPL, camping in general, recreation materials and where it may be had); the Augustana Luther League Program Annual, volume IV (with program suggestions for many meetings); and a few of the second and third quarter Youth Programs of the current series which are being sent out this year to all DAYPL societies and pastors.

Be sure to state which ones you wish. DAYPL has paid for the materials and will pay the postage to you. (Please do not send your cards and letters postage collect.)

the Danish nation to new life and endeavor, after a long period of national and spiritual inertia.

Kold's friends at Dalby were grieved when he made the decision to move his school. They would gladly have built for him there. But Kold believed that the time was ripe for him to move. With the increase in student enrollment, it was now necessary to keep a number of cows, and as the school had only a small plot of ground, nearly all the forage had to be bought. Kold reasoned that if land was added to the school, many of the commodities needed for the large household might be raised there; and the young people could be taught useful lessons in agriculture and animal husbandry at the same time that they earned part of the cost of their board and tuition. He talked the plans over with his good friend, J. L. Knudsen, who encouraged him, and at this time also promised to come and be his assistant when the new school was built.

After some search, Kold found a 50-60 acre plot of ground lying two miles south of Odense, which he purchased for the small sum of 10,000 Rbdl. (about \$5,000). But the land which had long lain idle, was swampy and sour and full of water holes. Kold thought those faults could be remedied, and he was able to vision great possibilities there. But he soon met many obstacles.

First of all, there was the problem of getting the land paid for. He had hoped to borrow money for the first payment from Knud Knudsen at Faarballum. But Knudsen had no ready cash on hand to lend him; instead he sent him a moderate gift of money, and he offered to be his guarantor for whatever sum was left unpaid until a later date. But other people now offered to lend Kold money without any other guarantee than his signature; and a number of former students and friends pledged themselves for a certain annuity over a period of five years. Kold was thus not only able to make the necessary down payment of 2000 Rbdl., but he purchased also some farm equipment for immediate use, such as horses, a wagon and a plow, so that he could begin to clear and drain the land. But here he again ran into difficulties, this time in the form of an irate neighbor, who positively refused to let Kold drain his land through his fields. The same man had previously tried to hinder the former owner of the land from selling it to Kold, whom he referred to as the "wolf in the wooden crate." But Kold approached the man in his most friendly manner. He complimented him on his fine farm and fertile fields and asked his advice concerning the treatment of the soil. The result was that the opposition was removed in a way that was fair to both men. And from then on Kold had no trouble with his neighbors, though some of them never learned to understand him fully.

Kold built a large and attractive school. It was two full stories besides the attic. And there were also a well-built and adequate barn and granery. Kold's brother-in-law, Jens Larsen, was the architect, and he was a good builder. Kold said afterwards that he had really not intended to build on so large a scale. But the spirit said to him, "build big, Kristen Kold," and he built big. And he wanted the exterior as well

as the interior of the school to be attractive; for he knew that it was a great sacrifice for the farm youth to save the cost of tuition and give an entire winter of their time besides. He wanted them to feel in every possible way well repaid for the time spent there.

The new school was a big undertaking for Kold. Few would have taken the risk he did; for cold reasoning would have warned against it. But faith and an absolute conviction that it was God's work he was doing gave him courage. There were times when he fell into doubt and despair, when all around him seemed in a fog. But the sun always shone brighter after such days. He said later that if he had been stronger in his faith he might have spared himself many weary days and sleepless nights. For he could as well have gone about his business and quietly said to the Lord: "This much money I need; where it is to come from is your worry," for the money always came when it was needed.

The school was completed in the late summer of 1862, and it was opened on November 1st, with 58 students enrolled. When Kold sat down to partake of the first meal in the new school with those near and dear to him, he was so overcome with emotion that he was unable to say grace. The school was named the Dalum Folk School after the nearby village. The name was suggested by Jens L. Knudsen, Kold's good friend and now a member of his faculty.

From Menominee, Michigan

(Continued from Page 6)

was acquired and building began in 1893. The church was dedicated on June 10, 1894 by Rev. A. S. Nielsen, then president of the Danish Evangelical Lutheran Church of America. Rev. S. H. Madsen, who lived in Marinette and served as pastor of Memorial Lutheran Church there, was the pastor of the church then. Before forming their own congregation members of Bethany Lutheran Church worshipped in the Marinette church.

Only three charter members remain. They are Lars Larsen, 91, and Mrs. R. P. Sorensen, 83, both of Menominee and A. P. Rasmussen of Milwaukee.

The congregation has been served by 15 pastors, one of whom passed away while serving the congregation. The Rev. Harold E. Olsen is the present pastor.

In recent years extensive work has been done on the buildings of the congregation. Many memorials have been given. New furnishings have been purchased. All has been done to the glory of Christ's work in this community.

The present baptized membership of the congregation is 151 and is steadily increasing.

Known formerly as the Danish Evangelical Lutheran Church, the name was changed to Bethany Lutheran Church in 1950. In the early days the Danish language was used exclusively but now all services are conducted in the English language.

Reporter.

The Question Of Affiliation

The decisive point in what Rev. Alfred Jensen has written (Luth. Tid. May 5th, 1952) on the question of affiliation between the U.L.C.A. and our church is, probably, what he says about the Word of God: "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."

What Reverend Jensen here seems to want to brush aside is for me and, perhaps, for others, the decisive question. Let us, therefore, try to analyze what it is that Jensen is here saying:

"We ought to think in terms of getting the gospel message across to our people, young and old." Certainly, that is what we ought to do. But, specifically, what is the gospel message? Are Matthew, Mark, Luke and John the gospel message? Jensen is looking out over wide vistas: "It seems inescapable that the future will see all Protestants brought together in one large fellowship." But all Protestants **now** are at variance as to what the gospel message drawn from Matthew, Mark, Luke and John really is. To mention one significant point of variance, some say that the gospel message as to the Lord's Supper is that what we receive at the Lord's Table, signifies, is a **sign**, of the body and blood of Jesus Christ; others say that it **is** the body and blood of Jesus Christ. All draw their information from the Bible; but who, then, have the definite gospel message? Can Jensen, can anyone pick out of the four so-called gospels in the book called the New Testament any statement or statements that came nearer to being **the** gospel message than the apostolic confession of Faith into which we are baptized? I have understood Jensen to believe with others in our church that the apostolic confession in baptism is the covenant Word of God to man. But if the Word of Faith in baptism is the covenant Word of God to man, then what should be more pressing for us to get across to our people, and to all peoples, than the Word in which God entered into covenant relationship with each one of us? What else can definitely be the gospel message? We are agreed that the gospel message should be brought across to all people, but what did the apostles preach as their gospel message? "The Word is near you, on your lips and in your heart, that is, the Word of Faith which we preach," says Paul in Rom. 8. And in I Cor. 15, after having given several articles of the Faith, he adds: "Whether, then, it was I or they, so we preach, and so you believed." The apostles seem not to have been in doubt that the gospel message was the Word of Faith in the new birth.

"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."

What Jensen here really touches upon is our desire to preserve our spiritual home intact. For with us who want to continue to live our lives in the Danish Lutheran Church in America it is not a mere doctrine that the apostolic confession is the cove-

nant Word of God to each one of us in baptism; it is a Faith in which we have found that we can rest. For this reason Jensen cannot brush it aside as a mere worry about what stand to take. Jensen knows that we do not slight the Bible, but that we use it better than they who say "The Bible is the Word of God," and let it go at that without asking themselves; Is the Bible **the life-giving** Word of God in baptism? Does man get forgiveness of sins from the Bible, or does he get forgiveness when he is born anew of water and the Spirit? Does man get eternal life by reading the Bible or by being born anew at the font?

It ought not be necessary to ask these questions of Rev. Jensen. He knows, or he can have known the answers since he has lived the life in our spiritual home. But why, then the remark about **our** stand who know that in and by and with God's covenant Word to us in baptism we received remission of sins and life eternal?

We are not worrying about our own stand, but we are mindful of the evident worry among our Christian brethren who now again and again are asking the very question: "What is Christianity?" which was asked and received its answer more than a hundred years ago in our mother church in Denmark. In my own puny library, I have no less than three books all with the same title: "What is Christianity?" And there are many others bearing directly or indirectly upon the same question: "Pathways to Certainty," "The Quest for Religious Certainty," "The Word of God and the Word of Man," "Man's Search for the Good Life;" There is even a book with the title: "The Discovery of God." You say these books are from the twenties and thirties and therefore old? Yes, but has the question been answered since they were written, or is there merely a lull in the searching? All proceed from the Bible, but the very titles indicate that the search has not been rewarding. These men have not found, nor do their books bear witness that they have searched for fifteen long years in prayer and pondering and study of the Scriptures, as did the man in Denmark to whom the answer was given. If these men were able to say in what Word Jesus is with each of his believers and with his church as a whole even to the end of the world, then they would know what Christianity is.

And what is the reason that the question does not even exist among us who have taken to heart what was given Grundtvig in the time of need in the church of Denmark? Or rather how can the question exist for us when the answer is so plainly given in the hymns we sing or, at least, have sung in our churches and in our homes? Anyone familiar with our Danish hymn book knows that I could cite hymn after hymn where the answer is given, "interpreting spiritual truths with spiritual words."

Jensen says: "The heart and core of our heritage is after all centered in the Word." And as I understand Jensen (but maybe I misunderstand him) he wants us to affiliate with a church which says that the scriptures are the Word. But is our heritage centered in the scriptures? Or is it centered in the covenant Word implanted in each of us in the new birth?

Would it not be good if Jensen for the sake of clarity would answer this question?

Further: "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 cooperating with other church bodies holding membership in the National Lutheran Council, National Council of Churches, World Council of Churches, Lutheran World Federation."

If I understand this involved sentence, the meaning is: "We can hardly retain our identity as Danish Lutheran Church and at the same time render our contribution to the Christian forces of this country if we remain as a separate church body, even though we are closely cooperating with other church bodies."

If I have given the meaning of Jensen's words correctly then several questions are pertinent:

1. Will it help us to retain our identity as Danish Lutheran Church if we for the sake of affiliating with the U.L.C.A. sign their statement of doctrine on the scriptures, thus cancelling that by which we are specially identified as Danish Lutheran Church? Everybody knows that we are no longer identified as a Danish speaking church. Some of us know, and I believe that Jensen knew, that we are especially identified as a church holding that the covenant Word in baptism is the life-giving Word of God—holding that we are born anew at the font and not by reading the Bible, and that therefore the Bible is not the life-giving Word of God. If this is not what identifies us from all other churches in the land, then what contribution do we have to render to the Christian forces of this country?

2. Jensen mentions four church bodies with which we are cooperating. He would, it seems, have us come into a closer relationship than mere cooperation. He believes that we could better retain our identity as Danish Lutheran Church if we affiliate with the U.L.C.A.; but can we?

The U.L.C.A. believes that agreement on doctrine is necessary for affiliation. They have set up a certain doctrine as to scripture. We believe that no man-made doctrine, but only Faith is necessary for salvation. Suppose we do decide to become one church body with them; must they, then, not insist that we conform to the doctrine which we signed for the purpose of affiliating? And suppose, further, that there are they among us that still insist, that it is not doctrine but only Faith that saves. Will not the result be schism instead of unity?

3. What are we all aiming at, they and we? We are aiming for that unity for which Jesus prayed the last evening of his days on earth. Will that unity be attained through demands of man-made doctrines, or can it be attained only through a Faith common to all? If the answer is: Only through a common Faith, then the question is: What is the common Faith of all Christians? Every Christian knows that it is the Faith into which all have been baptized.

4. If this is true, then what are all the exertions in the directions of affiliations for the sake of unity? Are they not man's attempts at doing what only the Spirit of God can do?

Valdemar S. Jensen.

A Call to Christian Stewardship

Our Twofold Mission

Jesus Christ did not leave His Church to wander aimlessly through the wilderness of time. At times it may appear as though the Church is floundering as a disabled ship, but the fault does not lay with her Lord. He gave her direction and purpose. In the Great Commission of Jesus Christ His Church is given a mission. It is twofold. The mission of the Church is to win the world for Christ. The mission of the Church is to draw the world closer to Christ. Today we call "winning the world for Christ" Evangelism, and we call "drawing the world closer to Christ" Stewardship. These two tasks cannot be separated. Men must be won for Christ before they can be drawn to Him. They cannot be drawn to Christ until they have been won for Him.

Evangelism

As one segment of Christ's Church, each congregation in the D. E. L. C. A. has her charge to evangelize. This is the task of pastor and people alike. Naturally, it is taken for granted that the pastor will seek to win men and women for Christ. He is expected to go out and get new members for the congregation. But the people, are expected to go out and seek men and women for the Church? Absolutely! Christ gave His Commission to the Church. You who read these lines are the Church. Too long has the Lutheran Church had a "silent laity." Armed with and fortified by the Gospel of Jesus Christ, go forth and evangelize!

Stewardship

After we have won people for Christ, we must draw them closer to Him. This is Stewardship. Anything, any effort, which brings people closer to their Lord is Stewardship. Evangelism would be a fruitless effort if Stewardship did not follow, if those who were won drifted without direction. Men must be lead to offer and employ themselves more and more for the Lord. Once again, be reminded that you are the Church. You must draw closer to the Lord as well as bring others closer to Him.

Concern About The Church

The application now comes. Is the Church faithful to her mission of Evangelism and Stewardship? Is the D. E. L. C. A. winning men and women for Christ and drawing them closer to Him? Is your congregation fulfilling this twofold mission? Every activity and every organization within the congregation must directly, or indirectly, have Evangelism and/or Stewardship for a motive. Otherwise the Church is in danger of drifting from her Lord-given purpose. It would be well to study the total program of your church to discover whether or not a new course needs to be set.

Pastors, Presidents, Councilmen, Chairmen, Sunday School Teachers, Leaders, Members, what is the purpose of your group? What is your aim? Is it in harmony with the mission Jesus Christ gave the Church?

Robert C. Schmidt.

Fiftieth Anniversary At Junction City, Oregon

A trip from Puget Sound, Washington to Junction City, Oregon is always an event—the trip is wealthy in scenery, large cities and a landscape that ends in one of the largest and richest agricultural valleys in the United States. From Portland, Oregon the auto traveler has the choice of two alternate routes—we did not have any choice this time as we made the journey by train, but when traveling by car the west route out of Portland to Junction City must, for a man born on the Island of Zealand, remind one of gardens, cozy homes, gentle streams and wood-covered hills. On both sides of the Willamette Valley are the mountains and they are usually visible, on the east the Cascades, and on the west side the coastal range. The lumber industry in the valley is still prosperous and there is loud buzzing of the saw-toothed wheels in Junction City. Not far south of Junction City, the road and the Southern Pacific railroad begin the winding journey into the mountains that continue on into the elongated state of California.

On or about the 20th day of April, 1952, it was about fifty years since our church was organized at Junction City. How it came about that a number of our forefathers settled in this far-away country, for so was everything west of the rockies fifty years ago for Danes except for a small group around the Puget Sound in Washington, is not a part of this space-limited article. For such as have historical interest in the settling of pioneers, I refer to the book which will be mentioned at the end of this article.

There are many small farms around Junction City, and I am told that in general the settlers of the Willamette Valley have learned from the Danes how to live on less acreage. This naturally makes close neighbors and it is quite in evidence that many of the midwesterners have been lured into that type of living. The highly praised wide open spaces of the west come to an abrupt end in the Willamette Valley. Except for an occasional flood, if that can be called part of the climate, these mild regions are luring many people away from the middle west. (But look out for high prices out here!) The settling of Oregon and Washington was one of the great adventures in American history, and so was the settling of the Danes on the level land around Eugene and Junction City in the state of Oregon.

Fifty years makes history, not least in a church. The congregation in Junction City had invited Holger Nielsen, one of the recent former pastors, J. C. Kjaer, the pastor in Seattle, and the undersigned to share the four days of feasting with them. We began the festivities with a filled church on Sunday morning, April 20th. It was fitting, although Easter was just behind us, that we should also have a communion service. I am sure that many emotions went through the hearts of the people in thinking back over the last fifty years. The congregation in Junction City has not sailed a smooth sea to reach these fifty years—I wonder if there is a congregation in our synod which, in that space of time, has been served by as many

pastors as Junction City. But with the last two pastors the tendency seems to have changed.

Each of the visiting speakers had been asked to speak twice but, instead of going into details about when and whom, let me make that part of the report brief by saying that I cannot remember having attended in many moons a celebration where so many good thoughts were expressed as we heard during those days, April 20-23, 1952 in Junction City, Oregon. Perhaps the memories of the bygone are not too vivid to many, I am told that there are not many of the pioneers left, but it is not amiss to remind each generation that they are living upon the experiences of past generations and if they are not, they are not living. And the old saying: "May God give you a future as He gave you memories," is still worth pondering.

Wednesday evening in the high school there was a beautiful banquet, there were a number of extemporaneous speeches and most of them were better than you usually hear on such occasions; and they have a mayor in Junction City who really has more thought for what a community is than do the mayors in some of our large cities where they are more concerned about baloney than meat; they also have an editor who is interested in the forces that build up a land of living people. There was only one thing lacking at this banquet, namely, community singing. You won't forget next time, Junction City, will you?

Fifty years of church fellowship makes history. Rev. C. S. Hasle has always had eyes and ears turned in two directions, figuratively speaking of course, and he has done an excellent job, together with some of his people, in gathering together brief sketches of the pastors that have served the congregation and the general atmosphere of the years and times. It is a well-written, interesting book, one that historians will cherish and use. A few pictures of the church and the present setting, a picture of the man most responsible for the Danish immigration to these parts and a good printing job also help to make 40 pages of attractive reading. Those desiring a copy may send a dollar and receive one—I am told that there should be at least one copy left for each one of our congregations. I would be a strange book that had no errors, but that little error of writing 1841 instead of 1941 will not disturb you greatly.

L. C. Bundgaard.

Solvang Lutheran Home

(Continued from page 7)

ment of a home in that locality. Upon advice from the Board of Welfare of our Synod the two groups have joined forces and hope to enlist the interest and support of people throughout the Synod. Solvang was selected as the ideal location for a home for the aged in California.

The program of construction laid out for 1952 will include two guest units to house 6 and 8 guests respectively. The estimated cost of this phase of construction will be about \$50,000. To date \$35,000 have been contributed or pledged, mostly from California. Now that actual construction is to begin we hope to receive more support from other congregations throughout the Synod. A few congregations have

elected committees to assist in subscribing funds for this worthy project and for this assistance we are truly grateful.

The architect, Reiner C. Nielsen of Los Angeles, has attempted to design a plan that will have the coziness of a home and yet incorporate modern recommendations for the care and safety of aged people. The home is not elaborate, but is designed to keep operating expenses at a minimum. The privacy of the guest rooms and the spaciousness of the dining room and lounge should afford an adequate background for harmonious living.

The present facilities at Atterdag will be utilized for the serving of meals until such a time as the main administration building can be completed. It is hoped

the job of construction can be completed over a three-year period, but that may not be possible. However, the nature of the plans will permit building as rapidly as funds are available.

Ladies' Aids and other church service groups in District VIII have begun a Furniture Fund. Appeals will be sent out to Ladies' Aids in all congregations throughout the Synod and we hope we will receive a favorable response. Contributions to both this fund and to the general fund may be sent to the treasurer, Nis P. Pors, 320 W. Alisal Street, Salinas, but please earmark the Furniture Fund contributions.

Thyra Larsen.

Solvang Board Member.

Grand View College And Our Youth

Grand View Junior Camp

The dates for Grand View Junior Camp have been set for August 3-10, and we hope all our young people from the ages of 12-15 will keep this in mind. The camp opens with Sunday supper, August 3, and closes with Sunday dinner, August 10. Mr. Harry C. Jensen, Business Manager of Grand View College, will again be Camp Director. Complete details of the program will be printed in the next issue of LUTHERAN TIDINGS.

Grand View College

Another school year has come to a close, and Grand View again faces three months of unbelievable emptiness and halfways gloom with only sporadic revivals of life in the form of junior camp and other conferences.

Graduation exercises were held Thursday, May 29, in our beautiful Luther Memorial Church. This year's choir sang for the last time, and Mr. Thorvald Lund directed the choir for the last time before entering the Marines. The commencement address was given by Rev. A. E. Farstrup, who spoke to us for the last time before leaving for his pastorate in Solvang, Calif.

Three students were awarded the degree of Cand. of Theol. by the Grand View Seminary: Vincent Ligouri, Carlo Petersen, and Harald Petersen. All three men have had two years at Grand View junior college, have their B. A. degrees from Drake University, and have now completed three years in our seminary. They will be ordained together at the convention in Omaha in August.

The following students have completed two years at Grand View College:

Marie Andersen, Great Falls, Mont.

Virginia Anderson, Des Moines, Iowa
John Back, Los Angeles, Calif.
Charles Barker, Des Moines, Iowa
Violet Bason, Des Moines, Iowa
Lee Beck, Des Moines, Iowa
George Borg, Des Moines, Iowa
Harriette Christiansen, Solvang, Calif.
Aage Clausen, Dannebrog, Nebr.
Donald Clausen, Exira, Iowa
Carol Cooper, Des Moines, Iowa
Edith Crosson, Lake Bluff, Ill.
Solvejg Egede, Hampton, Iowa
Wendell Forbes, Des Moines, Iowa
Kenneth Frost, Withee, Wis.
Harriet Holm, Wakonda, S. D.
Robert Jacobsen, Dannebrog, Nebr.
Ernest Jager, Junction City, Ore.
Milda Johansen, Tyler, Minn.
Patricia Johnson, Des Moines, Iowa
Elizabeth Jorgensen, Greenville, Mich.
Robert Kellogg, Des Moines, Iowa
Richard Kempf, Lake Orion, Mich.
John Landess, Des Moines, Iowa
Margaret I. Larsen, Seattle, Wash.
Mary Larsen, Menominee, Mich.
Dorothy Miller, Des Moines, Iowa
Hans Nelson, Exeter, Nebr.
Jens Nicolaisen, Perth Amboy, N. J.
Duane Nielsen, Antelope, Mont.
Ernest Nielsen, Chicago, Ill.
Ella Pedersen, Minneapolis, Minn.
Rita Pedersen, Ringsted, Iowa
Carl Petersen, Albion, Nebr.
Jean Petersen, Bridgeport, Conn.
Clela Philleo, Des Moines, Iowa
William Plummer, Altoona, Iowa
Anabel Randolph, Kimballton, Iowa
Merrill Rees, Des Moines, Iowa
Colen Scales, Des Moines, Iowa
William Slattery, Des Moines, Iowa
Mary Ann Sorensen, Kimballton, Iowa
Rikard Sorensen, Solvang, Calif.
Arne Stovring, Askov, Minn.
Carl Torp, Ardentown, Delaware
Larry Wagner, Des Moines, Iowa
Maurice Wells, Des Moines, Iowa
Richard Wolfe, Des Moines, Iowa

The State of Iowa Teachers' Certificate was awarded to 11 of the sophomore students. The following students graduated with honors, having maintained an unusually high grade point average during their two years at Grand View: George Borg, Harriette Christiansen, Edith Crosson, Solvejg Egede, Milda Johansen, Margaret Larsen, Rita Pedersen, Carl Petersen, and Clela Philleo.

The Grand View College Alumni As-

sociation presented three S. D. Rodholm Memorial Scholarships to those students who had shown unusual citizenship, leadership, and participation in the year past. These awards are \$100.00 each, and this honor was received by the following three freshmen: June Jurgens, Des Moines, Iowa; Donald Larsen, Seattle, Washington; and Lavern Larkowski, Dannebrog, Nebraska.

On Wednesday, May 28, Recognitions Night was held in the Grand View lecture hall. Short speeches were given by leaders of the various student organizations, reviewing the activities of the year and giving recognition to those who had been instrumental in the success of those activities. Grand View letters were awarded to the following for their participation in basketball and baseball: John Back, Leif Bollesen, Eddie Esbeck, Bob Jacobsen, Duane Nielsen, Dick Kramme, Don Olsen, Carl Petersen, Arne Stovring, Carl Torp, Tom Petersen, George Borg, Ken Frost, Bill Harrington, Dick Kempf, Alan Nissen, Ronald Trotter, and Larry Wagner.

At the final U. K. elections of the year, Donald Olsen of Des Moines was elected U. K. president for the year 1952-53. Don came to Grand View for the second semester, and will be a second semester freshman next fall. This is the first time in the history of Grand View that a freshmen will serve as U. K. president. The Student-Faculty Council also made the following appointments for next year: VIKING Editor: June Jurgens; VIKING Business manager: Ray Allen; GRAND VIEWS Editor: Gladys Hermansen; GRAND VIEWS Business manager: Don Christensen.

And so the school year ends. The 1951-52 student body has left, and the Grand View administration has begun to look forward to the new school year beginning in September. An unusually high percentage of the freshmen have signed up to return as sophomores in the fall, and we look forward to seeing them again. We also have a good number of new students enrolled, and expect many more in the next few weeks. We hope that you will all be helping in

this large task of convincing our young people of the great importance and value to them and to their community of attending their own church college!

Giving For Grand View

Cash Contributions

Senior League, Seattle, Wash.	\$ 30.00
George Madsen, Des Moines	10.00
Arlan Grau, Grand Island, Neb.	10.00
Mrs. Walter Pedersen, Dallas Center, Iowa	10.00
Leo and Mary Mathiasen, Brush, Colo.	10.00
Marvin Frandsen, Newell, Ia.	5.00
Harold Grau, Newell, Iowa	10.00
Ardyth Grau, Newell, Iowa	2.50
George Grau, Newell, Iowa	20.00
Lowell Haahr, Newell, Iowa	5.00
Mrs. Victor Haahr, Newell, Ia.	5.00
Vernon Haahr, Newell, Ia.	10.00
Darrell Jensen, Newell, Ia.	10.00
Eric Jensen, Newell, Ia.	10.00
Victor Nielsen, Newell, Ia.	5.00
Mrs. Herluf Petersen, Newell, Ia.	3.00
Mrs. Kai Westergaard, Newell, Ia.	10.00
Clarence Christensen, Marathon, Ia.	10.00
Albert Buck, Storm Lake, Ia.	10.00
Ernest Buck, Storm Lake, Ia.	10.00
Einar Grau, Storm Lake, Ia.	5.00
Mrs. Hans Lund, Storm Lake, Ia.	5.00
Ted Haahr, Storm Lake, Ia.	30.00
Rev. and Mrs. Viggo Hansen, Bridgeport, Conn.	10.00
Mrs. K. K. Knudsen, Des Moines, Ia.	10.00
Mr. and Mrs. Thorvald Clausen, Renton, Wash., in memory of Chris Topp, Audubon, Ia.	5.00
Rev. and Mrs. Peter Thomsen, Greenville, Mich.	10.00
George P. Jensen, Marquette, Nebr.	10.00
Alice Ibsen, Viborg, S. D.	10.00
Mrs. Carma Hansen, 4300 Snelling, Minneapolis, Minn.	10.00
Mrs. Elizabeth Ward Winch, Marion, Ia.	5.00
Mr. and Mrs. Paul Bengston, Fontana, Calif.	10.00
Arne Nielsen, Grand View Col.	20.00
Mrs. Clara Hornslyd, Solvang, Calif.	10.00
Mrs. Mildred Sorensen, Dannebrog, Nebr.	10.00
Neil and Marie Gribskov, Junction City, Ore.	10.00
Rev. and Mrs. Harris Jespersen, Marquette, Nebr.	20.00
A friend	10.00
Mr. and Mrs. Verner Jessen, Cedar Falls, Ia.	20.00
Mr. and Mrs. Al Borg, Alameda, Calif.	25.00
Mrs. Robert Holmberg, Centerville, S. D.	4.00
Mr. and Mrs. Roland Fagre, Estherville, Iowa	10.00

Mr. and Mrs. Otto Larsen, Seattle, Wash. ----- 10.00
\$ 464.50
Previously acknowledged ---- 4,471.80

Total Cash Contributions to 5-19-52 ----- \$4,936.30
Thank you for all your gifts.

Jens G. Thuesen, Treas.

Grand View College and Grand View Seminary.

OUR CHURCH

Rev. Gordon Miller has accepted a call from the Pioneer Lutheran Church, Lake Norden, S. D., and will move there the early part of the summer.

Dr. Johannes Knudsen and family have taken residence in Copenhagen, in order to give his time to the research work on "Grundtvig." Their address is: Blekingegade 14, Copenhagen, Denmark.

Chaplain Verner Hansen and family are visiting in Chicago at present in preparation for a transfer to the Far East. We hope to be able to bring details later and also the chaplain and family's address.

The Junction City, Oregon, congregation observed its 50th anniversary recently. We have an article on hand which we hope to be able to print in the June 20th issue. Due to an abundance of material for this issue, we have had to hold this and other articles over.

Mrs. H. C. Strandskov, the widow of the late Pastor H. C. Strandskov, died May 19th at the Old People's Home in Des Moines, where she recently had moved. Funeral services were held in Askov, Minn., on Friday, May 23rd, Rev. Harold Petersen officiating. Rev. Strandskov, an uncle of the editor, passed away August 3, 1938. H. C. Strandskov was the first pastor to serve the Bethlehem Lutheran Church in Askov, and thus the Askov community became their home when Rev. and Mrs. Strandskov retired from active ministry.

Lindsay, Nebr.—The parsonage and church hall of the St. Ansgar's Church at Rosenborg, have just received a new coat of paint.

The annual birthday party was held May 25, at the church hall. The program consisted of musical numbers, readings and a talk given by Verner Mikkelsen, who was visiting at Rosenborg at the time.

A large crowd attended, making it a very profitable event. —Reporter.

The Rev. Alfred Jensen of Des Moines, Iowa, president of the Danish Evangelical Lutheran Church of America, was presented with an honorary

doctorate degree at the 78th annual Commencement at Carthage college on June 2. He was awarded a doctor of divinity degree in the field of inter-Lutheran relationships.

Pastor Jensen was born in Brenderup, Denmark and came to the United States in 1911. He attended the preparatory courses for entrance to Grand View Seminary in Des Moines at Grand View College from 1913-16. In 1919 he graduated from the seminary, attending the University of Nebraska two years, 1919-21. He was ordained into the ministry of the Danish Evangelical Lutheran Church of America in 1920. Since that time he has served as a pastor at Cordova and Davey in Nebraska; Tyler, Minn., and Kimballton, Iowa.

He was elected president of the Danish Evangelical Lutheran Church in 1936 and has served on a full-time basis since 1942.

Pastor Jensen has traveled widely and represented the Danish Evangelical Lutheran Church at the World Council of Churches assembly at Amsterdam, Holland, in 1948.

Because of his outstanding church work, the King of Denmark decorated him in 1950 with the Order of the Knight of Dannebrog.

Eben-Ezer-In-The-Pines

Eben-Ezer-in-the-Pines at Evergreen, Colorado, the Rest Home in the mountains, owned and operated by Eben-Ezer at Brush, will be open again this summer, and friends will be welcome to make longer or shorter stays there. Eben-Ezer-in-the-Pines is located in a highly restricted area, and no commercial establishments are allowed there, but we can invite friends of Eben-Ezer to visit there, and tell them that it costs Eben-Ezer on the average of three dollars per day to entertain guests.

This year we are arranging with pastors from the two churches to spend part of their vacation at Evergreen, and they will take charge of the devotional life while they are there. Not only will they take charge of the Sunday services, but also the daily devotions, and Bible study following breakfast each morning. All guests are invited to take part in the devotional life of the Retreat.

The Rest Home will be open during June, but the regular season does not open until June 28th.

We have arranged with the following pastors to be here as indicated:

June 30-July 5: Professor Paul Nyholm, Trinity Seminary, Blair, Nebr.

July 5-12: Open.

July 12-19: Pastor Holger Strandskov, Kimballton, Iowa.

July 19-26: Pastor Richard Sorensen, Waterloo, Iowa.

July 26-Aug. 2: Pastor C. A. Stub, Freds-ville, Iowa.

Aug. 2-9: Pastor Clifford T. Hansen, Dana College, Blair, Nebr.

Aug. 9-16: Dr. R. E. Morton, Pres. Dana College, Blair, Nebr.

Aug. 16-23: Open.

Aug. 23-30: Open.

Aug. 30-Sept. 6: Open.

Pastors will note the **Open** periods, and if interested in spending a week in the mountains write Rev. Ingvard M. Andersen, Eben-Ezer, Brush, Colo.

Friends who are interested in spending a shorter or longer period at Evergreen should also write Rev. Andersen for reservations. Tourists who find themselves near Evergreen, 25 miles southwest of Denver on U. S. Highway 285, will be accommodated without reservations as far as possible.

Important Lutheran Dates In 1952 NLC Church Conventions

All eight church bodies participating in the National Lutheran Council will hold conventions this year. Their 1952 meetings are scheduled as follows:

June 4-10 at Minneapolis, Minn.—20th general convention of Evangelical Lutheran Church (841,000 members).

June 10-15 at Des Moines, Iowa—93rd annual synod of Augustana Lutheran Church (459,000 members).

June 11-15 at Fargo, N. D.—56th annual conference of Lutheran Free Church (59,000 members).

June 17-22 at Albert Lea, Minn.—56th annual convention of United Evangelical Lutheran Church (48,000 members).

June 18-22 at Fairport Harbor, Ohio—63rd annual convention of Finnish Evangelical Lutheran Church or Suomi Synod (30,000 members).

August 12-17 at Omaha, Nebr.—75th annual convention of Danish Evangelical Lutheran Church (20,000 members).

October 9-16 at Waverly Iowa—12th biennial convention of American Lutheran Church (737,000 members).

October 9-15 at Seattle, Wash.—18th biennial convention of United Lutheran Church in America (2,000,000 members).

NOTE: Two of the church bodies will elect presidents. The two-year term of Dr. Franklin Clark Fry as president of the United Lutheran Church expires this year. He has been president of the ULCA since 1944. The two-year term of the Rev. Alfred Jensen as president of the Danish Lutheran Church also expires this year. He has been president of the DELC since 1936 and fulltime president since 1942.

Five of the church bodies—Evangelical Lutheran Church, American Lutheran Church, Augustana Lutheran Church, Lutheran Free Church and United Evangelical Lutheran Church—will consider proposals for a five-way merger.

INTERNATIONAL CONVENTIONS

July 25 to August 3 at Hannover, Germany—General Assembly of Lutheran World Federation composed of 50 member churches in 24 countries, representing nearly 50 million persons. The Lutheran World Convention was organized at Eisenach, Germany, in 1923, met at Copenhagen in 1929 and at Paris in 1935, and was reorganized as the Lutheran World Federation at Lund, Sweden, in 1947. The eight church bodies participating in the National Lutheran Council are also members of the LWF and will be represented at Hannover by 48 delegates, 48 alternates, 96 official visitors and several hundred other American Lutherans.

July 25 to August 3 at Hannover, Germany—World Convention of Lutheran Youth, sessions to run concurrently with the LWF Assembly. More than 300 young people from the United States are expected to attend.

OTHER EVENTS SCHEDULED

April 22-23 at Springfield, Ohio—Public Relations Workshop, sponsored jointly by Hamma Divinity School and Division of Public Relations of National Lutheran Council.

April 22-23 at Cleveland, Ohio—Conference on Lutheran Church's Ministry to Workers in Industry, sponsored by Urban Church Planning of the Division of American Missions of the National Lutheran Council.

May 2-4 at Cleveland, Ohio—Seventh annual convention of Federation of Lutheran Clubs.

May 13 at New York, N. Y.—Conference on the Lutheran Church's Ministry to Racial and Cultural Minorities, sponsored by Urban Church Planning of the Division of American Missions of the National Lutheran Council.

May 22-23 at Chicago, Ill.—Conference on Lutheran Welfare Financing, sponsored by Division of Welfare of National Lutheran Council.

June 24-26 at Dubuque, Iowa—Rural Health Workshop, sponsored by Rural Church Life Program of Division of American Missions in cooperation with Division of Welfare of National Lutheran Council.

August 24-27 at Lake Forest, Ill.—Annual staff conference of Division of Student Service of National Lutheran Council.

August 27-30 at Estes Park, Colo.—Annual meeting of Council of Lutheran Student Association of America.

August 30 to Sept. 5 at Estes Park, Colo.—1952 Ashram of Lutheran Student Association of America.

Sept. 12-19 at Chicago, Ill.—Semi-annual division committee meetings of National Lutheran Council.

Also, the Lutheran Foreign Missions Conference will hold its annual meeting in Chicago during the week of Sept. 14, the exact date to be announced.

Sept. 17-18 at Omaha, Nebr.—40th annual meeting of National Lutheran Editors' and Publishing House Managers' Association.

Oct. 21 at San Francisco, Calif.—Meeting of Northern California Region of Lutheran Welfare Conference.

Oct. 22-23 at Seattle, Wash.—Meeting of Pacific Northwest Region of Lutheran Welfare Conference.

Nov. 5-6 at Detroit, Mich.—Biennial meeting of Lutheran Home Missions Conference, sponsored by Division of American Missions of National Lutheran Council.

Motion Pictures On Chaplains Available To Church Groups

The Office of the Chief of Chaplains, Department of the Army, announced today the availability of the following motion pictures for screenings before religious organizations and other interested groups:

"As Deep As The Heart"—the pastoral relationships between the chaplains and the soldiers. Running time: 42 minutes.

"Front Line Chaplain"—chaplain activities in World War II. Running time: 10 minutes.

"From Whence Cometh My Help"—counseling activities of the chaplain. Running time: 28 minutes.

"For God And Country"—activities of the Army Chaplain. Running time: 45 minutes.

These films are available free of charge from Signal Corp Film Libraries in all sections of the country.

The films are especially appropriate for programs being arranged by church groups to mark the 177th anniversary of the Army Chaplaincy on July 29th. Assistance in booking films may be obtained from the Post Chaplain or Post Signal Officer at the nearest Army installation.

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

June 5, 1952

I am a member of the congregation at

Name

New Address

City

State

JENSEN, JENS M.
TYLER, MINN.

RT E. 2.