

Lutheran Tidings

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Solvang Lutheran Home



—Courtesy of "Santa Ynez Valley News"

Officiates At Ceremony

Solvang's oldest resident, Chris Jensen, who will be 91 next September, was given the honor Saturday, June 14th, of laying the cornerstone at the site of the proposed Solvang Lutheran Home.

The ceremony at the site was preceded by a program at Bethania Church. Dr. F. A. Smith, executive secretary of the Lutheran Welfare Council, Los Angeles, was guest speaker. He emphasized the importance of making the proposed home a "Home" in the true sense of the word rather than an institution. Rev. Aage Moller opened the program with a short sermon and the combined choirs of Salinas, Los Angeles and Solvang sang under direction of Mrs. Alfred Faursoe.

After the cornerstone laying the audience met at Atterdag gymnasium for coffee. Several speeches were given, Ferdinand Sorensen acting as master of ceremony.

Christian Familyhood And Pentecost

The True Spirit of the Ecumenical Movement Is Embodied in the Idea of the Christian Family and Community

By Henry Smith Leiper

(General Secretary American Conference of Member Churches, World Council of Churches)

It is safe to assume that, for many of those present at the first Christian Pentecost, two things were associated with the experience of empowerment of the infant Church for its tremendous task in the world.

Both were central in the concern of their Lord, who had promised them His spirit. Both were, later, central in the concern of Paul, whose faith and whose energy drove him incessantly to plan new extensions and new achievements of inner unity for the Church he loved.

For Paul, thanks to his intense commitment to the will of Christ, believed that, by its very nature, the Faith demanded extension throughout the world. At the same time he saw that it demanded inner unity like that of a family—the primary human community.

Peter at Pentecost did not let his hearers disregard these two concerns. If they did disregard them they would be denied that power which was essential to full exercise of a Christ-like ministry.

At this time we celebrate once more the oldest religious festival in the world, coming down as it does from the legendary days of early Israel to our own time in unbroken observance by Jews and, since the early Church's adoption of it, by Christians.

We do well if we, as modern heirs of the prophets and the Gospel, ask ourselves what the personal implications are for us of these two concerns not only of St. Paul but of Our Lord Himself.

We might recall that at Pentecost many hearers asked: "What shall we do?"

Contemplating what is involved in either the universal extension or the universal fellowship of the Christian Church, it is altogether too easy for us to say—as so many do—that both are impossible.

This is too easy an escape for any serious follower of the Lord of All.

This is to assert that God's will cannot be done on earth! Yet Jesus thought it could, and He taught us to pray: "Thy kingdom come, Thy will be done on earth as it is in heaven." Would He have taught us to pray for what God does not want and will not further by His mighty power?

Christ's teaching and example show that free creativity—personal initiative and fulfillment—in voluntary loyalty to the kind of community motivated by good will, constitutes man's highest ideal. And an ideal is an idea which has gathered sufficient emotional momentum so that it controls conduct.

THE SUPREME business of the Christian community in all its form is to relate men and women to Christ so that He may control their conduct in the direction of the doing of God's perfect will. This includes expanding and unifying the Christian community, the Church!

Obviously community, to be real, demands common unities. A city is a community in the sense that underneath all the differences there are common loyalties. These assert themselves most significantly in times of common danger. Just because a city is a community, it does not fear destruction from within. Even if one part of the city possessed the atomic bomb and the other parts did not, no one would for an instant fear that it might be used. In a community such as this, even the persons with the lowest motives wish the community to continue in existence and to afford them the highest measure of security.

This sounds as though community can exist on the basis of self-interest. That is true only to a very limited extent. Men cannot cooperate on the basis of self-interest. No more can churches or nations. Different interests soon emerge with commanding force. We can cooperate only on the basis of a common loyalty on a common purpose.

And where do we find the best example of this sort of cohesiveness and cooperativeness of community? In a human family at its best. That is where Jesus found it.

Indeed, this is one of the reasons why the family is the symbol in His teaching. His parables, His choice of synonyms, His terminology all reveal it to have been central in His thinking. All men could not be brothers if they had no father. And God would not be a Father, if He had no children!

"We are children of God," said St. Paul, "and if children, then heirs, heirs of God and joint heirs with Christ" (elsewhere described as our Elder Brother!). Obviously, these terms derive from the human family.

We can fight the good fight only when we remember that in loving our fellow men in God's family, in the larger Christian community, we find our highest good. This is what St. Augustine long ago pointed out. The Christ-like love which ought to hold together the Christian family finds man's highest good in uncalculating good will, just as in a human family where the weakest and least deserving always is a special object of concern.

One of the greatest living historians of the Church, Dr. Kenneth Latourette, tells us that the most "significant fact of Christian life in the current world situation is that while nations have been falling apart, denominations have been coming together in a new kind of unity never before known."

He points out what William Temple, late Archbishop of Canterbury, called "the great fact of our time." It is, in effect, the emergence of a world Christian community. Because it represents an assertion of the essential familyhood of all Christians in all kinds of Churches, it has come to be known as the Ecumenical Movement, having to do with the whole family, thought of as one in origin, one in central loyalties, one in destiny, as "heirs of God and joint heirs with Christ."

It has come about because more and more people have begun to take seriously Paul's injunction of which we have reminded ourselves: "I beseech you,

brethren, that there be no division among you, but that ye be perfectly joined together." Many, not unnaturally, think of that joining as if it were simply a matter of organic union of the various Churches. To a great degree, it has been that: and on the average during this half-century somewhere in the world there has been one successful organic union of hitherto divided Churches every year.

But the first thing is the achievement of a sense of belonging together, a desire for togetherness, a consciousness of community. And the next thing needed is a vehicle for embodying the purposes and common responsibilities of the Churches which seek to take seriously the desire of their Lord that they all should be one.

Any human family is united if and when it shows mutual concern, engages in mutual communication one with another, contributes each to the welfare of the other, concedes the right of each to be different (since each is made in the image of God—which means with freedom that is real). But a united family also possess the spirit of the conciliation where conflict and the willingness to consolidate or combine when confronted with any kind of crisis.

These six attitudes are now admirably embodied and symbolized in the two major arms of the Ecumenical Movement: the first which is concerned with the extension of Christian Faith throughout the world—the International Missionary Council; and the second which is concerned with the quest for unity in all its forms—the World Council of Churches.

Attitudes like those which characterize a united family—and which are embodied in the organs of the Ecumenical Movement—are similar to those which characterize any human community.

As citizens, you do have a concern for other citizens. You communicate in corporate as well as personal ways; you contribute to the general welfare; you concede the rights of our neighbors to be different; you set up processes of conciliation when conflict arises; and in every major test you show your solidarity by consolidating your strength.

Whether we think of the simile of the family or of the community, you see we are dealing in such terms as are the breath of life to the body of Christ. The love which binds together the Christian company of the Churches as it actually exists in all its extension and diversity cannot be only a warm glow of affection, a sentiment, a spirit. It must be a habit of mind by which we place at the disposal of others the best that we know, the best that we can provide in the given circumstances. There must be mutual caring, mutual giving, mutual inter-communication, and all the rest.

The Ecumenical Movement—the modern expression of Christian familyhood—is a mounting movement. It is, again to quote Dr. Latourette, "gathering momentum in an age when the world, torn by strife and threatened by even more disastrous conflicts, is in peculiarly desperate need of a spiritual and moral undergirding which will be common to all peoples and nations."

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Some Clarifying Comments

It is not my purpose to engage in polemics regarding the question of affiliation with the United Lutheran Church in America, little is gained by that, but Professor P. Jorgensen has arrived at certain conclusions in his article "Narrow," Lutheran Tidings, June 5th, which are incorrect. An incorrectness caused, I believe, by unfamiliarity with the United Lutheran Church in America, and by seeing the issues from the wrong perspective. I therefor find it necessary to make a few comments.

In his comparison no. 1, he states, rather crudely, "The U. L. C. A. begins by ramming 'The Bible is the Word of God' down our throats." This is simply not true. The United Lutheran Church begins by extending an invitation to "all Evangelical Lutheran congregations and synods in America, one with us in faith, to unite with us, upon the terms of this Constitution, in one general organization, to be known as The United Lutheran Church in America." (From the Preamble to the Constitution of the U. L. C. A.) It is this invitation **we have heard**, and because it also seems right and good to us to recognize "our duty as people of God to make the inner unity which we have with one another manifest in the common confession, defense and maintenance of our faith, and in united efforts for the extension of the Kingdom of God at home and abroad," (Preamble) **we have begun** our study of the question of affiliation and all that it involves.

Now it is in the light of synods associating themselves together on a common basis that the doctrinal statement in which these words occur, "The United Lutheran Church in America receives and holds the canonical Scriptures of the Old and New Testaments as the inspired Word of God," must be seen. As has been stated elsewhere, "accepting and underwriting the historic background, faith and tradition of others is not signing away our own historic background, faith, and tradition, but an expression of understanding and of unity with those of different background."

Although the expression, "The Canonical Scriptures of the Old and New Testaments are the Word of God" may fall a bit strange upon our ears, we cannot and must not fail to recognize that the Bible bears witness to the power that created the Christian Church and which continues to perpetuate the Church and to create Life. We therefor believe, I am sure, with The United Lutheran Church in America "that in the Holy Scriptures we have a permanent and authoritative record of that apostolic truth which is the ground of Christian faith." (Declaration of Principles Concerning the Church and Its External Relationships.) It is my conviction that Protestantism stands or falls with the recognition and living use of this authoritative record. That this witness to the source of our salvation is given by inspiration and is therefor a veritable Word of God, I doubt anyone will seriously challenge.

Professor Jorgensen is not speaking of synods but of room for the **individual** with his doubts and reservations, intimating there is no such room in the U. L. C. A. The Constitution of the U. L. C. A. states, Art. III, Sec. 2. "All just powers exercised by the Church

has been committed to her for the furtherance of the Gospel through the Word and sacraments, and is conditioned by this end and pertains to her as the servant of Jesus Christ. The Church, therefor, has no power to bind the conscience except as she teaches what her Lord teaches and faithfully commands what He has charged her to command." I wonder if this does not leave ample "room" for "doubting Thomas"? The fact, of course is, that with the ULCA there is room for the same **Christian** liberty that we find within our own synod.

And then in comparison no. 2, Professor Jorgensen writes: "The ULCA confession has it that the Apostles Creed, the Nicene Creed, and the Athanasian Creed are drawn from Holy Scripture." This is only partially correct. The full statement reads: "The United Lutheran Church in America **accepts** the three ecumenical creeds: namely, the Apostles', the Nicene, and the Athnesian, **as important testimonies** drawn from the Holy Scriptures, and rejects all error which they condemn." (Constitution, Article II, section 2.) It is vitally important to have the whole statement, as we cannot arrive at a correct understanding of its meaning without the key words of the statement. It will be noted that the creeds are **accepted as important testimonies** drawn from the Holy Scriptures. That, I believe, is in substance expressing the same as is said in the note which follows paragraph 3, Article II, of our synodical constitution. One high ranking official within The United Lutheran Church has assured me that this is a legitimate interpretation. If the term "drawn from the Holy Scriptures" seems objectional, it is probably because we read something into the words that is not there. It should be remembered that practically all of our Christian thinking is drawn from the Holy Scriptures, they are the source of our knowledge. Is it objectional that the Church Fathers "drew" from the same source?

Of course I realize that this places the Apostles Creed in the same category as the other two creeds, but because of the "roominess" of the statement, there is nothing to hinder us from accepting "the Apostolic Creed as the confession of faith," and the other creeds as important testimonies. This, by the way, was fully recognized by the Special Commission on Relations to American Lutheran Church Bodies of The United Lutheran Church at our Chicago meeting in March.

Finally, Professor Jorgensen, in comparison no. 3, objects because The United Lutheran Church contends that Luther's Small Catechism and the Unaltered Augsburg Confession are the test of Evangelical Lutheranism." It would be tempting to go into detail here, but let me limit myself to saying that while the Unaltered Augsburg Confession is received and held by the United Lutheran Church "as a correct exhibition of the faith and doctrine of the Evangelical Lutheran Church," (Luther's Catechisms are mentioned in this connection) it stands there as a mark of identification under the broad canopy of the following principles declared fundamental to the organization of the United Lutheran Church, "All power in the Church belongs primarily and exclusively to our Lord and Savior Jesus Christ, the Head of the

Church . . ." (Const. Art. III, Sec. 1.) And under this comes the memorable words of Sec. 2 already quoted, "The Church, therfor, has no power to bind the conscience, etc."

I have written this in the hope of clarifying some of the issues and to place them in the right perspective. I sincerely hope my comments may serve this end.

Erik K. Moller.

P. S. Attention should be called to an inaccuracy in Professor Jorgensen's comparison no. 1. Pastor Ove Nielsen's minority report to the Des Moines Convention, 1946, did not pertain to any "proposed junction with the United Lutheran Church," but was issued in objection to a statement drawn up as a possible basis for closer cooperation with the United Evangelical Lutheran Church, an entirely different church body from The United Lutheran Church in America.

Suomi Synod For United Discussions With Other Finnish Church Body

Fairport Harbor, Ohio—(NLC)—The 63rd annual convention of the Finnish Evangelical Lutheran Church in America (Suomi Synod) authorized a union committee to seek agreement on altar and pulpit fellowship with the Finnish National Evangelical Lutheran Church.

The annual meeting, held here June 18-22, voted to continue discussions on a statement of faith and practice, and agreed that altar and pulpit fellowship should be considered as preliminary to the possibility of eventual union between the two church bodies of Finnish origin.

Suomi Synod, which has about 30,000 members, is one of the eight church bodies cooperating in the National Lutheran Council. The National Evangelical Lutheran Church with a total membership of 7,765 is affiliated with but is not a member of the Synodical Conference.

It was reported here that financial support of Suomi Synod's foreign missions work reached an all-time high in 1951-52, when \$26,000 or nearly \$1 per confirmed member was contributed to this work.

The home missions of the church body also reported gains, especially in the growing number of self-supporting congregations. The meeting was told that churches should double their contributions for home missions in the current year.

The church body is working on a new stewardship plan that would create a central budget committee for all branches of the work. As reported here, the plan would require congregations to subscribe certain amounts for general, rather than specific, purposes, leaving the right for specific allocations of the benevolences to the central budget committee. Work on this plan was reported to be in progress.

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.

TOPICS FOR DISCUSSION

I

"That a special committee appointed by the convention chairman present to this convention for approval a workable set of definitions of membership."

J. H. Petersen, Sec.
St. Ansgar's Evangelical Lutheran Church, Waterloo, Iowa.

II

"Regardless of whether or not our Synod affiliates with the United Lutheran Church in America that Article II (Confession) of our Synodical constitution be re-written so that it will conform with constitutions of other Lutheran Synods."

St. Peter's Evangelical Lutheran Church,
Dwight, Illinois.

III

"We suggest that the Danish Evangelical Lutheran Church of America be changed to one of the following names:

1. Central Lutheran Synod.
2. The Lutheran Church (Central Synod).
3. North American Lutheran Church.
4. American Lutheran Church (Central Synod).

Hartford, Conn. June 19, 1952.

Rev. Willard R. Garred,
Kristian Jensen, Layman.

IV

"That while the basic pension of 1948 of \$620.00 yearly to a couple and \$360.00 to a single pensioner shall remain the same, that beginning January 1, 1953, the additional grant shall be increased by \$200.00 per pensioner, so that a single pensioner will receive \$600.00 annually and a couple \$1,100.00 annually, said increase to be appropriated as a part of the general budget of the synod."

Church Council,
Nazareth Lutheran Church,
Withee, Wis.

V

"That Lutheran Tidings permit space for a Lutheran placement service whereby Lutheran churches may list various farm and business opportunities in their respective territories for the sake of maintaining their church membership and support and also for the convenience of Lutheran families wishing to locate in a Lutheran community."

Chris Henriksen, President,
Bethlehem Lutheran Church Council,
Askov, Minn.

TO THE CONVENTION GUESTS

Credential and registration cards were recently sent to all the secretaries of the various congregations with the request that they be distributed among those planning to attend the synodical convention at Omaha, Nebr., Aug. 12-17. If more cards are needed they will be sent upon request. A place is reserved on the cards for delegate-credentials to be signed by an official of the congregation. The guests who plan to attend only a part of the convention are also requested to register in advance. All cards should be filled in and returned to the Chairman of the Credentials and Registration Committee, Mrs. Martin Grobeck, 2704 Westbrook Ave., Omaha 6, Nebr., before July 20.

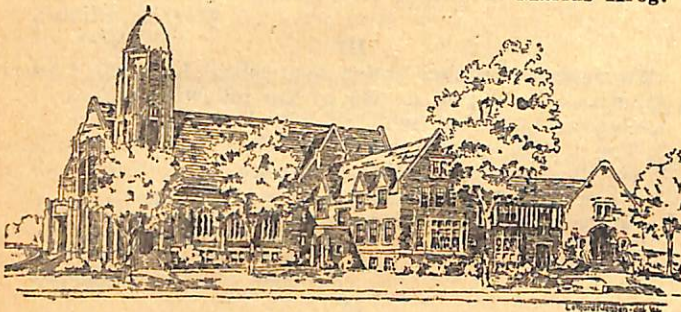
A large attendance is expected and every effort will be made to furnish accommodations for all the guests at the convention. Pastors and delegates will, according to the constitution of the synod, receive first consideration. The available lodging quarters in private homes will be assigned to guests in the order in which registrations are received. A limited number of sleeping quarters are available at \$5.00 for the duration of the convention. Hotel reservations may be made at the various hotels of the city of which a few are listed below with rates charged. Reservations at hotels

may also be made through the Housing Committee for the Convention, Mr. Herbert Hansen, 3531 No. 45th Ave., Omaha, Nebr.; Mr. Folmer Farstrup, Bellevue Blvd. & Gifford Rd., Bellevue, Nebr. Numerous Motor Courts are within easy reach west of the city only a few miles from the convention site.—Hotel Wellington, 1817 Farnam, single \$3.25, double \$5.00. Hotel Conant, 19th & Farnam, single rooms \$3.25, double rooms \$5.00; Hotel Fontenelle, 18th & Douglas, single \$5.50, double \$7.50; Hotel Paxton, 14th & Farnam, single \$5.50, double \$7.75. All rooms with bath.

All convention guests should have their mail addressed c/o Convention, Dundee Presbyterian Church, Happy Hollow Blvd. & Underwood, Omaha, Nebr.

All meals will be served at the Dundee Presbyterian church beginning Tuesday evening, Aug. 12, 5:30-7:00. The charge for meals for the whole convention will be \$12.00 plus registration fee; half price for children 5-12 years of age inclusive. A part-time nursery will be provided for the children.

Marius Krog.



Dundee Presbyterian Church

Our Synodical Point Of View

Our synodical president has clarified what he meant by "a less narrow interpretation of our synodical point of view." But what about the point of view itself?

Increasingly one encounters church members of long standing, who express alarm over the changes taking place.

Many of these misgivings are ill founded, for they deal with what I would call unimportant things, relatively speaking. Form, we must remember, is not content. However, it is possible to overdo the elegance of the frame to where no one regards the picture.

Perhaps the prospect of becoming a master of ceremonies is lacking in appeal for a serious-minded young man. Here is one change, popular as it appears to be, which is quite a departure from what used to be our synodical point of view. The familiar justification is of course, "All the others do it."

There was a time when the president of the be quite respectable to be a lay person. We thought with Lincoln that, God must have loved the common people, or He wouldn't have made so many of them. The shepherd was to tend his sheep. Now there is coming to be a shepherd-psychology.

There was a time when the president of the synod would have had the time to evaluate the position taken by V. S. Jensen in presenting his version of our heritage. While the theology of Grundtvig has never monopolized our synod, there at least was a time when it was not dismissed with a shrug.

There was a time when one could refer to the other Danish church as the United Church, without being misunderstood.

There was a time when every day was the Lord's day. But now even Sundays are becoming specialized, and emphasis weeks are the rage. We dared be ourselves. But now, "All the others do it."

Only a few of the many changes are here enumerated. While change is the rule of life in matters of form, this fails to hold true for fundamentals. When it comes to fundamentals then we feel that the point of view of our synod must not change, for it was sound.

But the reasoning appears to be the same when it comes to matters of the most fundamental things: "All other Lutherans have it."

We were admitted into The National Lutheran Council on the basis of our constitution, as is. The president of our synod states, "that there is no difference as far as I am aware between the Danish Lutheran Church and the ULCA on account of the Symbols and the Symbolic Books such as the Apostolic, Nicene, Athanasian, the Augsburg Confession and Luther's Small Catechism."

If this is the case, why does the Church Relations Committee propose to change the confessional part of our constitution? Why not present it to ULCA as is? Providing, that is, if we decide to affiliate.

The Living Christ, "He is the Word of God from everlasting unto everlasting." Nothing else can be in the same sense.

Scripture could be The Inspired Word **about** God. The Apostolic Confession could be The Covenant Word of God.

He not only opens His kingdom to us in baptism, He makes a covenant with us. And it was trust in this covenant which gave Grundtvig, and before him Luther, that Faith which a Kierkegaard stood in need of on the 70,000 fathoms of water.

P. Jorgensen.

Grand View College.

UELC Votes Union Plans; Is Third To Favor Move

Albert Lea, Minn.—(NLC)—The United Evangelical Lutheran Church voted at its 56th annual convention here, June 17-22, in favor of merger with other members of the American Lutheran Conference. The action was taken by a unanimous standing vote of of nearly 300 delegates after a 40-minute discussion in which no opposition was voiced.

Thus the UELC, which initiated the union negotiations four years ago, became the third group to endorse the merger proposals recommended by the

(Continued on page 11)

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Our Women's Work

Mrs. Johanne Lillehøj, Kimballton, Iowa
Editor

South Slesvig Aid In U. S. A.

To the readers of "Lutheran Tidings":

To all who so faithfully followed the work of gathering clothes and food as gifts for the Danish school children in South Slesvig we very sincerely wish through the "Lutheran Tidings" to express the gratitude of the school children and the parents for your splendid cooperation in this very worthy work through six long years.

During this time we have shipped 60 (sixty) tons of food and clothing to many homes where assistance and aid was urgently needed. The multitude of letters from the recipients speak the gratitude of all for the help we have rendered.

Our work has come to a finish, 7,000 lbs., left the U. S. A. on May 8th. Ten or twelve cartons came too late for the sailing, but this will be taken care of. So please remember—NO MORE SENDINGS.

We are not unmindful but most grateful to the East Asiatic Steamship Lines who made these shipments possible through gratis shipping of all these tons of goods.

In a later issue you will have a financial report. Thank you all for your help, it has been a pleasure to be one of the workers in this field of "loving our neighbors."

Yours in the work,

Elsie Stub.

A sincere thanks to you, Mrs. Stub, for your untiring and devoted work for the South Slesvig Cause—Editor.

Newell Ladies' Aid

Dear Friends:

There is no organized Women's Mission group within our church at Newell, although some have expressed a desire to have one. It was tried at one time to organize a Mission Group but for various reasons was unsuccessful. We realize that we are a part of W. M. S. just by belonging to the church. We have donated to several clothing drives sponsored by W. M. S. and have remembered this drive at Christmas with a cash donation.

Like so many of our "sister groups" the Newell Ladies' Aid has a goal towards which it is working—a new or remodelled kitchen for our church. Two years ago each member was given a dollar to invest as she saw fit. It was astounding how these dollars grew!

The past year we organized into four groups—each to earn money in their own way. It was decided to continue this method during this year, but to rescrumble names on the committees. We have now come to the place where we can start to get estimates and suggestions from contractors. This winter helped with funds to remodel and furnish

the north side of the church vestibule into a "Mother's room."

Since Christmas we have had the pleasure of helping two couples to celebrate their golden wedding anniversary—Mr. and Mrs. Lee Lund and Mr. and Mrs. Nels Andersen.

We are just very proud of our young people. Last Sunday within our choir group we had a valedictorian and two salutatorians.

Our next project coming up is a general clean-up day at the church in preparation for summer school which will be held the first three weeks in June.

Greeting from the Nain Lutheran Ladies' Aid at Newell, Iowa.

Mrs. Albert C. Buch, Sec'y.

Ladies' Aids Take Outing

June 12 was a very warm day here in Kimballton; already early in the morning the thermometer showed 86°, but there was work to be done if we were to get ready to go to Oak Hill in the afternoon where our Ladies' Aid Friendship Circle and Mission Circle had been invited by the Ladies' of St. John's Church near Exira.

It has become a tradition that the ladies of Kimballton, Oak Hill and St. John's are alternately hosts once a year for an afternoon of fellowship. The three churches are only a few miles apart so the event can easily be taken care of in an afternoon.

When we stepped in the door of the pretty little Oak Hill Church we were asked to register and were handed a folder on which it said, "St. John's Ladies' Aid bids you welcome to Guest Day." Inside the folder was the program and the hymns to be sung. No hunting around for hymn books.

First on the program was a word of welcome by Olga Farstrup Phelps, president of St. John's Aid, and we sang, "This is my Father's World," after which Rev. Thorvald Hansen, pastor of Oak Hill and St. John's, led in devotions, and Eva Plambeck Hansen sang, "My Prayer." Mrs. Hansen sings with feeling and with a deep understanding of her subject.

The speaker of the day was Mr. Arnold Boyum, field secretary of Lutheran Welfare Society of Iowa, and he told about the work of L. W. S. and about their financial difficulties.

Miss Milda Johansen, summer school teacher at Oak Hill, played a solo on their new organ and it was very much appreciated. Before the closing song a short humorous skit was presented, "She Couldn't Stay a Minute," which was very true to life. A neighbor lady who was so very busy that she couldn't stay a minute, nevertheless stayed on and on and talked and talked till her friend thought she was never going to leave.

Over in the Parish Hall the tables were set and

(Continued on Page 11)

Paging Youth

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

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

Program Aids

Are you on the program committee for your next meeting? Do you expect to be on such a committee soon? Need some help?

We'd like to remind you of some of the helps that are available to you. In addition to "Youth Programs," which is a Quarterly that is sent to all societies, DAYPL has two very fine filmstrips available for your use. These strips, "The Accused" and "And With This Ring" can be had by writing to Miss Ellen Thomsen, 4455-41st. Avenue, South, Minneapolis, Minnesota. Write and tell her when you would like to show the filmstrip and, if it is not already booked for that time, she will see that it is sent to you. We suggest that you arrange for the filmstrip as far in advance as you can. All you have to pay is the return postage. May we urge that you make use of these filmstrips. You are missing something if you do not do so.

Have you had some good programs lately? How about sharing your ideas with others? Send an outline of your program idea to Ronald Jespersen, Newell, Iowa. If it appears that others would be able to make good use of the idea it will be printed on this page.

One such program outline is presented herewith. It was prepared and submitted by Mrs. Carlo Petersen, who now lives at Newark, New Jersey. We think you will find it quite worthwhile.

Sing Through 1952

What is your favorite hymn? Bring it!

Each Sunday morning as you reach for the hymn book, do you wonder how each hymn came about?

Do you know how many hymns of Grundtvig, Brorson and Kingo appear in HYMNAL FOR CHURCH AND HOME? Guess!! (Answer below)

Appreciate these hymns more by having a knowledge of the writer.

P. C. Paulsen, Issac Watts, Paul Gerhardt, B. S. Ingemann, James Montgomery, Charles Wesley and Martin Luther are other well-known hymnwriters whose hymns appear in our HYMNAL.

SPECIAL MUSIC—(Make use of the talent in your own Society.)

ENTERTAINMENT—Musical Games—Choose sides; have someone play hymns and see which group can guess the most.

DEVOTIONS—Selections from the PSALMS.
Source Material: "Hymns and Hymnwriters of Denmark" by J. C. Aaberg. Perhaps your Pastor has other books on hymns and hymnwriters. Ask him!

Approximately 52, 31 and 18 respectively.

Iowa DAYPL Camp At Newell

After the District DAYPL Convention August 1-3, the District Camp will meet in Newell until August 8. The cost will be fifteen dollars for the camp, plus fifty cents for insurance which also covers traveling immediately before camp or convention and immediately after camp, for all campers.

The program will include a religious hour, craft and discussion period in the morning. The afternoon will provide free time, as well as sports activity which will include swimming. The evening program will include singing, story and campfire. Bring camp fire ideas and programs!

Also please bring bedding for cots, towels and other personal needs. If you are going to carve bring a suitable knife. If you plan to take part in the photography course (craft-hobby) bring your camera and film. Supplies for silver craft will be furnished. There will be a charge for materials received by the campers for crafts.

Automobiles will be limited to camp use. Physical fitness for swimming and sports is the individual's responsibility. For further details write to Ronald Jespersen, Newell, Iowa. Other leaders include: Gudmund Petersen, Thorvald Hansen, Ruth Sorensen.

Train your assistants to do your work for you August 1-8 so that you can come to convention and camp! Each society may send one delegate for each ten members.

DAYPLand Doin's

Just received the Atlantic District Newsletter. The recent convention decided to bring it to life again. Rev. George Mellby, Troy, New York, is the editor. This issue indicates, as did the article we carried in the past PY, that the Atlantic District really had a fine convention.

Ye editor has learned, indirectly, that the societies of Des Moines, Hampton, Waterloo, Cedar Falls, and Fredsville, in Iowa were to have a picnic at Pine lake, near Eldora, on June 15. Was it held? Was it a success? Why doesn't someone report on these things?

We suppose the Northern Lighter's are coming back to earth these days after their camp last week (June 22-28). We hope, for their sakes, that Wisconsin had less rain than Iowa that week.

ATTENTION PASTORS: One way in which the PY editor might get more information about what is going on in DAYPLand is for you to put him on your bulletin mailing list. Then, at least, he might know when YOUR young people were doing something that might be of general interest.

Are We Really That Far Apart?

I can at least give Rev. Alfred Jensen credit where he does not seem able to give me credit: I have not discovered that he is riding any hobby-horse. And I have seen that he has worked hard and is working hard for our church, and, I believe, for Christian life in our church. I could of course wish that he would take more notice of what Synod decided at Solvang regarding spiritual and secular work in the interest of the synod; but perhaps Jensen is constitutionally unable to do this.

And Rev. Jensen wants our church and our spiritual heritage preserved and made use of—he in one way, I in another, but we do both realize that we should not squander our spiritual treasure. Where we differ here is the way in which our spiritual treasure is to be preserved and made working capital. We do not differ as to the time for making our heritage available in the language and land where we live. Jensen believes that now is the time, so do I. Nor is the point of difference mentioned above the real difference in our approach, although on the surface this may seem to be the case. The fundamental difference between Jensen's view and my own lies in our answers to the question: What is our spiritual heritage? In what does it consist?

Jensen has given his point of view in his article, L. T., No. 22, in the passage beginning: "In saying this let me state—" and ending, "Christianity to the end of time." Permit me to give my view in the following article, written before I had seen the article by Jensen referred to above.

Concerning the Word of Faith

Some people profess to believe that the apostles on the Day of Pentecost did not have and did not baptize into the Word of Faith into which the church now baptizes. They say that heresy came first, Heretics started to deny what the Christians believed, and then the Christians formulated the Word of Faith as a declaration of what the church believed. We are to believe that the church fathers formulated the Word of Faith.

But what was it that the Christians believed, and the heretics denied? Was it something indefinite, no one knowing what? Some will say: They believed in the Father, Son and Holy Spirit as mentioned in Jesus' command to baptize.

Now, wait a minute. The heretics did not deny the three great names; they denied some of the content of these names as given in the Word of Faith. They did not deny certain truths stated in the New Testament, for the New Testament was not yet written when the Gnostic heresy arose against which Paul warned when he wrote certain parts of the New Testament.

What reasoning is this: The apostles baptized before they knew into what Faith to baptize. On Jesus' command they lent their hand to sew the seed which, he had told them, was the Word of God (Luke 8:11), but they knew not what that Word of God was, which they must sow. And then, as time passed,

there was heresy, that is, there was a falling away from that true Faith, which no one knew what was. And because of this falling away from the true Faith, the church fathers had finally to pull themselves together and formulate the true Faith.

Surely, Jesus must have been mistaken when he said, "You have not chosen me, but I have chosen you." Now the church fathers are finally deciding who that Jesus is in whom the church believes, in whom she has believed from the beginning.

How can anyone fall away from a Faith which neither he nor anyone else knows what is? How can anyone deny when he does not know what he is denying? Can denial be a day older than that which it denies? The lie cannot be older than the truth, for the lie exists only by the strength of that which it belies.

When the New Testament came into being the authors wrote that our "God of Salvation saves us by the washing of regeneration and renewal in the Holy Spirit" (Titus 3:5) and "he cleansed the church by the washing of water **with the Word**" (Eph 5:26) and that therefore the individual members "have been born anew, not of perishable seed, but of imperishable, through the living and abiding Word of God" (1. Peter 1:23).

What is the Word of God to which both Paul and Peter bear witness in their writings? Jesus said that man must be born anew if he is to enter the kingdom of heaven, and now his apostles speak of this new birth and say that it is brought about by a Word of God. Paul goes so far as to say that we need not seek for Jesus in heaven above or in the depths below, for "the Word is near you on your lips and in your heart, that is, the Word of Faith which we preach" (Rom. 10:8). What is this Word of Faith in which Jesus himself is near us, when that Word is on our lips and in our hearts? What is this "Word of God," the mystery which is Christ in you, the hope of glory"? (Col 1:25-27). Do we Christians today have Christ in us, the hope of glory? Is he today as near to us as is the Word of Faith on our lips and in our hearts? If so, then is it not likely that the Word of Faith in which he is near to us is the same as that Word of Faith in which he was near to those to whom the apostles wrote?

This question is very easily settled. The apostles speak of a definite Word of Faith by which they who are Christians have been born anew, and which is the mystery of Christ in them and that he is always as near to them as that Word is upon their lips and in their hearts. Now either we have that same Word of Faith in essence today, or we have it not. If we have it and have been baptized into it, then we have Christ as near as the Word. That is, then we are Christians. If we have not the Word of God by which the first Christians were born anew, but have been baptized into some other Word, then we are not Christians, not children of God, but bastards.

What a wonderful lot for our learned men to

court! They in their negative way bear witness to the truth of Jesus' words when he said that the counsels of God for man's salvation were hidden from the wise and understanding, but revealed to babes (Matt. 11:25).

And now some of our own leaders in the Danish Lutheran Church where we have been given the means of knowing better, are spreading the wonderful news that "We have it all in the Bible." That is, we need not hold fast to the Word of Faith into which we were baptized, because "we have it all in the Bible."

Indeed, our New Testament agrees in every word with the Word of Faith which is the mystery of Christ in us, the hope of glory. But is the New Testament the mystery of Christ in us, the hope of glory? If so, then we must have been baptized into the New Testament, but have we?

Or is not this what the leaders mean when they say that "we have it all in the New Testament"? Do they thereby mean that the Word of Faith is found in the New Testament? If so, then it must be remembered that although the New Testament writings are built on and presuppose the Word of Faith, the Word is nowhere there found in its entirety. And their seeming ignorance as to the Word of Faith is proof that no one would ever find it in the New Testament, if they did not first know the Word for which they were looking.

Furthermore, although elements of the Word of Faith are plainly found in the New Testament the Word is not there found as the Covenant Word of God in the same way as it is implanted in the heart of man as "an imperishable seed" at baptism. The Word of Faith is borne witness to in the New Testament, and is implanted as The Word of God (Luke 8:11) in baptism.

Our leaders should for the sake of clarity correct themselves and say: **The description** of the life-giving Word of God is found in the New Testament, and the Word itself is implanted at baptism.

Why am I writing all this? I am writing it because these same leaders would have us believe that we can be true to the life-giving Word of God by which we have been born anew and at the same time sign a bare statement without any further explanation, that scripture is the Word of God. They would have us depart from what the apostles, the church fathers, Luther and Grundtvig have taught us and then follow the 16th century theologians, who placed their own homemade creeds by the side of the Word which from generation to generation has made Christians in the new birth. They would refer the babes in Christ to scripture instead of to the short and simple Word of God given them as a Covenant Word by God himself.

Let us not follow them in this, let us hold fast our good conscience which we have received in the covenant with God (1 Peter 3:21) which says: forgiveness of sins, resurrection of the body and life eternal.

Valdemar S. Jensen.

The Question Of Affiliation

Grundtvig once stated that the Danes he feared most were those who were striving to be foreign. He was afraid they would finally become less than a Dane. Of course, he is speaking of them in spiritual terms.

It seems to me that we very well can ask ourselves if the Danish Church, by merging and joining other churches, will not become less than it was before. It was the Danish Church of the Grundtvigian conception that realized that it had to be true to its own way of life in order to become a fitting house for the Spirit.

We are past the language question here in this country, but we are not past the spiritual question. Anything that stands in its way could only be wrong.

This way of life, in a spiritual way, the Danish Church has given its children of the colony days. Ask the children, and they will say they would not be without it and also that it is something they want to continue to experience. But how can it live, if it has to be side-tracked and mixed up with other forms of spiritual folk life? Is it not exactly by living the spiritual life of our own Grundtvigian conception that we may become a living example for other American groups, that they may apply this to themselves in their own way?

Let me put it even stronger. Have we the right to eliminate ourselves as a Synod before we have given this, our spiritual life, to the American people? That is not done yet. If God will grant us the spirit to accomplish this first part, we need not worry. He will direct us when the time is due to eliminate ourselves.

Regarding the language question, it was argued fifteen to twenty years ago that when this change could come about, it would solve our problems. But it has not solved our spiritual problems. Yes, we may say that the church stands less strong today than before the change came about. The thing that has happened is that our spiritual conception is in danger of being lost now more than ever before.

Not before we acquire a comprehensible explanation in the English language of our Danish spiritual conception, so that Americans can understand its meaning and apply it to their own life form, will we be a living force, getting our strongest support from the Americans themselves.

It may be asked why the Church has not created disciples of its own kind. It seems to me there is a reason. Has not the Synod accepted ministers with all kinds of religious backgrounds, not of the Grundtvigian conception? If they have not worked directly against this conception, they at least never have worked for it. The Grundtvigian conception has found an outlet in only a few of our leaders, but it has lived like a smouldering fire in colony parents and their children, showing itself in their form of daily life and in the moulding of their moral forces, yes, so strongly, I dare say, that we today can find better examples of the Grundtvigian form of life here in America than in Denmark, from whence it came.

The strongest advocates for merging and elimin-

ating ourselves, we peculiarly enough find among the ministers who came from Denmark about twenty to thirty years ago. I claim that as long as the second and third generations hesitate to abolish the Danish Church because they feel they have inherited something from it which they do not want to be without, or which they wish to see continued in the future, we should first of all listen to them. They are the living examples.

Christian Warthoe.

The Proposed Merger

I would like to get in my two cents worth in the discussion concerning the proposed merger with U. L. C. A.

On the surface (according to the sheet of information and ballot distributed recently) it seems we will not need to make any great change in the constitution of our Synod. In other words it looks as though we are keeping our independence. If this is the case what is the object of merging?

Is it to give our ministers the benefit of a better pension plan? A lot of space seems to be devoted to that part on the information sheet sent out. Our retired ministers do not get too large a pension, but is it not possible, somehow, to improve upon that ourselves?

Is it the quest for power? We would be able to say we are members of a large and powerful synod and U. L. C. A. on the other hand can say they have added a few more thousand members to their ranks.

Do the leaders of this movement really feel that U. L. C. A. can give us something spiritually that we are lacking? Without a doubt there is much lacking in our spiritual and Christian relation, but will joining another church help? I'm certain that U. L. C. A. has a lot of the same problems. As long as we as human beings are what we are, it will take more than just a large membership in an organization to make us true Christians. As far as numbers are concerned, we are not members of National and World Lutheran Councils, where we are represented and counted when problems of national and world-wide importance are considered.

I have been told that this merger is a part of progress, that people who oppose it are slightly old-fashioned. Maybe so—as yet I haven't been able to see it that way. I like to consider myself—progressive in most things, including church work, but since this problem of possible affiliation with U. L. C. A. has arisen, I am beginning to wonder. I find it very difficult to break away from most of the basic ideas formed in my mind concerning church and religion.

We must beware of too much organization. Organization is necessary in order to handle the business and financial part of the church work. But let us not forget that the spiritual part of our church endeavor is still the most important.

If we go into this merger, we are in to stay. It is not like going in for a swim at the beach; if the water doesn't feel right we can come back out again.

H. B. Johansen.
Askov, Minn.

Augustana Rejects Five-Way Merger; Calls For Total Lutheran Union

Des Moines, Iowa, June 17, 1952—The Augustana Lutheran Church in a unanimous action at its 93rd annual synod here, June 10-15, said it was "unwilling" to continue unity discussions "which are not open to all Lutheran general bodies and which do not include the consideration of the subject of ecumenical relations."

By its action, Augustana indicated that it would not go along with plans for a merger with four other Lutheran bodies which would have created a Lutheran Church of nearly two and one-half million members.

Augustana's refusal to go along with plans for the five way merger was further emphasized by its failure to adopt the statement of agreement on doctrine and practice prepared by the Joint Union Committee of the negotiating bodies. A paragraph approving this statement was deleted from the series of resolutions adopted by the synod.

The action to insert a paragraph on doctrine in the unity resolutions was taken after Dr. E. E. Ryden of Rock Island, Ill., editor of the "Lutheran Companion," declared that a "serious vacuum" had been created by the failure of the synod to adopt the joint statement.

UELC Votes Union Plans; Is Third To Favor Move

(Continued from page 6)

Joint Union Committee of the five church bodies associated in the American Lutheran Conference. Similar action was previously taken by the Evangelical Lutheran Church and the Lutheran Free Church.

The Augustana Lutheran Church turned down the plan for a five-way merger to work toward the goal of complete unification of American Lutheranism. If realized, it would bring together more than six million members of the 16 Lutheran general bodies in existence.

The American Lutheran Church will be the last of the five American Lutheran Conference groups to vote on the merger proposals when it holds its biennial convention at Waverly, Iowa, October 9-16.

Should the ALC vote approval, it seems likely that steps will be taken to proceed with a four-way merger which, if consummated, would create a Lutheran Church of some one and three-quarter million members. It would rank in size with the Lutheran Church-Missouri Synod and would have about a quarter million less members than the United Lutheran Church in America.

Ladies' Aids Take Outing

(Continued from page 7)

a fine lunch was served. Rev. Holger Strandskov said a few words about the good work of the Lutheran Welfare Society and an offering was taken for that cause. They have a cozy little Hall and we had a fine social hour together in spite of the sweltering heat.

Thank you, ladies of St. John's for the good afternoon, and also thanks to the people of Oak Hill for your "warm" hospitality.

Johanne Lillehoj.

A Call to Christian Stewardship

Information About The U. C. L. A.

I have elected to submit a little general information about the U. L. C. A. in the Stewardship Column of this issue, because there are a great many people among the readers of Lutheran Tidings for whom it has not yet been made clear just what the U. L. C. A. is.

Its origins:

The United Lutheran Church in America was formed in 1918 by the merging of the General Council, the General Synod and the United Synod South. But its first organization was made by Muhlenberg in 1748 and became the Ministerium of Pennsylvania. Some of its congregations are almost 300 years old.

Its faith:

The United Lutheran Church believes that the Bible is the Word of God. It holds to the three general creeds of Christendom and to the historic Lutheran Confessions. Its teachings are Christ-centered.

Its strength:

The United Lutheran Church in America is the largest Lutheran body in America. In 1949 it had a membership of 2,204,874 baptized and 1,498,046 confirmed members. In the same year it had 6,469 congregations and 4,017 pastors.

Its reach:

The United Lutheran Church in America consists of 33 synods covering the United States and Canada, not counting affiliated churches in five foreign lands.

Its organization:

The United Lutheran Church in America is a representative, democratic body. It holds conventions every two years. Each synod is represented at the convention by one pastor and one layman for every ten pastoral charges. Its powers are limited by many rights reserved by the synods and congregations.

Its work:

The United Lutheran Church in America carries on a world-wide work in the service of the Gospel. The duplex envelope is used to gather voluntary weekly offerings. Out of the red side of the envelope, home missions, foreign missions, church extension, colleges, schools, institutions of mercy are maintained. The work of the local congregation is supported by contributions made through the black side of the envelope. There are other sources of income: endowments, gifts of the individuals, contributions of societies, such as the annual gifts of the Women's Missionary Society.

Its Relationships

To other Lutheran Bodies:

The United Lutheran Church in America, through the National Lutheran Council, seeks to cooperate in every way possible with all branches of American Lutheranism. It is a member of the Lutheran World Federation, a gathering of Lutherans from all parts of the world for conference and common interests.

Most, by far, of the 5,000,000 Lutheran church members in America are members of three general groups:

- I. The United Lutheran Churches in America, described herein, is united much as our 48 states are one U. S. A.
- II. The American Lutheran Conference is a federation, chiefly advisory, formed in 1930, comprising The American Lutheran Church, The Augustana Lutheran Church, The Evangelical (Norwegian) Lutheran Church, The Lutheran Free Church and the United (Danish) Evangelical Lutheran Church.
- III. The Evangelical Lutheran Synodical Conference of North America, organized in 1872, is a federation of the Lutheran Church-Missouri Synod, The Joint Synod of Wisconsin, The Slovak Synod and The Norwegian Synod. It stands aloof from all other Lutheran bodies.

The United Lutheran Church in America and the bodies of The American Lutheran Conference cooperate in the work of the National Lutheran Council.

To other denominations:

The United Lutheran Church in America believes that inner conviction rather than outward organization makes the Church truly one. However it believes in cooperation with all Christian bodies where such cooperation will advance the cause of Christ and will not sacrifice the fundamentals for which the Lutheran Church stands. It holds membership in The National Council of Churches of Christ in the United States of America and is a member of the World Council of Churches.

O. R. N.

Two Prayers

Last night my little boy confessed to me
Some childish wrong,
And kneeling at my knee,
He prayed with tears,
"Dear God, make me a man
Like Daddy, wise and strong.
I know you can."

Then while he slept,
I knelt beside his bed,
Confessed my sins,
And prayed with low-bowed head,
"Oh God, make me a child
Like my child here,
Pure, guileless;
Trusting Thee with faith secure."

—Andrew Gillies.

Sine Pedersen — Mrs. H. C. Strandskov

January 31, 1867—May 20, 1952

The life and service of this extraordinary woman, a teacher, Miss Sine Pedersen and her ability and willingness to help folks, causes amazement.

One incident only, will be mentioned: Sine Pedersen taught vacation school five days of the week. Seven nights of these weeks she held vigil with a man, ill with brainfever. In the adjoining room lay his wife with her newborn babe, all of which he was unaware. Eventually, the mother was up and about and, miraculously, the father also recovered from his terrible affliction.

Sine Pedersen longed deeply for more education and spiritual enrichment through Christian fellowship as offered in our Folk Schools. But how?

Mrs. Lars Strandskov, H. C. Strandskov's mother, Alden, Minn., suggested that Sine attend a summer term at Ashland Folk School, Grant, Mich. Encouragingly, the older woman pointed out: "You can earn the money needed in one year." (When I attended Grand View 1905-06 charges were \$15.00 per month.)

Ever grateful to the Senior Mrs. Strandskov, Mrs. H. C. Strandskov radiantly informed us of her respect for and admiration of the woman who gave her the much needed help. "Jeg havde altid den dybeste Respekt for og Beundring af denne Kvindes Indsigt i alvorlige Situationer, ret en Kristen Danne Kvinde!"

While teaching in Askov in 1912, it fell to my lot to learn to know this ever hospitable, understanding pastor's wife. The Rev. Strandskov's were serving the young, progressive Askov community of pioneers. Pastor Strandskov preached a series of sermons on Paul. To me, these still stand out as educationally, inspiring messages. The congregation was brought face to face with this Witness. Paul's effective service was definitely derived from drawing on the resources which are in his Master and Lord.

While in Askov, Mrs. Strandskov arranged to have a **program, coffee**, for all, including some of her delicious coffeecake, and then invited all the **women** to the parsonage.

This was the beginning of the Ladies' Aid.

Later, the program material was supplied by someone apart from the hostess. Then was developed the Ladies' Aid board still retaining original voting rights to everyone attending the meeting.

We, who knew this immaculate housekeeper and homemaker would remark: "with her neuritis attacks and all, how does Mrs. Strandskov manage?"

Truly loving flowers and desiring to be much in "God's out-of-doors" resulted in the real beauty spot, they made of the garden about the parsonage at Hampton, Iowa, among other places.

Rev. Strandskov's were at Hampton, Iowa during the depression years.

Remembrance of Mrs. Strandskov's willing helpfulness and understanding sympathy lingers. Was it perhaps, this quality that induced so very many visitors to stop at Valborgsminde to spend some time with Mrs. Strandskov, the 20 months this was her home?

Her room was the beautiful southwest one, directly opposite the manager's apartment.

Mrs. Strandskov often spoke in deep appreciation of Rev. Kjær's Sunday services at Valborgsminde. To take part in these and in the daily devotions, she was faithful.

Then she suffered an impacted hip fracture on April 15. Her son, Hermod and family had spent Easter with their mother, leaving on April 13.

Several of her children, grandchildren, and her son-in-law visited her from time to time.

Fortunately, a kind woman was secured to be her nurse. Of her, Mrs. Strandskov was most appreciative.

After the funeral services at the Home, one of the residents expressed: "Ja, det var en Højtidsstund her paa Valborgsminde." (Translation?)

Mrs. H. C. Strandskov was then laid to rest in the Askov cemetery.

Two Pastors, Harold Petersen and Ottar Jorgensen shared with us, from Scriptures and from experiences in life. One passage given: Jesus said, "I go to prepare a place for you." Furthermore, words were spoken in gratitude for pastor's wives' service in the congregational activities, surely, a timely tribute.

Following the funeral services, all were invited to refreshments in the church parlors. Here the women of the Ladies' Aid started by Mrs. Strandskov, while in her prime, served us kindly. Hearts were filled with thanks to God our Father, and to friends. Some were expressed, as for closing this gathering, a day solemnly festive, Rev. Harold Petersen led in singing, "Dejlig er Jorden, Prægtig er Guds Himmel."

Mrs. Strandskov leaves beside her two sons, Folmer and his wife, Sofia, and Hermod with his wife, Elin, also Mrs. Edelborg Lindegaard, Ingerd, Ragnhild, Nanna, and Thora Strandskov, and Mrs. Fylla Petersen. Uffe Strandskov, whose family lives in Askov, passed away in February. There are 9 grandchildren.

May we profit by having known this woman and thank God for her.

Dagmar Miller.

My acquaintance with Mrs. Strandskov was mostly through my parents.

She came to Menominee to teach vacation school or "Ferieskole" as we called it then, and she was to board at my home. I went to school to her, but do not remember much of that. We had a very sick baby at our house, so, when school was over, Sine Pedersen stayed on to help my mother care for the baby.

Those were trying days and nights and Sine and my mother became very close friends, a friendship that lasted for life.

The last time I saw Mrs. Strandskov was during Pastors' Institute in April. She was frail of body, but her eyes lighted and her body seemed to come alive as she recalled memories of long ago.

She was a wonderful person. She was one of God's noble women.

Christiane Krog.

Grand View College And Our Youth

Summer Days

The days at Grand View College quietly simmer by as we are having our first "typical" Des Moines summer for several years with days high in humidity and temperature. Dr. Knudsen writes that it is cold and rainy in Denmark—we write back that it is hot and rainy in Iowa. The skeleton crew carries on in the GVC office. The morning mail is greeted with joy if it contains enrollments—with sorrow if it does not. Already we are approaching the number of enrollments we had during the 1951-52 school year; and it is yet early in the summer, so our hopes are high.

Dean Nielsen is back from his vacation in the Southwest, and Harry Jensen has left for his vacation in the North. Mr. Jensen will also be at the Danebod Recreation Institute July 20-26, in Tyler, Minnesota, where he is Chairman of the Planning Committee. Prof. Carl Strandskov has accepted a new position in chemical research with the Pittsburgh Coke and Chemical Company, Neville Island, Pittsburgh. Mrs. Anna Rasmussen, our housemother, has taught summer school at West Denmark and Boné Lake, and is now visiting her family in California.

Junior Camp At Grand View College

August 3-10, 1952

The Annual Junior Camp will be held again at Grand View College beginning with supper Sunday, August 3, and ending with dinner, Sunday, August 10. If you are 12 to 15 years old (inclusive), send in your enrollment as soon as possible. This is a camping experience you won't want to miss. The camp program includes Bible study, devotions, singing, recreation, crafts, conducted tours to points of interest in Des Moines, swimming in Birdland Pool, singing games, evening programs, campfires, etc.

Your pastor can give you a copy of the camp program. Be sure to bring towels, soap, swimming suits, tennis shoes, gym suits, and a written permit from your parents that you may go swimming. Do not fail to bring sheets, pillow case, and one blanket for your bed. Also bring your New Testament and your World of Song.

The total cost for the camp is \$12.50

for the week. Enroll early and give your age. We would like to have your enrollment by July 25. Send it to:

Harry C. Jensen, Camp Director
JUNIOR CAMP
Grand View College
Des Moines 16, Iowa.

OUR CHURCH

Rev. Enok Mortensen, Tyler, Minn., was the guest speaker in the Reading Circle of the St. Peder's Lutheran Church in Minneapolis on Friday, June 6.

Ringsted, Iowa—The St. John's Lutheran congregation has recently installed new church pews at a cost of approximately \$3000. The amount was raised through voluntary donations from the members to this project.

The Annual "Dansk Amerikanske Stævne" for Danish-American visitors in Denmark will be held this year during the week August 5-10 at the Rønshoved Højskole near Flensborg Fjord. Registrations should be sent in advance to H. Haarder, Rønshoved Højskole, pr Rinkenæs, Denmark.

Brooklyn, N. Y.—Prof. A. C. Ammentorp, formerly of Grand View College, was recently the guest speaker in Our Saviors Lutheran Church of Brooklyn.

Tyler, Minn.—Dean Alfred C. Nielsen, acting President of Grand View College, was the guest speaker at the annual 4th of July celebration at Danebod. Dean Nielsen was formerly the Director of the Danebod Folk School.

Oak Hill, Iowa—Rev. Axel Kildegaard, acting Dean of the Grand View Seminary, was the guest speaker in the Oak Hill church on Sunday, June 29. The day was observed as 'Independence Day.'

Dr. Alfred Jensen, synodical President, was guest speaker in the Badger-Lake Norden, S. D., churches on Monday evening, June 30.

Danish Folk Meeting At Danebod

The annual Danish Folk Meeting at Danebod, Tyler, Minnesota, will be held August 19-24. Because of my lecture trip to Denmark, the meeting is held earlier than usual. The meeting begins Tuesday night and ends Sunday afternoon. All the meetings are in the Danish language.

Speakers this year will be the pastors P. Rasmussen, Paul Wikman, V. S. Jensen, and the undersigned. Thyra Nussle will lead the singing. Daily Bible hours, lectures, discussions and opportunity for fellowship.

Participants are asked to bring their own bedding, linen, towels, etc.

Registrations will be received now.

Enok Mortensen
Tyler, Minn.

Here And There

RUTHTON VIBRATIONS

Vibrations from a small congregation, as Hope Lutheran, are seldom strong enough to be felt beyond the natural boundaries of the congregation. Yet, there should be enough life stirring to be felt in the synod at times, though perhaps only small vibrations. Our new pastor, Rev. Walter Brown, is a very conscientious worker and active in church, Ladies' Aid, Young People's group, Family night programs, etc., and is well assisted by his wife. Our last Family night was especially good. "Views of the Past" in various scenes brought many fond memories to the older members. As Robert Burns would say it: We got a chance "To see ourselves as others see us." (In a friendly way, of course). Mrs. Brown acted as chairman and led the singing of old time songs. Rev. Brown was busy as stage manager, and was ably assisted by the late confirmation class. He seems to understand the young people. Never before have I seen such cooperation between pastor and confirmation class. Furthermore the five boys of the class marched in Sunday after Sunday and took one of the front seats during services.

We often hear it said, that "a father lives in a son," or "a mother lives in a daughter." At the ordination service in the Danebod Church, and from Sunday to Sunday, I sometimes feel that "Rev. Alfred Sorensen lives in Rev. Brown."

On "Mother's Day" we had one of the best Mother's Day sermons in my memory. The picture centered about Jesus and His mother, throughout the sermon. The pastor did not wander through history and literature for inspiration and samples of motherhood.

Now the pastor and wife, with her parents, are on a trip to visit his mother in Seattle on a two weeks vacation with the best wishes of the congregation.

I noticed in last Lutheran Tidings that the Diamond Lake Aid had sent \$25.00 to the mission field to "keep a boy in school for a year." Let us hope that he may become a good missionary later on. I believe that this is a better missionary spirit, than to send cameras and band instruments, as others did—equal to 25 boys in school for a year.

The article in Lutheran Tidings by Rev. Alfred Jensen, will require much effort and thinking on the part of the delegates to Omaha in order to vote intelligently. I believe I agree on most of the points set forth. Let us ALL study it carefully, and let every congregation meditate conscientiously at the meetings to be called.

Sigurd Pedersen.

Manistee, Michigan

Although Manistee has not been heard from for some time, Our Saviour's Lutheran Church has been very active.

Way back in November we celebrated our 83rd anniversary. At the morning services six new members were admitted to our congregation at a very impressive service. They were Mr. and Mrs. Lawrence Rasmussen, Mr. and Mrs. Harry Petersen, Mrs. Bob Lott and Mrs. Mary Rasmussen.

The anniversary festivities followed the annual meeting with a delicious dinner served at birthday tables appropriately decorated for the four seasons and matching programs. Each birthday group sang a song appropriate to their season. In the evening a historical pageant of the church's history was presented. At this social gathering our new members were welcomed into our christian fellowship. Rev. and Mrs. Paulsen also were welcomed at this time having become members at an earlier date.

No one is apt to forget the very beautiful candlelight service on Christmas Eve. As I looked out over the sea of faces lit by their individual candle I could not help feel the true Christmas spirit expressed there.

During the winter months the choir again put on their famous "Medister Pølse" supper which the townspeople clamor for and which was a huge success.

For the first time in our church history we had a Mother-Daughter banquet in May which was attended by 65 women and children. The wonderful meal was served by a capable committee of men. After a number of toasts at the table, the remainder of the successful evening was spent in the parish hall when we were entertained by readings, poetry and music. This successful event was sponsored by the Altar Guild.

Our pastor must serve the Juhl-Germania churches on Sunday, June 7, but services will be held as usual with a group of young people taking over the services. This should indeed be an inspirational Sunday for us all.

But we aren't always busy with just the social side of life. A lay committee has been selected and spent a number of evenings in preparation to make calls on prospective members and members who have been inactive. We don't expect spectacular results but we hope through prayer and perseverance we may win some to Christ's work. This is part of the Stewardship activity. The Stewardship committee is also making a study of Rev. Bagger's book.

We will not vacation this summer as we shall be busy in preparation for the District meeting which will convene here in September.

The various groups have been busy earning money to have the church painted inside and out. We also hope to have the other buildings painted. Work will start in a week or two on the

renovation. The choir has undertaken the cleaning and painting of the interior of the Parish Hall.

The pulpit in our church has been lowered. We were given, as an anniversary gift, a new oil furnace by Mrs. Thomas Knudstrup in memory of her husband, Tom. Another gift has been a tape recorder which has recorded some of our festive services so that the sick and shut-in could hear the service in its entirety. That was given to us by Mr. and Mrs. Bob Lott in memory of Mrs. Lott's mother, Mrs. Christ Andersen.

Church attendance has been the best we have had in years and our Sunday school is very active.

But along with happiness over our Church's well-being sadness creeps in. On Sunday morning, May 11th, Mrs. Theressa Rasmussen passed away. She was but 45 years of age, was active in all branches of the church work. She was buried from the funeral home in Scottville on Wednesday afternoon with Pastor Lund and Pastor John Christensen officiating. Many people of Manistee attended these last rites and the choir of Manistee, of which she was a member, sang.

From Withee, Wisconsin

Approximately 160 people from Nazareth Congregation at Withee and the congregations at Marinette and Menominee met for an annual get-together on Sunday, June 15. Started a year ago as a joint effort of the young people, it was expanded this year to include the whole congregation. Pastor Harold Olsen preached at the outdoor morning service. Picnic lunch was followed by sightseeing, singspiration, story for the children, volleyball, visiting, and afternoon coffee. The picnic was held in beautiful Eau Claire Dells County Park, midway between Wausau and Antigo, Wisconsin. In spite of threatening weather during the morning, the day was beautiful, inspirational and worthwhile. Everyone agreed that a similar meeting should be held a year hence.

Reporter.

Giving For Grand View

Rolf Pedersen, Chicago, Ill.	-\$ 25.00
Vincent Ligouri, Portland, Me.	10.00
Rev. and Mrs. Thorvald Hansen, Oak Hill, Iowa	5.00
Harry W. Dahl, Des Moines, Ia.	5.00
	\$ 45.00
Previously acknowledged	4,936.30
Total cash contribution to 6-15-52	\$4,981.30
Thank you for all your gifts.	
Jens G. Thuesen, Treas.	

Recreation Institute At Danebod

The annual Recreation Institute at Danebod Folk School, Tyler, Minnesota, will be held July 20-26. The first meal will be served at supper Sunday night. The last meal will be breakfast Saturday morning.

Among the leaders this year are Bob Pinches, Harry Jensen, Art Bell, Ann Walker, Sandy Sandersen, Bettie Kiser, Paul Beckmann, Enok Mortensen, David Hancock, Lester Steinoff, Christence Jespersen, Harold Petersen, Harris Jespersen, Saralis Petersen, etc.

There will be classes in folk dancing, singing, crafts of many kinds, discussions on leadership techniques, camp fires, etc.

Total cost for a single person is \$21.00 which includes \$3.00 registration fee and the notebook.

Please register immediately with
Enok Mortensen,
Tyler, Minn.

Paul C. Nyholm, Ph. D.



A Dissertation On The Americanization Of The Danish Lutheran Churches In America—Professor Paul C. Nyholm of Blair, Nebr., was awarded the Ph. D. degree by the University of Chicago at its convocation June the 13th. Dr. Nyholm who previously has earned a theological doctor's degree, is professor of church history at Dana College and Trinity Theological Seminary at Blair.

His doctor's dissertation that has been accepted by the University of Chicago, deals with a subject that should be of interest to many people: "The Americanization of the Danish Lutheran Churches in America." In an extensive introduction the author discusses the problem of what Americanization really is. The thesis itself is developed in the following nine chapters:

- (1) European Background and Organizational Developments,
- (2) Extension of the Field of Labor,
- (3) Americaniza-

tion of the Pastors, (4) Attempts to preserve the Danish Language: Reasons and Means, (5) Gradual Discontinuance of Use of the Danish Language: Causes and Results, (6) Americanization of Church Services and of the Congregational Life, (7) Americanization in Regard to the Printed Word, (8) Relation to Other Church Bodies, (9) Participation in American Political, Social and Cultural Life.

Santal Mission

May, 1952

General Budget:

Central Lutheran Congregation, Muskegon, Mich. -----	\$ 26.50
Kedron Lutheran Congregation, Grant, Mich. -----	13.00
St. John's Senior League, Seattle, Wash., From Mrs. Maria Kjaers concert -----	30.00
A Friend, Seattle, Wash. -----	5.00
A Friend, South Dakota -----	100.00
Our Savior's Congregation, Manistee, Mich. -----	24.40
First Lutheran Church, Montcalm Co., Mich. -----	42.20
Trinity S. S., First Lutheran, Montcalm Co., Mich. -----	30.00
St. John's Dan. L. Aid Mission Meeting, Hampton, Iowa ----	6.75
Bethany S. S. Mission Boxes, Ludington, Mich. -----	50.00
Olav Pedersen, Lindsay, Nebr. -----	100.00
St. John's Dan. L. Aid, Seattle, Wash. -----	35.00
Rosenborg S. S., Lindsay, Nebr. -----	16.45
Bethany Lutheran Congregation, Ludington, Mich. ----	74.61
Juhl-Germania Mission Society, Marlette, Mich. -----	50.00
Sidney Mission Group, Montcalm Co., Mich. -----	20.00

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

I am a member of the congregation at _____ July 5, 1952

Name _____

New Address _____

City _____ State _____

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

St. Stephen's Ladies' Aid, Clinton, Iowa -----	33.00
In memory of Anton Gravesen, Askov, Minn., Iver Nielsens, Newell, Iowa, and Karl Eriksens, Des Moines, Iowa -----	2.00
In memory of Mrs. Evelyn Mat-sen, Alta, Iowa, Gottlieb Suters, Medford, Wis., Clif-ford Andreasens, St. Louis Park, Minn., and Mrs. Jorgen Petersen, Askov, Minn. ----	5.00
In memory of Mrs. Jacob Chris-tensen, Hampton, Iowa, Friends in St. John's congrega-tion and Mrs. Lene Knud-sen, and Nels F. E. Jensens, Coulter, Iowa -----	8.00
In memory of Mrs. Anna Ped-ersen, Canwood, Canada, Pas-tor H. Juhls -----	1.00
In memory of Andrew Benned-sen, West Denmark, Wis. West Denmark Dan. L. Aid, Luck, Wis. -----	3.00
In memory of Nic. Christian-sen, Troy, N. Y. Immanuel's Congregation -----	10.00
In memory of Mrs. Emelie Adolphsen, Askov, Minn., Marius Hansens, Cedar Falls, Iowa, Harald Petersens, Tyler, Minn., John Fredrik-sens, Arco, Minn., and Frank Law-sens, Agnes Hansen and Fritz Holzman, all of Mpls., Minn. -----	12.00
In memory of Pastor and Mrs. H. C. Strandskov, Emil Han-sens, Askov, Minn. -----	5.00
In memory of Mrs. H. C. Strandskov, Karl Eriksens, Des Moines, Iowa, Hans Egedes, Hampton, Iowa, and Dagmar Miller -----	2.00
In memory of Mrs. P. Kilstofte, Askov, Minn., Karl Eriksens, Des Moines, Iowa -----	1.00

For Muriel Nielsen's Work:
A Birthday gift:
St. Stephen's S. S., Chicago, Ill. 45.00
St. Peter's S. S., Detroit, Mich. 10.00

For Muriel Nielsen's Work.
In memory of Mrs. Thyra Niel-sen, Tyler, Minn., Fred Bis-balles, Royal Oak, Mich. ---- 2.00
Peter Petersens, Tyler, Minn. 1.00

For the Jeep Fund:
In memory of Mrs. Christine Andersen, Dwight, Ill., Ehms Eskildsens and Mrs. Martin Jepsen, Dwight, Ill. ----- 5.00
In memory of Mrs. Marie Son-dergaard, Dwight, Ill., Mrs. Martin Jepsen, Dwight, Ill. -- 2.00

For the Riber's Work:
In memory of Mrs. Simon Han-sen, Los Angeles, Calif., Lars Bollesens and Orval Hansens, Tyler, Minn., and Robert Mil-lers, Brainerd, Minn. ----- 3.00
In memory of Mrs. Marie Son-dergaard, Dwight, Ill., Herdis Laessøe, Arensa Thomsen, Ansgar Aaberg, Margaret

SYNOD OFFICERS

PRESIDENT: Rev. Alfred Jensen, 1232 Pennsylvania Ave., Des Moines 16, Iowa.
SECRETARY: Rev. Holger O. Nielsen, 1410 Main St., Cedar Falls, Iowa.
TREASURER: Charles Lauritzen, 222 Pollard Ave., Dwight, Ill.
TRUSTEE: Olaf R. Juhl, 30 W. Minnehaha Parkway Minneapolis 19, Minn.
TRUSTEE: Erling V. Jensen, 1104 Boyd Street Des Moines 16, Iowa.
TRUSTEE: August Sorensen, Ringsted, Iowa.
TRUSTEE: Viggo Nielsen, 190 Jewett Ave., Bridgeport 6, Conn.

Hisey and Hans Egedes ---- 8.50
For Leper Work:
Sponsorship: Trinity Mission Group, Chicago, Ill. ----- 20.00
Easter gift from friends, Chi-cago, Ill. ----- 5.00

Total for May ----- 807.41
Total since January 1st ----\$3,337.88
Correction to the April list of con-tributions, please: The In memoriam gifts in honor of Mrs. (Thyra) Harald Nielsen should read as follows:
Volmer Cong. Dagmar, Mont. --\$20.00
Mrs. Mathilde Nielsen, Plentywood, Mont. ----- 5.00
To every giver is extended a hearty thank you. Many fear the wide open door to our field in India may not always be. We will work while it is yet day.

Greetings,
Dagmar Miller,
1517 Guthrie Ave.,
Des Moines, Iowa.

NEWS BRIEFS

ELC PASTOR JOINS STAFF OF AMERICAN BIBLE SOCIETY
New York—(NLC)—The Rev. Rich-ard H. Ellingson, a pastor of the Evan-gelical Lutheran Church, has been ap-pointed an associate secretary of the American Bible Society. He will have special responsibilities in the field of national distribution of the Scriptures.
Mr. Ellingson comes to the New York headquarters of the Bible Society from Minneapolis, Minn., where he has served the society as secretary of its North-western District since October 1, 1948. A native of Decorah, Iowa, Mr. Elling-son is a graduate of Luther College at Decorah and Luther Theological Semi-nary at St. Paul, Minn. He served as chaplain in the U. S. Navy, with the rank of Lieutenant commander, from 1943 to 1946. For the two years fol-lowing the war, until his appointment as district secretary of the Bible Society, he was pastor of the Westwood Lu-theran church, St. Louis Park, Minn.