

Lutheran Tidings

PUBLISHED BY THE DANISH EVANGELICAL LUTHERAN CHURCH OF AMERICA

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Portal Of Pentecost

In the troubled days of the first century, when the great Roman Empire was struggling, with armies and intrigues, to maintain its far-flung authority and prestige, and when the onetime glory of Egypt and of Persia was slipping quietly into history, about 120 simple men and women gathered in Jerusalem to celebrate the ancient festival of Pentecost. They came together as followers of a teacher-carpenter from the despised province of Galilee, a man who a few weeks before, at 32, had been crucified between two thieves.

From that meeting in the upper room in Jerusalem, imbued with the Holy Spirit, they went out and began building a new world—a world whose possibilities we can even yet only glimpse.

The Church approached Pentecost 1952 with much the same humble sense of need which these early Christians must have brought to that upper room so many years ago. Perhaps those early Christians brought certain other qualities, also, which we might well share.

First, and above all, they **believed in the crucified and risen Lord**. They had come together in obedience to His commands, and whatever their differences, all those differences were outweighed by this great unifying fact.

They had **Christian fellowship**. We know that there were already differing trends of thought as well as personal rivalries between the disciples. Yet they had come, after the historic manner of their religion at this time of the year, to remember together God's gracious promise of "seedtime and harvest," and the gift of the Law to Moses at Mt. Sinai. They came to listen together for the word of God concerning His will for them in the future.

These men and women also had **open minds**. Much of what we are told happened that day of the first Christian Pentecost, they, like us, would have described as "impossible." Today some people accept the account as a miracle; others rationalize it. The important thing is that somehow, that small, devout band became conscious that they had received the new gift of the Holy Spirit, for which they waited. It gave them courage to go out and tackle problems which baffled the whole Roman Empire, to stand persecution, dispersion and martyrdom, and in the end, to win the Roman Empire—the world of their day—to Christianity.

Finally, these first Christians had the **will to do**. The question of the day was not whether of why or how all these things happened, but "what shall we do?"

Because this little group of people had these attitudes, and because the Holy Spirit was with them, Christianity is known today in every nation of the world, and the Gospel story can be read in over a thousand tongues.

Yet we know that the story of making this a Christian world is only just beginning, and many persons would say that the past few decades have been in the nature of a regression.

Materialism, secularism, nihilism, have become by-words in a self-centered and power-conscious society. Today again, we are conscious that only a handful of people as compared to the total population of our known world, are avowedly Christian. And in many parts of the world it takes increasing faith and courage to hold fast to the assurance that the Light that came into the world with Jesus Christ can never and will never be overcome by the darkness.

Today again, after 2,000 years, it seems that only a new birth of the Spirit in the hearts of men can solve our problems, and for that we pray.

Realizing all this, today again, Christians are coming together in a Christian fellowship—this time a world-wide, or "ecumenical" fellowship. They are coming together for the strength and courage that grows out of mutual association and especially out of fellowship in Christ.

Retaining the framework of their historic churches, they have sought, also, the new fellowship of the World Council of Churches, to which each group has made its own spiritual contribution. This new fellowship, which officially came into being at Amsterdam in 1948, is very real and very precious to the 158 churches (communities) which now constitute its membership. Between its member churches are many differences as to theological emphasis, policy, ritual. But more important than the differences is the faith and devotion to the crucified and risen Lord, and the assurance that God will in His own time and way bring in His Kingdom; moreover, that He will, meantime, according to His promise, not leave us comfortless, but make available to us the guidance, the power, and the inspiration of the Holy Spirit.

At Amsterdam the constituting churches of the World Council said, "We intend to stay together." And they set up facilities to "speak together" to "work together" and to "grow together."

Among these channels of cooperation are various "commissions" and "departments."

The Commission on Faith and Order (whose origin antedates the formation of the World Council itself) is concerned with such questions as, "The Doctrine of

the Church," "Ways of Worship," and "Intercommunion." They have also been giving considerable study to what have become known as "non-theological factors": a recognition of the fact that the type of government under which a man lives, the economic strata to which he belongs, and the intellectual milieu in which he moves, all tend to fashion his personal religious habits; and that these same factors, moreover, have much weight in determining characteristics of the historic denominations. The Commission is now planning the Third World Conference on Faith and Order, to be held at Lund, Sweden, in August 1952.

The Study Department of the World Council of Churches, through local interdenominational groups in various countries, delves into such diverse subjects as bases for biblical interpretation and the relation of man to modern industrial society, and publishes the findings of its member groups for mutual study and criticism.

At the Ecumenical Institute, near the World Council headquarters in Geneva, Switzerland, laymen's conferences are set up for groups of Christian doctors, lawyers, teachers, journalists, business men and homemakers.

The Commission of the Churches in International Affairs (sponsored jointly with the International Missionary Council) explores ways to bring the impact of Christian ethics to the program of the United Nations and its member governments, stressing, for example, the use of reconciliation instead of force in international relations; and protection of human rights and especially religious liberty; the demands on the Christian conscience of the plight of displaced persons and refugees.

The World Council of Churches seeks to strengthen the bonds of ecumenical fellowship through its publications, through the visits of fraternal delegates to isolated areas or areas of tension, through its program of inter-church aid, its youth work, its lay training and its Commission on the Life and Work of Women in the Church.

International work camps, under the sponsorship of the Youth Department, are held each year in countries around the world. Young people donate from three to six weeks each to the hard manual labor involved in building churches, schools, youth centers, hospitals, refugee homes, village drainage systems—always work which could not otherwise have been undertaken, and always done in the name of Christ. In each camp young people of many countries work play and worship in Christian fellowship.

Christian fellowship is fostered, also, through great Assemblies such as that held in Amsterdam, in 1948, when the World Council officially came into being. The next Assembly will be held in Evanston, Illinois, in 1954, its theme to be based upon the idea of the Crucified and Risen Christ as the Hope of the World.

The World Council comes together as a fellowship of churches which have been traveling diverse paths and have seen God revealed through different traditional rituals, different historic backgrounds, different theological interpretations. The members freely acknowledge that, partly because the Christian family has been so divided, they have, as churches, through

the years, been far less than worthy of their great inheritance and have left undone many things which it was their Christian privilege and responsibility to do.

As they humbly seek once more to find the way toward a true Christian fellowship, and as together they confess the Lordship of Christ, they have faith that they, also, will receive the gift of the Spirit which will make clear to them what God's will is, and give them the strength to do it.

I Favor Affiliation

In the last issue of *Danebod* Hilsen I presented the basis on which we might proceed toward an affiliation with ULC. Purposely I refrained from giving my own views. In the first place, I wanted to be sure that the congregation voted without any pressure or prejudice; in the second place, I was not quite ready to articulate my own personal views.

There are still many issues that need clarification, but in a general way I have now reached the decision that I will vote in favor of affiliation with ULC. I would prefer, however, any action that in time would lead to a closer unity not only of ULC and our synod, but of all the churches that are now being strengthened through the fellowship of the National Lutheran Council.

I was very happy when the Augustana Lutheran Church rejected the 5-way merger; (affiliation of Evangelical Luth. Church (Norwegian), United Evangelical Lutheran Church (Blair), American Lutheran Church (largely German), Lutheran Free Church (Norwegian), and Augustana Lutheran Church (Swedish). For it seemed to me that such a move might effectively block any efforts toward a larger and deeper unity of all Lutherans. The stress would then be on the issues that separate us rather than on the common faith that unites us.

I am well aware that an organizational unit does not necessarily create a spiritual unity. But what do we gain by isolating ourselves from one another behind man-made creeds and confessions?

Our committee on Lutheran Church Relations in its latest report, expresses the opinion that article II which deals with the confessions and our view of the Bible presents the greatest obstacle toward affiliation. I disagree. Important as this may seem, particularly to preachers and theologians, it has very little significance to most lay people. Many of them simply do not understand what it is all about.

Moreover, when we joined the National Lutheran Council we were received as members on the basis of our constitution and we accepted their constitution which reads in part as follows: "Whereas, in their respective constitutions, the Participating Lutheran Church Bodies accept the Holy Scriptures as the Word of God and the only source, norm, and guide—"

I repeat: we have long since accepted this, and if we cannot honestly "accept the Scriptures as the Word of God" it is high time that we withdraw from the National Lutheran Council. But I am not aware that our acceptance of this statement has hurt or hindered our work. On the contrary, I think our

association with other Lutherans has widened our horizons and strengthened us.

I readily admit that I prefer our own view that "the Bible contains the Word of God", rather than the statement that "the Bible is the Word of God," but the latter statement is so broad and meaningful that we ought to be fairly certain that we know what it means before we permit it to be an obstacle in the way of an enriching unity. In Joseph Sittler's book, "The Doctrine of the Word" he writes as follows: "—if we equate the Word of God with the Scriptures, we are confusing things heavenly with things historical," and "—the Bible does not claim to be the Word of God in such a sense as to blind us to the Word which has been forever, which addressed men before there was any Bible, which is so complete a communication of God with us that only an incarnate Christ can express it, and to which the Bible is a unique witness."

May I remind you that Dr. Sittler is professor of systematic theology at the ULC seminary at Maywood. If such definitions and interpretations of the phrase "the Word of God" are acceptable to the ULC, I shall gladly accept them.

We are a small group. We are spread thinly over a vast continent. We are an immigrant group with a certain shyness about associating with others. Because we are so few we have often been provincial and narrow-minded. Some of our congregations are hundreds of miles from others within our synod but only a few miles separated from other Lutheran congregations. Are we so secure and superior that we consider it impossible to gain by learning to know others? For years, we have talked bravely and sometimes boastfully of our heritage. Is it possible that that heritage will be lessened by sharing it with others? And will it necessarily be diminished by permitting others to share with us their special talents and insights?

We need not be awed by the sheer size of other groups nor ashamed of our own littleness. There is no virtue in being big, nor, however, in being small. I have reached the decision to vote and work for affiliation with other Lutherans because I believe that such a move might open to us new doors of opportunity. We would be enriched by associating with others, and perhaps at long last we would have an opportunity more effectively to communicate to others the special insights and gifts God has given us.

Enok Mortensen

"Danebod Hilsen"

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My Stand On Scripture

Since Dr. Alfred Jensen has written publicly that "the result of his (my) depriving scripture of its ability to contribute vitally to our lives is that it has been second rated in our synod," I probably should say something on my position, past and present, on scripture.

There was a time in our synod when doubts were expressed publicly on the article in our Faith: "conceived by the Holy Spirit." One of the leaders went so far as to write that it was conceivable that Jesus was the son of Joseph. These men I resisted with all my might.

The next attempt by this same group was to cast doubt upon the integrity of the Bible. The first eleven chapters, they said, were mythological material. Again the battle was joined. It culminated at a meeting at Grand View College where my final word to the men who held this view was that I would resist them as long as I could move my tongue. This promise I have kept through the years.

The upshot of this disagreement was that I lost my position as instructor in our seminary, and a man who was one of the group that I had resisted was made president of our college and dean of seminary.

I could have come back as instructor in the seminary. I was asked to come. But that meant compromise as to the integrity of scripture, and I declined. I went out and worked with my hands for the sustenance of myself and my family. I had calls from congregations, but did not know what to do under the conditions prevailing in our synod. But I did know that I could not leave our church and go to another. Nor could I leave my people on this side of the ocean. Jens Rosenkær, influential in Denmark, asked me if I would take a church there. I answered him: What, then, of our people here?

After five years I again took charge of a church in our synod. But those five years had not been the easiest in the life of my wife and myself. And our boys, instead of going to school had to go out and work with their hands to try and make money to go to school. I do not remember that Dr. Jensen then stood with me in the battle for the Bible as a reliable book, nor that he ever sent me or mine an encouraging word while I was away from the ministry. The fault may have been mine. I may not have waged the battle in such a spirit of love as to make him feel that he conscientiously could take part. That I do not know. But I do know that I then at any cost, stood fast on the integrity of the Bible. And that is what I have done ever since.

I have never changed my view that the first eleven chapters are backward looking prophecy. Take them away, and you have taken away the reason for the coming of the Son of God to earth to save mankind. Take them away, and you no longer have a loving Father Creator, who is more anxious to answer man's question: Who, what, whence am I? than man ever can be to ask the question.

But now God has told Adam, Seth, Enoch, Noah, Moses. He has told the prophets about himself and man and his relation to man. Anyone who in dire need has asked God, knows that God can speak so

that man can understand. He can hear when we ask. "He that planted the ear, shall he not hear?" (Psalm 94:9). We may add: He who gave us voice to speak, shall he not speak?

The record of His telling man, we have in the Bible. It is a true record, for it is inspired by God Himself. The Spirit of God was **upon** the men who in Old Testament times made the record, and **in** the men who made it in New Testament times, "Men moved by the Holy Spirit spoke from God." (2. Peter 1:21)

This I have taught in the congregation that I have served. In the seminary I have done what I could so that the students might be grounded in scripture by reading and memorizing. What I have done to sustain my writing with scripture, all will know who read our papers.

Now, is this my love of scripture incompatible with the distinction that I make between what Peter calls the living and abiding Word of God by which we are born anew, and the record of revelation as found in the Bible?

How can I, how can anyone fail to make that distinction, if we believe that man is not born anew by reading scripture, but is born anew by water **with the Word** in baptism? How can I or anyone say that we are born anew in baptism and not by reading the Bible and then add that Jesus identifies Himself in the same way with the words of scripture as He identifies Himself with the covenant Word in baptism? Has not the distinction between the words of scripture and the Word of Faith been made as soon as we say that we are born anew in baptism and not by reading scripture?

No, says Dr. Jensen, it has not, for "it is not the words of our baptismal covenant which works the new birth, it is the living, resurrected Christ Himself -----"

In this we are agreed: It is the living Christ Himself who works the new birth. But by what means does Christ do this? Is there any instance in the Bible where God works except through His Word? Now, the Word in baptism is the Covenant Word, commonly called the apostles' creed and especially among us Danes, the Word of Faith. If God works through His Word and the Word in the new birth is the apostles' creed, must we not believe that it is through the apostles' creed that Jesus works the new birth?

Is the above too much theology for the laity? Then let me write something that anyone can understand.

What was it that helped Luther when he cried: "My sin, my sin"? when he got up at different times in the night, knelt on the cold stone flags of the floor in his cell and cried to almighty God for the salvation of his soul? Was it scripture? He read and reread scripture, but he did not there find the answer to the question (though it was there). What shall I do that I may inherit eternal life? But when the old monk said: Do you not know that you have been baptized to believe in the forgiveness of sins? then the day-spring from on high began to dawn for Luther. It was the words from that covenant which God had made with him at baptism in which he found rest for his soul.

When the Rationalists were handling scripture "as a sow handles a sack of oats" so that the layman no longer could find what stood fast in Christianity, and Grundtvig searched for the short and simple answer to the question, What is Christianity? did the Spirit then direct him back to scripture? No! He says: "When now in this direction I unceasingly pondered, read and wrote with prayer and supplication, behold, then it struck me in a blessed moment that the matchless testimony which I so laboriously sought through the whole world, sounded as a voice from heaven through all time and Christendom in the **apostolic confession of Faith at baptism.**"

And is it not true that thousands and thousands and thousands in Denmark have in the same way as Luther and Grundtvig found rest for their souls in God's covenant Word to them at baptism?

And what of the authors of Acts and the Epistles who on every other page, as it were, bear witness to "the Faith," "the Word of the Lord," "the Word of Faith," "the Faith of Jesus Christ" "the Word of truth by which He brought us forth," "the living and abiding Word of God by which we have been born anew," etc., etc.?

What of the church fathers, what of Ignatius, who in the face of a martyr's death speaks of the Faith and consoles himself in the Faith? What of Irenæus who finds that the front which all Christendom presents against the heretics, is the common Faith? What of Tertullian, Cyprian, Augustine—Augustine who after being awakened by his mother's prayers and a word from scripture, in so many of his writings stresses the Word of Faith?

All these, whether for their own rest of soul or for the sake of the babes in Christ, stress the Word in which God has entered into covenant relationship with each one.

It could not be otherwise, since they knew what was Christianity. Let me elaborate. A man comes to me as his minister. He is in utmost need, for it has dawned upon him that his sin condemns him to eternal death. I am a minister, I must get him to believe that his sins are forgiven for the sake of Jesus Christ. Now I can go one of two ways:

1. I can take the Bible and read to him: "And behold, they brought to him a paralytic, lying on his bed. And when Jesus saw their faith he said to the paralytic, 'Take heart, my son; your sins are forgiven.'" And I can say to my man: There, you hear the words of Him who has power to forgive sins on earth: Your sins are forgiven.

But these words were in that place said to the paralytic; how will I convince my man that they apply also to him? Will not sooner or later the tempter say to him: You have no guarantee whatever that Jesus' words of forgiveness to the paralytic applied also to you?

2. I can say to this man: You have been baptized into the Word of Faith. This Word says: forgiveness of sins, resurrection of the body and life eternal. In and with this Word Jesus spoke to you. Do not be disturbed because the Word came to you through the mouth of one of His disciples, for He Himself has said to his disciples: He who hears you, hears me. (Luke 10:16). Therefore **you** have a word of for-

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

givenness from Him who has power to forgive sins on earth. If you hold fast that Word, say it with your mouth and believe it in your heart then you will find rest in the arms of your Maker and Redeemer.

This last is the way that the apostles have shown and the church fathers have gone. If we follow that way we will not go amiss.

V. S. J.

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 25th. Registrations should also be sent to Mrs. Grobeck or to Rev. Marius Krog, 730 So. 50th St., Omaha 6, Nebraska, on or before July 25th.

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.

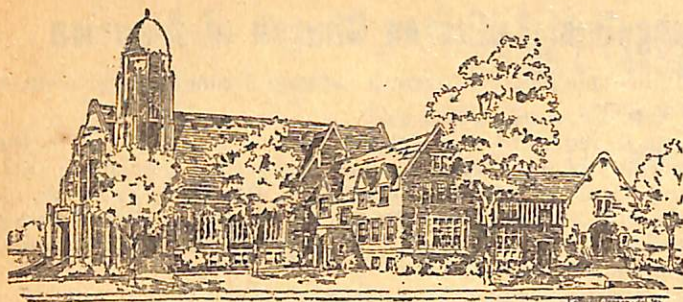
INFORMATION FOR THE CONVENTIONEERS

Omaha takes much pride in calling itself "The Cross Roads of The Nation." Even though some may find that term too ambiguous, it should hardly be necessary to enumerate the railroads, bus lines and highways which lead to Omaha.

As stated in an earlier issue of Lutheran Tidings the convention will be held at the beautiful—and air conditioned Dundee Presbyterian Church in West Omaha.

How To Find The Place

By Auto—The main thoroughfare running east-west the entire length of the city is Dodge Street; this street also



serves as dividing line between the north and the south sections of the city. Follow "Dodge" to Happy Hollow Blvd. West 56th St.; turn north along this leisurely winding boulevard to Underwood Ave. (600 North). The Dundee Church is one little block west.—"And you can't miss it."

By Bus—If you arrive at the Union Bus Station we recommend that you board a west-bound "Dundee" street car on Farnam St., in front of the station; go to the end of the line and you will be right in front of the Dundee church.

If you arrive at the Burlington Bus Station, walk three blocks north and board the "Dundee" street car which will take you right to the Dundee church, as stated above. (No city bus-line runs close to the church.)

By Train—If you come to either the Union Railroad Station or to the Burlington Railroad Station, take any north-bound street car to Farnam St., and transfer to the "Dundee" street car and proceed as stated above.

If you come by either bus or train and wish to have someone meet you upon arrival, please notify at an early date—stating time and place of arrival—Mr. Folmer Farstrup, Bellevue Blvd., R. 5, South Side, Omaha, Nebr.

Registration—Registrations and credentials should be sent to the Chairman of the Registration and Credentials Committee, Mrs. Martin Grobeck, 2704 Westbrook Ave., Omaha 6, Nebr., before July 25th. During the convention all registration matters will be handled at the Dundee Church. Registration fee \$.50. (This fee will not be asked of the children who are not confirmed.) If you have placed your registration with the committee and find that you can not attend, please notify the committee to that effect.

Meals—All meals will be served at the Dundee Church beginning Tuesday evening 5:30-7:00; \$12.00 for the whole convention; children 5-12 years incl., \$6.00; under five, free; 13 and over, full price.

Housing—We wish to state again that the host congregation is doing all within its power to furnish sleeping quarters to all the convention guests who do not wish to avail themselves of hotel and motor court facilities. A considerable number of "roll-away" cots have been secured to supplement the sleeping accommodations in private homes. In this way we expect to take care of all who come. Some of the guests will be housed in Brownell Hall, Episcopal School for Girls, which is directly across the street from the Dundee Church. These guests will be charged \$5.00 (Tuesday evening—Monday morning), and will be asked to bring their own blankets. For information concerning hotels and motor courts see previous issue of Lutheran Tidings.

Nursery—A part-time nursery will be available free of charge. There are spacious and well-shaded playgrounds close to the church and well out of the way of heavy traffic.

Mail—The guests should have their mail addressed: % Lutheran Convention, Dundee Presbyterian Church, Happy Hollow Blvd., and Underwood Ave., Omaha 3, Nebr.

Miscellaneous—The opening service on Tuesday evening will begin at 8 o'clock. Complete program will be published in next issue of Lutheran Tidings. Please remember to bring your own copy of the Hymnal for Church and Home. Pre-convention telephone number: Walnut 2321. Free maps of the city will be available at the Dundee Church. There will be a well-stocked book store.

And, of course, there will be a warm welcome!

Marius Krog.

The Word

When I was about two months old my parents took me along to the public schoolhouse where the settlers assembled on Sundays and holidays for the purpose of singing psalms together, pray, express a common Faith, go to the communion, and hear a sermon. It was also an occasion for sharing joys and sorrows, read letters from the old country, allay misunderstandings and shoot some remarks on politics and farming. Some would talk about the sermon and evaluate it.

I cannot remember the occasion yet I know there was hearty singing and deep silence during the sermon. When that was concluded the congregation sang one verse about baptism whereupon my mother carried me up to a small table. There was a bowl with water in it on the table and a towel. The minister read a ritual which had been used for generations at the Christening of babies. Then he made a cross sign over my head. The center of the mind, and over the heart, the center of emotion. The sign, he said, bestowed that I should belong to the crucified Lord, Jesus Christ. Now he loudly said my name and asked my mother, who was my representative, if I would renounce Satan, his ways and works, and if I would believe in the Father, Son and Holy Ghost such as they are designated in the baptismal word. My mother said plainly "yes" so that everyone in the congregation could hear it, and she said on my behalf that I would be baptized into the Word of renunciation and faith. After the services were over, everyone shook hands with my parents and through them congratulated me. Relatives and friends went along home and we spent a joyous afternoon together. Although I took a good long nap, I was there all the time absorbing the joy, the good wishes and the atmosphere.

I am glad that my parents wanted me to be submerged in the water, the humanity ocean with everything there is in that ocean, and that I should be initiated into the Word of crisis, the life word in history. I was willing and I was verdant soil into which the seed could be sown and in which it could grow. Had they waited till later in my life I should most likely have chosen a baptism to a hero and a successful Christ. In adulthood my capacity for cold reasoning would have been a hard crust on the surface of the soil preventing the Word from being sown.

The baptism was not a matter of ideation and pious vows, it was an entrance into basic humanity realness. I have in every moment lived between a Satan and a Christ, and that life I have shared with every human being. Each one person is living in a crisis. Satan has used the pleasures of life, idealism, rationalism, and piety in order to prevent me from transcending self preservation. He has told me that I should hold on to myself and be the master of my own destiny. Christ has drawn me a freedom from myself enabling me to see and respond to the life and need of my neighbor. A self centered and a God centered life, these are the two alternatives, we may also call them the life of security and the life of faith. The one leads to utter loneliness, the other leads into free togetherness. From the standpoint of power civilizations Satan is justified in saying that

(Continued on Page 9)

Our Women's Work

Mrs. Johanne Lillehøj, Kimballion, Iowa
Editor

A Message From Our W.M.S. President

Dear Friends of W. M. S.,

It has been gratifying through the page "Our Women's Work" to come in contact with our women's groups from East to West, from North to South through articles about the work carried on in the local groups.

This year's W. M. S. project of Home Missions has again shown the spirit of our women's work, for the response has been most generous. The interest of our groups in all Home Missions work has been reflected in these articles as well as in letters to the W. M. S. Board and in contributions to our treasurer. It has been a most enjoyable year in W. M. S.

The time will soon be here to make plans for the Synod convention in Omaha. We hope many of our women will be there and able to attend our annual W. M. S. meeting Saturday evening of the convention.

At the convention as in our homes we shall, when we meet as women of the church, seek not only that which will strengthen our own spiritual life but also so guide our living that we may be a help to deepen the faith of our fellow men.

Some time ago the women of Askov, Minn. sent us the Frank Laubach's book, "Wake up or Blow up," to read and to pass on. It is intensely interesting. I am certain that many more could profit by reading of the great experience Laubach and his team had in helping illiterates by the hundreds to learn to read the written word in a very short time. It is touching to see the revelation when they discover that they can read for themselves. One of the Askov women sent us the following letter which by permission we pass on to our readers. It is full of information and inspiration. When you have read this letter you will want to read the book, "Wake up or Blow up." This letter follows:

"Do we realize what an opportunity we have to help the people in underdeveloped areas to help themselves? They are clamoring to learn to read, for they have come to believe that to read means finding a way out of their misery and destitution.

"Dr. Frank Laubach, who represents the Committee on World Literacy and Christian Literature of the National Council of Churches, has devised a system of teaching whereby persons can learn to read in a matter of a few weeks. He has just completed an annual tour with his literacy team, and he has been asked by the Indian government to return there in July to teach at the training center for India Village Improvement workers. He writes that he is delighted with the new friendliness he finds for America, but warns that should Congress go back on its present friendly attitude toward India, we could lose India to Communism in four years.

"This sense of urgency is forcefully expressed in Dr. Laubach's book, 'Wake Up or Blow Up.' Here he describes the conditions of the 'bottom four fifths

of the world,' the people who, he states, may go Communist because they are hungry, sick, and desperate to find a way out of their misery.

"We can win them to Christianity and our way of life by serving them, claims Dr. Laubach. By teaching them to read, and by providing literature for them to read which will teach them how to produce more food, to overcome sickness, and otherwise improve their standards of life, they will accept the way of life which Jesus taught.

"Men and women, young or experienced, dedicated to the Christian way of life must go to these areas to provide the technical know-how and demonstrate to the people by working and living with them that America not only makes promises but fulfills those promises. That is the method by which we will lift the world and not lose it, says Dr. Laubach.

"Up to date information on this important work may be found in the Literacy Newsletter, 156 Fifth Ave., New York 10, New York."

— M. P.

* * * * *

On June 18-19 I had the privilege of attending Iowa Council of Church Women Conference held at Grand View College under the efficient leadership of its chairman, Mrs. E. Zeller, Cedar Rapids, Iowa.

It was an inspiration to listen to many good talks, fine music, forceful singing and feel the fellowship which existed at this meeting of many denominations and races. The women were generous in expressing their joy in meeting on the beautiful campus of G. V. C. with its well-kept buildings.

Sincerely,

Ida Egede.

Total Receipts For The Women's Mission Society

FISCAL YEAR ENDING JULY 1, 1952

	General Fund, etc.	Home Missions
DISTRICT I		
Ladies' Aid, Perth Amboy	-----	\$ 10.00
Miscellaneous	-----	5.00
Ladies' Aid, Bridgeport	-----	25.50
Ladies' Aid, Brooklyn	-----	25.50
District I Convention	-----	29.00
Trinity Dan. Luth. Church, Bronx	-----	10.00
Ladies' Aid, Newark	-----	10.00
Ladies' Aid, Troy	-----	10.00
Danish Ladies' Aid, Hartford	-----	25.00
Ladies' Aid, Byram	-----	5.00
Ladies' Aid, Bronx	-----	5.00
Ladies' Aid, Portland	-----	8.00
Totals	-----	\$162.50

DISTRICT II		
Grayling Ladies' Aid	-----	\$ 10.00
Detroit Ladies' Aid	-----	35.00
Juhl Ladies' Aid	-----	6.58

(Continued on Page 10)

Paging Youth

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

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

Recipe For Northern Lights Camp Ingredients

Take thirty-nine campers from sundry scattered congregations in South Dakota, Minnesota, Wisconsin and Iowa; add to this mixture eight pastors or pre-pastors and their wives and children. Put this combination into Luther Point on Big Wood lake, near Grantsburg, Wisconsin; mix thoroughly in triple-deck bunks in fine new cabins. Add enough warmth and sunshine to enjoy volleyball, softball and swimming every day, and just enough rain to prevent campfires a couple of nights. Spice with sufficient storm to put the lights out for twelve hours.

Baking Instructions

Allow this combination to simmer for a week in June, warmed by the warm Wisconsin sun, challenged by Bible study every morning at nine o'clock. Charge it with the responsibility of two excellent cooks with "k. p." three times daily. After dinner each day, let the ingredients settle themselves on a point overlooking the cross on the lake front, to be infused with discussions concerning the Art of Christian Living as it relates to prejudice, having friends, use of leisure time, honesty, and making a living. After a sunbath on the beach and a plunge into deep water along the sandy beach, allow the ingredients to carve wood, lace leather, decorate wooden plates, or do other forms of craft.

Each evening let the ingredients become infused with folk-songs from many lands as they gather around the piano. Take about one-fourth of the ingredients each evening and separate temporarily from the rest of the mixture while they present a program of pathos or humor. Restore to the batch for further mixing for a good hour in folk-games, squares and grand marches. After a cooling refreshment, allow it to settle on the point by the cross and campfire to be warmed by Christian inspiration to end the day.

Serving Instructions

After this mixture has grown together in a week, send individual pieces to the leagues represented, that they, too, may be inspired and share in the Christian inspiration and fellowship enjoyed at the Northern Lights District Camp. Let the leaven of camp leaven all of the societies of the district, so that a year hence twice the ingredients may be needed to make an even better camp. As in a cake, all the ingredients are necessary. Omit none of them. Serve with a generous topping of sharing and good humor amid the joys of the out-of-doors.

(N. B. This recipe was tried June 22-28 and found

to be excellent. It was served with excellent meals three times a day.)

—One of the Ingredients.

ED. NOTE: It sounds as if the Northern Lighters really had a fine camp. One suspects that the number of campers will be greater next year after such a week as that.

The district convention was also held in connection with the camp and, while we have no formal report on it, we do know that the highlights of the business sessions include the following. The movement to divide the young people's district along the church district lines was defeated. A motion was passed encouraging the transfer of the Young People's Home property to the interested congregations within a 200 mile radius of Minneapolis. Officers for the coming year are Everett Nielsen, Lake Benton, president; Donald Dietz, Askov, vice-president; Sylvia Larsen, Withee, secretary; Ardyce Henriksen, Askov, treasurer; Pastor Walter Brown, advisor; Pastor Vagn Duus, assistant to the advisor. The camp and convention are to be held at the same time and same place next year.

Something You Can Do

You will perhaps recall that, in the May 20th issue, we printed an article, written by the Rev. Harold Riber, telling of the reactivation of the Band at the Kaerabani High School. This was a project in which DAYPL, through its "Operations India" activity, played an important role. We certainly believe, in spite of one expression to the contrary in a recent LT, that this was a very worthy project.

DAYPL has a new "Operations India" project under consideration for this year. It is as it should be that DAYPL, as an organization, lends its support to our missionaries through carrying out these larger projects.

But, sometimes doing things as an organization makes us forget that we have an individual responsibility. It makes us forget that there are little things we can do. Do you feel that you have been "letting others do it"? Do you feel that you have not done all that you would like to do? If so, there is work for YOU to do. It is not a new project but it continues to be important.

Harold Riber has written that they continue to be in need of religious pictures. We have access to such whereas they do not. Old Christmas cards are a fine source of religious pictures. Why not go through those old cards that are collecting dust and that you had planned to burn some day anyway. Sort out all the religious pictures, wrap them well, and send them by third class mail to Rev. Harold Riber, Dumka P. O., Santal Parganas, Bihar, India. Your effort will be more appreciated than you realize.

P. S. This is a good project not only for DAYPL'ers but for all "Young People" from eight to eighty.

Last Call

As was stated in the June 5th issue of PY, DAYPL has some extra program materials that you may have for the asking by writing to 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 1951 Workshop Manual (with information about various phases of DAYPL, camping in general, recreation materials and where they 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 collect.)

This is DAYPL's last offer. It is YOUR last chance.

"O, Canada, Glorious And Free"

This is Dominion Day, the first day in July, and the day for the Canadians similar to July 4th in the United States.

As I am all alone in our home, I have a real opportunity of meditating on the importance of this national day. —First, I turn to a song, which I have learned to love during the years we have lived here. I shall quote the first stanza:

"O, Canada! Our Home and native Land
True patriot love in all thy sons command!
With glowing hearts we see thee rise
The true North strong and free;
And stand on guard, O, Canada;
We stand on guard for thee."

Then there is in another verse a line I cherish so much: "Thou land of hope for all who toil" and further:

"Beneath thy shining skies
May stalwart sons and gentle maidens rise
To keep thee steadfast through the years
From East to Western sea."

Then I pick up a paper and read the following words: "A child was playing with an invaluable fragile vase of exquisite beauty and make. He took it and smashed it into pieces. No, he was not a bad boy. He just did not know that the vase was valuable, and was not old enough to appreciate it, if he had known.

A girl was given a painting by a great artist. A landscape scene, a stream running through. It was a beautiful picture, restful and pleasing. At first the girl had no great appreciation of the gift, but as she lived with it, she learned to love and cherish it. When she walked out into nature, she began to make sketches, then started painting. She never achieved the artistic ability of the artist who had made the painting, but she developed her art enough to gain considerable praise. And the greatest influence was on the girl herself. Living with beauty and goodness she herself became beautiful. There was a sincerity and genuineness about her that made her liked by everyone.

To be a citizen of a country can be likened to the girl who learned to love her painting. One can destroy the privilege of citizenship, or one can prize it. As one lives in the spirit of all that one's land has to offer, one will learn to love it and cherish it. —I shall not boast of my knowledge of the history of my country, but in time it has unfolded itself to me, as I have read the story of the day when the first

French explorers planted the cross on the Eastern coast, not only to signify that a new land had been discovered but also that it should be a Christian land. When I have read of the missionaries that followed, and often they were ahead of any other pathfinders, I have rejoiced knowing that our land was first settled by such faithful pioneers and workers. When I have read about Pador Rundle of whom the Indians said after he had passed away: "Send us another Pador Rundle," then it has dawned on me that Canada has a soul.

And as I think of my country, I not only see the vastness of the land with the mighty rivers and countless lakes, the vast forest areas, the fertile fields and the outstretching prairies, but I see before me as in a vision the people of our land. We have a people of seventy different national backgrounds. Here they lived, loved and hated; they have sinned and repented, prayed and believed; they have sighed and sung; they have hoped and have been disappointed; they have had fair dreams and some of them came true.

Although my land is only a comparatively young country, it has a rich literature of its own, as well as a treasure of art. I have seen many of the various monuments throughout our land, and I have learned to rejoice as I have heard the story told through these.

I do not know how many thousand or millions of people have wanted to emigrate from overseas to our country, but here is a line from one letter with the prophetic words: "If I could only get into Canada, I would be a good citizen."

Do we truly appreciate the privilege we have of citizenship in our land, be that in Canada or in the great United States?

P. Rasmussen.

The Word

(Continued from page 6)

man must protect, secure and exert his self and pay heavy prices when needed. From the standpoint on the exposure and renewal of a lost life, called love, Satan is a lecherous liar who uses all his ingenuity in denying, belying and obscuring that new life. This new life is offensive in demanding a burial of the self and Satan has all civilization on his side in urging man to ward off the offense. In pragmatic terms and soft tones does he tell man that the crisis word, the passover from self-security to love is too risky and too absurd. So my good man you must indulge in piety and extra good works, that is your best insurance policy. And you must put something in place of the crisis word, that can be interpreted away from the risk and issue a lot of D. D. and Ph. D. hats.

A man of medical science said some time ago that humanity is now moving into the labyrinth and the baptismal word is the Ariadne cord which can lead it out. He was right, that the ones who dared to live in the word and were the custodians of it were oftentimes the best helpers when mostly obscured.

Aage Moller.

A Call to Christian Stewardship

What Conservation Means To The Community

As one drives along the highways of the dry-land plains area, he sees increasing evidence of man's ingenuity in his struggle to control nature. In recent years, contour farming, flood irrigation, and numerous livestock water dams have appeared along the countryside. Soil conservation, an almost unknown term to us a few years ago, has become the order of the day.

Conservation means different things to different people. If one is an oil man or mining engineer, it means the production and preservation of mineral products in such a way that greatest use will be obtained. If one is a forester, it means planned consumption of our timber resources. To the enthusiastic sportsman, it means more fish and wild game. To the farmer it means tillage methods that will preserve soil and moisture. In its broadest sense, conservation means all of these things.

To some people conservation means untapped mineral resources, uncut forests, closed seasons on game, and virgin sod. Natural resources, however, are of no value to us unless they are used. They constitute the basic economic wealth which provides the goods consumed by our community and nation. Conservation, properly practiced, means intelligent use of our natural resources in such a way that their use may be prolonged and the greatest benefit obtained. This means leaving young trees to grow up and to replace the ones that are felled, restocking wild life areas and restoration of soil fertility where needed.

The dry-land plains area of the Dakotas and eastern Montana represents the last frontier in American history. For many years it was believed to be part of a great American desert because no trees were found by explorers. Pioneers pushed through the midwest into the Dakotas. Others by-passed Montana and went into Washington and Oregon. The discovery of gold brought people into western Montana. Gradual expansion from the east and west brought farmers into eastern Montana, one of the last frontiers.

Tillage of the soil was less than thirty years old when in the 1930's dust clouds, borne on high winds, began piling some of the top soil into dunes and carrying some into neighboring states. Moisture was inadequate, the soil was losing its productivity, farmers were going broke, and there was talk of sub-marginal land and the resettlement of farm families in other areas.

But two new developments in the area turned the tide which might have made this region a ghost area. The Soil Conservation program introduced strip-cropping, which prevented the wind from whipping huge

acres into clouds of dust. Nature provided increased rainfall, which created a needed stubble cover.

With the increased rainfall however, came a new menace. Heavy rains began to wash gullies and before farmers realized what had happened, many of them had deep trenches which first appeared to them only as a nuisance in carrying out their farming operations. Progressive farmers, with the help of experts, devised new methods to combat this new menace which they soon realized would destroy productivity of the soil. At the same time, these measures were aimed at conserving another resource, water, which is so vitally important in dry-land farming.

Many farmers were easily converted to new tillage methods aimed at conservation of our soil and water. They were readily convinced that wind, water, and continuous cropping under old methods might soon reduce productivity of the soil as they had done in many older areas of the United States, particularly in the south, where in some areas it requires more fertilizer to produce a crop than the crop will repay. Other farmers required the persuasion of a subsidy from the federal government to convert them to the "nuisance" of strip-cropping.

In order to conserve to the fullest extent the precious resources of soil entrusted to their care, farmers need to keep constantly abreast of the latest developments in conservation practices. It is vitally important that our younger generation, which will be our future stewards of the soil, be impressed with the responsibility which they will have for its conservation. It is true that a farmer who owns his land has a legal right to do with it as he pleases. But as God's steward of the soil, he has a moral obligation to pass on to future generations as much productivity in that soil as possible.

We have only to go back to the 1930's to see what happens in a rural community when the soil loses its productivity. People default on their debts, and move to other areas. Taxes become delinquent. Schools close. Roads deteriorate. Business houses fail. Land becomes concentrated into large holdings and the churches are abandoned to stand, forsaken and wasting, across the wind-swept countryside, a grim monument to man's neglect of stewardship.

Henry Jorgensen.

Medicine Lake, Mont., July, 1952.

Total Receipts For The Women's Mission Society

(Continued from page 7)

Germania Ladies' Aid	5.00	
Lutheran Victory Ladies' Aid	5.75	15.00
District II Convention		39.47
Mission Society, Manistee		60.00
Lutheran Ladies' Aid, Grant	14.00	
Juhl-Germania Mission Society	25.00	25.00
Greenville Mission Society		35.00
Central Lu. Ladies' Aid, Muskegon	27.87	
Trufant-Settlement Mission Soc.	10.00	50.00
Sidney Mission Group	20.00	25.00
Ludington Mission Group		25.00

Muskegon Mission Group	10.00		
Senior Ladies' Aid, Grayling	15.00		
Totals	\$174.20	\$284.47	\$ 458.67

DISTRICT III

WMS, St. Stephen's, Chicago	\$ 90.00	\$	
Trinity WMS, Chicago	25.00	25.00	
Trinity Ladies' Aid, Chicago	15.00		
District III Convention		50.00	
Joint meeting Gardner Ladies' Aid Willing Workers and Danish Ladies' Aid, Dwight	48.60		
Bethania Ladies' Aid, Racine	10.00	10.00	
Danish Ladies' Aid, Marinette	5.00	10.00	
Bethania Guild, Racine	25.00		
Miscellaneous	115.00		
Women's League, Menominee		25.00	
Trinity Guild, Chicago	10.00	10.00	
Danish Ladies' Aid, Dwight	10.02		
Willing Workers, Dwight	10.00		
St. Stephen's Ladies' Aid, Clinton	13.25	13.25	
Gardner Danish Ladies' Aid, Will- ing Workers and Danish Ladies' Aid, Dwight	38.56		
Totals	\$415.43	\$143.25	\$ 558.68

DISTRICT IV

Danish Ladies' Aid, Hampton ..	\$ 11.00	\$	
Dan. and Eng. Ladies' A., Hampton ..	23.00	28.88	
Guiding Circle, Ringsted	20.00		
Friendship Circle, Kimballton	48.64		
Cedar Falls Mission Group	10.00		
District IV Convention		91.32	
Betania Laides' Aid, Ringsted	30.00		
Joint meeting Laides' Aid and Study Group, Cedar Falls	25.21		
United Mission Group, Ringsted ..		15.00	
St. Ansgar's L. A., Waterloo	10.00	10.00	
Fredsville Ladies' Aid	15.00	25.00	
Nain Lutheran Ladies' A., Newell ..	20.00		
Women's Mission Soc., Kimballton ..	60.00		
Miscellaneous	62.50	6.00	
Luther Memorial L. A., Des Moines ..		25.00	
St. John's L. A., Exira	10.00		
St. John's L. A., Hampton	24.75		
Oak Hill Ladies' Aid		10.00	
Totals	\$383.10	\$211.20	\$ 594.30

DISTRICT V

West Denmark Ladies' Aid	\$ 9.13	\$	
English Ladies' Aid, Askov	10.00	25.00	
Dagmar Ladies' Aid	5.00		
Danish Lutheran Guild, Withee ..	15.00	10.00	
Ladies' Aids of Bone Lake and West Denmark	41.36		
Dalum Ladies' Aid, Canada	25.00		
Danish Ladies' Aid, Canwood	5.00		
English Guild and Danish Ladies' Aid of Withee	32.40		
District V Convention	27.75		
Danish Ladies' Aid, Askov	52.20		
Danish Ladies' Aid, Alden	25.00		
Virkelyst, Minneapolis	10.00		
Miscellaneous		2.00	
St. Peder's Women's Groups, Mpls. ..	19.50	17.25	
Rural Lutheran L. A., Flaxton ..	10.15		
Totals	\$287.49	\$ 54.25	\$ 341.74

DISTRICT VI

District VI Convention	\$	\$ 41.25	
Ruthon Ladies' Aid	10.00		

Danebod Dan. L. A., Tyler	25.00		
So. Lutheran Society, Viborg	25.00		
Good Hope L. A., Lake Norden ..	10.00		
Miscellaneous	14.00		
Danish Ladies' Aid, Gayville		22.25	
Danish Ladies' Aid, Viborg	10.00		
Diamond Lake Ladies' Aid		19.06	
Danebod Eng. L. A., Tyler	50.00		
Totals	\$119.00	\$107.56	\$ 226.56

DISTRICT VII

St. John's Luth. L. A., Cordova ..	\$ 22.15	\$ 28.50	
St. John's Luth. L. A., Cozad	25.00	25.00	
Marquette Danish L. A.	7.40		
Danevang Danish Ladies' Aid ..	30.00		
District VII Convention		73.00	
Mission Study Group, Brush	35.00		
Ladies' Aid, Omaha	10.00		
Kronborg Ladies' A., Marquette ..	25.00		
Nysted Ladies' Aid, Dannebrog ..		15.00	
Miscellaneous		15.00	
Women's Circle, Omaha	10.00		
Rosenborg Ladies' Aid, Lindsay ..		20.00	
Bethlehem Ladies' Aid, Brush	25.00		
Totals	\$189.55	\$176.50	\$ 366.05

DISTRICT VIII

Danish WMS meeting, Pasadena ..	\$ 31.00	\$	
Ladies' Aid, Pasadena	9.50		
Ladies' Aid, Solvang	45.50		
Ladies' Aid, Salinas	10.00		
Miscellaneous	6.00		
Easton & Parlier Ladies' Aids ..	38.00		
Ladies' Aid and Lutheran Guild, of Salinas	43.00		
Friendship Circle, Los Angeles ..	28.00		
District VIII meeting	12.00		
Bethania Guild, Solvang	13.90		
Totals	\$236.90		\$ 236.90

DISTRICT IX

District IX Convention	\$ 40.35	\$	
Trinity Lutheran L. A., Wilbur ..	34.15		
St. John's L. A., Seattle	25.00		
American L. A., Junction City		10.00	
Danish Ladies' Aid, Enumclaw ..	25.00		
Annex Club, Seattle	40.00	25.00	
Tacoma Ladies' Aid	20.00		
Sunshine Circle, Enumclaw		10.00	
Miscellaneous	32.50		
Totals	\$217.00	\$ 45.00	\$ 262.00

GRAND TOTALS	\$2,185.17	\$1,022.23	\$3,207.40
Convention Collection, Tyler			253.52
			\$3,460.92

Cash on Hand, May 1, 1951	\$ 869.99
Receipts This Year	3,460.92
TOTAL RECEIPTS	\$4,330.91

We feel that WMS has a very fine financial report this year. We want to thank all who have helped with the work. Some Districts have increased their contributions by a very great amount. The total of \$4,330.91 compares with \$3,390.86 for the previous year so we have made good gains! Again, thanks to all.

Mrs. Axel Kildegaard, WMS Treasurer.

Kristen Kold

The Little Schoolmaster Who Helped Revive A Nation

By Nanna Goodhope

XVII

The School For Girls

Long before he left Dalby, Kold was conscious of the need of advanced learning for young women. He had discovered that the girls who worked in the kitchen were always eager to attend his lectures whenever time permitted it. And soon one student and then another would ask Kold's permission to have his sister or his sweetheart visit the school for a week or so that she might come to understand, better than he could explain it to her, what it was that made him a new and happier man since he had come there. And the girls that came were usually loathe to leave again. They were willing to serve in the kitchen and elsewhere to be permitted to stay just a little longer. But there were too many who wanted to come. They couldn't all be accommodated. And it was difficult for Kold to say "no"; for he knew that the time had come when women as well as men must as free citizens be taught to realize their obligation and responsibility toward God and fellowmen. This was one of the reasons that he felt so strongly the urge to build a bigger school. He did not believe, however, that a woman should become involved in politics. Her place in the home was too important for that, he thought.

When in the summer of 1863, Kold opened the first school in Denmark for the young women, there were thirty who attended, in ages from eighteen to thirty. As instructors he had, besides his sister Marie, engaged Charlotte la Cour. Both women had outstanding ability as teachers. Marie, who was henceforth regarded as the mother of the Girls' School, possessed a keen ability to understand young people. The girls would come to her for council and advice; for she always seemed to be able to help them find solutions to their many little or great problems.

But Kold found it difficult at first to speak to a group of women. It seemed to him that he must use a different approach than he did with the men. "For," he said, "a woman listens with her heart, but a man with his imagination." But he soon found that the women were even more susceptible to the ideals of the Folk School than the men were.

The girl's school grew steadily until it reached an attendance of well over a hundred students in 1869. By that time it had become self-maintaining and Kold had relinquished all financial aid from the State and from the local district, which together by then amounted to 650 Rbdl. annually. His friends thought he should have continued to accept the annuity as aid for needy students. But Kold said that he felt more free without it.

The economic independence of the school had been reached mainly because of the improvement and cul-

tivation of the land, which yielded good returns. This had almost entirely been accomplished through the help of students, who had given service in return for board and tuition. It was a good bargain for all concerned; for Kold was a good husbandman. He had taught them among other things that it was not, as most proprietors and landowners seemed to believe, a disgrace to do any of the work required on the farm. He taught them instead that it was a dishonor for a man to own a farm who was not willing to perform any of the tasks that had to be done. He said that the tiller of the soil needed to know that theirs was an honorable occupation befitting a high cultural standard. He warned his students against the imitation of urban culture with its pursuit of cheap entertainment and pleasure, which so many strove for. "If you are a farmer, be a farmer," he said, "and take pride in your occupation."

By this time, the winter term for men was also being attended by as many students as the school could accommodate. And Kold never advertised his school except as the students recommended it to their friends. Between terms, in the spring and fall, there were seminars for teachers of the Free Schools, which were also attended by pastors and laymen from near and far. If, as sometimes happened, visitors came to scoff, they usually remained to pray. Educators also came from other lands to learn what it was that made Kold's school unique and different from other schools. Many of them went back to their homeland and began similar schools.

It has been mistakenly believed that it was Grundtvig's idea alone that permeated the Folk Schools, which were so great an agent in the reawakening of the Danish people in the middle of the nineteenth century. But, although Kold drew his inspiration mainly from Grundtvig and his ideas, the school he built and which became a historic factor in the cultural and social advancement of the Danish people, grew out of Kold's own discovery of the basic needs of the people.

Kold was not like Grundtvig a learned man. And he was aware of his limitations. He looked up to Grundtvig with reverence and admiration, but he never tried to imitate him. Kold was a man of the little people. He felt at home with those who toiled with the soil. Grundtvig was the learned theologian, historian and hymn writer. He had studied in England and had lived most of his life among the intellectuals of his day. But although Kold was small and shy and unobtrusive, it has been said by many that he was a spiritual giant among leaders of men; that he towered where others often diminished. His strength was gathered from Spirit, not from worldly wisdom; therefore he could speak as one with authority. And he had the unusual gift of making people discover themselves and their potentialities,

which latter he believed, when enlightened by the spirit of truth and love, were almost unlimited. Grundtvig said of him that his greatness was due to his faithfulness to the truth. He himself practiced what he taught others. That was why there was power in his words. He knew that enlightenment does not teach a man how to live, only the example of others does.

At this time, in 1863, Paulsen-Dal, who had been Kold's faithful co-worker for twelve years, left him to begin a Folk School of his own on the island of Mors, among the many friends of Kold from his earlier days. In his place Kold engaged a man by name Jørgen Petersen, who was an experienced and well-trained teacher. He had earlier been a pupil of Kold; and he remained with him until the latter's death. Jens L. Knudsen served with Kold less than two years, when he left to take up a service in the church. It was after a visit with Grundtvig that he made this decision. And it was later said of him that he was a worthy servant in the Christian Church; that his influence on young and old with whom he came in contact was praiseworthy.



GRUNDTVIG by Hal Koch, translated by Llewellyn Jones. Published by The Antioch Press, Yellow Springs, Ohio. 232 p, Price \$3.50.

Hal Koch is a leading Danish authority on N. F. S. Grundtvig and is co-editor of his collected works published in Denmark. —The present volume grew out of a series of lectures while Koch was Professor of Church History at the University of Copenhagen during the war.—It has been said that the stirring nationalism of Grundtvig's message was too much for the German occupation forces and Hal Koch became the subject of Nazi persecution. Hal Koch is at present the Principal of the Krogerup Højskole, a folk school on the college level.

Llewellyn Jones, translator of this biography, is well known as a critic and scholar. He has in recent years published a number of translations of Scandinavian works. His Introduction and Note in this volume are based on long and deep knowledge of Grundtvig and Denmark.

On the Frontispiece of the book is found a picture of the Grundtvig Church in Copenhagen, and the introductory statement: "The first full-length study in English of the father of modern Denmark and founder of the Folk School movement." Thus the life and spiritual philosophy of Grundtvig is presented to the reader throughout the entire book. It was originally published during the war in Sweden, and as such was written for people who did not know Grundtvig as the great leader of his people, socially, culturally and spiritually speaking.

The book gives a detailed portrait of a many-sided figure—a Danish national poet, a great patriot, a leader in the Church, and indirectly the founder of the Folk School movement. The latter statement can possibly be challenged, as Grundtvig was never directly associated with a Folk School. But there can be no doubt that his life philosophy has inspired the Folk School movement more than that of any other individual.

A wide and representative selection of Grundtvig's poems, folk songs and hymns is included. However, the translator has only given a literal translation, whereby the poetic beauty

is lost. As many of these folk songs and hymns have been previously translated, it would undoubtedly have been an improvement if such poetic translations could have been borrowed and used in this otherwise fine presentation of Grundtvig's poetical works.

Here, for the first time, is an opportunity for those who do not read the Danish language, to get a worth-while presentation of Grundtvig's life philosophy as a Danish citizen, as a leader in the Danish Lutheran Church and as a poet and cultural leader.

The book can be secured from The Antioch Press or through the Grand View College Book Store, Grand View College, Des Moines, Iowa.

H. S.

Shelving Of Emergency Legislation Spells End To Resettlement in US

New York—(NLC)—Hope to bring more new refugees from displaced persons camps to the United States diminished as Congress adjourned leaving bills for emergency help to refugees on committee shelves, it was stated here by Miss Cordelia Cox, executive of Lutheran Resettlement Service.

At present, she said, only one more boat bringing ethnic German refugees to this country is expected. After that Lutheran Resettlement Service will concentrate its efforts on helping the approximately 36,000 new neighbors sponsored by the National Lutheran Council in their first adjustment to life in the United States.

The resettlement executive stressed that, in a group of 36,000 people, many problems can occur with illness, complications of immigration status and other emergencies. Most new neighbors can help themselves but in some cases the aid of local pastors, area resettlement committees, or the national office of LRS will be needed.

The staff of the national office has been reduced from a high of 125 late in 1950 to 30 now. In addition to the aforementioned aid this reduced staff, according to Miss Cox, will try to assist people in special immigration matters to be brought to its attention, especially when there will be possibilities to reunite families through special sources or to locate lost relatives.

The emergency legislation bills shelved by Congress were the so-called Walter Resolution calling for the admission of displaced persons caught in the "pipeline" of immigration procedures through allocation of otherwise unused visas under the expired Displaced Persons Act, and the so-called Celler Bill calling for further emergency legislation to admit 300,000 refugees over a period of three years, as suggested by President Truman.

Grand View College And Our Youth

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.

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.



Dr. Jens C. Kjaer

Rev. Jens Christian Kjaer

Receives His Doctor Of Philosophy
Degree From The University
Of Washington

It was the fulfilment of a long standing ambition when on June 14, Rev. J. C. Kjaer, pastor of St. John's Church, Seattle, Washington, received his doctor of Philosophy degree in History together with approximately 58 other men. It was the annual Commencement day and the number of graduates from the various departments of the large University occupied almost every seat on the floor of the Edmunson Pavilion. It was an inspiring sight to witness the colorful procession to their seats in the beautifully decorated arena.

The first to receive their diplomas were those commissioned to serve in the Army, Navy, Marines and the Air Corps. There was something that stirred us as these men came forward, for they were unlike all the others; commissioned to die, if need be, for the commitments of a nation. The rest could choose their way. Another touching incident was when one of the undergraduates was led to the rostrum by his faithful dog.

The last to come forward were those to receive doctor's degrees in Philosophy. It was a bit strange to me, that Rev. Kjaer was the only one, out of a comparatively large class, to make History his special study. I was told that for the last six years the University had not been able to find a man willing to tackle all the minor subjects which precedes the doctor's degree in History. It is significant that so many well schooled men in special fields in our time go into important positions without a thorough background in the march of humanity, which some years ago was considered one of the most important basic studies. Have we burned the trails of time behind us, and can that be one of the main reasons why humanity is faltering in its course?

Pastor Kjaer's thesis, of approximately four hundred pages, covers a study of "The Church in Denmark's Struggle for Freedom." It is a study which required several months of research in Europe during the year of

1950. One of the very interesting chapters in the thesis is the one about the martyred Pastor, playwright, and poet, Kaj Munk. We congratulate Pastor Kjaer on his achievement and the honor which has fallen upon his way.

L. C. B.

OUR CHURCH

Dagmar, Mont.—The annual "Mid-sommerfest" was held in the Nathanael Lutheran Church during the week-end, July 11-13, Dr. Otto Høiberg of the University of Nebraska and Rev. Edwin Hansen, Muskegon, Mich., were the guest speakers.

The Iowa District Meeting will be held in the Luther Memorial Church, Des Moines, Iowa, September 19-21, the local congregation being the host.

Kimballton, Iowa—A set of organ chimes added to the Hammond organ were installed and dedicated recently in the Immanuel Lutheran Church. Funds for same were raised during the last few months through "In Memoriam" gifts.

Badger—Lake Norden, S. D.—Rev. Gordon Miller, who recently resigned from the Brush, Colo., church, was installed as the pastor of the Pioneer Lutheran Church on Sunday, July 13, Rev. Enok Mortensen, Tyler, Minn., the District President, officiating.

Flaxton, N. D.—Rev. O. S. Jorgensen, District V President, served the Flaxton congregation on Sunday, June 15. Through the summer months the congregation has had the privilege of having the service of Calvin Rossman, student of theology from the Grand View Seminary.

Lutherland—A Junior Camp is being held in the Lutherland Camp near Seattle, Wash., July 27-Aug. 2, to which children from the Lutheran churches of the Northwest are invited.

Dr. Alfred Jensen attended an Executive Committee meeting of the Eben Ezer Mercy Institute in Brush, Colo., Thursday and Friday, July 10-11. On Sunday, July 13, he was the guest speaker in our congregation near Hay Springs, Nebraska.

The Question of Affiliation with ULCA has been discussed in many of our congregations, and a trial vote has been taken in a number of the congregations. As we receive the monthly church bulletins from the various churches, we have noted the results of some of these Opinion Polls as they have been announced. It may be of interest to our readers to get an impression from the "Polls" received so far in our office. We prefer to give the percentage results: One congregation voted: 66 per cent in favor of affiliation; one 87 per cent opposed; one 66 per cent opposed; one 100 per cent in favor; one 90 per cent in favor. We

may be able to bring more results in the next issue of our paper.

Delegates To NCCUSA—Bi-annual Meeting of the National Council of Churches of Christ, U. S. A., December 9-12, 1952, at Denver, Colorado. The following seven delegates were selected to attend the meeting:

Dr. Alfred Jensen, Christian Life and Work; Rev. Holger O. Nielsen, Evangelism and Division of Home Missions; Dr. Ernest Nielsen, Department of Higher Education; Mr. Charles Lauritzen, Finances and Stewardship Mrs. Ida Egede, Christian Women's Work; Rev. Harris Jespersen, Christian Youth; Rev. Howard Christensen, Division of Christian Education.

Solvang, Calif.—About July 1st a letter went out to all readers of Lutheran Tidings asking their support for the Solvang Lutheran Home. Prior to this an appeal had been made to all people in California and it was our intention to exempt the California folks from this general appeal but somehow or other their names slipped into the mailing list. We trust that this extra appeal did not make the California people feel that we were pressing them unduly. It was a mistake. However, we trust that it will only lead to further support and interest in this project with which we are all concerned.—The Board of The Solvang Lutheran Home

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.

Frederick Christensen Dagmar, Montana

March 30, 1860—April 18, 1952

Frederick Christensen passed away April 18, in the home of his daughter and son-in-law, Mr. and Mrs. Carl Thidemann, at Dagmar. Father was laid to rest beside Mother on April 20, 1952, in the Dagmar cemetery, Rev. Ove Nielsen officiating.

Father was born March 30, 1860, in Copenhagen, Denmark, youngest of two brothers and one sister. He came to

America in 1881 and went to Hutchinson, Minnesota, where he worked on a farm for some time. In the winter of 1888 he was among the first of young men that attended the Danish Folk School at Danebod, in Tyler, Minn. He also helped lay the stones for the Stone house there. Frederick also attended school at Augsburg Seminary at Minneapolis. It seems he had considered studying for the ministry, but decided to farm in Dagmar and South Dakota. He spent 2-3 years in Withee, Wis., where he worked on the railroad and in the saw mill at Owen. Father married Kirsten Nielsen in Erwin, S. D., Feb. 4, 1894. From there they went to Withee, and came here July 1, 1908. The folks and sister, Emily (Mrs. Carl Thidemann), and brother, Holger, left for Eugene, Oregon, in Nov., 1934. They resided there for some time, then went to Junction City, and last to Portland. But father always longed for Dagmar. Mother passed away in Portland in Dec., 1942, and was laid to rest here at Dagmar, just after Christmas. Rev. Alfred Jensen officiated as we didn't have a minister at the time.

Father wrote many articles in "Dannevirke" through the many years. He also wrote many songs for Silver Weddings, and other poems.

He leaves to mourn his passing, five children, Mrs. Carl Thidemann, Mrs. Nels J. Nielsen, Mrs. Alfred Larsen, Mrs. Morris Nielsen of Dayton, Oregon; Holger at Monterey, Calif.; a son, Ambrose, died in France while in service in 1918 and his remains were later shipped home to Dagmar. A son died in infancy. There are 18 grandchildren, and 28 great-grandchildren.

Father was a well read man and a wonderful singer. He enjoyed singing in church. He also played the violin, which he learned while a young boy. Many a time has he walked the five miles to church and enroute he would rest in the home of Mr. and Mrs. Mads Strandskov.

Peace be with him.

His daughter,

Alexandra Larsen.

From Cedar Falls, Iowa

In recognition of the contribution the Danish people have made to progress and development of the Cedar Falls community the centennial committee designated one of its three days of celebration as "Danish Day."

Highlighting the program for Danish Day was the address by Ambassador Henrik Kauffmann, in the city park, where nature provided a perfect setting with a clear blue sky, bright sunlight, luscious green and a cool breeze. Following Kauffmann's address the audience was delightfully entertained by sixteen couples in costume who danced folk dances, explained by Rev. H. O. Nielsen who was master of ceremonies for the day. A men's chorus com-

Santal Mission

Contributions in June, 1952

For General Budget:

Marie Nielsen, Metuchen, N. J.	\$ 10.00
West Denmark Congregation, Luck, Wis.	64.90
Jorgen Juhl, Minneapolis	5.00
St. Stephen's Mission Society, Chicago, Ill.	50.00
Trinity Bible School, Greenville, Mich.	3.00
Mrs. Anna White, Ludington, Mich.	10.00
Rev. John Christensen, Ludington, Mich.	10.00
Anonymous, Des Moines, Iowa	20.00
In memory of S. C. Martensen, Tyler, Minn., Tyler Friends	50.00
In memory of Mrs. Soren Bertelsen, Coulter, Iowa, N. C. Rasmussen and Mrs. And. Jorgensen	1.00
In memory of Mrs. Jacob Christensen, Coulter, Iowa, From Friends	18.00
In memory of Mrs. H. C. Strandskov, by Hans Farstrups	1.00
In memory of Niels Thompson, Pioneer Lutheran, White, S. D. by Mrs. Niels Thompson	10.00
In memory of Mrs. Anna Marie Olsen, Chicago, Ill., by St. Stephen's S. S., Chicago, Ill.	5.00
In memory of August Dennis, Ludington, Mich., Friends	40.00
Toward Children in School:	
Evangeline Mac Rae, Saginaw, Mich.	10.00
Toward the Ribers' Work:	
In memory of John Ihle, Slater, Iowa, Vernon Fannings, Des Moines, Iowa	1.00

Total for June ----- \$ 308.90

Total since January 1 ----- \$3,646.78

Acknowledged with sincere thanks.

Dagmar Miller.

1517 Guthrie Ave., Des Moines, Iowa.

Remarks:

To Santal Mission friends in the vicinity of THOR, Iowa, it will be of interest to know Miss Naomi Torkelson will be commissioned for service in India on July 20, 1952, in her home church at this place. You are welcome.

D. M.

posed of members from Fredsville and the two local Danish Lutheran churches sang several Danish songs under the direction of Leo Olsen. At the Odd Fellows Hall many people stopped to view the Danish exhibit and to taste the "ableskiver" served there continuously during the three days. The day closed with the Centennial Pageant in which the Danish folk dancers had a part.

Contributed.

NEWS BRIEFS

80,000 EXPECTED TO ATTEND LWF ASSEMBLY AT HANNOVER

New York—(NLC)—Up to 80,000 Lutherans are expected to attend the Assembly of the Lutheran World Federation at Hannover, Germany, from July 25 to August 3.

This will be the fifth and largest international gathering of Lutherans in the past 30 years. At the first meeting at Eisenach, Germany in 1923, the Lutheran World Convention was organized. It met at Copenhagen in 1929 and Paris in 1935. World War II prevented further meetings for the next 12 years. Then, at Lund, Sweden, in 1947 the Convention was reorganized as the Lutheran World Federation. The meeting at Hannover will be its second Assembly.

According to estimates of the German Preparatory Committee, which has been working for more than a year to obtain adequate accommodations for the visitors, between eight and ten thousand Lutherans will take part officially in the sessions, while sixty to eighty thousand are expected to participate in several huge outdoor rallies.

Fifty-one million Lutherans of the 51 Lutheran Church bodies in 24 countries that are members of the LWF will be represented at the Assembly by 250 delegates and as many alternates. In addition, there will be some 500 official visitors.

Thousands of young people are expected to attend the Lutheran Youth Conference, which will meet simultaneously with the Assembly. They will join with the delegates and visitors to

the Assembly in the Holy Communion service which will be conducted by Bishop Hanns Lilje of the Church of Hannover at the opening worship on Friday evening, July 25, in the historic Marktkirche.

FILMS USED EXTENSIVELY IN SWEDISH CHURCH WORK

Stockholm, Sweden—(NLC)—Use of films for church work in Sweden has grown so rapidly during recent years that a new centralized organization and more initiative and contributions will be necessary to comply with the demand, it was stated here by Dean Oscar Rundblom, head of the Film Department of the Swedish Church.

In a statement to the Lutheran World Federation's Information Service, the Dean explained that the Film Department grew from a small beginning in 1936, when it was created as a center for distribution of films produced outside of the Church.

However, he said, in 1947 a company was formed to produce "I Am With You," and the "Eleventh Hour," two religious films which had such a success that they were shown in commercial theaters and dubbed into English and German.

In 1950 and 1951 the Film Department produced five sound films in collaboration with a commercial studio and several more religious pictures are now either in production or in the planning stage.

According to Dean Rundblom, the greatest difficulty for even more extensive use of films in Swedish Church life is the lack of sufficient capital for production of high quality films.

DR. ASMUSSEN REPLACED; HIS CHARGES CRITICIZED

Hamburg, Germany—(NLC)—A prominent missionary and theologian, Dr. Heinrich Meyer of Heidelberg, has been appointed to succeed Dr. Hans Asmussen as a member of the Commission on Faith and Order of the World Council of Churches.

The appointment of Dr. Meyer was announced here by Evangelische Pressedienst, official news bulletin of the Evangelical Church in Germany. It said that Dr. Meyer will take part in the next meeting of the commission at Lund, August 19-29.

Dr. Meyer, who was named as a German representative by Dr. Hans Meiser, Bishop of Bavaria, is a member of long standing with the Breklum Mission Society. He spent many years in the mission field of India from where he returned in May 1951. Since then he has been professor of Missions at the University of Heidelberg. He is a member of the Commission on World Missions of the Lutheran World Federation.

Dr. Asmussen's resignation from the Commission on Faith and Order created world-wide attention because he with-

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.

drew with a warning that "the Churches of the entire world are endangered to agree inwardly with Communism." He sounded this warning in an open letter in which he accused the Rev. Martin Niemoller of using his influence as secretary of the Foreign Office of the Evangelical Church in Germany to create "a state of affairs destructive to the Holy Church."

While Dr. Asmussen's resignation has been accepted, his action has been challenged by Professor Dr. E. Schlink, chairman of the German Ecumenical Commission. He disputed Asmussen's statements in an open letter, also published by Evangelische Pressedienst.

Dr. Schlink wrote that, unless challenged, Asmussen's letter "would put the Germany cooperation in the ecumenical movement in a queer light."

Contrary to Asmussen, Schlink maintained that the World Council of Churches is "increasingly considering Communism a main problem" for the churches, and added that proof of this is found in the fact that several churchmen from Communist ruled countries have severed their ties with the Council.

17 MISSIONS NOW OPERATED BY LUTHERANS IN HONG KONG

Hong Kong—(NLC)—Lutheran Missions have been started in seventeen different areas in and around Hong Kong, the population of which has grown from 700,000 to 2,300,000, due to the influx of refugees from Red China in recent years.

According to the Information Service of the Lutheran World Federation, the Christian message is eagerly received by Christians among the Chinese refugees and many of them have formed the nucleus of new Lutheran congregations.

Also, the Information Service said, the Lutheran World Federation Far East Branch is doing important relief, school and mission work in Hong Kong refugee camps.

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.

July 20, 1952

I am a member of _____ the congregation at _____

Name _____

New Address _____

City _____ State _____

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