

Lutheran Tidings

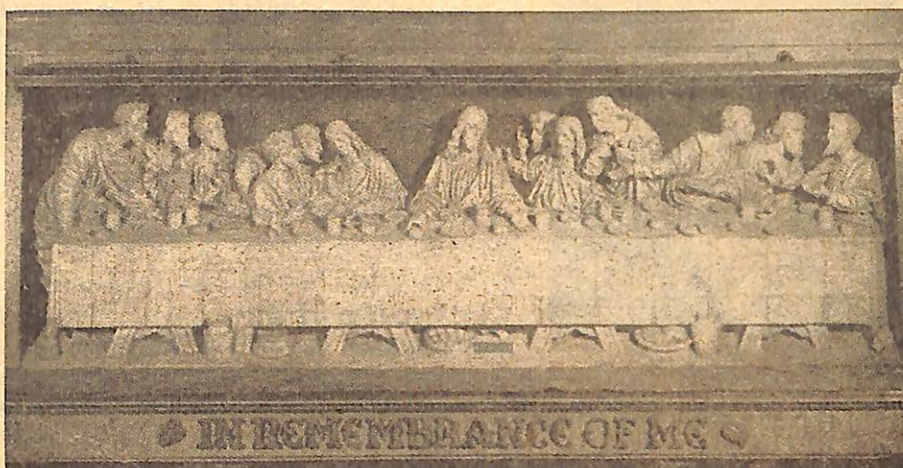
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No. 2

Greetings From The Convention Held In Omaha, Nebraska, August 12-17



The Dundee Altar Carving in the Dundee Presbyterian Church,
Headquarters for the Convention

The Thrill In Monotony

By Holger P. Jorgensen, Pastor of Luther Memorial Church, Des Moines, Iowa.

(Read Acts 2:37-47)

Message given at the annual synodical convention in Omaha Thursday evening, August 13, 1952, during the worship service at which the new order of worship service proposed by the Committee on Liturgy was used.

A mother, whose children came to our Sunday School, once said to me: "My children get tired of the repetition in the Sunday School order of service, but I guess that is the way we learn." They were not of our Lutheran background, but from a Baptist church. They were neighborhood children who had come to us. In time they became baptized, confirmed and members of our church. The remark by the mother, of course, grew out of a lack of understanding of what a worship service really is. Naturally, liturgical repetition becomes monotonous if variety is what we seek in a worship service.

What is worship? The dictionary defines worship as: A religious act that is definitely and consciously God centered. That is a cold, rather unsatisfying definition. Worship means: That I, either as an individual, or in a collective fellowship of believers, open my heart and soul to God, and open up a two-way communication exchange between me and God. I speak to God; I listen to what He has to say to me. In a public worship service, the pastor functions on behalf of the congregation in the sacrificial and on behalf of God in the sacramental.

The Lutheran conception of a worship service is

that it is by and for the congregation. It is the congregation that worships in a body and the pastor does not pray to the congregation, but for and in behalf of it. Therefore, he turns to the altar while he prays. Lack of understanding this leads people to say, as one said to me: "I don't like it in your church when the preacher speaks with his back to the congregation."

The place of Liturgy. A worship service takes on a form, which becomes the channel or avenue through which we express our prayer and receive God's message to us. That form we call liturgy. Such form is usually adopted and used by a worshipping group. The criticism leveled against liturgy is that it becomes monotonous. But there is a thrill in that monotony. That is my message this evening. I want to emphasize my conviction that liturgy is not the enemy of spiritual awakening, but a hand-tool of it.

In the description of Pentecost which I read to you in our text, there is both awakening and liturgy. "Now when they heard this they were cut to the heart and said to Peter and the rest of the apostles, 'Brethren, what shall we do?' That is awakening." And day by day, attending the temple together and breaking bread in their homes, they partook of food with glad and generous hearts, praising God. That is liturgy. If we go into the first verse of Chapter three we read: "Now Peter and John were going up

to the temple at the hour of prayer, the ninth hour." That, too, is liturgy.

Both awakening and liturgy have been in the church throughout her entire history. We might illustrate



Interior of Our Savior's Church
Host Church of Convention

the difference between awakening and liturgy as follows.

Awakening is the fire that flames forth in dead souls. The fire burns in the heart when the sinner feels a pang in his conscience and cries: What shall I do? The Spirit answers by enlightening the soul about its **sin** and the **mercy** of God.

Liturgy is the work of the same Spirit in preserving the flame which has been lighted. It is the means by which the awakened soul is bound together with the fellowship of the church. It is the pathway for walking in the light, a road that leads forward through the years, and the soul is ever anew called to join itself with the royal priesthood which worships before the altar of God.

Awakening and liturgy have often been made to stand in opposition to each other. Some present here tonight will no doubt maintain that position. But it was not so in the early church, and ought not to be so with us. Both are the work of the same Spirit.

Liturgy is needful. There can be no normal church-life without liturgy of some kind. The sacraments need form. An order of service must have a definite pattern. We are not served well with a new pattern at every worship service. It is possible to live a short time on improvisations and on forms that are constantly changing and being made over. One may use free prayers and yet create a new ritual for every worship situation. However, the possibilities are soon exhausted. One soon recognizes repetition of prayers, hymns, pet expressions. One also soon discovers that these free forms contain less of God's direction than those that have come down to us through the fellowship of the church.

One of the great difficulties is keeping freshness in the liturgy. Liturgy can easily become dead repe-

tion. Therefore some pastors refuse to follow any established order of service. Rather, they make their own. I am sure that some here will not want to use this new suggested service. But the remedy for keeping freshness in the worship service is not to discard and change liturgy to suit one's whims.

All liturgy demands the submerging of self. The individual shall become a part of a praying congregation. He must become so much a part of a fellowship with others that he can pray the same words as they follow along in the rhythm of worship, the confession, praise and sacraments. Everyone must be able to do that. He is a member of the body of Christ. He does not live to please himself, but as a part of an organism. Pastors should remember that they have no right to impose their particular whims on a congregation. Together, they should find each other in worship.

This fellowship and oneness of the worshippers is what puts the thrill in the monotony of the liturgy.

When we are on vacation we make it a point to worship on Sunday in some church. We have worshipped in various denominations. We find that in spite of the bulletin, it keeps one guessing what is coming next in the nonliturgical churches. That detracts from being able to worship fully. When we came into the E.L.C. Lutheran Church at Bemidji,



Our Savior's Lutheran Church Parsonage

Minn., which virtually uses our order of service, the thrill came back. It was like home. In the familiar established liturgy, one can forget the hunting for words, and put his spirit into the familiar words.

The thrill in monotony. We thrill in hearing good news again and again. We want to hear it again and again. Likewise in our home we get a thrill in our daily lives, even though sometimes it is monotonous.

Thus, in our worship service we should get a thrill out of hearing the good news again and again. I get a thrill out of our opening prayer every Sunday. We are assembled in this Thy house to hear Isn't it thrilling that we together can pray this as a

(Continued on Page 12)

To Grow As World-Wide Community

Message Of The Second Assembly Of The Lutheran World Federation

The following is the message to Lutheran churches and congregations throughout the world adopted by the Lutheran World Federation's Second Assembly at Hannover, Germany, July 25 to August 3, 1952.

In the Hannover Assembly of the Lutheran World Federation we had a fresh experience of the truth recovered at the time of the Lutheran Reformation: that we have forgiveness of sins and peace with God through the crucified and risen Lord alone, and that He is present in his church, in his Word, in the Holy Communion. To this church the promise is given: "I shall not die, but live, and declare the works of the Lord" (Psalm 118:17).

In Luther's time this word of Scripture was often quoted, ardently believed, faithfully confessed. We now address it to you, the Lutheran churches and congregations throughout the world.

It is the Lord's will that we declare his works. We are all charged to fulfill this task at home and abroad. It is the greatest task with which we are confronted. For faith cometh by hearing. In no hour, and in no situation are we relieved of the task of proclaiming the works of the Lord. Especially in a world full of baffling anxiety, of defiant unbelief, and of dull indifference we are called to bear witness to the great deeds of God in Christ.

This witness is the task not only of ordained ministers of the Word. There are other ways in which God's Word is brought to the world. God can perfect praise out of the mouths of babes and sucklings. You should be willing witnesses of his Word in your families, in your places of work, in your schools, in public life, or wherever God may place you.

Every living word creates life. This is the promise that is attached to our witness. Our witness is not limited to the spoken Word. In a time that is drenched with words and which words are often counterfeited and abused, the witness of deeds has particular meaning. Every day God gives us opportunity to bear such witness. Every day he confronts us with serious questions: How shall you overcome hate? What shall you do when you are confronted with seductive lies? What shall be your attitude toward your neighbors who are in need? Let us act in love. No sacrifice, no gift, no word of comfort remains without blessing. With your hearts and hands support the church's works of mercy. Supply them with the resources they need—not only of funds but of people willing to dedicate their lives to the ministry of love.

To declare the works of the Lord is not only the obligation of individuals but also of whole congregations. God has called us that we may help to build up our congregations. This call is addressed to people of all ages, and especially to our youth. Congregations require varied services. For this no power is too limited, no gift is too small to be of use. Even the smallest and most routine task is valuable, if it is done out of love for Christ. Among those who look to us for service are the old and the sick who desire that we visit them, children who would have us tell them the Good News, the lonely, homeless, and despairing who long to be included in our fellowship; and the imprisoned and the missing and their loved ones, that we may remember them in our prayers and help them. A living congregation is a light in the world. From such a congregation radiates a power of faith which is attractive even to unbelievers and points them the way to Christ.

We, the churches of the Lutheran World Federation, wish to grow as a world-wide community based on the fellowship of our common faith and active in deeds of brotherly love. We remember in our prayers those who are uprooted and friendless, those who bear heavy burdens of temptation. And to the churches which are oppressed we say: Be of good cheer! The Lord is especially near those who are in solitary outposts, and will bless their faithfulness. We are bound to you by ties of love and no power of the world can separate you from us.

God has bidden us to seek after peace and justice in freedom and truth for all the children of men, without distinction of race or nationality. We thank our heavenly Father that he has so far spared us from the scourge of a new world war. We humbly pray through our Lord Jesus Christ that the relations among nations may be so ordered that everyone may lead a quiet and peaceable life in all godliness and honesty.

We are entrusted with the message which can save the world. How can we remain silent and withhold this message for which our Father fought and suffered, and which God has committed to our hands. Let us be witnesses and declare the works of the Lord in every possible way, until he comes. To him be glory and honor and praise forevermore.

First Impressions From Hannover

Out of the shock of his first impression an American is apt to say to a Hannoverian: "My, what tremendous destruction you have suffered!" But the native does not respond to the sympathy. "Oh, but look how we have rebuilt!" he proudly replies. His answer reflects the spirit of pride in accomplishment. When one looks at the fine modern buildings in the center of the city, the clean streets, the busy traffic and the smart shops, one must agree with his comment, but the eyes of American visitors still cling to the many open areas, the shells of buildings everywhere, the masses of rubble, and the unfinished character of most repaired buildings. Only a city exposed to repeated saturation bombings can thus have been destroyed, and it must have been a hell on earth to live here during those cataclysms.

Sunday morning Ellen and I headed for the impressive Marktkirche with its new roof and masonry to hear Bishop Berggrav preach, but found it crowded beyond penetration with several thousand people. We then hurried to the nearby Kreutzkirche, which also has a new roof but stark and ruined arches inside. It had no service, however, for it was to be used for a pageant that evening. Spotting a third church tower, we hurried hopefully toward it only to find ruined walls of a church not yet rebuilt. All other churches were street-car rides distant, so we spent the hour walking, wondering how some building had been spared and marveling at the ingenuity with which the population had adapted itself. In the evening we returned to the Kreutzkirche to see a 16th century religious drama. The old colorful costumes and the violently realistic display of angels and death and devils were weirdly impressive in the enclosure of gaunt and blackened walls.

The people of Hannover, which is a city the size of Minneapolis, are proud of the convention, friendly and helpful, and they show extreme hospitality to the "Amerikaner." They have a wonderful spot for the meetings in the "Stadthalle" whose main hall, the "Kuppelsaal," under the enormous dome, is the scene of the general assembly. Surrounding it are corridors with numerous booths and committee rooms, and adjoining it are the parliament rooms of Niedersachsen and two new enormous halls used for meetings and services. But even then it has been necessary to erect a tent with a seating capacity of several thousand for evening rallies. In front of the parliament building is a lovely restaurant terrace and a reflecting pool with an illuminated fountain, and beyond this is a spacious and beautiful botanical garden with wide lawns and strolling paths. There is music on the terrace and leisure hours can be spent at refreshment tables under the trees.

Despite a great deal of effort, some features of the convention are less efficiently organized than the average convention of our church, and the ability of the many helpers to speak English falls far short of the average Copenhagener's command of that language, but the 1200 official visitors (227 delegates, 207 alternates, and 800 "official visitors") take the short-

comings with an appreciative grin, for they know the handicaps and see the good will. Some features are excellent, such as the individual, portable radio sets where delegates can turn to simultaneous translations in English, German and Swedish during the general assembly. All main speeches are furnished in the language desired, and all this tremendous apparatus operates with few hitches, testifying to a great deal of planning and hard work.

Americans abound and it seems that I have met several dozen people I know from the States, mostly educators. You also often hear Scandinavian languages in the halls or the cars, but the most interesting guests are the dark-skinned Lutherans from Asiatic, African or South-American countries. At a foreign mission rally we heard some touching testimonies from these "younger" churches. The spirit of a common faith bind us all together, and there are even representatives from behind the iron curtain, although it is the great disappointment of the conference that the East-German delegation, despite promises, was not permitted to attend. In the general assembly I have a seat between the Augustana and the E. L. C. delegations, but despite recent developments I have found no need of serving as a buffer between them.

I am writing this at an early date, so I can get it in Lutheran Tidings as a greeting before the convention at Omaha, and I can therefore not yet give a report of the discussions. I hope to send such a report directly to our synod president by convention time. We have had some fine experiences already however. Bishop Nygren read an impressive speech for the opening session, but the greatest experience was the opening service in the Marktkirche. When Bishop Lilje was consecrated in this church five years ago, it had no roof, but now it has been rebuilt, although there are still many scars or unhealed wounds. I couldn't see much of the procession, inasmuch I was in the latter part of it, but many thousands had lined the streets in a drizzle to see the colorful vestments from so many countries. The immense sanctuary with its red-bricked Gothic arches cast its spell over us as we marched in and the tri-language singing matched the impression of the eye. The ritual was long but beautiful, wonderfully assisted by a masterful choir and trumpeters, who led the congregational singing, plus, of course, the great organ. Bishop Lilje's sermon was not translated, but I understood most of it, and it was a forceful message of faith and Christian hope.

The communion was a unique experience also. Only delegates and pastors were allowed to attend for practical reasons, but we must have been 5-600. Nevertheless, it all went quickly, and when I arrived before the great, carved altar I understood why. Several groups were given the sacrament at the same time. The group of six in which I found myself, did not kneel but stood in line in the chancel, facing the altar, while one clergyman gave us the bread and another lifted an enormous chalice to our lips. It was efficient but it was beautiful and devotional.

In the sectional meetings I attend the theological group, whose chairman is Professor Regin Prenter from Aarhus. We have heard several able papers from

Swedish, German, and Danish scholars, but I would like to reserve comment on them yet for awhile. The official papers seem to reflect a progressive trend, but there have been signs of conservative rumblings against them.—Ellen has been attending the meetings of the women's section.

Besides the main convention, there is an even larger youth convention with about 1400 in attendance, but inasmuch as our church is represented here by Herluf Jensen, I shall not try to cover it. It was indeed a happy reunion when Herluf came to visit us at our hotel.

With best wishes to all our friends in the Danish church from Ellen and myself.

Hannover, Germany.
July 28, 1952.

J. Knudsen.

L. C. Bundgaard

The sad news of Pastor Bundgaard's death has cast a shadow over the happy thought of meeting him, together with many others at the Omaha convention.

I must have been about ten years of age when Bundgaard was "gym teacher" at the folk school out in Nysted, Nebraska. Since then our paths have crossed many times. When he was teacher and coach at Dana College and I was a student at Grand View College, we fought fiercely on basketball floor and tennis court. In recent years we still fought those battles over again, but no more with such physical exertion but in laughing conversation with many a pithy story added for full measure.

Bundgaard had an active and restless mind which found expression in a lot of reading and many activities. He became angry and impatient with both pastors and congregations because they moved so slowly and seemed so little concerned whether anything was accomplished or not. To him the Gospel of Christ was fire upon the earth and it pained him that so few realized it.

How he enjoyed life. There was nothing dull in God's great and wonderful world, only sleepy and indifferent people made it dull and dark.

We were recently together at the fiftieth anniversary of the Junction City, Oregon, Lutheran Church. He had a bad cold but still he could not resist turning a cartwheel I warned him. He only laughed at such caution.

One morning at Pastor Hasles, when it was pretty hard for Dr. Jens Kjaer and I to wake up after a full day of meetings and too much coffee, we were however, suddenly aroused out of our sweet dreams by Bundgaard singing Danish hymns at the top of his voice at 7 a. m. When we protested he answered, "Do you fellows think man was created to lie in bed." We sullenly crept from out under the covers while the Tacoma pastor kept on singing.

It is hard to believe that he has left us, this man

who seemed to have strength and energy without end. Still, I recall when he and I climbed up the many steps at the Tacoma Union Station that he suddenly put his bags down with a bang, and said, "What's the matter, I can't climb steps any more—am I getting old."

No, Bundgaard never grew old. His active, searching spirit continues its quest-----.

In the Land of the King!
Where harvest embraces the flowery spring,
Where all things worth having forever remain,
Where nothing we miss but our sorrow and pain
All mankind is longing to find and explore
That beautiful shore.

Holger O. Nielsen.

Bundgaard

Once again we become a "samfund" with the sudden, shocking news of Bundgaard's death going out to all the districts.

I came away from the mailbox with a sense of both aloneness and of fellowship. Every death makes you lonelier on this earth ("not a clod is washed away by the sea but diminishes me") and every death joins you more richly in the fellowship that has already partaken of eternity. Thus you stand with conflicting emotions that make up life as it is lived here, astride two worlds.

I wish I had told him! It's the same old refrain, a feeling of a chance lost. Told him what? I hardly know. It seems now there was some sort of a message. That I liked him, that I found him refreshing, original forthright? Death is a door closed on the middle of a sentence begun at the convention in Solvang. A sense, suddenly, of recognition. I've known Bundgaard since I was a girl back in Detroit but it was in Solvang that I recognized him. Did I tell him there? No, but I asked him to come and see us, to stop by on his way back east, an invitation heartfully extended in a world where such invitations are a dime a dozen, glibly uttered. If he knew me (and he did) he would know that invitation meant something, that he had been singled out. For as I grow older I retreat, as time gets shorter I get choosier; first things first. There is so much senseless visiting going on, too much running in and out of one another's physical lives; the spiritual home stands garnished, empty and waiting. In the invitation he must have felt the communion.

The communion of saints. How I love that phrase! (I think it was Aage Møller many years ago who

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made that phrase come alive for me.) For in all spiritual communion one tastes for a time (and how shall that time be measured or metered out?) the richness of sainthood. A moment, a glance, a word, and you have been in a world that is not this world where so many words are necessary.

We will miss Bundgaard. We will miss his burly forthrightness, his beautiful Danish language, his honest lack of diplomacy, his stubborn-ness, his actuality.

Johannes Mortensen happened by as I got the word of Bundgaard's death and all unknowing he gave the right epitaph: **he got more radical as he got older**, and that showed a spiritual struggle, a constant choice.

Two weeks ago I got a bundle of long overdue papers sent back from Bundgaard. On the envelope in his hurried, tumbling writing he had written: **I GUESS IT'S HIGH TIME THESE PAPERS ARE RETURNED!**

Ellen Nielsen

Pastor Lawrence C. Bundgaard

1886—1952

"Not that I have already obtained this or am already perfect; but I press on to make it my own, because Christ Jesus has made me his own. Brethren, I do not consider that I have made it my own; but one thing I do, forgetting what lies behind and straining forward to what lies ahead, I press on toward the goal of the prize of the upward call of God in Christ Jesus. Let those of us who are mature be thus minded; and if in anything you are otherwise minded, God will reveal that also to you. Only let us hold true to what we have attained."

—Philippians 3, 12-16.

Lawrence Christensen Bundgaard, born at Tværested, Denmark, June 23, 1886, came to the USA in 1904, and received his high school training and two years of college training at Grand View College, Des Moines, Iowa. He worked as a carpenter in Danish-American communities in the Middle West. In 1916 he married Anna Marie Jensen of Omaha, Nebraska. Five children were born to this union: Axel of Waverly, Iowa; Carl, who preceded him in death in 1947; Arne of Ladysmith, Wisconsin; Victor, at home; and one daughter, Mrs. Edward Nielsen of Watervliet, New York.

He began his teaching career at Greenfield, Ohio, and for some years he taught in the public schools of Kalamazoo and Royal Oak, Michigan. From 1923 to 1925 L. C. Bundgaard attended the American College of Physical Education in Chicago and did part-time work as a social worker in the God's Hill Welfare Center for underprivileged children. After his graduation, he accepted a position as professor and athletic director at Dana College, Blair, Nebraska. He continued his formal training at summer sessions at the University of Nebraska.

In 1928 L. C. Bundgaard felt the call to the ministry of the Gospel and entered Western Lutheran Theological Seminary at Fremont, Nebraska. In 1931 he was graduated from the Seminary and ordained at

the annual convention of the Danish Lutheran Church of America, at Greenville, Michigan. During his seminary years he served a rural congregation at Moorhead, Iowa. The following twenty-one years Pastor L. C. Bundgaard ministered to our congregations at Cozad, Nebraska, 1931-34; Brush, Colorado, 1934-38; Troy, New York, 1938-42; Withee, Wisconsin, 1942-49; and Tacoma, Washington 1949-52. While living at Withee, Pastor Bundgaard was for some time the president of District Five of the Danish Lutheran Church of America. At his passing he was the president of District Nine, secretary of the Tacoma Lutheran Ministerial Association, and a member of the synodical Home Mission Council and the Santal Mission Committee. He was a regular contributor to Lutheran Tidings and often wrote in Danish periodicals in the United States.

On Sunday evening, July 27, Pastor L. C. Bundgaard was reading the parable of the Prodigal Son to about 175 children at Lutherland, a fine Bible camp on Lake Killarney, between Tacoma and Seattle. Portraying the return of the prodigal to his father's house, Pastor Bundgaard reached out his hands toward the audience, crying: "Father!" Then he stopped, tried unsuccessfully to get hold of the lectern, took a few steps, and fell hard on his face—with the New Testament in his hand. About an hour later he crossed the borderline between time and eternity.

All the pastors of the district, many Tacoma clergymen, and a large group of friends from Tacoma and nearby towns crowded the sanctuary and the assembly hall of St. Paul's Danish Lutheran Church at Tacoma where we, on August 1 tried to comfort the family and ourselves and to say "Goodbye" and "Paa Gensyn" to the pastor and friend we loved. Pastor Jens C. Kjaer was in charge of the services and was assisted by the Pastors C. S. Hasle, Svend Holm, Holger Andersen and Arthur Larsen who represented and spoke in behalf of the Tacoma Lutheran Ministerial Assn. The text for the main sermon was Philippians 3:12-16.

St. Paul's Lutheran choir and Ellen Rasmussen, the director, sang "Den store hvide Flok vi se" and "Som Dug paa slagne Enge," hymns that were dear to the heart of Pastor Bundgaard. After the benediction we remained standing, singing, "Beautiful Savior! King of Creation!" Then the casket was carried out to the waiting hearse—through two long rows of robed clergymen. Interment took place at Withee, Pastor W. Clayton Nielsen officiating.

Expressions of sympathy and of sorrow poured in from many parts of North America. Among the attractive floral decorations we noted the large one directly under the pulpit, from the Danish Lutheran Church of America, and wreaths from the congregations in Tacoma and Seattle. No doubt there were flowers from other congregations.

Through the helpfulness and generosity of the Tacoma congregation, all the congregations in District Nine, and the Danish congregation in Vancouver, B. C., all expenses were covered. Mrs. L. C. Bundgaard and

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Our Women's Work

Mrs. Johanne Lillehøj, Kimballton, Iowa
Editor

The Ladies' Aid of Davey, Nebraska Has Guest Tea

Dear Mrs. Lillehøj:

Your card was handed to me some time ago and I am ashamed to admit it was put aside and forgotten about until today. It is probably too late for the article you requested but I will send it anyway.

The Ladies' Aid of the Bethlehem Lutheran Church of Davey, Nebr., recently had a Guest Tea in the church parlors. Invitations were miniature aprons informing each lady to place her donation in the apron pocket. In verse they were asked to measure their waist-line and donate a penny an inch. Musical numbers and a guest speaker from Lincoln, Nebr., featured the afternoon's entertainment. Proceeds were sent to the Mission Society.

We will try to do better next time.

Sincerely yours,

Mrs. Russell Blomstrom.

Ladies of Solvang Collect Funds For Lutheran Home

Dear Mrs. Lillehøj:

You have asked for a contribution to your page in Lutheran Tidings, I shall try to tell about recent events. Mrs. Dagmar Askier retired as president in January, she has had two eye operations, but is now getting along nicely. In her place we elected Mrs. Maren Hansen, a very active and wonderful worker in both church and Friendship Circle, but to our great sorrow she lived only one month after; "God bless her memory." Mrs. Betty Nielsen was then elected president, a member of the Emanuel Church for many years, she is a good and willing worker.

We have had a busy season in various ways. One group has been busy collecting for Solvang Lutheran Home. We have also collected clothing for Lutheran World Relief and for old people in South Slesvig.

The Friendship Circle has a wedding service for receptions in the hall and the ladies of the F. C. donate their time for this.

Our hall is in use almost every day for Boy Scouts, Brownies, Religious Education for Released Classes, our own young peoples groups, the choir, etc.

At our meetings which are held the second Thursday in the month we start with lunch and following the lunch period we have a guest speaker or Pastor Knudsen speaks to us. Then the business is taken

care of. At the present time we are very busy preparing the annual bazaar to be held in October. A great deal of fancy work is in the making, also aprons. At each meeting the ladies bring canned goods so that we by the time of the bazaar have a grocery-counter full.

A new ladies group is being formed, many mothers cannot meet in the afternoon, so plans have been laid for a women's group to meet in the evening.

Best regards,

Olga Jespersen.

Ladies' Aid Carries On In Absence Of Resident Pastor

Dear Friends,

A few weeks ago I saw "Greetings From Wilbur, Washington" on the Women's Page in Lutheran Tidings. It was an interesting article, but unfortunately, we cannot claim it. Our society asked me to write concerning our work here at Wilbur.

We were organized as the Danish Ladies' Aid in September of 1903. Next year we expect to celebrate our Fiftieth Anniversary. Three of the charter members are still living. They are: Mrs. H. M. Hansen of Wilbur, Mrs. Peter Bruhn of Pasadena, California, and Mrs. S. P. Jensen of Portland, Oregon. We hope that these ladies will be able to be here next year to help us celebrate.

Rev. Jessen, who left in 1923, was the last resident pastor until Rev. Holger Andersen came in 1950. During this time (27 years) the Ladies' Aid remained active and held regular meetings twice each month.

Because many of the people who joined our congregation within recent years are not of Danish extraction our society adopted the name Trinity Ladies' Aid so that we may include all Christians regardless of nationality.

We are a very active financial booster for our congregation. At the moment we are in the midst of a building program to enlarge our church facilities and the Ladies' Aid has contributed \$500 toward this program. Donations are given each year to the TB fund and to the Red Cross. During the past year an electric stove was purchased for the kitchen in Odin Hall and the Ladies' Aid helped substantially in the remodeling of the parsonage.

In May we have our annual bazaar, luncheon, and plant sale. This is well patronized by people of surrounding towns as well as the people of Wilbur.

We have a Birthday Bank. Two years ago the proceeds from this bank were sent to Grand View

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Paging Youth

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

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

A Friend Of Youth

By a strange quirk of fate, the last issue of Lutheran Tidings, which carried the news of the passing of the Reverend L. C. Bundgaard, also carried an article written by him for Paging Youth. None of us dreamed, when it was sent to the printers, that it was to be his final message to youth.

Pastor Bundgaard was interested in young people. He was concerned about them just as he was concerned about the Christian community in its entirety. He realized fully the importance of youth in and to the church. He was eager to have them assume their rightful place and their full responsibility, not alone in the church, but in the world at large. He expected much (which is quite different from saying he demanded much) of youth, as indeed he did of all who call themselves Christian. One suspects he was often disappointed, but he never gave up in despair.

Pastor Bundgaard was a true friend of young people and as such he wanted to pass on to them something of that which he had discovered. He wanted to give them something to hold fast to; something that could give meaning and purpose to life; something that was real and eternal. He did not demand that youth accept the social, cultural or religious patterns of a past generation. He did not insist that the younger generation must go back to the horse-and-buggy era. What he did insist was that youth must become aware of the fact that, in a world which is too much given to superficialities, there are eternal realities and that these are the only values which have enduring significance. "I do not deplore," he wrote, "that this generation comes into the future with baggage of a different style than that of the past, just so it is made of stuff that is usable and durable for the next generation."

L. C. Bundgaard will long be remembered among us for many good things. Not the least of these was his real interest in and friendship toward youth.

T. C. H.

Lake Michigan District Convention

The Lake Michigan District of DAYPL will hold its convention at Marinette and Menominee. The dates are August 29-31. Delegates and others planning to attend are urged to register by Friday, August 22, with Miss Doris Nielsen, 1304-23rd Ave., Menominee, Michigan. The cost for the three big days

will be \$6.00. It is suggested that you buy your transportation ticket to Menominee, Michigan.

The tentative program for the convention is as follows:

Friday, August 29

4:00- 6:00 Registration (At Menominee)
6:00- 7:30 Supper
7:45- 9:30 Recreation and Mixers
9:30-10:30 Singing from W. of S., Devotions
10:30-10:45 Coffee

Saturday, August 30

9:00- 9:30 Devotions
9:30-10:20 "Our Synod," presentation and discussion
10:30-11:00 DAYPL yesterday—DAYPL today
11:00-11:45 ULCA and Us
11:45-12:00 Stretch
12:00- 1:00 Lunch
1:00- 2:00 Reports and panel on local DAYPL work, Local officers and delegates
2:00- 4:00 Business Meeting
4:00- 6:00 Ball game and swimming (?)
6:00- 7:30 "Banquet" and Speaker
8:00- 9:30 "Rumor Clinic"
9:30-10:30 Devotions
10:30-10:45 Coffee

Sunday, August 31

9:00-10:00 Worship and communion—Marinette
10:30-11:30 Worship and communion—Menominee
12:00- 1:30 Dinner
1:30- 2:30 Tour of M & M
2:30- 3:30 "The Living Word—The Church", Rev. George Gerberding, ULCA, Menominee, Mich., speaker
3:30- 4:00 Coffee
4:00- 5:30 "Choosing a Vocation"
5:30- 6:30 Supper
7:00- 9:30 Operations India
9:30-10:30 Coffee and Farewells

Ed. Note: "Rumor Clinic" sounds especially interesting.

Let's hear more about it—and the convention.

National Affairs

Addresses Wanted

The national DAYPL secretary, Dorene Andersen, would like to be able to compile as complete a mailing list as possible prior to the National Workshop. To this end she urges that the secretary of each society send to her the names and addresses of all the officers in the society. The district secretaries are requested to send the names and addresses of all district officers.

This request will take but a few minutes to fulfill and it should be done now. Send the names and addresses to, Miss Dorene Andersen, 1003 L Street, Aurora, Nebraska.

Dorene should, of course, also be kept informed as to any changes made in local officers or in their addresses.

Operations India Committee

Some time ago it was announced that the DAYPL board had chosen a new "Operations India" committee. Those who were chosen at that time have indicated their willingness to accept the appointments and we can therefore now announce that the new committee will consist of Ruth Jacobsen and Solveig Egede. All funds intended for "Operations India", should be sent to this committee. Ruth Jacobsen's address is, 7006 South Park Avenue, Chicago 37, Illinois. We do not have Solveig's address at the moment but it will be published at a later date.

To Canwood, Saskatchewan

A trip from Alden, Minnesota to Canwood, Sask., Canada, some 1200 miles is no every day occurrence, and it was with great anticipation we made our plans for the trip. It was to be a camping trip; so such camping equipment as a tent, sleeping bags, ice-box and cooking utensils, and the trailer to carry it had to be in readiness besides the ordinary luggage for a family of five who expect to be away from home for two weeks.

We got off to a good start at 8 o'clock Monday morning and drove without mishap through Minnesota's beautiful and productive farm areas to West Fargo, North Dakota where we pitched our tent right outside the city park to the humming of mosquitoes. 6-12 Mosquito Lotion kept the pests off while we worked and after spraying the grass and fastening our screen porch to the tent, we were quite free of mosquitoes. We were not bothered by them any of the nights we camped out, thanks to the ingenuity of modern man.

The second day the scenery changed somewhat and we saw instead of the diverse farming of Minnesota, wheat field upon wheat field, with a few potatoes along the Red River valley. After noon that day we were delayed an hour or so at the scene of an accident near Carrington, N. D. Vagn saw the accident as it happened nearly a mile ahead. We were first to arrive at the scene and after stopping several truck drivers and nearby farmers they were able to right the cab of the truck and free the body of the man underneath. Word was sent for a doctor and the sheriff by a passing motorist. There were no telephones in the surrounding country and the town was ten miles back, so the wait could be a long one. So when the truck drivers promised to stand by, we went on our way not knowing whether the man was alive or dead. It was a **braking** crew that traveled the rest of the afternoon. We were afraid the youngsters might not get over it for the rest of the trip, but that happily was not the case. We arrived in Flaxton, N. D., where Rudolf Jacobsen's had a good dinner waiting for us. They had invited friends in for the evening, and we spent a nice evening together with them.

It got to be 11 o'clock before we got on our way the third day, for we slept late and visited friends. We were not destined to get very far this day however, for we lost the wheel of our one-wheel trailer just as we had stopped in the park at Weyburn, Sask., to eat our picnic dinner. We waited from 2 till 6 before resuming our journey. We drove on to Regina before pitching our tent. We could still see to wash our dishes at 10 o'clock p. m. We were not accustomed to such long evenings, but they served us well as campers every evening.

All through Canada we had seen nothing but wheat fields, and the crop is a bumper one this year. A few places we could see the effects of drought conditions, but in the greatest part of Sask. the rainfall has been abundant this year. The children were

beginning to get tired of seeing wheat fields; and where were all the "Mounties" they had expected to see? Where, too, were all the woods, and lakes, and wildlife we read about in the fascinating booklets and leaflets handed to us at the border? We consoled them with the thought that tomorrow's driving would soon change that.

We rose early (we had to because this making and breaking camp morning and night took a couple of hours each time) and looked forward eagerly to the change of landscape presumably before us. We did see an occasional lake, but they were stagnant water without outlets and as a consequence were so alkaline that the crystals on top of the water shone like gems in the sun. The roads, too, were disheartening. All construction work must be done in the short summer months and we therefore had to detour a great deal. Because of the rain these detours were extremely bad in places especially where there was no gravel. Progress was slowed, campers were getting weary and disappointed, tempers flared, and then it began to happen. The change came gradually and trees were more abundant now. There were still wheat fields but the roadsides gave the atmosphere of constant woods. Before we arrived at Canwood, our humor was quite restored and we were fully able to appreciate the beauty of nature in the community surrounding Canwood. We arrived in time to have afternoon coffee with Pastor Vilhelm Larsen. We left our trailer in his garage and then he showed us the way out to Jens Andersens with whom we were to stay. They lived 15 miles out of Canwood near Blue Heron. In this home we enjoyed real Danish hospitality and comfort.

Friday was spent visiting in the various homes in the Blue Heron community, and Friday evening the first meeting of **Sommer Fest** was held in the home in which we stayed. The house was full, and we had a very interesting evening together with these our newly found friends in Canada. The group was mostly Danish, but one spoke with a definite Scotch accent, and others were Bohemian, Norwegian, and Canadian. The guests did not depart until 1 o'clock, and before we got to bed it was 2 a. m.

Saturday was spent visiting in homes around Canwood. We were quite impressed with the farm homes of the families in which we visited. Most of them were quite new with modern conveniences, and all were comfortable with a coziness characteristic of Danish homes.

Sunday we had an early dinner and then drove the 15 miles to Canwood for church services at 1 o'clock in the Anglican church. We had been a bit uneasy about the roads for there had been a few scattered showers throughout Saturday night and Sunday morning, but the roads were not too sticky and the church was full. After the services there was a short Sunday school session for the children, after which we all drove out to Thorvald Hansen's farm where we had the afternoon meeting out in their beautiful garden. It began to sprinkle ever so slightly just as the afternoon meeting was over, so we all

moved indoors to a delightful lunch of "Dansk Smørrebrød," "Dansk Lage-kage," "Weiner brød," and cookies. After lunch the men retired to the porch while we ladies had a meeting all our own. After it was all over we drove home happy with the events of the day and grateful for the fine day we had had for the meetings.

Monday we were to drive up to Prince Albert National Park where the children would at last see bears and the "Mounties," and we were to have a meeting in the evening especially for the young people. But it rained all Sunday night and continued on Monday, so we had to give up the trip to the park. The Government T. B. X-Ray Mobile Unit was in Canwood that day and since everyone is expected to come in for X-rays, the Andersen family must get in some way. Mr. Andersen and his son left early that morning to the town of Prince Albert on business, and so it was decided that we would accompany Mrs. Andersen to town and thus be able to help her if she had difficulty in the mud. Just as we had started we met Pastor Vilhelm Larsen, perspiring and exhausted from his 15 mile journey in the mud. Vagn then stayed behind to visit with him and Mrs. Andersen and I ventured out alone with the children. We did go in the ditch too, and I got out in the rain to do what I could to help; but all I got out of that was to get wet. Before too long, three neighbors came along in a pick-up and with their help we got back on the road and made it without further difficulty. The last part of the way was less muddy since it had not rained nearly so much in Canwood. Mr. Andersen joined us in Canwood and drove home for us. There had been another heavy shower since we had been over the roads and now they really were terrible. We agreed among ourselves that no one from Canwood would be foolhardy enough to venture out to Skafte's who were our neighbors and where the meeting was to be held. We got home late and before supper and chores were over it got to be nine o'clock before we drove over to Skafte's. We weren't in the slightest hurry for we were very sure no one else would be there. Imagine our surprise then when the house was full, and several of them had come from Canwood too. They admitted however, that had they known how bad the roads were they would have stayed at home. We had another interesting evening and again the group did not take their leave till after 1 o'clock. I wonder what time it got to be for those who had to plough through those 15 miles of mud.

Again it rained most of the night, and Tuesday morning it was our turn to tackle the mud. We were in the lead with Vilhelm Larsen close behind. We drove through Skafte's pasture to avoid two bad hills, but as we drove back up on the road, Vilhelm sat stuck in the mud. Vagn then gave me orders to drive on ahead and he would go back and drive for Vilhelm. And so we proceeded slowly with a maximum speed of 10 miles per hour, zigzagging all over the road. If we got out of one rut, we plunged into another. Two times I bounced out on the edge of the road and had to wait for Vagn to come up and keep me from sliding completely into the ditch before

proceeding. It fared no better for the ones behind, but we got through and got our little one-wheel trailer hooked on behind and took leave of Canwood and our old friend Vilhelm Larsen about 11 o'clock Tuesday morning. The first two days were slow going because of road conditions and rain. Instead of going back down through Saskatchewan, we drove east through Winnipeg in Manitoba and around the Lake of the Woods in Ontario. Our trip home was no disappointment. It was very beautiful, even beyond our expectations. We spent the fourth night in Askov with my brother and came home Saturday afternoon without having seen a bear or a "Mountie." We were very tired but very glad to be home again. Coming home for us never ceases to be the best part of our trips.

We are very grateful to our newly found friends and to our old friend in Canwood for the delightful days we had with them, and for the rich memories we have of our visit with them. It was a great and worthwhile experience for all of us.

Gerda Duus.

Why Not?

Luck, Wisconsin
August 1, 1952

To the Editor:

The DELC Synod group is not mine by right of inheritance, but by marriage and adoption. I feel at home in it. I am not so sure I would feel at home in other Lutheran groups. I have little first hand knowledge of other Lutheran bodies, but I do know that among them our Church is unique.

At Pastor's Institute sponsored by Grand-View Seminary in Des Moines this spring we heard a very interesting lecture in which Dr. Joseph Haroutunian told us that human beings were always trying to live on either a sub-human or a super-human level. Those who seek the creature comforts, be they ever so exquisite and cultured, are still on an animal or sensuous plane of existence. The other part of humanity, in striving to be more than human, denies its creatureliness and becomes as the hypocritical Pharisee. Of all men, Jesus was the only one who dared be fully human! "The Christian" said Dr. Haroutunian, "must dare to be human" "Man first," said Grundtvig, "then Christian." In other words the true Christian is truly human. The heritage of our church group is this: that we live a full and human life.

There has been criticism of our College, which, of course, includes the church background from which these young people come, that it is not "religious" enough. It is, no doubt, some of these critics who feel we would benefit from the merger and closer association with "more religious" church groups. Where would the Lutheran Church be if Luther had not found the most "religious" way of life of the monastery to be stultifying to his soul? Jesus, Luther, and Grundtvig realized the great dangers of "being religious." Are we not in less danger of becoming the hypocritical Pharisee (a most religious type) and

closer to the truth if our church stays within her own heritage?

Some say we can better share this heritage if we join a larger group. For how long and to what extent would this be possible? And how likely would our lay people, who only *feel* the truth of this heritage, be to express articulately what they know as a good way of life? We would be allowed to use our own hymnals and service, but eventually a common hymnal and service is desired. Some of our hymns might be included, of course. But where would be the incentive, this goal in mind, to make other such settings to Grundtvig's thoughts as Aage Sorensen has done so ably with "The Word" (which, by the way, has been much sung this past year at G. V. C.?)

With the language issue almost settled, our church is now at a point where it can move ahead. I have been in close contact with the Seminary these past 3 years, and there is life there! Our church is attracting men from other backgrounds who will in turn go out to remind some of the old stock just what their heritage is. Dr. Haroutunian who has taught many young people, was amazed at the interest shown by college students in his fare of solid theology, and said so. These are our young people; they are interested in these things! The spark is there if it is not smothered by some of our pastors who apparently have no faith in the parable of the mustard seed. "We are too small," they say, "What can we accomplish?"

There is nothing to prevent us from intellectual intercourse on the top level with other groups. Dr. Haroutunian, Dr. Mattson, last year Dr. Pauck, etc., etc., came to our Pastor's Institute which was a small enough group for anyone, if he desired, to have any point personally clarified. These men did not condescend to come from their lofty heights to the poor struggling, insignificant group, but came gladly, as Christians, to give and to share.

Nor is there anything to prevent us on the congregational level from opening our doors and sharing with neighboring pastors and churches. What more could we do if we were tacked on to a big organization?

Furthermore, it seems to me that to develop a great homogenous mass of Lutheranism is not furthering the One Church, but strengthening denominationalism. We found much in common with Dr. Haroutunian a Calvinist Presbyterian. He was much interested to learn the likeness of his own views to our Grundtvigian heritage. Other Lutherans would more likely pass off Grundtvig with "Oh we've heard of him; he was the little Danish Luther." In the field of recreational activities we have much to share with and to learn from the Methodists and others. A person who dares to be an individual has more to share than one who must be one of the herd, one of the big group. Why not a synod also?

Regarding our synod's name, could it not be simply, Lutheran Church, Grundtvig Synod? The name would connote the background and the heritage without offending those who had no Viking blood. Though

"Grundtvig" at first sounds comical to American ears, would it not also arouse a curiosity as to who and what Grundtvig stands for and give an opportunity to share? And American tongues can say it if they hear it a few times. Why Not?

Sincerely,

Saralice Petersen

(Mrs. Harald A. Petersen)
West Denmark.

Pastor Lawrence C. Bundgaard

(Continued from page 6)

her youngest son plan to live for some time with Arne Bundgaard, Ladysmith, Wisconsin.

I, who write these lines, have never suffered a loss that shocked me more profoundly than the sudden death of my dear friend Bundgaard. The day before his passing we planned a joint trip to the Omaha convention, discussed the district convention in September, and laughed and relaxed in his home. He was in the best of spirits and appeared to be in excellent health. I promised to drive up from Fort Lewis to spend an evening at Lutherland at which Bible camp he was to be the dean for a week. Strangely enough, he, who was seldomly afraid, said, "I am afraid of Lutherland." Perhaps the responsibility for the safety and welfare of about 175 children burdened him.

And now he has left us for another assignment. I cannot accept the idea that his work was done, he who was so brimful of dynamic vitality and burning zeal for his Master and church. I think of the sacrifices he and his family made during the last twenty-four years, of Mrs. Bundgaard's heroic efforts to feed and clothe a family at Fremont and during the first seven years of full-time service in our synod. And yet, Pastor Bundgaard was a rich man. Not in money, for he did not possess material wealth. But he lived in the company of those who believe in Jesus Christ, and the greatest thinkers of our era fed his ever questing mind and soul. His working library was up-to-date, and hundreds of underscored passages testify that Pastor Bundgaard never ceased to study, never stopped reaching for ultimate truth, for timely and inspired interpretations of God's message to man.

On the day of our ordination, it did not occur to me that he was twice as old as I was then. Only recently did I realize that he was as old as my father—and still, he was young when he fell on his post. Pastor Marius Krog's prose poem, "My Friend Bundgaard" is a fine character sketch and it portrays eloquently and movingly the personality, the teacher, the pastor, the friend we miss and whose passing we mourn.

"Well done, thou good and faithful servant. Thou hast been faithful . . ."

J. C. K.

Ladies' Aid Carries On In Absence Of Resident Pastor

(Continued from page 7)

College for the Girls Dormitory fund and last year it was sent to the Santal Mission Jeep fund.

Trinity Ladies' Aid has four mission programs per year. The offerings at these meetings are sent to the Santal Mission and the Seaman's Mission. The Santal Missionary paper is the source of our material for the programs at these meetings. For the other meetings the topics have always been chosen at the discretion of the program chairman. We have had book reviews, musical programs, and articles chosen from some of the leading Christian magazines. During the past year "Stories of Hymns we love" has been the main theme.

We have 32 members in Trinity Ladies' Aid at the present time. In the past almost all of our meetings have been held at the home of the members. However, some of our members live as far as 20 miles from Wilbur so we have felt the need of a central meeting place. Some of our most recent members live in small homes and would welcome a regular meeting place, also. Our church, when completed, will have a large room and a kitchen suitable for Aid meetings, dinners, and other social events. We are looking forward to this with pleasure. We are constantly striving to improve our programs and hope that our membership will soon include all women members of the congregation.

We ladies serve as church janitors also, and provide altar flowers for the Sunday services. Some of the members donned blue jeans and made a real contribution to the building program by hauling away debris, reclaiming old lumber, raking the lawn, and mixing cement. Others served dinners to the volunteer workers. Our ladies are workers indeed!

Mrs. Fred Kunz.

The Thrill In Monotony

(Continued from Page 2)

body and await what God has for us? I get a thrill out of the confession and absolution as we used it in Muskegon. After the confession, it thrilled me to hear: Almighty God, our heavenly Father, hath had mercy upon us, and hath given His only Son to die for us, etc. to the end. How thrilling to get that assurance every time we worship together! My concern is for society, for nation, for church, for home and I want to make my intercession for these. My desire for such intercession can flow through the general prayer. There is a thrill every Sunday in this common worship with fellow believers, even though the form is the same every Sunday.

I hesitate to think of this service as a demonstration. May it become more than that. I hope and pray it may become a spiritual experience of common worship. I hope that our congregations will use it as an expression of our common worship.

For liturgy in the church is a foretaste of the eternal song of praise, an earthly expression of that which is the content of eternity and the basic melody of creation, a never ending thanksgiving to the Creator and Father of all things.

Amen.

Lutheran World Service Created For LWF Global Cooperation

Hannover, Germany—(NLC)—Global cooperation in several major fields of activity was pledged here by representatives of the Lutheran World Federation's 52 member churches in 25 countries.

Taking action to provide for a united approach to common tasks and responsibilities, the LWF's General Assembly voted to establish a Department of Lutheran World Service, a Department of World Missions and a Department of Theology.

Federation officials hailed the action as "a striking demonstration of the desire of the churches to work together in various areas of deep concern to world Lutheranism."

The Department of Lutheran World Service will administer spiritual and material aid to Lutheran groups in need throughout the world, assuming responsibility for inter-church aid, service to refugees, assistance to diaspora groups and minority churches, and physical relief.

Up to now, only the service to refugees has been carried on by the federation as a joint endeavor of its member churches; the other programs have been conducted by the churches individually.

In the future, Lutheran World Service will function as the agency through which all work done separately by the churches can be planned and coordinated, thus providing a total picture of the extent of Lutheran church action in meeting special emergency needs in crises that may arise around the world.

The National Lutheran Council's extensive relief program, carried on with funds from Lutheran World Action, will be channeled through the new department of the federation, according to Dr. John A. Scherzer, secretary of the NLC's Desk for European Affairs.

The department will function under the general direction of the LWF's executive secretary, but will have its own director, to be elected by the executive committee. All member churches will share in the estimated administrative budget of \$20,000 through the regular budget of the federation.

An annual survey of the needs of churches and groups will be conducted by the department's director, and the findings sent to the member churches and national committees of the LWF.

Member churches preferring to work cooperatively through Lutheran World Service will be invited to contribute either funds or staff workers, or

What Sort Of People Here?

Once when a prophet in a palm shade lay,
 A traveler stopped at noon one dusty day.
 And asked, "What sort of people in this land?"
 The prophet answered, lifting happy hand;
 "Well, friend, what sort of people whence you came?"
 "What sort," the traveler snorted, "knaves and fools."
 "Well," said the prophet, "when your fever cools,
 You'll find the people here the very same."
 Another stranger at the dusk drew near,
 And paused to ask, "What sort of people here?"
 "Well, friend, what were the people whence you came?"
 "Ah," smiled the stranger, "they were good and wise."
 "Then," smiled the prophet, laughing in his eyes,
 "You'll find the people here the very same."

—Edwin Markham.

both, toward the activities of the department itself in inter-church aid, service to refugees and other service projects. Such activities will be limited by the funds and workers made available.

Groups of churches which desire to work directly together will be offered an opportunity to sponsor and conduct joint activities in any part of the world, with coordination through the office of LWS.

Member churches which possess both the interest and the financial means to undertake specific projects individually will be encouraged to do so. Such programs will be coordinated as part of the total LWS global program.

The proposal to create a Department of Lutheran World Service was presented to the Assembly by Dr. Paul C. Empie, executive director of the National Lutheran Council.

Urging approval of the recommendation, Dr. Empie declared that "no Lutheran Church should ever lose sight of the fact that it is a part of a global, international fellowship which is tied together by bonds of common confession, by powerful, spiritual traditions, and by deep convictions."

"This world Lutheran Church," he said, "knows no distinction of race, or color, or language. Its members live in every part of the world and refuse to be separated by social or political barriers. Surely it is plain to everyone that the international character of the Lutheran Church places upon its global responsibilities. In fulfilling these responsibilities, there is no channel but that of cooperation."

In an account of the Church's vast program of spiritual reconstruction and physical relief over the past 12 years, Dr. Empie reported that some \$75,000,000 has been spent, about two-thirds of which came from the United States.

The Department of World Missions was set up

by the Assembly to carry responsibility for orphaned missions, and to extend the field of cooperation among younger churches, mission boards and societies. This work has been carried on by the Commission of World Missions, headed by Dr. Fredrik A. Schiotz, secretary of the NLC's Commission on Younger Churches and Orphaned Missions. It has been one of the most active commissions of the LWF.

The Department of Theology will promote fellowship and cooperation in study among Lutherans, engage in theological studies assigned to it by the executive committee, and assist the churches in meeting their needs for strengthening congregational life.

Music

A great musician once said of his music, "It must be made to sing!"

There are many, many reasons why we ought to adopt these words as a guide to our plan of living in these days. Words are so often harsh and apt to be misunderstood; thoughts differ so widely and are many times tragically confused, but deeds—living—that is what counts. If our living can be so true that it sings, then there is promise of a better understanding in tomorrow's world.

The mean and the cowardly do not sing for they have nothing to sing about. The critical and the contemptuous do not sing; they are too busy with finding fault. Those who hate can never find enough love to give them a voice for singing. The doubting and the fretful and the selfish are all so thoroughly wrapped up in themselves that song is not for them.

No, it takes a heart that is true if a song is to be born. And it takes a glad spirit filled with love and understanding if tomorrow's world is to be any better than today's.

Song has no boundaries, no nationality! Neither have such fundamentally sound things as faith and devotion and hope and love. These things reach to the ends of the earth and to the end of all time. So does song!

Let our living, then, be made to sing. Let what we are and what we are striving to become, be carried along over the boundaries of fear and suspicion and misunderstanding. Those who understand song cannot help but know what is in our hearts, because our singing will tell of good will even as our living will send forth helpfulness. One song that rings true, backed up by sincere living, will be of more value than many words.

And somewhere far away, no doubt, a brother will hear and stretch forth his hand—all because his heart with its hopes and its faith can understand the song that our lives have learned to sing.

(Selected.)

OUR CHURCH

The 75th Anniversary Annual Convention of the Danish Evangelical Lutheran Church business sessions adjourned Saturday evening, 8:05, an evening session having been held after the supper hour.

About 500 out-of-town guests were registered Saturday evening. Many more were expected on Sunday. Our Savior's Lutheran Church, Omaha, being host church with ample facilities for extra committee rooms, lounging rooms, dining facilities, etc. beside the large and roomy, air-ventilated main auditorium of the church.

Briefly for the issue we shall report: 1) In regard to the question of possible affiliation with the ULCA, the convention voted to instruct "the synodical committee on Lutheran Church Relations to continue negotiations with the U.L.C.A. during the next three years in order to gather additional information on many details involved and that the committee submit a progress report at the 1953 and the 1954 conventions and a final report, including recommendations, for further action at the 1955 convention."

The Proposal recommending a change of name for the synod caused a long and thorough discussion, many of the lay-people taking part and speaking in favor of a change of name. A committee was appointed by the convention to give a thorough study to all names submitted. A final motion was offered to change the name of our synod to: **American Evangelical Lutheran Church.** This motion was adopted with a large majority (225 Yes, 25 No, 1 blank). However, this requires the approval of also the 1953 convention.

Dr. Alfred Jensen was re-elected as president of our synod. Re-elected were also August Sorensen and Erling V. Jensen as Trustees on the synodical board. We shall bring the entire election result in the next issue of L. T.

Ordination Service was held Sunday afternoon, four candidates being ordained: Harald Petersen, called to the West Denmark-Bone Lake, Wis., churches; Carlo Petersen, called to Bethesda Evang. Lutheran Church, Newark, N. J.; Vincent Ligouri, called to St. Ansgars Lutheran Church, Portland, Maine; Harry Andersen, called to the Juhl Community Ev. Lutheran Church of Marlette, Mich., and Zion Ev. Lutheran Church of Germania, Mich.

Rev. George Melby, who through the past year has served the Immanuel Lutheran Church, Troy, N. Y., and a member of the Lutheran Free Church has been accepted by the Board of Ministerial Training, Ordination and Jurisdiction, as a pastor in our synod.

District II Convention

The Michigan District of D. E. L. C. will meet for its annual convention at Manistee, Michigan, Sept. 19-21, with the opening service set for Friday evening, the closing meeting Sunday afternoon. All pastors should be present and each congregation should send a full allotment of delegates—one for each 25 voting members or fraction thereof. All members and friends of the congregation are welcome. Please send your reservations as early as possible to the local registration committee mentioned below.

Edwin E. Hansen.
District President.

Our Saviour's Lutheran Church of Manistee hereby extends a most cordial invitation to pastors, delegates, members and friends of District Number Two to be our guests during the District convention at Manistee, Sept. 19-21.

We shall do our utmost to make your convention days enjoyable and rich in blessings.

Kindly send your registration well in advance of the convention date to either member of our Registration Committee: Mrs. Irving Jolly, 341 Sixth St., or Mrs. Julia Lott, 350 Third St.

Elmer Ness.
President of the Congregation.
James N. Lund, Pastor.

Annual Meeting District III

September 26th, 27th, 28th, 1952 A. D. Marinette, Wis. . . . Menominee, Mich.

The Memorial Congregation of Marinette, Wisconsin and The Bethany Lutheran Church of Menominee, Michigan, extend invitation to the congregations of this district to attend this annual meeting September 26-27-28th.

All Congregations are requested to send their delegates (one for every 25 voting members) with their proper credentials. Delegates should also be able to report to the convention of activities during the past year; these should be in writing.

Reservations should be made well in advance on the cards provided for this purpose.

Subjects for discussion should be mailed to the District president by September 10th in order to receive consideration.

Visitors are welcome to attend the sessions of the meeting: all visitors should mail in hospitality request cards. Programs will be distributed in all congregations.

May we have a full attendance thus indicating our interest in the matters pertaining to our district and Church.

Alfred E. Sorensen,
District President.

In accord with the above announcement Bethany Lutheran Church of Menominee, Michigan and Memorial Lu-

theran Church of Marinette, Wisconsin, do hereby extend an invitation to all delegates, pastors and friends of District 3 to be present at this convention, Sept. 26-28.

Please send registrations to the pastor at 1320 9th St., Marinette, Wis., not later than Sept. 20.

Ralph Hansen, Bethany Pres.
John Larsen, Memorial Pres.
Rev. Harold E. Olsen, Pastor.

District IX Convention

Seattle, 13-14, September

St. John's Danish Evangelical Lutheran congregation, Seattle, Washington extends a cordial invitation to all pastors, members, and friends of our churches in District IX and Vancouver, B. C. to attend the annual convention of the district, to be held in our church, 24th Av. and East Spruce Street, September 13-14. The district convention will begin on Saturday, Sept. 13, 9:00 a. m.

Pastors, delegates, and members who desire lodging for one or more nights will please notify the secretary of the church council, Mr. Kresten Jorgensen, 13642 Military Road, Seattle 88, Washington, not later than Sept. 4.

May God bless this convention and through it strengthen our faith, our love, and our ability to meet adequately the challenges and opportunities of our respective fields.

John A. Hansen, President
Jens Christian Kjaer, Pastor
L. C. Bundgaard,
District President.

District VI Convention

**Diamond Lake Lutheran Church,
Lake Benton, Minnesota.**

The congregation at Diamond Lake Lutheran Church invites friends of our work and members of our congregations to attend a district meeting at Diamond Lake, September 26-28. The program follows:

Friday, September 26

8:00 p. m.—Talk by Rev. Gordon Miller

Saturday, September 27

9:00 a. m.—Bible Hour by Rev. Harald Ibsen

9:30 a. m.—Business Session

12:00 Noon—Dinner

1:00 p. m.—Business Session continued

4:00 p. m.—Women's Mission Society

6:00 p. m.—Supper

8:00 p. m.—Address—Dr. Ernest D. Nielsen

Sunday, September 28

10:30 a. m.—Worship Service. Sermon by Dr. Alfred Jensen. Communion—Rev. Walter Brown

12:00 Noon—Dinner

2:30 p. m.—Address—Dr. Ernest D. Nielsen

6:00 p. m.—Supper

8:00 p. m.—Address—Dr. Alfred Jensen

Guests are asked to register with Mr. Henry Black, Lake Benton, Minnesota. Supper will be served at 6:00 p. m. on Friday evening, September 26.

Enok Mortensen,
District President
Walter Brown,
Host Pastor.

Acknowledgement Of Receipts From the Synod Treasurer

For the month of July, 1952

Toward the Budget:

Congregations:

| | |
|------------------------------|----------|
| St. Stephen's, Chicago, Ill. | \$ 50.00 |
| Askov, Minn. | 29.70 |
| Germania, Mich. | 115.00 |
| Ludington, Mich. | 438.00 |
| Newell, Iowa | 400.00 |
| Racine, Wis. | 255.00 |
| Seattle, Wash. | 83.12 |
| Cozad, Nebr. | 271.00 |
| Bridgeport, Conn. | 50.00 |
| Dwight, Ill. | 1.85 |
| Clinton, Iowa | 100.00 |
| Alden, Minn. | 240.00 |
| Ringsted, Iowa | 300.00 |
| Hampton, Iowa | 200.00 |
| Bronx, N. Y. | 30.08 |
| Muskegon, Mich. | 300.00 |
| Newark, N. J. | 242.25 |
| Detroit, Mich. | 265.55 |
| Waterloo, Iowa | 75.00 |
| Grayling, Mich. | 115.00 |
| Juhl, Mich. | 110.00 |
| Wilbur, Wash. | 142.00 |
| Tacoma, Wash. | 26.00 |
| Roscommon, Mich. | 60.00 |
| Omaha, Nebr. | 90.00 |
| Byram, Conn. | 39.75 |

Home Mission:

In memory of Alvin Steffensen, East Badger, S. D., Mr. and Mrs. Peter Christiansen, Trent S. D.

2.00

Immanuel Lutheran Summer Bible School, Troy, N. Y.

20.00

Congregations:

Oak Hill, Iowa

16.50

Ruthton, Minn.

15.00

Annual Reports:

Congregations:

Seattle, Wash. for last year

6.00

Marquette, Nebr. for last year

10.50

Lutheran Tidings:

Subscriptions, etc.

31.00

Pension Fund:

Congregations:

Cedar Falls, Iowa

35.40

Detroit, Mich.

48.00

Parlier, Calif.

13.00

Pastor's Dues:

Rev. Harold Olsen

10.00

Rev. R. C. Schmidt

25.00

Grand View College:

Mrs. Sophie Nyholm, St. Stephen's, Chicago, Ill.

1.00

Chicago Children's Home:

In memory of Lars Jensen, Ringsted, Iowa, St. John's Lutheran Church, Ringsted, Iowa

3.00

Roscommon Sunday School, Michigan

3.00

President's Travel:

Congregations:

Hay Springs, Nebr.

15.00

Cordova, Nebr.

35.00

Previously acknowledged

16,735.27

Total to date

\$21,053.97

Received for Items Outside of Budget:

Lutheran World Action and Relief:

Congregations:

St. Stephen's, Chicago, Ill.

\$ 13.00

Kimballton, Iowa

12.00

Canwood, Canada

58.00

Volmer, Montana

48.00

Ludington, Mich.

174.66

Newell, Iowa

200.00

Seattle, Wash.

12.00

Flaxton, N. D.

21.00

Bronx, N. Y.

28.35

Troy, N. Y.

147.75

Detroit, Mich.

15.00

Juhl, Mich.

35.00

Victory Twp. Sunday School,

15.00

Previously acknowledged

3,533.11

Total to date

\$ 4,312.87

Pension Endowment Fund:

Estate of Wm. P. Schmidt,

Marinette, Wis., Bequest of

\$250.00 less \$14.82 taxes

235.18

Respectfully submitted,

The Danish Evangelical Lutheran of America.

Charles Lauritzen, Treasurer.

Santal Mission

Contributions for July, 1952

General Budget:

Dannevang Danish L. Aid

\$ 7.40

Sidney Mission Group, Greenville, Mich.

10.00

Memorial Church, Menominee, Mich.

2.08

St. John's Dan. Luth. Church,

10.00

Seattle, Wash.

10.00

Rev. W. R. Garreds, Hartford,

5.00

Our Savior's Luth. S. S., Hartford, Conn.

40.00

Dannevang Sunday School,

25.00

Bethlehem Congregation,

23.83

Askov, Minn.

235.18

Wilhelm Schmidt Estate, Marinette, Wis.

5.00

Mrs. Clara Hornsyld, Solvang, Calif.

10.00

In memoriam for Joseph Kauffman, Racine, Wis.,

3.00

Bethania Guild, Evening Circle, and Friends

25.00

In memoriam for Mrs. Carl Hansen, Milltown, by W.

3.00

Denmark L. Aid

5.00

In memoriam for Niels F. E.

5.00

Jensen, Hampton, Iowa, N. C. Rasmussens, Edw. Hansens, Christian Nielsens, Chas. Mc-Roberts, A. B. P. Millers, Holger Rasmussens, Arlo Jensens, H. C. Hansens, Jens G. Jensens, Soren Hejlskovs and other friends, Hampton, Iowa

6.00

In memory of Hans K. Petersen, Fredsville, Iowa, Fredsville Friends

9.00

Winnifred Schimmels and Harold Petersens, Carlisle, Ia.

2.00

Marius Hansens, Marshall

Henrys, B. S. Christensens, Hans P. Petersens, B. N.

Hansens, Anton Andreasens, Darrell Guthries, C. P. Han-

sens, Hans Hansens, Holger Christensens, John Kochs,

Hans C. Petersens, Cedar Falls, Iowa

11.50

In memory of J. J. Ravn, Ring-

sted, Iowa, Ringsted School,

Faculty, Janitor, and Cook

15.00

In memory of Lars Jensen,

Ringsted, Iowa, St. John's

Luth. Church, Ringsted, Ia.

24.75

In memory of Mrs. H. C.

Strandskov, by Soren Han-

sens and Don. Nervigs, Des

Moines, and Mrs. N. C.

Strandskov and August Sor-

ensens, Ringsted, Iowa

3.00

In memory of Mrs. Carl Han-

sen, Milltown, Wis., Erling

Grumstrups

1.00

In memory of Chris Grau, Val-

borgsminde, by Martin Lund-

quists, Des Moines, Iowa

3.00

In memory of Alvin Steffen-

sen, Badger, S. D. (Korea)

Virgil Fenskes and Mabel,

Severt Andersens, Andrew S.

Petersens, K. V. Andersens,

and Geo. C. Andersens, Bad-

ger, S. D.

5.00

In memory of Albert Madsen,

Withee, Wis., by Jens Becks,

Chr. Becks, Fred Millers,

Mrs. Thomas Miller and

Marie Miller

10.00

In memory of Mrs. Thyra Ost-

ergaard Nielsen, Tyler,

Minn., Mrs. W. N. Hostrup,

Seattle, and Alvin Steffen-

sen, Badger, S. D., by Mrs.

Rasmus Jensen, Silkeborg,

Denmark

5.00

Toward Leper Work:

Trinity Church, Chicago

48.20

Trinity Mission Group Spon-

sorship, Chicago

13.00

Miss Edel Hansen, Chicago

1.00

Toward Muriel Nielsen's and the Riber's Work:

Mrs. Marie N. Sondergaard

Estate, Dwight, Ill.

25.00

Total for July

\$ 568.94

Total since January

\$4,214.72

Acknowledged with sincere thanks.

Dagmar Miller.

1517 Guthrie Ave., Des Moines, Iowa

NEWS BRIEFS

DR. FRY ELECTED LWF FIRST VICE PRESIDENT; LUND-QUIST NAMED EXECUTIVE SECRETARY

Hannover, Germany—(NLC)—Dr. Franklin Clark Fry, president of the United Lutheran Church in America, was elected first vice president of the Lutheran World Federation, at the first meeting of its new executive committee immediately after the federation's General Assembly here.

Dr. Fry has served as treasurer of the LWF for the past four years, succeeding to the office early in 1948 on the death of Dr. Ralph H. Long, also the executive director of the National Lutheran Council.

Named as second vice president of the federation was Bishop Johannes Smemo of Oslo, Primate of the Church of Norway.

A third vice president will be named a year from now, in accordance with a constitutional amendment adopted by the General Assembly which authorizes the executive committee to elect three instead of two vice presidents from among its members.

Mr. Charles Delbruck, industrialist, and lay president of the Lutheran Church of France, was chosen as treasurer, succeeding Dr. Fry.

Dr. Carl E. Lund-Quist was elected executive secretary of the federation for the next five years. He has served as acting secretary since the death last September of Dr. S. C. Michelfelder, the first LWF secretary.

Dr. Lund-Quist was executive secretary of the Division of Public Relations of the National Lutheran Council before

he was named chief European representative of the U.S.A. Committee for the National Lutheran Council, a post he assumed in April of 1951.

The executive committee's session here was presided over by Bishop Hanns Lilje of the Church of Hannover, who earlier had been elected LWF president by the General Assembly.

WOMEN, YOUTH ASK PLACE IN LWF'S GENERAL PROGRAM

Hannover, Germany—(NLC)—A plea that women and youth be given greater recognition and responsibility in the general program of the Lutheran World Federation highlighted the closing plenary sessions of its General Assembly here.

The appeal was voiced in the reports presented by two of the six sections which met daily during the convention to discuss their special areas of activity.

The section on Women of the Church asked that in future LWF Assemblies "women should find their place, not in a separate section, but according to their concern and experience, in the general sections" because "in this way they can most fruitfully make their contribution to the whole work of the Lutheran Church."

In a similar request, the section on Youth and Student Work declared that youth and students "should be given recognition as well as responsibility commensurate with their powers in the total federation structure and program."

Both groups also called for the continuation of their respective commissions during the next five-year period. All 15 commissions of the LWF were terminated at this Assembly and the new executive committee will determine what new commissions will be established.

During the Assembly, women and youth were largely limited to their own groups and did not participate in the sections dealing with theology, world missions, inner missions or social welfare, and stewardship and evangelism.

40,000 AT OUTDOOR SERVICE AS LWF HANNOVER ASSEMBLY ENDS

Hannover, Germany—(NLC)—More than 40,000 persons filled Hannover's Hindenburg Stadium to capacity for the final mass meeting of the Lutheran World Federation's General Assembly here.

With ideal weather conditions prevailing, some 25,000 packed the grandstands and another 15,000 crowded the infield for a 90-minute worship service in the German language.

Many of the people had come from all parts of Germany in twelve special trains and 850 chartered buses to participate in the special week-end events that climaxed the Assembly. A large number of them were refugees in multi-hued costumes of their native lands which lent a colorful air to the occasion.

Greetings were brought to the vast assemblage by speakers from five continents, the Rev. P. Daffa Djammo of

Ethiopia; Dr. Johannes J. Stolz of Australia; the Rev. Karimuda Sitompul of Indonesia; the Rev. Stefano Mushi of Tanganyika in East Africa; Charles Delbruck of France, and Dr. Marcus Rieke of the American Lutheran Church.

Brief addresses were given by the federation's retiring president, Bishop Anders Nygren of Sweden; its newly-elected president, Bishop Hanns Lilje of the Church of Hannover; its first vice president, Dr. Franklin Clark Fry, president of the United Lutheran Church in America; and Bishop Hans Meiser of Bavaria, president of the United Evangelical Lutheran Church of Germany.

The service ended with the singing of Luther's famous hymn, "Ein Feste Burg," or "A Mighty Fortress is Our God," in a blending of German, English, Swedish and many other languages that provided impressive testimony to the world-wide scope of Lutheranism.

Up to 5,000 person were in attendance throughout the ten-day Assembly with many times that number present for the special inspirational rallies that were held throughout the period. In addition to the plenary sessions and other meetings, an almost round-the-clock program of social and cultural events, as well as scores of exhibits, occupied the visitors from early dawn until late at night.

HUNGARIAN CHURCH WON'T WITHDRAW FROM LWF

Hannover, Germany—(NLC)—The Hungarian delegation to the Lutheran World Federation Assembly here declared that their Church "will maintain contacts with the LWF in the hope that its new leaders may be more successful in working for brotherly relations between Evangelical Churches."

The statement was given by Bishop Laszlo Deszery at a press conference before closing of the Assembly.

He told reporters that every member of the Hungarian delegation had been questioned by other delegates "who fear for the future of the Lutheran World Federation" if the Hungarian Lutheran Church is considering withdrawal.

Cautioning that withdrawal has not been contemplated, Bishop Deszery added that Hungarians "have experienced much brotherly love and understanding from numerous delegates."

But he criticized the remark by Bishop Anders Nygren that delegates should "bear with their weak brethren in Hungary," made during a discussion in the Assembly. According to Bishop Deszery, this remark "has divided the Assembly into the weak and the strong without theological basis and in a presumptuous way."

He also charged that federation officials had refused to mimeograph and distribute to the delegates the report by the Hungarian delegation.

The Bishop was evidently unaware of the fact that the complete text of the address had been published and given to the press.

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.

August 20, 1952

I am a member of _____ the congregation at _____

Name _____

New Address _____

City _____ State _____

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