

Lutheran Tidings

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The Flowers

I love the flowers peeping from the ground,
And all the beauty ever in them found;
The budding youth, which only lives today,
And never dream of sorrow or decay.

I love the flowers in their noon-tide glow,
The lilies purer than the purest snow;
The perfect rose—a symbol of true love—
Fills me with longings for the things above.

I love the flowers when they droop and die—
They neither do complain nor do they sigh,
Their fate they never meet with bitter scorn,
But still await the resurrection morn.

I love the flowers with their fragrance sweet,
The little dew-drops sparkling at their feet;
Can it be tears the little flower has shed,
When cruel storms were raging over head?

I love the flowers—their impressive speech—
Their mission here on earth is joy to teach,
They cheer in life, but most in time of death;
Yes, they do speak, without a waste of breath.

Mrs. C. C. Nielsen.

“Today’s Devotions”

By Pastor Harold E. Olsen, Junction City, Ore.

IV

Every adult knows, and it is not long before every child knows, that he must eat to keep his body from withering. We carelessly speak of this as eating to live. This is only a half truth. If we really want to live we must feed the soul as well. It is true that the absence of physical nourishment will bring decay to the body, but the absence of spiritual food will bring eternal death as well. God knows how careless and forgetful men have been and still are with their souls so He sent His Son to give man an understanding of his spiritual needs. In addition He sent His Son as an aid to spiritual nourishment. In John 15:5, the fourth of the “I am” passages about which I speak, we read, “I am the true vine.” “I am” is the true vine from whence comes the sap of life upon which men’s lives grow and flourish. In and from God comes the elements of an everlasting life. This is a wonderful proclamation but the still more wonderful message of God through Christ is in the words which follow in verse 5. “Ye are the branches.” We, you and I, can be the recipients of this wonderful sap of life, if we will take it.

Those of you who keep plants and other forms of vegetation know full well that a branch or leaf must be attached to the main stem of the plant if it is to

have life. Likewise we branches in God’s vineyard must be attached to the true vine from whence life flows. Those who do not take their nourishment from the stem of life soon die and drop off and are carried away to the fires of eternity.

We do not have the Savior, Son of God, with us in person so that we can attach ourselves to Him as Peter, James and John did. But we do have the Church, established by Christ and filled with life by the Holy Spirit. Herein can we the branches draw the nourishment which has flowed in ages past and still does flow unto eternity. In the Church many of us have attached ourselves and many can attach themselves to the vine of life through the Sacrament of Baptism and in the Church we can continue to draw our living through the Sacrament of Communion. Outside of the Church there is no salvation and outside of the Church men shall surely die. Within the Church men shall surely live.

Let us pray: O Thou Living God, we graciously beseech Thee to preserve Thy Holy Church that we who seek life shall find it in that fellowship of saints. Bless unto us Thy Sacraments that we may be grafted unto Thee and eat and drink of Thy life. Lead us, O God, by Thy Holy Spirit, into Thy House with regularity that our search for life may not be halted by our forgetfulness and carelessness for our spiritual life and by our preoccupation with feeding only our decadent bodies. We pray in Jesus’ name and for His sake. **Amen.**

The Pastor's Institute

(CONTINUED)

THE RELATIONSHIP BETWEEN THEOLOGY AND PHILOSOPHY

By Dr. Martin Heineken

Philosophy has assumed the role of deciding what man should have for a healthy diet, assuming the philosopher has an imminent capacity to know all the final answers to man's quest. Merle W. Boyer defines philosophy as a quest for universal knowledge, using the methods of free and open inquiry, having as its goal the increase of wisdom among men, and defines theology as the intellectual task of coordinating and systematizing the presupposed principles which embody the group ideals that are considered as worthy of the highest devotion into a unified whole in terms of a conception of God. An understanding of Boyer's approach leads to the conclusion that theology must come under the scrutiny and criticism of the unbiased philosopher, who, ostensibly, begins without presuppositions. Also the context in which Mr. Boyer discusses the two functions of philosophy of religion presupposes that the philosopher of religion must have within himself a criterion of judgment which makes him qualified as judge.

Has the philosopher within himself the criterion of the truth? The philosopher's true task is to deal with matters of ultimate concern. Paul Tillich says, "Philosophy can only ask the questions to which theology gives the answer." And he adds that theology alters the questions asked.

In revelation men are confronted by the living God and called to decision. Truth is known only by doing. Men are met when at daily tasks and are changed, but instead of philosophizing in schools for years, they continue their daily work. They have the answers to questions of ultimate concern; they know, trust and obey the living God. The riddles and mysteries of life remain, but they are in the right relationship with God.

In this way the philosopher is only a person desirous of knowledge. His gift of genius is meant to be used to solve the problems of life, but will have to come under the correction and fulfillment of the Gospel.

Theology is based upon revelation and thereby circumscribed in its limits. Theology is an activity of the church and must come to terms with and meet the problems of each day anew and must challenge and counter all the false alternates any day proposes, while philosophy is its hand-maiden in the attempt to be clear, to understand, to keep men from reasoning unreasonably. The study of philosophy can and must serve a useful purpose.

THE RELATIONSHIP BETWEEN WORD AND SACRAMENT

By Dr. Martin Heineken

God speaks to man and establishes the I-Thou relationship by the Word, which is the only mean of grace. As God addresses us we are made aware of

being confronted by a mystery that passes understanding. Where the Word plays its part we are actually having fellowship with a person, not with an idea, an overwhelming idea of grandeur of nature, etc. In this experience the sense of individuality is at its keenest and highest. This Word is living, God in Christ, and cannot be equated with the Bible. God himself is the sole means of grace. It is not the Greek "logos," therefore, the sacrament makes clear that it is a Word-in-action, a visible Word, a hidden Word.

The church as a fellowship of believers gathers around a living Word. The preacher and his gifts must disappear behind the message he proclaims. In the church God speaks and acts; it is not a lecture hall. Thus we must see the distinction between religion and philosophy. Religion is always tied to time, place and event. In philosophy man is led away from the religion of event and action.

The God of the Bible visits and redeems his people. The New Testament must be read in the light of the Old Testament. God is Christ, who replaces and fulfills the old covenant, but is still a God of action.

The traditional Lutheran definition of a sacrament must be recognized as arbitrary. The restriction to the two sacraments must follow from the nature of the Gospel itself, and the command of Christ, rather than by Luther's three-fold definition. The Word and sacrament correlate because of the way in which they supplement one another and each makes psychological reasons. The sacrament is the Word become visible and the Word in action. God is what he does.

Paul Althaus points out five ways in which the sacrament makes clear what the Word itself is. The sacrament makes clear that the Word; 1) is more than just the communication of facts and ideas, but it is a word that addresses, challenges, calls to decision, grips, and changes the heart and the relationship to the one encountered in the Word; 2) is the "verbum ex ternum" that is not found in the heart but comes to it from the outside; 3) incorporates into the church and separates from the non-Christian world; 4) concerns the individual; and 5) concerns the whole man, body, and soul, in all his existence, and also that the whole creation.

As Hans Asmussen says, "Something new is in the making which no one is yet able to put into the proper words." When people find all human helpers fail they seek and need something from without. They need that risen One who said, "Take and eat . . ."

THE DOCTRINE OF ATONEMENT AND WORSHIP

Professor A. C. Kildegaard lectured on the Doctrine of Atonement and Worship. The first part of his lecture centered about the three representative atonement theories.

1. The objective theory—wherein atonement is identified with a particular atonement theories.

2. The subjective theory—wherein atonement is emphasized as a contemporary process in the life of the believers.

3. A convental or communal alternative—which views the historical as the eternal and for that reason the contemporary act of God in Christ.

In the context of these three theories he discussed

a quotation from "The Divine Imperative" by Emil Brunner.

"We know no other will of the Creator than that which has destined me for existence in love, and this means for existence in community. Severed from this connexion with the community all the gifts of the Creation are misused."

The second part of his lecture was a discussion of the relationship between liturgy and theology as demonstrated in contrasting traditions. These were:

1. The Roman Catholic Mass—its attempt to make the objective theory contemporary and the objection of the Reformation to the Mass.
2. The Modernist-liberal—the loss of historical anchorage and the uniqueness of God's action in Christ.

Last he sought to analyze the real nature of Worship in the light of our faith and its implications for liturgical patterns. In this respect he discussed worship as a creative, holy conversation, liturgy as freedom and theology the criterion of worship and vice versa.

THE CHARACTER OF OUR CHURCH

Alfred Jensen

Dr. Alfred Jensen addressed the group on Wednesday afternoon. The topic of his lecture was "The Character of Our Church." Dr. Jensen began by indicating that it is impossible to characterize our church in any blanket statement because of the divergent views which are held by the churches within our Synod, particularly in matters of practical concern. He went on to show how in matters of preaching and teaching our churches are more in accord. He emphasized the fact that our church insists on the authority of God above any human authority. It is in this respect that we as a church do claim, and rightly so, distinctive characteristic. Dr. Jensen concluded by pointing out that if our church is to be characterized as a Danish church, that characterization is to be found in intellectual and spiritual insights rather than in "external" Danish customs.

Geneva—(NLC)—The Lutheran World Federation has set up a specialized children's clinic in Syria, it was reported here at headquarters of the international church agency. Staffed by a Syrian doctor and a nurse, the clinic is one of two serving the children of Arab refugees. The other is conducted by the University of Damascus.

The LWF also operates a regular polyclinic for refugees, a project that was launched last November.

Under the direction of Mrs. Chris Christiansen, representative of the LWF Department of World Service, clothing and medicines have been distributed to Arab refugees in Syria for about a year. In the beginning, most of this aid was furnished by Lutheran World Relief, material aid agency of the National Lutheran Council in the U. S.

More recently, in a growing measure, help has been provided by Kirkens Nødhjelp of Norway and by the Church of Denmark. The latter, which has been sending medicines for the polyclinic, is now shipping 100 tons of clothing to Syria, of which ten tons have already been received.

76th Annual Convention Of The Danish Evangelical Lutheran Church Of America

Des Moines, Iowa, August 11-16, 1953

Luther Memorial Congregation, Des Moines, Iowa, has extended an invitation to the Danish Evangelical Lutheran Church of America to hold its 76th annual convention at Des Moines and has asked to be host to the convention. As authorized by the Omaha convention, the synodical Board has accepted this invitation and herewith announces said convention to open with a service to be conducted at Luther Memorial Church August 11 at 8 p. m. The convention business sessions will commence at 9 a. m. August 12 and will be held at Grand View Lutheran Church Auditorium, which is located less than one block from the campus of Grand View College. All business sessions of the convention will take place at this church as well as some of the services including those on Sunday, August 16. It is also planned to serve the noon and evening meals in the dining hall of the church, while breakfast will be served at the College dining room. Grand View Lutheran Church belongs to the Augustana Evangelical Lutheran Church.

All pastors are expected to attend the convention as voting members and all congregations are expected to be represented at the convention with one delegate for each fifty voting members or fraction thereof. The congregations in district one, eight and nine as well as the congregations in Dalum, Canwood, Danevang and Granly, may elect delegates according to the provision 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 by July 25. They must be certified in writing by the secretaries of the respective congregations before they can be accepted as delegates by the credentials committee. (See name and address of credentials committee chairman below.)

It is expected that many friends and members of the Danish Lutheran Church will avail themselves of the opportunity to share in the meetings and services of the convention. They are welcome to attend any or all of these including the business sessions. There will be forty-five minutes of devotional service each morning during the week. The evenings will be devoted mainly to the presentation of the causes of missions, benevolences, and education of the Danish Lutheran Church. There will be services and meetings forenoon, afternoon and evening on Sunday, August 16.

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 in order to be published in the July 5th issue of Lutheran Tidings.

It is expected that all the reports from the institutions, missions, committees and auxiliaries of the Synod that are to be presented to the convention will be at my address by May 20 or soon thereafter. These reports will be published and forwarded to all ministers and to all congregations of the Synod for distribution.

May God bless us as we prepare for the convention this summer. Important issues await the attention and decision of the convention. These will only find their right solution as we submit them to the Word and Spirit of God.

Alfred Jensen.

Des Moines, Iowa, May 1, 1953.

Luther Memorial Congregation, Des Moines, Iowa, hereby extends a cordial invitation to pastors, delegates and members and friends of our Synod to be its guests during the synodical convention August 11-16, 1953.

The members of our congregation are busy preparing

for the convention and will be ready to make your stay with us pleasant and enriching in Christian fellowship.

All delegates and pastors, according to synodical ruling (see above paragraphs in Alfred Jensen's notice) must send in their registration and credentials to the chairman of our registration and credentials committee, Mrs. Anton Berg, Jr., 2808 John Patterson Rd., before July 25.

The committee further requests that all other registrations be sent in to Mrs. Berg before July 25 and not August 5 as in last issue. The committee feels that two dates and the two types of registration may be confusing. It wishes therefore that ALL registrations be in by July 25. Also tell the day you expect to arrive. Unless you send us your registration we will assume that you are taking care of your own lodging.

With sincere greetings,

George Madsen,
President of the Congregation.
Holger P. Jorgensen, Pastor.

TOPIC FOR DISCUSSION

I

Reference is made to Article IX of the Synodical Constitution named "Synod Officers", paragraph 2, which reads as follows: Quote:

All officers shall be elected by ballot by a two-thirds majority of the votes cast, the term of office to begin December 1st following election. The term of election of the board shall be for two years in rotation so that the term of the president and two board members shall expire the first year and the term of the vice-president-secretary, the treasurer, and two board members the next year, Unquote:

Shall the above Article be amended by having the following sentence added: With exception of Office of President, no person shall be elected to hold the same Office more than 4 (four) consecutive terms of 2 (two) years each.

B. P. Christensen.
Solvang, California.

A PROPOSAL TO THE ANNUAL MEETING OF GRAND VIEW COLLEGE AND GRAND VIEW SEMINARY.

That the words, "The election of the President and the Dean shall be approved by the annual meeting of the corporation.", be reinserted at the end of Section 5, of Article II of the By-Laws of said corporation.

Article II, Section 5 of the By-Laws will then read as follows: "The Board of Directors shall elect the President of Grand View College and the Dean of Grand View Seminary and, upon their recommendations, the members of the respective faculties. The election of the President and the Dean shall be approved by the annual meeting of the corporation."

Thorvald Hansen.

Oak Hill Parsonage
March 17, 1953.

ADDITIONAL INFORMATION ABOUT THE CONVENTION

Our convention committee is busy perfecting plans for the convention. It wishes to announce the following in regard to meals and lodging.

To guests arriving before 6 p. m., Tuesday, August 11, supper will be served. But breakfast Monday, August 17 will not be served.

The price for the convention will be \$12.00 for the full time with an equitable sliding scale of reduction for later registrants. Pastors and wives will be charged half rate; children 5 to 12 inclusive half rate. The 50 cents synodical registration fee is in addition to the above rates, and is required from every registrant.

Guests will be housed in the dormitories of Grand View College and in the homes of members of Luther Memorial. The housing committee will assign the guests in the dormi-

tries well in advance and will notify the registrants to that effect who will then be asked to bring their own sheets, blankets and towels.

For such who may wish motel or hotel accommodations, the committee advances this information submitted by the motels and hotels listed. When you register you may indicate what accommodations you would like and the committee will try to make such reservations, but cannot guarantee them. We recommend that you do this well in advance. Since Des Moines is a convention city, hotel and motel accommodations are usually hard to get.

HOTELS: The **Randolph**, Fourth St. and Court. Rooms with 1/2 bath, Single \$3.50; Double \$5.00. With bath, single, \$4.50; double, \$6.00.

Savery, Fourth and Locust. Single (inside room) \$5.00; (outside) \$6.25; Double (inside) \$7.00; (outside) \$8.25. Twin beds, \$8.50 (outside).

Kirkwood, Fourth and Walnut. Single, \$4.50 to \$5.50; Double, \$7.25 to \$8.00. (All reservations are for type of accommodations. They do not guarantee a rate, but if you indicate your preference it will aid the hotel in setting up your reservation).

MOTELS: Both are at Euclid and E. 14th St. Junction of Hwys. 6, 64, 65, 69 and about 8 blocks from G. V. C.

Bruin Motel: One person \$4.00; \$5.00. Two people \$5.00 and \$6.00. Three people \$7.00 in one room; Four adults in one room \$8.00.

Holiday Motel: Single (one double bed for two people) \$5.00. Double (2 beds for three or four people) \$7.50. Twin beds \$6.00.

There are, of course, many other hotels and motels. These are given as samples of rates.

Further information will be published later.

Convention Committee.

"Let There Be Light"

By B. P. Christensen Solvang, California.

From casual remarks received from various people in responsible positions within our synod, it is quite apparent that a great many people are apprehensive in respect to the rates established for resident admissions to our new Solvang Lutheran Home for Aged.

It is also apparent that the criticism received is due to misunderstanding in respect to the maximum monthly rate set as a start, and I shall herewith attempt to enlighten our people interested in us.

In the state of California, in order to become licensed by the state department under whose jurisdiction we function it is necessary for us to comply with many mandatory rules and regulations. Among such rules there is one that compels us to set a stated monthly rate for care of aged people, supplemented with an accounting of what we expect to give in return for such rate as stated.

The board of trustees of the Solvang Home after due consideration and adoption of a temporary or starting budget arrived at the **maximum** figure of \$100, which figure incidently is the maximum in similar California Homes. Supplementary thereto we advised the state department that we would accept California state pensioners for the present pension now being paid such recipients which is \$80 per month, and we further stated that fifty per cent of rooms available would be offered and given in preference to pensioners as applications for admission would be received. I trust this explanation will dispel one statement that our home is only for idle rich people.

Of the eight residents here at the moment, two of them are California state pensioners and one other has been admitted for the sum of \$62.50 per month, which this person receives in Social Security from the federal security act.

This explanation should dispel another remark when it was stated that we were not catering to **deserving** people.

I would not if I were a resident of either Iowa, Nebraska, Minnesota, or any other middle west state be guilty of unfairly judging our stated rates without first having the facts as to cost of living in California, or without having first hand knowledge of the type of facilities we offer our aged residents.

I should like you to know that you cannot by even the remotest conception compare our modern and beautiful Solvang Home living quarters with that of any similar Home within our Synod. And I state this without any attempt at braggado. To many people it is considered good enough to give an old person a bare 7x9 ft. room with no bath or toilet facility and with only the meager necessary bed, table and rocker. I know of several "Homes" today who still have two people in the above mentioned size room and with the old-fashioned slop pot under the bed, or in an old-fashioned side commode.

We at Solvang thought better, and aged people coming to Solvang Home receive without discrimination and irrespective of rate paid the following:

Large 11½x15 feet ground floor room, with large picture window with modern venetian blinds and cheerful, colorful side drapes; soft, warm cork tile covers every floor; modern style bird's eye maple bedstead with box spring and innerspring mattress of newest comfortable type; a soft seated straight dressing chair and upholstered platform rocker chair; Desk type dresser with ample drawer space and decorative table lamp; large walk-in clothes closets with sufficient room for easy storage of one persons personal clothing as well as room for storage of personal items; private bath which is a complete bath with tub and shower with mirrored medicine cabinet for each person and ample linen closets and individual drawer space for toilet necessities. These are the features for every two persons. There is a direct outdoor entrance to every room. There is no crowding here nor any fire hazard such as found in Homes with which I am thoroughly familiar.

To aged folks living their last years we propose to give all possible comfort and this whether or not they can meet the \$100 a month maximum rate. As we get operating at full capacity we hope to be able to materially reduce the maximum rate. At the moment the average monthly compensation we receive is slightly over \$85 which is quite a step down from the maximum \$100. As more pensioners ask for admission this rate will automatically reduce itself correspondingly. Two House physicians are on constant 24 hour call and monthly clinic has been established as routine medical care.

From statement recently received from one of our Old People's Homes I note that a considerable amount of money was accepted during 1952 for lump sum Life Residency. It would indeed be interesting to learn the span of monthly care actually given a person in such cases. Without casting any reflection, I ask: "Which is the right (or wrong) thing to do: That of charging a reasonable rate in proportion with Home and services rendered and give our all, **OR** that of accepting an old person's last dime and see how little one can give in return?"

This I know from past experiences that it matters not whether a Home is sponsored by a Church or private group, it better pay out. There is never any excuse for red figured management. Supposedly charitable Church boards are as eager to stay out of the red as are any privately owned business.

In conclusion allow me to assure you that we of Solvang Lutheran Home organization expect to give our aged residents all the comforts we can and the tops in good food and genuine home life. They have come here to "live"; and to keep them alive and happy will be our foremost consideration, profit or not in dollars and cents.

That we through our work shall profit inwardly from a job well done will be our reward.

Naturally, we shall be happy for any support given us from our congregations and church memberships at large.

For many years now district eight has been generously taxed for other Homes for old people by annual payments to our Synodical Budget. By that token we should be eligible to general contributory consideration even though we happen to be located on the west coast of our Synodical territory. For complete and correct information relative to our rules and applications for admission, etc., please command us anytime with a direct request to the Home at Solvang, California.

With cordial greetings:

Solvang Lutheran Home.

In Memory Of H. J. Pedersen

Pioneer Pastor and Folk School Leader

Without the past no present; without the present no future. I have been glad to read in "Lutheran Tidings" the several contributions helping the younger generation to learn about the early pioneer days in our synod. We need to know and re-evaluate this cultural and spiritual background. These pioneers gave their lives for the ideals they believed in, regardless of hardship and lack of funds. I am sure they found their blessing because of their devoted loyalty to all that was dear to them. "To Serve God and Man." I am sure was their goal.

We are living in a different age in many respects, but we wish to continue the work of these early pioneers and follow in their footsteps.

M. M.

A painting made by my father, the late Pastor L. Henningsen, is now found in the Archives at Grand View College. When Pastor Pedersen died, father wrote the following eulogy. I shall try to make a translation of same for the columns of Lutheran Tidings:

"What difference does it make that I shall go on to the heavenly Home before you. I will be in the mansions above when you come, and I will be able to show you around. How wonderful it will be! I am sure that our Father in heaven has use for us there for work greater than we realize . . ." Thus Pastor Pedersen spoke to my wife, when he saw her grief as she was told of his dreadful disease, Cancer. Now he has gone to his eternal rest, this noble, beloved and faithful soul.

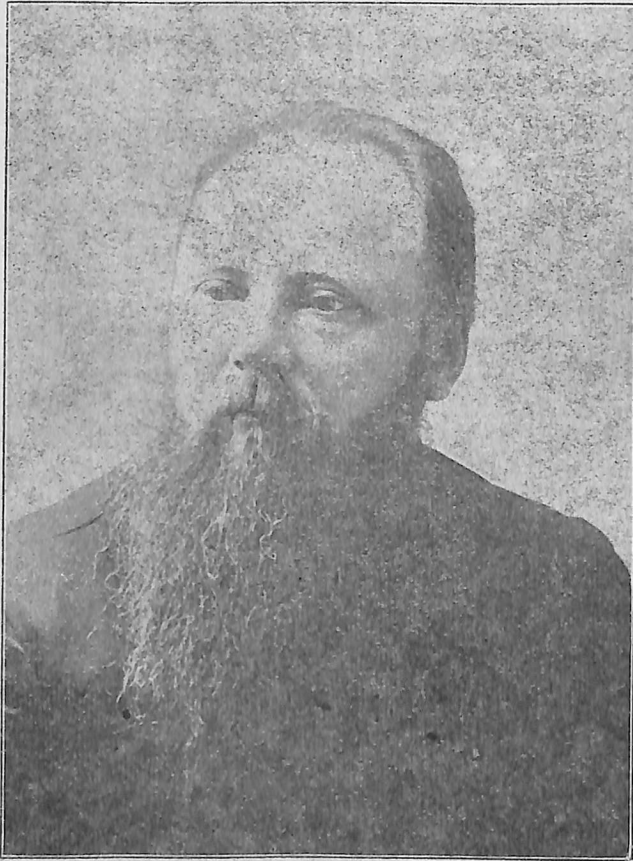
During the winter of 1883-4 when I was at the Elk Horn Folk School I received the first letter from him. He was very concise, and this impressed me, as he wrote to me: "I have heard that you have an ability to associate with young people—and also the ability to be able to speak to them. I happen to know that you are familiar with the Folk School, and that you have been a student of one of these. Would there be a possibility of getting you as a teacher here at the Ashland, Mich., Folk School?"

Although I was interested, yet I had in mind to prepare myself for the ministry, so I left the letter unanswered for several months. However, in the summer of 1884 while I was teaching in Racine another letter came, asking me to accept the position the following spring, as Kr. Ostergaard who had the position was leaving for Denmark. This time I could not refuse, as I would need some work for my daily living, so I accepted.

We all know that Pastor Pedersen was a practical man and he soon had the problem solved. He wrote to me: "I will pay you \$10 a month for each student for our school that you bring from Clinton; also \$5

for each student who will take lessons in drawing. You will receive free house and plenty of wood for fuel." In proportion, my income that year was probably the best I have ever had.

The years we worked together at the Folk School enriched our lives, and brought us blessings untold. Seldom did an evening go by unless we were to-



Rev. H. J. Pedersen

gether and were enriched by conversation about the work in the church or our Folk school program.

As finances was always a problem in those days, Pedersen had many new ideas. One day during summer vacation he suggested, that inasmuch as I was familiar with artistic painting, I could also take up photography and do my own retouching work. My answer was immediately: "Yes, very fine, but it takes money to buy the camera and equipment." A few days later he came and handed me \$45 and as he did so, he said: "Here is money for the camera and you have the first order for pictures: A picture of all the farm homes in this immediate community." With this good beginning I soon found myself fully occupied in all my spare time; and many of these pictures are still in many homes in various parts of the U. S. and some of them in Denmark. As the students arrived at the Folk School I was constantly busy taking pictures. And this became quite a help in my income during the nine years we were there.

I have never known a man who was more liberal in his attitude toward others than Pedersen. When I mentioned this to him one day, he answered: "No man can do his best unless he is left to his own good judgment and conviction as to what he wants to do."

How he rejoiced when he saw teacher and students truly interested in their period of instruction. I recall one day following my class in history, that some of the students remained for further discussion. Because of the intense interest in the subject being discussed, we finally discovered to our regret that we had entered far into the next class period. But as no bell had been rung, we continued until the dinner-bell was heard. When we entered the dining-room, we saw Pedersen seated at the table awaiting us. We felt a little embarrassed, and I inquired why the class bell had not been sounded to interrupt our discussion. Pedersen answered with a smile: "When I came to the class-room door and saw and heard the lively discussion, I left quietly, assured that I had less to offer."

The economic depression of those years forced Pedersen to sell 30 acres from the 40 acre farm he had acquired for the Folk School. Later he also had to sell the home in which we had lived, and we were invited to move to the Folk school building. This we did, and we agreed that we would stand together and in some manner face the difficulties as they came.

Then came the unforgettable July 4th, when a large number of former students came to observe the day with us. They had heard of the economic plight of our school. And in the midst of the festivities of the day, a purse containing \$700 was handed to Pastor Pedersen with this greeting: "Be of good cheer. We want you to know that we are a large group of your former students who will stand by during this economic crisis." Pedersen was deeply moved and expressed his deep-felt appreciation to the former students. The students further promised to support the work of the Folk school with an annual gift of \$200.

He could buy back the former teacher's home, which was done, and again our work flourished and became a blessing to many.

Pedersen had the unusual ability of challenging a group of people to new activity. One Sunday at Ashland he announced to the people: "Now is the time for us to build a church." All were stunned and some immediately spoke up: "We are so deeply in debt in our private affairs, that it cannot be done." Pedersen answered: "We cannot afford to wait any longer. The work must be started now." The following Sunday a plan for the church was ready, Pedersen himself had made a pledge of \$50; two of the business men each offered to give \$50, and a sum of \$300 was signed that day. The work of cutting the lumber in the forest, hauling it to the saw-mill, etc. and the eventual erection of the building was done within a very short time. And we heard many an exclamation: "What a miracle that this could be done!"

Pastor Pedersen's wife was a faithful worker at his side. Caring faithfully for her six children, she also did all the cooking for all the students at the school. God bless her memory for her faithfulness.

Pastor Pedersen has contributed much toward the foundation work of our synod's church and folk life.

Our Women's Work

Editor

Mrs. Ellen Knudsen, 907 Morton St., Des Moines 16, Iowa

A Christian Declaration Of Loyalty

Adopted by the Board of Managers of United Church Women, meeting at Turkey Run Inn, Marshall, Ind., May 5-7, 1953

"As Christian Americans we are dedicated to maintaining the freedom for all Americans and their institutions. No body of citizens is more alert to the threat of communist thought and conspiracy both to the Christian faith and to freedom than the Christian Churches. . . ."

"At this moment when national unity based upon mutual confidence is of paramount importance to our security, men in responsible positions must not, through unsubstantiated charges and blanket indictments, destroy confidence in our American schools, colleges and universities."*

Men in responsible positions and self-appointed groups and individuals are even now spreading distrust of churches, of charitable foundations, and of loyal American citizens with whom they disagree.

The Board of Managers of United Church Women view these threats to American freedom as among the most serious dangers ever faced by our people.

As a witness to our Christian faith we therefore accept the following disciplines and responsibilities:

1. Christian Declaration of Loyalty

This is God's world and we are in His care

We do believe;

Earth might be fair. . . .

We will strive to do our part in making it so;

Fear comes of the unknown. . . .

We will know;

The young and uninformed are open to false teaching. . . .

We will share the truth;

Forces of dissention would undermine the very institutions that can overcome Communism. . . .

We will become aware of these forces and throw our strength with the superior force of Christianity;

Many valiant defenders of God-given freedom are being wrongfully accused. . . .

We will uphold them;

We ourselves may for our beliefs face disapproval, insinuation or slander. . . .

We will stand;

It is our heritage from the Old Testament, from Greek knowledge, from the American founding fathers and from the Christian gospel of love, to think freely and to speak our thoughts. . . .

We do our own thinking;

We are sovereign American citizens, followers of Jesus Christ, children of God. . . .

We dare to speak out.

* Statement on Congressional Investigations made by the General Board of the National Council of Churches, 3-11-53.

2. Dedication of ourselves as a disciplined group to study, pray and individually to take courageous stands.

(This Christian Declaration of Loyalty is to be circulated to state and local councils and through denominational channels for study in preparation for the Sixth Biennial Assembly of United Church Women)

3. Commitment as individuals to:

Maintain confidence and composure;

Do basic reading;

Confer with Congressmen (in home state);

Express basic beliefs to clergymen and laymen and to local school boards concerning personal and academic freedoms;

Contact and cooperate with community groups taking similar stands;

Encourage more accurate reporting and more careful interpretation of news;

Encourage the organization of informal study and discussion groups, for both men and women, through council and denominational channels.

Recommended Reading List

Constitution and Bill of Rights

To Secure These Rights, Report of the President's Committee on Civil Rights. (Government Printing Office)

You Hold the Key to Human Rights, Kaufer and Phillips. (UCW)

The Loyalty of Free Men, Alan Barth

These Rights We Hold, Brownlee, (Friendship Press)

The Bible and Human Rights, Kathleen MacArthur (YWCA)

Individual Liberty USA (League of Women Voters)

Denominational Publications

The Church Woman.

—Contributed by Mrs. Ida Egede.

Current News

The captive wings of peace may yet break free.

To soar above the earth in joyful flight.

Out on the edge of dark we seem to see

The first faint quiver of a breaking light.

A mirage this may be. It is too soon

To read the measure of the fitful gleam—

A herald of the glory of the moon,

Or but a ripple on the passing stream?

But wells of hope that idled parched and dry

Are full again, rejoicing in full flow.

The dreams that yesterday seemed doomed to die

Are wistfully reborn, as to and fro

Throughout all nations in the hearts of men

The whisper spreads that peace may come again.

By Isa Jackson.

Contributed by Ada Petersen, Dalum, Canada.

Do You Know
that

Grand View College offers a wide range of courses. The student can follow any of the following programs of study for two years at Grand View and then transfer to any college of his choice with full credit.

- I. Liberal Arts
- II. Pre-Professional
 - A. Agriculture
 - B. Commerce
 - C. Dentistry
 - D. Education
 - E. Engineering
 - F. Nursing
 - G. Music
- III. Home Economics
- IV. Journalism
- V. Law
- VI. Medicine
- VII. Natural Sciences
 - A. Biology
 - B. Chemistry
 - C. Physics
- VIII. Religion
 - A. Pre-Seminary
 - B. Religious Education

Elementary Teachers Training Program

In addition to the two years preparatory courses, Grand View offers the two year Elementary Teachers Training Curriculum leading to the Iowa Standard Elementary Certificate. This certificate is transferable to most mid-western states.

For those students not planning to graduate from a four year college but wishing at least one or two years of college, Grand View offers a liberal arts program designed for enriched living, and general education.





GRAND VIEW COLLEGE

DES MOINES, IOWA

FOUNDED 1896

**2 YEARS OF COLLEGE—LIBERAL ARTS—PRE-PROFESSIONAL
ELEMENTARY TEACHERS TRAINING CURRICULUM**

Leading to Standard Elementary Certificate

STUDENTS FROM COAST TO COAST

A Small School with Every Advantage

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of a Christian approach to education and personal growth.

HIGH SCHOLASTIC STANDARDS—LOW COSTS

Join Your Friends At G. V. C.

Paging Youth

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

Editor: Thorvald Hansen, 22 South 13th Street,
Estherville, Iowa

Roughing It—European Style

Editor's Note: We present herewith the concluding part of an article written by Bodil Sorensen telling of some of the experiences she and her husband, John, had on their trip to Europe last summer.

Probably the nicest thing about staying in hostels was the chance one got to meet young people from many different countries. We met more Australians and New Zealanders than any other national group. They had timed their traveling before the summer rush too. When we arrived at a hostel we usually went to our separate dormitories to secure our bunk and put away the packs. Then we would meet in the kitchen to cook supper. Several times John would strike up a friendship with a group of fellows in his dormitory so that when I came out to meet him he would be involved in big plans for the evening. Since I refused to be left behind I would have six or seven escorts for the evening instead of only one. In Innsbruck our group consisted of three New Zealanders, one Scotchman, one Dane, a boy from Dutch Guiana, and John and myself. We had been out to see the town in the evening and when it was time to return to the hostel we all linked arms and paraded down the middle of the street singing a rousing hiking march. A local constable quelled our enthusiasm. In Vienna our sailing party on the Danube consisted of three New Zealanders, one Canadian, one Egyptian, John and myself. We didn't travel in groups from hostel to hostel but many of us were traveling in the same general direction so that we would run into each other several places. We could learn from one another which were the good or bad hostels (bad hostels usually being those where the housefather had a lot of silly little rules), sightseeing attractions which were a must, and also inexpensive places to eat. It was while we were staying in the Rome hostel that we were talked into going to Capri and also to Austria. There is no hostel on Capri but we were given the address of a cheap lodging house where we could stay. Regular hotel rates there are exorbitant. The lodging house was full of German students when we arrived but we were referred over to the home of a pair of widowed sisters. Neither one of them was five feet tall yet their bedroom which they rented to us had a bed that was seven feet square. John charmed them completely so that they let us use their kitchen for cooking. It cost us \$1.25 a night. Other hostellers told us we shouldn't pay as much as they asked but they were so nice we didn't think it too much, especially not after having gone shopping in the grocery stores.

These are just a few of our experiences and impressions. Everyone will find it different depending

upon their own experiences and methods of travel. We found the combination of hitchhiking and staying in hostels the most interesting for us as we felt it afforded us the opportunity to converse with a greater cross section of people. John's ability to discuss taxes and politics in both elementary French and German helped a great deal but many who were as backward as I in languages were traveling in similar style. Such a trip is within the reach of most young Americans. With the encouragement of a few parents, American young people might correct an erroneous impression in Europe that all American tourists have to travel high style to flaunt their almighty American dollar.

(Anyone who would like further information to help plan a similar trip may write the author, Bodil Sorensen, % Editor, Lutheran Tidings, Kimballton, Iowa.)

DAYPLand Doin's

The Leaguers at Junction City (Oregon) are really doing things. They have taken on the tasks of keeping up the church grounds, ushering in the church, mimeographing the every Sunday bulletin and addressing envelopes. A schedule has been set up so that the work may be assigned equally.

From Ruthton—Diamond Lake (Minnesota) comes word of an early morning Pentecost service for which 45 (yes, forty-five) shivering young people gathered at 4:30 a. m. After the service they played volleyball and enjoyed coffee and rolls.

A note from Solvejg Egede of the Operations India committee says that after June 12, her address will be Hampton, Iowa.

By the time you read this the Northern Lighters will be sending cards home from their camp at Grantsburg (Wisconsin) with the usual "Having a good time . . ." Bet they really are having a good time, and whether they wish so or not, I'm sure most of us wish we were there.

Your editor has just returned from Cedar Falls (Iowa) where he had the pleasure of sharing in the fun and fellowship of the Iowa District Convention. A full report on this meeting will appear in a later issue of PY. For the present, suffice it to say that the event appeared to be highly successful. While no definite figures on registration are available at this time it can be stated that the convention was well attended. The group seemed interested and enthusiastic and your editor saw no one who was not thoroughly enjoying himself. We hope those who stayed at home had as good a time—but we really doubt they could.

Lake Michigan District D A Y P L Camp And Convention

Theme: Trails in Christian Living.

Place: Sleeper State Park, Cassville, Michigan.

Time: June 29—July 5, 1953.

Hosts: Juhl-Germania YPS, Marlette, Michigan.

Cost: Registration fee, \$2.00. Total cost per camper, which includes registration, insurance, meals and lodging is \$15.00.

What to Bring: New Testament, World of Song, bedding for bunkbeds, soap, towels, comfortable clothes, written permission from parents to go swimming, bathing suit, musical instrument if you play one and a spirit of sharing.

Send registrations to Rev. Harry Andersen, Route 3, Marlette, Michigan.

A Look At The U. L. C. A.

I

For several years in our synod we have seriously considered the question of affiliating with other Lutherans—more specifically the United Lutheran Church of America. On the basis of the opinion poll taken last year the sentiment for such a move is about equally divided. If a vote were taken now I doubt that a motion to affiliate would pass. Yet, the convention at Omaha last fall overwhelmingly (228 versus 32) voted against discontinuing further investigation.

In other words, while we are not as yet ready to enter the spacious halls of the ULC, we don't want to close the door and leave. We are small and humble and shy. Who shall blame us for pausing on the threshold and taking a good look before we leave our lowly abode for the imposing mansions of the ULC? Will we feel at home? What kind of folk are they? Where did they come from, and what do they believe?

We have in our Church some 20,000 baptized members belonging to about 80 congregations served by approximately 70 pastors. The United Lutheran Church of America which consists of 32 different synods numbers about 4,000 congregations with an aggregate of some two million baptized members. In addition, there are several independent but associated groups in other lands.

The huge organization functions somewhat like our federal government. "The individual members are the citizens. The congregations are the local units of government, such as towns and counties or townships. The synods correspond to the states. The United Lutheran Church corresponds to the federal government." I have quoted here from "The Goodly Fellowship" by Paul H. Krauss who carries the analogy mentioned above even further.

A congregation does not belong directly to the general body of the ULC as our individual congregations belong to DELCA. Each separate congregation is united with one of the 32 synods. Pastors and laymen elected as delegates represent the local congregations at synodical meetings which are held annually—just as in our group. These meetings, in turn, elect delegates to the national conventions which are held every two years and which may appropriately be compared with the Congress of the United States—the legislative branch of our government.

Because the national conventions are two years apart the executive branch of the organization is stronger and more centralized than in our Church. There is an executive board of fifteen members, the president of which is elected biennially; and, needless to say, in an organization of this size there are many full-time workers who assist the executive board with carrying out the many details of administration. The ULC has permanent headquarters in New York with offices for the president and secretary and for some of the boards.

The ULC finally has a judicial department called the Commission of Adjudication which constitutes a kind of court that considers "all disputed questions of

doctrine and practice" (Paul H. Krauss). The Commission, however, is not a final court of appeal. "Its decisions are always subject to review and possible reversal by the next convention of the United Lutheran Church."

In a practical way, the programs and plans adopted by the national conventions and decided upon by the executive board are carried out by the following departmental boards:

- The Board of American Missions
- The Board of Foreign Missions
- The Board of Social Missions
- The Board of Education
- The Parish and Church School Board
- The Board of Deaconess Work
- The Board of Publication
- The Board of Pensions and Relief

In addition to these boards there are two committees elected by the national convention: The Committee on Church Papers and the Executive Committee of the Layman's Movement, as well as innumerable committees appointed by the president of the ULC.

All this may sound formidable and unnecessarily business-like to us who belong to a small group; but a big organization demands more systematic and detailed organizing than is customary among us; and on a much smaller scale we in our synod are carrying on our work—and increasingly so—with similar methods and techniques.

In order fully to take a good look at the ULC all of us who have the opportunity ought to visit a ULC congregation at least once. By worshipping, by talking with the pastor and the individual members, by attending other functions within the sphere of the congregation I wonder if we shouldn't discover that we have much in common? On the congregational level they have a Woman's Missionary Society which is not too different from our Ladies' Aids; they have a Brotherhood which we sometimes call the Men's club; and they gather their young people in the Luther League which, considering the trend among us, is increasingly like our Young People's Societies.

In subsequent articles I shall discuss briefly the history and the doctrines of the ULC.

Enok Mortensen.

In Memory Of H. J. Pedersen

(Continued from page 6)

He not only started the Ashland Folk School, which he eventually sold to Pastor H. C. Strandkov, but he then moved to Tyler, Minnesota, and became the founder of the Danebod Folk School, as well as the first pastor of what is now the largest of our Danish-American congregations.

Pastor Pedersen was a challenging speaker, in the pulpit as well as in the lecture hall. When he spoke, all would be certain to listen. Now that he has passed from our midst, we thank God for his work and for his life.

L. Henningsen.

(Translated by Magrethe)

Time To Think

One can't attend many conventions without soon being impressed with the relative ease with which many motions are carried. On the spur of the moment it is not always easy to decide whether a motion is good or bad and, since most of us like to be reasonably cooperative, we support many motions that perhaps do not deserve our support.

It is no doubt for this reason that the by-laws of the synod provide that proposals to the convention shall be submitted six weeks in advance of the convention date. This eliminates much of the danger of hasty or rash action.

However, up until last year the by-laws for Grand View College and Grand View Seminary did not contain this provision. This was, it is presumed, due to an oversight. It was therefore possible to propose drastic changes on the convention floor and have them carried on the spot. This is precisely what happened at Omaha in 1952.

It will be recalled that two members of the convention moved that the provision requiring that the election of the President of Grand View College and the Dean of Grand View Seminary be ratified by the convention be stricken from the by-laws. After a relatively brief discussion this was done.

In view of the fact that the provision for six weeks notice was not part of the Grand View College—Grand View Seminary by-laws at the time there is no question but that the proponents of the motion had a legal right to submit their motion. Whether or not what they did was morally right is highly debatable. Reverend V. S. Jensen raised this question of moral right on the floor of the convention but the next day it was seen fit to strike his remarks from the records. (There is something at once ludicrous and shameful about the convention deleting remarks from its minutes. It is as if the convention wanted to vote itself moral.)

Having approved the motion and having called the action morally right the convention then proceeded to pass a motion requiring that in the future all proposals to change the Grand View College and Grand View Seminary rules must be submitted six weeks in advance. **There could be no more clear cut admission that the motion to change the rules had been a violation of the spirit of the by-laws.** By its action the convention said in effect, "We'll let it go this time but never again."

Legally, of course, there was nothing else to do except to defeat the motion and this the convention did not choose to do.

In view of these facts, and because I feel it is a matter that deserves much greater consideration, I am proposing to the convention in Des Moines that the requirement that the election of the President and Dean be approved by the convention be reinserted in the by-laws of the corporation. I really don't know why there was such haste about this matter last year. There seemed to be no willingness to delay the ques-

tion. But if it could not be delayed it can at least be reconsidered. This is my chief purpose in presenting this proposal at this time. I am determined that if the change that was made last year is to stand it must only do so after more consideration. I do feel we should have **time to think.**

Should the election of the President and Dean be approved by the convention? Frankness requires me to say that I am not sure. However, my tentative opinion is that the action taken last year was a serious mistake. There are a number of reasons for this.

1. There is, I believe, great psychological value in having the convention vote on the President and Dean. It makes for a closer relationship between the College and Seminary and the grass roots. It is easier, of course, to let a board handle everything but something vital is often lost in the process.

2. If the convention is to have no direct voice in such things what is it for? Are we to meet only to elect board members? I certainly don't intend to imply that the convention need approve the repair of every leaking faucet, but the choice of a Dean and a President is hardly in that category. There should, it appears to me, be a point at which the convention says, "this we would like a voice in." It will, no doubt, be argued that the convention can always elect a new board. Yes, one can always "lock the door after the horse is stolen."

3. It was said last year that it was difficult to choose a President and a Dean because the choice must necessarily be tentative pending the action of the convention. That is undeniable. However, in practice this should make little difference. In most cases there would surely be little doubt of approval by the convention and if there is doubt in the minds of the board then perhaps the choice is not very good in the first place. **It is precisely in cases where there might be doubt that the approval of the convention is most important.** It is important not alone from the standpoint of the convention having a voice in the affairs of the College but also from the standpoint of the President and/or Dean knowing they have the backing of the convention.

4. It must certainly be admitted that last year's action makes for more efficient functioning of the school board. Authoritarianism in any form is more efficient than democracy. But, let us not forget that efficiency of that sort has its price.

Much more could be written on this subject but perhaps enough has been written to indicate the need for reconsideration. This is an important matter. Let us, before coming to Des Moines, and when we assemble there, take **time to think.**

Thorvald Hansen.
Estherville, Iowa.

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National Council Of Churches Of Christ U. S. A.

Denver, Colorado

It was a great experience in my life to be a delegate to the General Assembly of the N. C. C. U. S. A. at Denver, Colorado, from December 9 to December 12, 1952.

The Assembly was attended by lay people from many professions, clergymen, official church leaders, foreign guests and bishops. It was a great undertaking for those who were responsible for its success. The meeting was well organized in every way and everything seemed to be done with great sincerity and frankness.

The scope of the work by the General Board is larger than I can hope to remember. All the conferences and messages seemed to center around "This Nation under God" and "Christ Calls to Missions and Unity." In unity there is strength. This was evident as the representatives from the many different synodical groups approached the large fields of work in Mission, Welfare, etc., and found they could work together.

The Division of Foreign Missions of the N. C. C. in the U. S. A. is organized under ninety-seven member boards and agencies in the United States and Canada. They maintain a missionary force of more than nine thousand men and women in more than fifty countries of different languages and cultures. Some are doctors, nurses, some preachers. It maintains contact with the world-wide program through its member boards and agencies. It works with the Committee on World Literacy and Christian Literature. Christian Medical Councils for overseas work, Radio-visual Education; and many other area committees cooperate with mission boards for work in Korea, China, Philippines, Asia, India and others. They reach into the under-developed areas of the world, which is a challenge to the American Christians.

Let us give of our blessings to Lutheran World Action and Relief as God has blessed us. We are only stewards of our possessions. Christian stewardship is defined as "systematic and proportionate giving of our time, ability, and material possessions based upon the conviction that these are a trust from God to be used in His service for the benefit of all mankind in grateful acknowledgement of Christ's redeeming love." Count your blessings—then increase your pledge.

Many thanks to the Convention for sending me as a delegate. These few remarks are very much belated, but nevertheless not forgotten.

Charles Lauritzen.

A Call to Christian Stewardship

How Much

Most of us find it easy to spend our money. It almost spends itself. There are things we must buy and bills we must pay. The money is gone before we know it.

The only real difficulty in spending money is in spending it well. A wise person plans his spending. He estimates what his income will most likely be, and what his necessary expenses are. He, then, endeavours to make the expenses fit the income and still have something for other important matters.

Families with low incomes don't have much choice. They must spend most of their money for food and shelter. Those with average incomes have something left over after the necessities are taken out. They must choose whether to spend it for personal pleasure, or to save part of it, or to use it for some special purpose.

The use of money is an important test of character. It shows how we look at life and what our real interests are. We Christians face the question of how high to rate our contributions to the church. Do our offerings come high on the list of necessities, or low among the luxuries? That depends on how much the church means to us. Our offerings reveal our standards of value.

There are millions of Christians who do take their faith seriously. They sacrifice many personal pleasures so they can be generous in their offerings. Such people are largely responsible for the millions of dollars given each year for the work of the church in America.

There are, also, millions of Christians who give as little as possible. People in the average-income group who give 25 or 35 cents a week are among them. They think they are doing their best. But they seldom figure how much they spend for movies, magazines, candy, tobacco and so forth.

There are two important points to remember about giving to the church. First, the amount of our offerings depends on how much we care. Second, the amount of our offerings depends on how well we plan. If we care enough to really want to give, we ought to sit down with pencil and paper and figure out the largest amount we can actually afford to give. Then we should promise to give that amount and keep our promise by putting the money aside for the church before we spend it for something else. This practice has been tested and proven workable throughout the history of the Christian Church.

Grand View College And Our Youth

School Year Ends

It is unbelievably quiet. Not a student around! Instead of many youthful voices, one hears the sound of summer workers who are getting ready to put the buildings in shape for the coming convention of the Danish Evangelical Lutheran Church of America. We plan to house many of the delegates and visitors to the convention.

The school year has closed. Recognitions Night (Thursday, June 5) and Commencement (Friday, June 6) marked the close of another year. Recognitions Night gave us a splendid review of the accomplishments of the various organizations on the campus. Commencement was, as always, an inspiring event. Pastor Holger O. Nielsen's address on "Technology is not enough" was timely and thought provoking. He spoke of "the needs apart from technological advance, such as the need for more young men to enter the ministry, more young people to become teachers, etc." In another part of his address, Pastor Holger O. Nielsen, emphasized the dire need for new concepts in the field of international affairs. "I feel there must be a rebirth of thinking on local, national and international levels, and young people must be a part of it," the speaker said.

Through this column we would like to appeal to the readers of **Lutheran Tidings** to help bring the merits of Grand View College to prospective students. The Sunday Bulletin from yesterday's church service lies before me. The full-page message on the fourth page reads, in part, as follows: "It lies in the very nature of education that it should tend to give direction to the life of youth. Almost inevitably it will also affect the purpose of life. . . . The Christian colleges of America have been and are a potent factor in sending out into the life-stream of our nation thousands of young women and men committed to a Christ-directed life, young men and women fully determined in their purpose to serve Him in lives that conform to His teaching and that contribute to the carrying out of His great commission. . . . Wherever the Word of God is seriously used, it is bound to influence the direction and the purpose of a life still in the making."

Sitting in the pew and reading this message in its entirety before the service commenced, I could not help but reflect upon the fact that the youth of the church and nation stands in need of what the Christian colleges have to offer.

Write to us for information. We shall

ANNOUNCING

Grand View Junior Camp

July 26-Aug. 2, 1953

For young people from 12-15 inclusive.

Write for information—to

Grand View College

Des Moines, Iowa

gladly mail our descriptive literature, the College Bulletin, and other printed information to any name and address that you may send us.

Ernest D. Nielsen.

OUR CHURCH

The Danebod Recreation Institute will be held at the Danebod Folk School, Tyler, Minnesota, during the week, July 19-25. Registrations are coming in daily, according to a recent report. Recreation leaders from the mid-western states will be there to share with all the participants of the Institute. Send your registration to Danebod Recreation Institute, Tyler, Minn.

Chaplain Verner Hansen was the guest speaker in the Wilbur, Wash., church on Sunday, June 14th. He also visited and spoke in our churches in Seattle, Tacoma and Junction City.

Los Angeles, Calif.—The Emanuel Church Messenger appears now in a new dress, the front being a beautiful sepia-two-tone color picture of the Emanuel Church. Mrs. Elsa Hougesen has been appointed as co-editor of the monthly Messenger to assist the pastor, H. V. Knudsen, Editor.

Pastor J. J. Lerager was feted at an "Open House" at his home in Brush, Colo., on Sunday, May 31, in observance of his 70th birthday anniversary. Present were many guests from the Ebenezer Lutheran Home and from the Bethlehem congregation in Brush. Some of his children, in-laws, and grandchildren had also come to help him celebrate the day. Pastor Lerager has served in many of our congregations and we know that we speak in behalf of many when we greet him with our most sincere wishes and congratulations!

Wilbur, Wash.—The Wilbur congregation will observe its 50th anniversary on Sunday, June 28th. Rev. Holger M. Andersen is the pastor.

A June 5th Celebration was observed in Solvang, Calif., again this year. A

large group assembled in the "Atterdag Bowl" where Pastor A. E. Farstrup was the speaker of the day, and a program of chorus singing, folk-dancing, etc., was offered.

The annual "Danish Days Program" will be offered again this year in Solvang on July 31. This annual festival draws hundreds of visitors to Solvang each year.

The Annual Danebod Folk Meeting will be held this year during the week, October 6-11th, at the Danebod Folk School, Tyler, Minnesota.

Pastor Aage Moller, Solvang, Calif., left early in June for Denmark. He will be one of the speakers at the Danish-American Summer Meeting held at the "Rønshoved Højskole" during the weekend, July 8-12th.

Rev. Axel Kildegaard of the Grand View Seminary is at present on a speaking tour in the Eastern District. He spoke at Portland, Maine, Wednesday evening, June 10th.

Detroit, Mich.—The St. Peter's Danish Ev. Lutheran Congregation has recently sold its church and parsonage to a colored Baptist congregation. Our Detroit congregation will hold its last service in the old church on Sunday, July 19th, according to a report we have from the pastor of the church, Rev. Svend Jorgensen. The entire church property will then be turned over to the new owners on Sunday, July 26th. Plans are being made for temporary quarters for the regular work of the congregation until the new church can be built in a new area of the city.

Pastor Alfred E. Sorensen has now started his work in the new Cedarloo Home Mission area near Cedar Falls, Iowa. Sunday school and worship services are held every Sunday, and a Vacation Church school with about 20 children is in process. Rev. Sorensen and Mrs. Agnes Holst from Cedar Falls are in charge of same.

Withee, Wis.—Dedication of the remodelled Parish Hall was observed by the Withee congregation on Sunday, June 14th. Dr. Alfred Jensen, synodical president, was the guest speaker. The local church choir also gave a concert and fellowship was shared throughout the day.

"Eben-Ezer In The Pines"

Once again we invite you to spend part of your vacation in the beautiful mountain rest-home at Evergreen, 35 miles from Denver, Colorado. In between trips to various beauty spots in the mountains you will enjoy the fellowship with Christian friends from our churches.

The daily devotions will be conducted by the following pastors:

- June 27-July 5 (Date still open)
 - July 6-12 Pastor H. C. Jorgensen, Blair, Nebraska
 - July 12-19 Pastor C. A. Stub, Fredsville, Iowa
 - July 20-26 Pastor Verner Carlsen, Council Bluffs, Iowa
 - July 27-August 2 Pastor Holger Strandskov, Kimballton, Iowa
 - August 3-9 Dr. Paul Nyholm, Blair, Nebraska
 - August 10-16 Pastor Einer Olsen, Neola, Iowa
 - August 17-23 Pastor Gordon Miller, Lake Norden, South Dakota
 - August 24-30 Pastor Stephen Mogensen, Brush, Colorado.
 - August 31-Sept. 6 Prof. Th. J. Jensen, Blair, Nebraska
- For all particulars kindly write to
Victor E. Bagger, Pastor.
 Superintendent,
 Eben-Ezer, Brush, Colo.

Junction City, Oregon

Reception of eleven members into the Junction City Lutheran church by Rite of Confirmation, highlighted the Sunday morning services on Pentecost. The Rev. Harold E. Olsen, pastor, also officiated at the baptism of two infants.

In the evening, the Danish Ladies' Aid sponsored a program featuring much of the musical talent in the congregation and a talk by the pastor on "The World Problem Is Basically Religious." The program was followed by Æbleskiver and refreshments.

About 200 people shared in the day's festivities. **Correspondent.**

Trinity-Chicago

On Sunday, June 21, Rev. Erik K. Moller will be installed as pastor of the Danish Evangelical Lutheran Trinity Church, Chicago, Illinois. The installation will take place at the forenoon Service, and Rev. Alfred Sorensen, President of the 3rd District will officiate.

Sunday evening a Welcome Festivity has been planned for Rev. Moller and family, and will take place in the church parlors at 5:30. The details of the evening program are not known at the time of this writing, but will no doubt be designed to give Rev. Moller a "quick look" at Trinity Church groups, and a maximum opportunity to get acquainted with their leaders.

It is a year to the month that Trinity has been without a resident pastor. However, it has had regular Services every Sunday morning except with respect to Danish Service. The attendance at Services during this period has been

as good as, or perhaps better than average.

Trinity has been excellently served by senior students from Augustana and Maywood Seminaries, by pastors from our 3rd Church District, and by instructors from Grand View Seminary.

Corres.

Dalum, Canada

The annual Summer Festival of the Dalum congregation will be held Sunday and Monday, July 19-20. Pastor Harold Petersen, Askov, Minnesota, has been invited as our guest speaker. He has promised to come and will bring his family with him.

On Sunday we will begin with a 10 o'clock Danish service followed by an English service at 11 o'clock. The local pastor will conduct the Danish service and Pastor Petersen the English service.

We shall gather for the traditional fellowship noon meal and our Festival meetings will continue through Sunday afternoon, evening and through Monday.

We extend a cordial invitation to everyone who would like to come and share these festive days with us. In years gone by we have had many pleasant and enriching Summer Festivals. We hope and pray that we again shall be enriched by the fellowship through these days.

Greetings and invitation from the Dalum congregation and from

P. Rasmussen.

Acknowledgement Of Receipts From The Synod Treasurer

FOR THE MONTH OF MAY, 1953

Toward the Budget:

Congregations:	
Tacoma, Wash.	\$ 27.50
White, S. D.	50.00
Askov, Minn.	48.00
Menominee, Mich.	34.24
Racine, Wis.	465.63
Manistee, Mich.	35.00
Juhl, Mich.	151.00
St. Stephen's, Chicago, Ill. ...	150.00
Denmark, Kansas	307.86
Waterloo, Iowa	100.00
Withee, Wis.	150.00
Bridgeport, Conn.	60.00
Muskegon, Mich.	300.00
Tacoma, Wash.	32.50
Montcalm Co., Mich.	400.00
Omaha, Nebr.	100.00

Home Mission:

In memory of Fred Johnson, Ringsted, Iowa, from friends	10.00
In memory of Robert Jacobsen from friends in Ringsted, Iowa	8.00

Pension Fund:

Congregations:	
Juhl, Mich.	17.00
Parlier, Calif.	12.00
Omaha, Nebr.	22.00

Mr. and Mrs. John Rasmussen, Trinity, Chicago, Ill. 10.00

Pastor's Dues:

Rev. Harold Olson	10.00
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Danish-American Summer Meeting

(Dansk-Amerikansk Sommermøde)

Rønshoved Højskole, Danmark

July 8-12

As we realize that it will be more convenient for many of the visitors from America, the Danish American Summer Meeting has been changed to the week, July 8-12.

Together with the regular program of lectures, song, music, etc., we will also join in excursions to points of interest in "Nordslesvig" and "Sydslesvig." The closing program Sunday evening will consist of an Open-air theatre performance on the school campus.

In order to join in the excursion to "Sydslesvig" it will be necessary to have the traditional Pass for entrance into German territory.

Registrations should be sent to:

M. F. Blichfeld,
 Himmerlandvej 5,
 København F., Denmark.

Jens Kjaer	56.00
Peter Thomsen	23.02
John Pedersen	35.64
Svend Holm	15.00
Niels Nielsen	17.52
Eilert C. Nielsen	54.30
George Melby	42.00
Vagn Duus	22.00

Grand View College:

Congregation:
 St. Stephen's, Chicago, Ill. ... 9.00

President's Travel:

Congregation:	
Ruthton, Minn.	25.00
Previously acknowledged	15,384.45

Total to date\$18,184.66

Received for Items Outside of Budget:

Stewardship Film Fund ---\$ 56.14

Lutheran World Action and Relief:

In memory of-Nels Christensen, Mrs. Nels Christensen, White, S. D.	5.00
Sunday School, Alden, Minn.	29.76
In memory of Fred Johnson, Ringsted, Iowa, from friends	10.00
Congregations:	
Menominee, Mich.	8.92
Racine, Wis.	101.25
Juhl, Mich.	34.00
St. Stephen's, Chicago, Ill., Denmark, Kansas	98.25
Withee, Wis.	226.00

In memory of Edward T. Petersen, Cordova, Nebr., from friends 14.00

Previously acknowledged --- 3,152.73

Total to date\$ 3,691.91

Church Extension:

Mr. and Mrs. Charles Lauritzen, for Cedarloo ---\$ 36.44

Respectfully submitted,

The Danish Evangelical Lutheran Church of America
Charles Lauritzen, Treas.

Army To Permit Seminary Students To Apply For Reserve Commissions

Seminary students now may apply at any time during their term of study for appointment in the United States Army Reserve as second lieutenant and for assignment as chaplains, the Department of the Army announced today.

Previously seminarians could not apply prior to 120 days before their graduation.

The new program is another phase of the Army's efforts to insure an adequate future supply of chaplains for service with American personnel in the United States and at oversea installations.

To qualify for appointment under the new program, seminarians must have 120 hours credit in undergraduate work at a recognized college or university and must present evidence from the registrar of a recognized theological seminary that they are either fulltime students or accepted for the next entering class. The ecclesiastical approval of the appropriate religious organization is required in all instances.

As a condition to receiving appointments as second lieutenants, the seminarians must agree to accept, upon their graduation and ordination, appointment as First Lieutenant, if it is tendered, and to serve a minimum of two full years on active duty, if the Army requires their service.

Students must not have reached their thirtieth birthday prior to appointment as second lieutenants.

Students appointed under these conditions will be discharged from their appointments upon withdrawal or release from seminary or failure to enroll in another recognized seminary within

a year from the date of withdrawal.

Seminary students appointed under this program will be trained at The Chaplain School, Fort Slocum, New York, during summer vacation periods.

Application for appointment and necessary supporting papers should be submitted to the Chief of the Military District of the State from which application is made. Qualified seminarians who hold Reserve commissions in other branches of the Army may transfer to the chaplains.

**BUREAU OF SERVICE
TO MILITARY PERSONNEL**
736 Jackson Place, N. W.
Washington 6, D. C.

NEWS BRIEFS

MISS COX RETURNS TO COUNCIL; JUNE ANDERSON HEADS DP WORK

New York—(NLC)—After nearly five years as director of Lutheran Resettlement Service, Miss Cordelia Cox has returned to the Division of Welfare of the National Lutheran Council as consultant, it was announced here by Dr. Clarence E. Krumbholz, executive secretary of the division.

Miss June Anderson, who was supervisor of Lutheran Resettlement Service's department of social services for more than four years, has been made director of the resettlement agency until the end of this year, he added.

The Division of Welfare gave Miss Cox "on loan" to Lutheran Resettlement Service in 1948, when the agency was created. She returns to the division's main office in New York, and one of her special assignments as consultant will be to contact graduate schools of social work in the interest of the churches.

To further these interests, Dr. Krumbholz explained, Miss Cox will interpret the Church's place in the social work field to schools of social work studies and will make contacts with students of such schools.

Miss Anderson's appointment as successor to Miss Cox in directing Lutheran Resettlement Service was announced by Dr. Paul C. Empie, executive director of the National Lutheran Council, at a recent meeting of the LRS supervisory committee in Chicago, Ill.

The committee, it was reported, "wholeheartedly concurred" in the appointment, and, at the same time, passed a resolution lauding Miss Cox for the work she has done in building up and leading the agency from 1948 to 1953.

LWS FOOD APPEAL LAUNCHED AS ALL-LUTHERAN PROGRAM

New York—(NLC)—Plans for a 1953 Food Appeal, to gather farm commodities for distribution to starving and undernourished people overseas, were

announced here at a meeting of the board of directors of Lutheran World Relief.

Bernard A. Confer, administrative secretary of the material aid agency, reported that it will be an all-Lutheran program in that the Board of World Relief of the Lutheran Church—Missouri Synod has decided to cooperate in the appeal. Representatives of the Missouri Synod board attended the LWR meeting on a consultative basis.

The group, meeting under the chairmanship of Dr. Franklin Clark Fry, LWR president, heard that efforts are being made to make the Food Appeal a broad program with as much inter-synodical support as possible in local areas.

According to plans outlined by Mr. Confer, the Food Appeal is "designed to have a strong parish emphasis." He said it is hoped that all church bodies with constituencies in the farm areas will share equally in the appeal.

To achieve coordinated field leadership, Lutheran World Relief has loaned Dr. John A. Scherzer, secretary of the National Lutheran Council's European Desk, from the USA Committee for the Lutheran World Federation. He will act as field leader of the Food Appeal.

Dr. Scherzer, who has an intimate knowledge of the relief situation abroad, will work with the Rev. O. C. Decker, first vice president of the Missouri Synod's Northern Nebraska District, who has had wide experience in food gathering during previous campaigns.

Mr. Confer said the pattern for organizing the 1953 campaign has been set through exploratory meetings in Ohio, Illinois, Minnesota and Iowa, where decisions were made to organize steering committees for the Food Appeal. It was decided to invite representatives of all districts and synods in the states to work on these committees, he added.

PLANS ANNOUNCED TO HOLD LUTHERAN SEMINARS IN FALL

New York—(NLC)—More than fifty Lutheran One-Day Seminars will be held in the United States and Canada next fall, it was announced here by Dr. Joseph Simonson, director of the seminars in behalf of the American Lutheran Conference.

Dr. Simonson, who is executive secretary of the Division of Public Relations of the National Lutheran Council, has directed the biennial seminars since 1946. He said that this year's general theme will be "Lutheran Participation in Contemporary America," with "In Theological and Ecumenical Thought" and "In Community and Civic Life" as sub-topics.

This will be the eighth series of seminars, the last of which was held in the fall of 1951, when 47 sessions attracted a total attendance of 7,374.

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

June 20, 1953

I am a member of the congregation at _____

Name _____

City _____

New Address _____

State _____

REV. CLAYTON NIELSEN
WITHEE, WIS. 5-1