

# Lutheran Tidings

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No. 5

"We must crowd the hours of the setting sun with the work that centuries  
might have done."  
—John R. Mott.

Every day we hear voices saying: "We have too many men of Science, too few men of God." "It's later than you think." "Ours is a world of nuclear giants and ethical infants." "Men of God, say something. Now."

Men of God, what can you say? We can, by the grace of God, preach the Gospel to our day. Evangelism is the force that tackles man himself; only in man changed, transformed, do we find hope.

"Christian, rise, put on your Armor,  
Men of Christ assume your part."

Pastor Holger O. Nielsen,  
Director of Evangelism in the A.E.L.C.

## Præparatio Evangelica

"The blind receive their sight, and the lame walk, the lepers are cleansed and  
the deaf hear, the dead are raised up and the poor have the Gospel preached to them."  
—Matthew 11:5

This is the miracle of evangelism and we take it too much for granted. It is the miracle of making the deaf hear and the dumb speak. For the story of the mission of the Church is the story of men deaf to everything but their own desires suddenly being made able to hear the terrible and then comfortable word of God. It is the story of the dumb being made able to speak, of the most unlikely men, untalented, ordinary men being made able to speak for God. For wherever the dumb are made able to speak in such a way that the deaf may hear, there is the mission of the Church.

The world is passing through one of its darkest nights. But it is a night far spent and the dawn is at hand! Look about the world. Is it not so? There are flames, but the flames give light where no light was. There are explosions, but the explosions are opening the ears of the deaf. There are revolutionary changes, but these changes mean hope. The light is not yet the light of Christ, the voice men hear is not yet the voice of God. And the new found hope is not yet the hope of God's Kingdom. Clearly, though, God is shaking up His world and awakening those who slept. The world is being prepared for the Gospel as never before. There may be real question whether the mission of the Church will prevent the tragedy of history any more than Christ evaded crucifixion. But it is the mission of the Church to give history a redemptive meaning. What then will be the meaning of this dawn?

—Charles H. Long.

Prayer: "Not forever in green pastures do we ask our way to be  
But the steep and rugged pathway may we tread rejoicingly.  
Not forever by still waters would we idly quiet stay  
But would smite the living fountain from the rocks along the way.  
Amen."

# Newness of Life

## "Defended By Use Of Divine Armor"

(Ephesians 6:10-17)

Editor's note: This is the final message in the series of morning devotions delivered at the 76th Annual Convention. It is by Pastor M. Mikkelsen, Lindsay, Nebraska. The fourth of the series, on "Worship", is not available.

Life is a struggle that continues from cradle to grave. To say anything else would not be true. Some people get by easier than others, and some do not realize that they have a battle on hand until they get well past the prime of their fighting years, but to all of us at some time or another on our journey through life does the experience apply: "He fell among robbers, who stripped him and beat him, and departed, leaving him half-dead." (Luke 10:30).

The curse (Gen. 3:17-20) that was pronounced on Adam is still in effect.

The battle is on. And man's enemies are many; enemies from within, and enemies from without: Sin, sickness, infirmity, death. We meet them on land, sea and in air. "They shall kill you and persecute you," said Jesus to His followers. But Paul suggested to his readers that they should "put on the whole armor of God," thus indicating that they would stand a fair chance of defeating the enemy.

The Bishop Berggrav of Norway was a prisoner in his own parish when his country was occupied by a foreign military power. Later the bishop's wife wrote a narrative describing "What Jesus meant to them under the occupation." This made me think of the struggle that goes on in life everywhere, at times with greatly accelerated furor—it also did turn my thoughts to the story of the merciful Samaritan, not so much because of the pain and misery, robbery and destruction it reminds us of as because of that other part which tells us that "A Samaritan, as he journeyed, came to where he was." That is the story of what Jesus means to us under various situations as we struggle on in the battle against the powers that are opposed to our way of life.

They shall fall by the way-side, but they shall not be there alone. "Not a sparrow shall fall on the ground without your Father." It was out of such experiences the bishop's wife stated what Jesus meant to them in their struggle. It was out of similar experiences Paul wrote the text we are considering. He is in prison in Rome and is aware of the fact that the foes are converging to destroy the new life in the churches he had organized. There were signs of the conflict before his imprisonment, but now, no longer free to go where his service is needed, he must write to tell them to put on the armor of God.

The apostle is not worried about his own distress, but he is very much concerned about the churches entrusted to his care: "Be strong in the Lord and in the strength of his might,"—for no one can be a Christian and remain so unless he is willing to defend his God-given name and all that goes with it.

We are reminded of Christ's remarks in Luke 11:21 and 22 lest we shall put our trust in false securities. (Kindly read).

The Christian Church is a battlefield rather than a picnic ground. We dare not trust that the "spiritual hosts of wickedness" will leave us in peace to enjoy life although we possess the things to which Paul refers as parts of the armor of God. Therefore it is not enough to possess these. The enemy might even be delighted to know that we have these and trust in them to protect us.

Paul has written into this letter a message of the most profound experience that man is destined to enjoy in the faith and the glory of his Savior Jesus Christ. It is perhaps the greatest message in a way to issue from the Apostle's pen, and we can imagine the joy with which it was received by the churches. But now, before it is concluded, he adds a personal note about the spiritual possessions which are theirs.

It is not material wealth he writes about; it is the spiritual life in Jesus Christ which so richly has been accepted by them that is the reason for his abundant joy expressed in this letter. Life is forever moving into new developments. One never knows what it is going to be next. Life in all forms has its enemies to struggle with, most of all perhaps spiritual life. For this reason Paul inserts this note of warning: "Finally, be strong in the Lord." There must be no hope of a false security. Life in God must be lived from day to day; it must be given ample opportunity to issue into new channels of developments; and, it must be defended against its enemies.

There is a tendency among Christians to enjoy the security of big church organizations and their affiliated facilities. But there is no security in that. There is reason to rejoice because of the many things we can do together, but let us forever be mindful of the challenge and the warning of this text.

The armor of God is a wonderful thing to possess. But one has to wear it and use it. One is apt to conclude that "the Armor of God" is the essential expression in this passage; the armor is itemized in this order: truth, righteousness, peace, faith, salvation, the word of God. Very important items, each part as important as the other. Paul makes no distinction as he did when he said that of "faith, hope, and love, love is the greatest." Together the individual parts make up the whole, and as such the emphasis is on the two rather insignificant words: "Put on—." Truth, righteousness, peace, faith, salvation, and the word of God are very important gifts from God to Christians, they have made us rich beyond measure, because of them life has been renewed, reborn, and filled with the newness of God in Jesus Christ.

If we think of these as a new garment, and claim that the final message to the churches to whom this letter was sent is emphasized by his command to

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# Report from the Iowa Home Mission Committee

(Ed.'s note: This report is one of the most noteworthy things to reach our desk in some time. We are confident that other Districts will read of this work with interest.)

The Iowa District is to be commended for its venture of faith into the home mission field. If the nine districts in our Synod in cooperation with the Home Mission Council would each carry on **one** home mission project it would really deepen our understanding of the basic work of the church and brighten the future of our Synod. And it is fundamentally true in the life of the church as well as with nations and families that without new births there is no future. Home mission is to the church what the child is to the family. Nor is it too much to infer that the Iowa District has greatly assisted at the birth and well being of a new child—a church. May our love and care for the infant continue until such a time as he has reached maturity.

In my report to the district meeting I want not only to report on the activities of the committee but I want to pass on to the delegates and pastors such information that I deem to be necessary for a better understanding of the task that lies before us. I shall partly do this by a method of questions and answers.

(1) Why was the territory between Cedar Falls and Waterloo selected as a home mission site? Here I think we need to make a study of our congregations in Iowa as to location, growth, etc. In 1943 there were 3,464 baptized members in the Iowa District, in 1953 there are 4,070, or a net gain of 606, baptized members. Out of this total gain of 606, the Waterloo and Cedar Falls churches had made a combined increase of over 300 baptized members, or 50 per cent plus, of the total gain of the District.

Also in another category of statistics, let us study contributing membership. From 1943 to 1953 there has been a total gain of 332 contributing members. Of this total gain in the district, Cedar Falls and Waterloo churches have gained 155 contributing members.

My reason for bringing these figures to your attention is to remind you of the fact that Cedar Falls and Waterloo are growing communities, and where you have an influx of people there is room and need for more churches. There are opportunities in the Cedarloo and North Cedar areas if we know how to make the most of them.

(2) How rapidly may we expect our mission church to grow?

From other Lutheran churches we occasionally read of a phenomenal growth of a new mission. However, we can be certain that all mission churches do not enjoy such great success numerically. I recall quite vividly the Home Mission Conference of the National Lutheran Council at Columbus, Ohio, where the young mission pastors told of how they "sweat blood" those first months and years until a congregation became self-supporting.

If we were to study our own growth from the time our churches were organized up to 1953 one is not especially impressed. Let us again look at our record.

Moorhead, organized 1883, has today 50 baptized members.  
Ringsted, organized 1884, has today 312 baptized members.  
Exira, organized 1895, has today 81 baptized members.  
Des Moines, organized 1899, has today 364 baptized members.  
Oak Hill, organized 1884, has today 228 baptized members.  
Fredsville, organized 1871, has today 481 baptized members.  
Kimballton, organized 1894, has today 615 baptized members.  
Newell, organized 1885, has today 531 baptized members.  
Hampton, organized 1878, has today 234 baptized members.  
Waterloo, organized 1892, has today 338 baptized members.  
Cedar Falls, organized 1897, has today 785 baptized members.

However, we must bear in mind that our field of activity was limited to the Danish people. That no longer is necessarily the case, our church doors should by now be open to the people in our community who are interested. History has brought us to the turn of events where we should definitely be an integral part of the American community. Our field of operation is larger, but we are most certainly in competition with all denominations from the sects to the Catholic church for the interest and attention of the people in our respective communities. Especially is this true of our mission fields.

Turning again our attention to the growth of our mission church, I must personally confess that I do not look for a rapid growth. We may move slowly but we should also move surely.

Dr. Conrad Hoyer, Executive Secretary of the American Mission of the National Lutheran Council, wrote as follows concerning his observations:

"Replying to question No. 2, I can say on the basis of observation and experience of many of the church bodies, that little progress is made in the mission until the congregation gets its own plant, that a long delay in securing the church building hinders the normal development of the congregation, and that usually where rental rates are high the interest cost of a loan for a church building is less than the rental paid for rented facilities. For these reasons, it is obvious that to secure a church building as early as possible is important, for the church building itself becomes an invitation, a witness, and a center for the work of the church."

Rev. and Mrs. Alfred E. Sorensen have been working in the field for about three months. The Iowa Home Mission Committee bids Pastor Sorensen and his family welcome. It is rather a wonderful thing that Pastor Sorensen should again be doing pioneer work for our Synod as they did in the Pacific Northwest thirty years ago. Pioneer work, for that is what it is at North Cedar and Cedarloo as far as our Synod goes, is not always easy for it means walking paths that are not too well marked as far as we are concerned. Again and again, I am sure we must say with the Psalmist, "Thy word is a lamp unto my feet, and a light unto my path." The people of the Iowa District and the Synod will remember Rev. Sorensen and their work with their prayers and means.

Rev. Sorensen will report directly to the meeting



about the mission work. I must also report to the meeting the practical side of our home mission work, I wish to report on several matters of importance.

**Renting a house.** The Home Mission committee thought this was the best procedure until such a time as a parsonage could be built. However, houses that could be rented were not easy to find in the Cedarloo area. During the summer months, the Sorensens have been living in Mr. Walter Andersen's house in west Cedar Falls for what I consider a very reasonable rent. Mrs. Sorensen has spent many hours trying to help the Home Mission committee find suitable living quarters and I can report to the meeting that we now have first chance and a promise of renting a house either by the first or fifteenth of October. The rent will be \$85 a month.

**Lots.** As report to the annual convention of the Synod by President Alfred Jensen on page 19 and I quote — "A plot of ground in a suitable location three hundred feet square has been purchased for \$5,000.00. The money has been loaned by the Church Extension Fund. The property is in the name of the Synod, but will eventually be taken over by the congregation that we hope will soon be organized at Cedarloo. The lots mentioned are, of course, the location of the future site for church property."

**Seminary Students.** The mission church during the fall and winter months was served by Calvin Rossman and Robert Fallgatter. We owe these two young men and the seminary at Grand View College our appreciation for their willingness to help us.

**North Cedar.** During the past year Professor Anton Hofstad has directed the Sunday school work at North Cedar. We owe Mr. Hofstad and his teachers our thanks for their work with the children in the North Cedar community.

We did not have Bible School at North Cedar this spring, but the Bethlehem church sent one car out to transport the children to the Bible School at Cedar Falls.

During the coming year we hope to do more work at North Cedar. The Iowa Mission Committee has plans to survey the territory; the Home Mission Council has suggested that we apply for permanent occupancy.

I should perhaps mention that other Lutheran bodies are starting to show an interest in North Cedar. A car is sent out from Cedar Falls to pick up Sunday school children, and a parish worker is reported spending at least one day a week in the field.

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**Recommendations by the Iowa Home Mission Committee.** At the meeting of the committee, September 7, 1953, at Cedar Falls, Iowa, the following recommendations were passed:

- a) We recommend that District IV raise approximately \$15,000 in order to build a parsonage in Cedarloo as soon as possible.
- b) We recommend that the following means of raising money be considered:
  1. Outright gifts.
  2. Loans from individuals at 3 per cent per annum, such loans to be secured by the district.
  3. Commercial loans.
- c) We recommend that title to said parsonage and other Cedarloo property be placed in the hands of the district.
- d) We recommend that the district board be instructed to incorporate the district before taking title to such property.

To the members of the Iowa Home Mission Committee, I as chairman wish to express my sincere thanks to them for their willingness to serve, to meet when the committee was called together, and for their good council and help during the past year.

**Gifts.** I wish to call the attention of the meeting to the special gifts earmarked for our home mission work from members of the Iowa District. (See 76th Annual Report page 64.)

I have not received official notice but I have heard that the WMS voted to give several hundred dollars to the Iowa Home Mission project; \$600 is the sum mentioned. For this we are very thankful.

To all who have contributed to the mission we are indeed grateful. To my knowledge all contributions have been published in Lutheran Tidings.

**The Treasurer's Report.** Mr. Richard Sears, the treasurer of the Iowa Home Mission Committee, has sent his books along to be audited. His financial statement as well as the proposed budget for the next fiscal year are included in his report to the District meeting.

**Congregation To Be Organized.** Wednesday, Aug. 26, 1953, the executive committee of the Iowa Home Mission Committee made the following motion which was seconded and carried: "That Sunday, November 29, 1953, (first Sunday in Advent) be set as the day of formal organization of the congregation." It was furthermore agreed that Pastors Richard Sorensen and Alfred Sorensen should present the first draft of a proposed constitution to the next meeting of the Executive group along with plans for Organization Sunday.

From the first Sunday we met in the Cedar Heights public school for worship there has been a small and faithful group who have worshipped and worked so that the task before us could carry on. To all who have helped us during the past year we are grateful beyond words.

Respectfully submitted,

**Holger O. Nielsen**  
 1410 Main Street  
 Cedar Falls, Iowa.



**FINANCIAL STATEMENT**  
**Cedarloo-North Cedar Home Mission Project**  
**September 14, 1953**  
**Income**

Cedarloo Worship Service -----	\$ 388.05
Cedarloo Sunday School -----	130.91
North Cedar Sunday School -----	123.87
District IV Treasury -----	2,240.00
Synod Treasury -----	1,200.00
Special Gifts -----	365.46
Special Collections L. W. A. -----	25.52
<b>Total Income -----</b>	<b>\$4,473.81</b>

**Expenditures**

Rent — Cedarloo -----	\$ 965.00
Rent — North Cedar -----	850.00
Rent — Parsonage -----	150.00
Ministerial -----	1,507.38
Travel and Mileage -----	130.00
Supplies -----	172.46
Miscellaneous -----	277.73
<b>Total Expenditures -----</b>	<b>\$4,052.57</b>
Balance -----	\$ 421.24
Bank Balance, September 14, 1953 -----	421.24

**Budget for October, November, and December, 1953**

<b>Income</b>		<b>Expenses</b>	
Cash on hand, 9-14--	\$ 421.24	Ministerial -----	\$1,000.00
Dist. IV Request ----	300.00	Mileage -----	100.00
Synod -----	1,500.00	Rent — Cedarloo ---	260.00
Collections -----	225.00	Rent — North Cedar	260.00
		Rent — Parsonage --	270.00
		Supplies -----	100.00
		Miscellaneous -----	100.00
		Moving Expenses --	500.00
			\$2,590.00

\* An appropriation of \$150.00 is requested of the District IV convention meeting in Kimballton to balance the budget.

**Proposed Budget**  
**1953-1954**

<b>Income</b>		<b>Exenditures</b>	
District IV -----	\$2,341.00	Ministerial -----	\$3,000.00
Synod -----	2,500.00	Mileage -----	300.00
Collections -----	900.00	Rent — Parsonage --	1,080.00
Gifts -----	969.00	Rent — Schools ----	1,830.00
		Supplies -----	350.00
		Miscellaneous -----	150.00
	\$6,710.00		\$6,710.00

Respectfully submitted,  
**R. E. Sears, Treasurer.**

**Newness Of Life**

(Continued from Page 2)

put it on and use it, it is evident that only when used for the purpose designed has the gift of God any meaningful value.

The question (Matt. 22:12): "Friend, how did you get in here without a wedding garment?" is fully justified. As church members we have been given this garment. This "friend" had chosen not to put it on.

The challenge to us today is to **put on** the whole armor of God—not merely to possess it and honor and preserve it—but, **to use it.**

**A Call to**  
**Christian Stewardship**

**Must I Keep Giving And Giving Again**

Christ said: "Where your treasure is, there will your heart be also." It is not wrong for those who have no belief in God, for those who want to go their own selfish ways, for those who belong to the world, to put their treasure into luxuries and to have their hearts follow where their treasure has gone. But it is wrong, it is inconsistent, it is hypocritical for anyone who says the Lord's Prayer day after day, for anyone who says, "I believe in God, the Father," for anyone who has promised to follow Jesus Christ as Lord and Savior, for anyone who enters the doors of God's house with pure heart and devout spirit.

Many of you people will feel that these words may apply to others, but not to you. You will remind me that little of your money goes into worldly luxuries; you will tell me of the charities and causes you support outside the church—the Community Chest, the Red Cross, the hospital drive, the March of Dimes, the Heart Fund, Christmas Seals for tuberculosis, and many others. I have nothing but the highest praise for these charities which are doing so much to alleviate human suffering to make men well and whole again. I support them myself. But which requires primary support and is most deserving of it — the church which was the source of all these charities and which will be the source of many more, or the individual charities themselves? What happens to the Christian motivation at the heart of them if the source from which they sprang withers and dies? Or to put it on a down-to-earth practical basis, will you save the mother who bears the children or let the mother die to save one of the children when she is capable of bearing many more?

The following editorial which appeared in **Forth Magazine** a while back goes to the heart of this matter:

He was the keeper of the lighthouse along the rugged coast. Unnamed ships and innumerable lives were in his keeping out there beyond his sight. To him was delivered enough fuel to tend the lamps for a month. He was to be resupplied when the new month came. There was a knock at his door and a woman pleaded for fuel for her stove to warm her only child. Another caller, a father, asked for fuel that his son might read. Another argued the need of fuel for his engine, and so, in seemingly reasonable philanthropies, the lighthouse keeper parceled out his fuel. Toward the end of the month he turned the spigot, but to his dismay, the tank was empty. That night the light went out. Three ships went down and more than a hundred lives were lost in the fury of the raging sea. There was a knock at his door the next morning and an agent of the government stood there. "Last night your light went out," he said. Immediately the keeper began to apologize for the dark-

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## Notes On A Foreign Election

### An Editorial Feature

In some interesting ways, elections held in Denmark, the fatherland of so many LUTHERAN TIDINGS readers, differ from elections held in the United States. The Danish voter, for one thing, in the recent general election held on September 22, was offered a choice of seven parties who all sought his support. As is true wherever the multi-party system is used, as against the more or less two-party system of our country, a losing party can still win representation in the congress of "Folketing." The voting age in Denmark also differs from ours; it only recently was lowered from 25 to 23 under the new constitution signed June 5 by King Frederik IX. Thus 120,000 new voters were eligible at the polls. In all, 2,165,921 adults did vote, out of possible 2,700,000, which meant a participating percentage of better than 75 per cent.

Under the new Constitution, Denmark no longer has a two-chamber Parliament, as does the U. S. However, this does not mean less representation of the people, since the new Folketing has 179 members as against the 151 members of the former (Lower House) Folketing. Under the new system, and as a result of the September 22 election, the Communists hold 8 seats, a comparatively insignificant number. But it is interesting to note that under the old system the Communists held only 7 seats. Actually, the change in system strengthened the Communist position slightly, although in actual votes they had 5,234 less in September than they had last April 21 in the general election held at that time.

That development is not nearly so significant, however, as the strong showing made by the Social Democrats who gained 58,000 while the Social Liberals and the splinter party of Justice Unionists together lost over 50,000. The Moderate Liberals also gained stature, with 43,000 more votes now than in April, but this was not enough by comparison to be considered a

victory. It would seem that the youth of Denmark had turned out strongly for the Social Democrats; the weight of the newly franchised voters was immediately being felt.

What was the result? As one would expect, the leader of the Social Democrats (with their clear electoral victory), former Prime Minister Hans Hedtoft, demanded that the government resign and form a new coalition making room for the victorious party. But Premier Erik Eriksen preferred to be non-committal, and as this goes to press, the old coalition of Moderate Liberals and Conservatives still reigns. It will be the duty of the King to confer with party leaders in the hopes that a stable government can be formed, in an area of the world where stability is sorely needed, and where governmental upsets are everyday occurrences.

As in the United States, one man by popular personal appeal, can form a new party, and former Premier Knud Kristensen led the "Independents" in opposition to the new Constitution. He received 58,522 votes, but was short of the 60,000 required by law for obtaining a seat in the Folketing. The so-called "single taxers," or Justice Union party, lost four seats, or 40 per cent of their strength.

The election showed a clear victory for labor over the farmers, and a slight gain for the party sometimes called Radical Liberals. Despite these changes, it is difficult to determine a trend. The campaign promises of the major parties seemed very similar, with both pre-election statements and manifestoes supporting the Atlantic Pact and the United Nations as the best hope for peace. The Social Democrats aimed at control of trusts and monopolies and laws to lead to a more reasonable distribution of land, tax exemption for pensioners, and, interestingly, cultural reforms in fields of education and art and science. They also

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## Golden Harvest

### The Peter Rasmussens

There are few kinds of justifiable pride, but one kind that is unanimously acceptable is the pride with which a man and wife greet their fiftieth anniversary. Not many couples are granted such longevity by God that they may experience their golden wedding day. In our time, family life has so frequently been marred by disruptions that the fiftieth anniversary is a real rarity. But when it happens it is eloquent testimony of the love, the sacrifice, the work, and the happiness without which it would never be possible. Over eighteen thousand golden days have been spent together, and the gold that has been poured into them must have been of the purest.

The entire American Evangelical Lutheran Church wishes the heartiest congratulations upon Peter and Kathrine Rasmussen, who this week, October 8, will have been married for fifty years.

Pastor and Mrs. Rasmussen (she was Kathrine Appel) were married in 1903. Peter Rasmussen had been to Levring Folk School and then attended Grand View from 1899 until 1903. Ordination came in March, 1904 in Tyler, and the pastoral work began in Sheffield, Illinois. A few years later, the couple moved to California where they worked for six years in Easton and Parlier. In 1913, Michigan became their home and Pastor Rasmussen became director of the Ashland Folk School in that community (Grant) as well as pastor.

Most people today, however, remember and know the Rasmussens for their work far to the north in Dalum, Alberta, Canada, where they went in 1920. They have been there since, and their labors included directing the Dalum Folk School for thirteen years.

Pastor Rasmussen is a frequent contributor to **Lutheran Tidings** (See Sept. 5th issue). Despite the national boundaries that lie between his present home and the bulk of our synodical work, his interest in synod affairs has never flagged. Rasmussen children have attended Grand View, and those of us who frequent the Annual Conventions all have seen the familiar, roseate countenance of the pastor. One of the children, while at Grand View, spoke with fond reminiscence when she said to us, a dozen years or more ago, "We have such a wonderful family life at home."

We wish God's continued blessing on these people, and look with gratitude upon their work together in behalf of His Kingdom. These words are Pastor Enok Mortensen's, rendered in English, by the late S. D. Rodholm:

So we carve your name in granite,  
Sing a song to you today,  
And your saga shall be handed  
Down through ages as we pay  
Tribute to your Viking strength  
In the fight for peace well spent.  
You with skill and vision  
Ploughed your furrow straight and deep;  
Golden harvest we shall reap  
From your life-ambition.

## District VI Convenes

The Sixth District of our Synod met September 18 through the 20th in Viborg, South Dakota, with Pastor Walter Brown opening the meeting with an address on "Unification of Churches." Saturday morning Pastor Gordon Miller's sermon stressed the theme "I forsake all—what the Reward?" At the roll call, four ministers and twenty-six delegates were present, as well as the Synod President. The congregations gave the following reports:

**Diamond Lake**—Two students at Grand View this year. New landscaping, and a new caretaker. Annual Santal meeting, and a Harvest Festival. Memorial Fund begun, to redecorate church interior. Family nights held regularly.

**Tyler**—Danebod Folk School, Fellowship meetings, new parish worker engaged, Danish Ladies' Aid observed 50th anniversary, men's club has been active.

**Ruth-ton**—Remodeled inside of church, Ladies' Aid growing, steady schedule of visiting speakers.

**White**—Good Sunday School; fund started by Ladies' Aid for remodeling and improving church grounds.

**Lake Norden**—Moved church into town. Installed furnace and rest rooms. United service held in town, community affairs, Sunday School.

**Badger**—Active Sunday School, separation of Badger and Lake Norden congregations. Parsonage and land in the country sold, interior of church redecorated.

**Viborg**—Fall festival held, community hall redecorated top to bottom, parsonage painted.

**Gayville**—Good Fellowship group active. Memorial fund started for new windows. Church painted and new lightning rods erected.

From the President's Report (Pastor Enok Mortensen):

I. Sunday School work: Tyler and Ruth-ton communities release pupils one hour a week to go to Christian Day School. A Sunday School Institute was held during the year, with a round table discussion. Convention went on record to favor Institutes on a District basis rather than on a congregation basis. Another is to be held this year.

II. Seminary Student Support. Moved to continue supporting a student financially. Amount increased from \$75 to \$100.

III. Home Mission Work in District. Discussion centered on strengthening already existing congregations. Suggestion made by Pastor Brown to have Evangelical meetings with all denominations. Family Nights advocated.

Report from Youth Representative, Rev. Gordon Miller.

I. Camp at Grantsburg, Wisconsin, was reportedly successful. Plans discussed to move camp to more central location.

II. Operation India was discussed (fund to bring Santal youth to Grand View College.) A Boro student has been selected.

The Sunday offering was divided between church extension fund and the Operation India. Dr. Alfred

(Continued on Page 14)



# Paging Youth

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

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

## Convention And Sixth Annual Workshop

Tyler, Minnesota—Oct. 30-Nov. 1

Tentative plans are now complete for the largest and best leadership training workshop yet to be held, President W. Clayton Nielsen announces. Meetings will be held at Danebod at TYLER, MINNESOTA, with the Tyler young people and congregation as hosts.

Details of costs and transportation as well as the complete program will be found in the next issue of *Paging Youth*. Costs will be kept to a minimum. Tyler is served by the Chicago and North Western Railroad and by Northland Greyhound Lines.

Who may and should come? Each society is entitled to two delegates at the business session. All district officers, national officers, and district advisors should definitely attend. All local officers in the Northern Lights district should attend, since there will be no district workshop there. All pastors, all Friends of Youth committees, all youth are invited. We'd like to have all of you.

Registrations should be sent to Pastor W. Clayton Nielsen, Withee, Wisconsin, not later than October 20.

The theme "Christ Calls to Unity and Service" will be developed in the program which begins Friday afternoon at 2:00 and continues through the week-end. The workshop will discuss such subjects as special problems of urban and rural leagues, duties of officers, a special drama called "Who is DAYPL", the Lutheran 4-H Award, How to get attendance at meetings, What kind of program to use, Friends of Youth, Operation India, and our relations to other groups. The annual business session will be held on Saturday.

Our special guests will be Harold and Mary Riber who will speak at the Indian Banquet on Saturday evening. There will be a special convention worship service on Sunday morning, and a treat is in store for Sunday afternoon. The national board and other invited speakers will be in charge of the program. More details in two weeks.

Make plans now to attend this annual convention and workshop. Register today.

## Quo Vadis

(Sermon delivered at the district Young People's Convention in Dagmar, Montana, July 1, 1951. Text: John 20: 15-19)

"Quo Vadis—Whither goest Thou?" This is our convention theme. Millions in the world today are asking that question. There are strong and insistent voices calling us to go here or go there, all assuring us that

the future lies along the road which they have mapped out for us.

If we could give some serious thought to the question, "Where does God want me to go?" we might go home from this convention with some thoughts of the direction toward a rich and noble life. But the world today is not too much concerned about where God wants mankind to go. Instead of asking ourselves if certain actions are right, we are likely to ask if it will pay. We have emphasized dollar values at the expense of human values.

Some time ago an article appeared in *The Christian Century* with a title which drew more attention than the article itself. The title was, "What's the Use?" In this age when we have long sought to go our own way without too much consideration for what was right or what was "well pleasing" to God as the Hebrews said, we have suddenly come to a stone wall where the trail seems to end. From the lips of young and old alike we hear the words, "What's the use?" The article mentioned a frantic mother who had received a telegram from the government informing her that her son was missing in Korea. "What a waste of life," she sobbed, "what's the use of raising a family?" If the ultimate goal in life is the battlefield, the natural reply to almost any constructive idea becomes, "What's the use?"

We hear the remark from youth as well as from anyone else. We can hardly blame them. They are judging life pretty much by the standards which have been given them. In our time those standards have largely been measured on economic and materialistic scales. We have given them more money to spend, more freedom of movement developed by means of the automobile and commercialized entertainment; We have given them better food and health laws; we have given them radios, luxuries, and comforts unknown to children forty years ago. But we have failed to give them any direction in life or any meaning to life. And now youth asks, together with their parents, "What's the use?"

With a certain scorn many will ask, "What's the use of an education if we are to be regimented into an army? What's the use of building if it is to be bombed to pieces? What's the use of working hard if taxes of all descriptions devour most of what you earn? What's the use of building a home or building a community if you lose your job tomorrow and have to move elsewhere? What's the use of a religious education or going to church if we aren't going to pay any attention to God anyway? What's the use of learning what is right if we also must consider what pays in dollars and cents? In fact, what's the use of living? Has life any meaning?"

I have known people who have evaluated another person's life by his economic standards. If a man had collected a fortune they would say that he was a good and successful man; if he was poor, they would say that he was no good. If we are to judge life by the profit standard I do not hesitate to say that life is useless. What's the use of a fortune if it can't



give you life and joy and a deep relationship with your fellow men?

The importance of life will always hinge on what treasures you revere. If your sole treasures are in the things which can hang in your closet, or be placed in jewel boxes, or stuffed into your bill folds or invested in securities, life isn't going to have much of a meaning. If everything in life is centered on just what you can get for yourself then every little obstacle will be viewed as so much of a curse, and with enough obstacles you will throw up your hands and say, "What's the use?" In fact if life comes to be self centered, if what you seek is only selfish gain, self satisfaction, and self achievement, it comes very close to being useless.

Measured by our present American standards, our Lord's life was worthless. He possessed nothing. He never held a big office. He bore no title nor degree. He drew no bonus nor pension. He wrote no books. He possessed no real estate. He never built a home. He did not even have a family. Was His life therefore of no use? Indeed it was,—like no other. He put it to use **by giving it away**. Everything which He possessed, His material wealth, His inner soul, His working strength—everything which He had from His Heavenly Father—He gave to others! His riches were given to others to make them rich. What He received He gave again. And He received much because His whole Being was open to the creative power and Spirit of His Father.

Jesus was very emphatic in this that man does not just belong to himself but that he belongs to God and lives for his fellow men. What you are, what you have received, and what you enjoy from day to day, you owe to others who have lived before you and have made these things possible for you. True, their sins also become yours, but I wonder if we really look around if we won't find more blessings than obstacles. If you try to grab for yourself that which God has given for all, you are putting obstacles in the road for others who are to live with you and after you.

The Christian standard of life thus becomes a life "well pleasing to God." If it is to be well pleasing to God it means that your life must be directed toward the needs of your fellow men. If you want a life that neither bombs nor propaganda can destroy, then live your life for the good of your fellow men. No matter what your occupation may be, let it be directed so that others may gain a better hold of life by what you do.

An old doctor who had given the best of his life for people in a widely scattered rural community was visited on his birthday by his son who had become a successful surgeon in a large city. The son told his father about his work and thought his father was foolish for spending all his life in a rural area with hard work and little pay. And he added that he had made so and so many dollars the past year in his work. The old man looked at his son and replied, "Son, you may make money," and then pointing to a large bundle of greetings, he added, "but I make friends." That is living. When you live for others so that others are

## Responsibility — Authority

"Even as the Son of Man came not to be served, but to serve, and to give his life as a ransom for many."  
—Matt. 20:28

When a man receives a call to become a minister, he is under responsibility to himself. He can respond to the call, or he can refuse to respond. If he responds, he has for the time being, won his own soul. If he refuses to respond, he has begun to sell his own soul.

If he responds, and after due preparation, accepts a call from a congregation, then he is under responsibility for the souls of that congregation. What is his responsibility? His responsibility is that he really becomes their minister. And the word "minister" means **servant**.

But really to serve them in the way that the Apostle indicates when he says to the church about their leaders: "They watch over your souls as they who have to make accounting," the minister must have authority. And the kind of authority he will need is not given, and cannot be given, together with the call from the congregation; it must be won.

How does the minister win authority? How did Jesus win it? He won it by serving. Over his disciples he had absolute authority. He had won it by serving them; for no man ever spoke as he spake. He had the Word of everlasting life, and he continued working with them in patience until they were able to receive it. And then they bore witness to His authority over them by declaring that no matter how hard His sayings were, they could not leave Him, because He had that Word.

And then to clinch His authority over them, He bowed Himself down before them, even to wash their feet.

A minister has the responsibility—from that he cannot get away; the authority he gains by serving.

Valdemar S. Jensen.

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friends, you no longer need to say, "What's the use?" Life has a direction and it finds rewards along the way.

If you can get such a concept of life you need not worry too much about many of the things which momentarily may block your paths. If you can possess the spirit which creates an inner desire to do what is right in the eyes of God and contributes to the well being of your fellow men, you will also seek the things which can equip you for the task—even that of accepting hindrances as a part of your development. Then you will find that education is of use, the toil put into building a home and a community has a purpose, and the church and its message finds importance. Life will have a purpose and a direction, the direction which Jesus gave by giving His own life for us all.

Harold Petersen,  
Askov, Minnesota.



# Here and There

## "Echoes From The Synod Convention"

By Sigurd Pedersen

LUTHERAN TIDINGS has already given a good, concise report of the convention, and the new editor has revealed his "power of the pen" in condensed and to-the-point statements. And here is wishing him many years of success. Many of us, of course, miss the steady, efficient pen of the old editor. But after almost fifteen years of service Holger Strandskov has earned a rest.

The convention was evidently a success, as many new moves were made. Perhaps the most important move was the new name. Now the young pastors can go out and invite the young people of the third and fourth generations to come in and join a church with their own language. Think what that means to the young people. I had not been a delegate for some years, and not taken full part in the meetings, so I noticed how the young pastors had taken up the work, with the older ones coming in now and then to serve as "ballast" when the ship seemed to steam up too much. It is, of course, wonderful to have older and wiser men as ballast on the church ship. Now may we look for real cooperation between young and old. "American Evangelical Lutheran Church" still has a good rudder for future journeys in our land.

The service at meals went like a well-regulated clock. Thanks to the ladies! (Quite well assisted by the men. And it was surprising how the young girls and young boys were helping out.)

We were fortunate to get a room in the college on the second floor. Of course, everybody did not go to bed at ten, so there was "a little disturbance." But not much. Our car was parked outside our window under one of the large shady trees from start to finish—we could see it from our window—but it did not make us feel homesick. Too busy for that. Some of the rooms seemed too small for two beds; there were even double deckers on the third floor. Thank goodness I was permitted to stay close to the floor where there was less chance for dizziness, or for accidents during transportation up to and down from the second story. (There were neither step-ladders nor elevators.)

It was a joy to meet in the beautiful Memorial church the first evening. The scheduled program was carried out assisted greatly by the wonderful choir; but others have written about this.

The visit to the archives was interesting. And the tour through the Old Folk's Home was thought provoking. How wonderful to sit in the parlor, in a group, singing a number of songs, and seeing at the piano Mrs. Fenger at the age of ninety. But of course there were other scenes of old folks that called for pity and sympathy. After all, growing old accompanied by poor health is pitiful in many cases. And how wonderful it is to have such a home to which to retire. Then

is the time when real friends are needed, sympathetic and kind friends; a kind word and a loving touch can really be a comfort. I hope that the old folks are being visited by the members of the congregation, faculty and students. Efforts in making calls now and then will be appreciated, and you will feel that you have done a good deed. Give them that kind word, that friendly touch which makes them feel that life is worth living. Your presence may cheer them more than they are able to express in words; but they may reveal their thankfulness in a smile that speaks louder than words. A smile is often in such cases a reflection of the soul within—Keep them smiling.

And my final greeting to you all, whether you are in the eighties or nineties:

As YOU grow old, God give YOUR spirits peace,  
And may no fear disturb YOUR closing hour;  
But grant YOUR spirits a sustaining joy,  
When led into the presence of Eternal Power.

## A Call To Christian Stewardship

(Continued from Page 5)

ness by telling of the parceling out of his fuel to this project and that, all righteous in their character, but sternly the man of the great government said, "You were given one task above all others. . . to keep this light burning. Other demands upon your fuel were secondary to this. Your light went out, three ships went down, and more than a hundred persons were lost at sea. For this there is no defense!

We who are the members of the church are the lighthouse keepers of the world. We are responsible for one task above all others—to keep the light of the Gospel burning. All else must be secondary, and no amount of spending or righteous philanthropy will excuse us from the righteous fulfillment of that task. We must see to it that Christ, the Light of the World, is kept shining in the darkness, of the sea of life—kept shining brightly and steadily that men may find their way to God. If we let that light go out, nations will go down and souls will be lost. The oil for the lamps of God must not be diverted — it must not be wasted!

The advocate for the cause of Christ has presented his case in the matter of the Church against the world. He rests it in your hands with these final words of summing up:

Giving is living, the angel said  
Go, feed to the hungry sweet charity's bread  
And must I keep giving and giving again  
My selfish and querulous answer ran?  
Ah, no, said the angel, her eye pierced me through  
Just give 'til the Master stops giving to you.

George Francis O'Pray in

Five Barley Loaves and Two Small Fishes.



# Our Women's Work

Editor

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

## Isolated In Maine?

Editor's note. It is now more than a year since three young minister's wives left Des Moines to go with their husbands into communities in various parts of our country. They have all three responded to my requests to tell something about the work in their particular community. Here we have the first two contributions.

When our decision became known (while we were still in the Middle West) that we had chosen to serve our first years in the ministry in this quaint seacoast town in New England, the most common question asked of us was, "Oh! But won't you be isolated so far away from the Middle West?" To this question I must answer, as far as synod relations, it does have handicaps, but we must remember isolation is an attitude of the mind or a point of view, not a place where one might be. And life can be found wherever one is!

In Portland we again have found life — life with mankind, in helping to teach the young, working in the Ladies' Aid and with the Young People of the church. Also during my first year as a minister's wife I have found a deeper meaning in life, in working with the aged and the sick. Never before had I grasped the real meaning of patience, long suffering, and even humor which I have seen glowing from the eyes of these who have been blessed with many years on earth!

Here we have found life—with nature. We have enjoyed a Sunday school picnic on the beach of the rock-bound coast of Maine, we have known close fellowship with young people as we gathered sand dollars and sea shells, souvenirs, for folks back west! We have thrilled to nature and human fellowship at a Ladies' Aid meeting in a small cottage nestled in the pines beside a sparkling clear lake! We have helped gather pine boughs for making Christmas wreaths to sell at the Winter Fair. In New England there is an old custom, which all observe, of hanging a wreath on the door during the Christmas season.

And for that pause that refreshes, we take not a Coca-Cola, but a fairy-land drive through the New England countryside to view the autumn foliage with its multitude of color cascading over the hillside!

And here as elsewhere we have found life—with the Church Universal, an experience of the fellowship which is always present as human fellowship finds its fullest meaning in the worship of God.

A great privilege has been given us, in our first year in the ministry to work on an Inter-Church Fellowship basis with a sister church, thereby giving us opportunity to work in a wider field and challenging us with the great possibility to live in a day when brotherhood is more than a theological phrase! For Christians are learning to work together knowing the unity of the Spirit in their midst.

Isolated in Maine? Isolated where there are people,

where there is a sky and the sea and the sun, and where His Kingdom is an ever coming reality in our midst?

Lora Ligouri,  
Portland, Maine.

## WMS Meeting At Ninth District Convention

The annual meeting of the WMS of the Ninth District was held in Enumclaw, Washington Saturday evening, September 12.

After the opening hymn, "Lord, I Wish To Be Thy Servant," the 67th Psalm was read by the district representative.

Mrs. C. S. Fynboe read the minutes of last year's meeting and a letter from Mrs. Egede and the WMS projects for the year were noted. Mrs. Else Beck of Seattle gave a short report on the WMS meeting in Des Moines during the national convention, including the message that it is hoped that all WMS groups will remember the furniture fund for the Solvang Home with special contributions this year. The business meeting was closed with the hymn, "For Thy Great Love."

The program for the evening, as arranged by the Enumclaw women, included a talk by Dr. Alfred Jensen and a Lutheran World Relief film, "Healing in the Holy Land." Dr. Jensen explained some of the work done by the WMS and summed it up neatly in the words "the WMS is to the synod what the Ladies' Aid is to the church."

Rev. Svend Holm offered the closing prayer. A collection in the amount of \$35.92 was received for WMS. Refreshments and singing were enjoyed in the Danish hall after the meeting.

Esther Madsen.

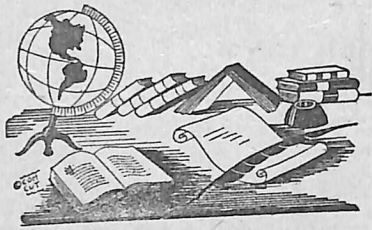
## Autumn In West Denmark

The lovely summer here by the lake seems very short. Everyone is busy "making hay while the sun shines," taking care of crops and the procession of friends and relatives that come to share our beautiful vacationland. Now in September we pause to wonder where the summer has gone. Autumn, while its beauty is of shorter duration, affords us a little more leisure to appreciate our surroundings. The eye is nourished with enough color to warm the memory for many a day. Brilliant blue are lake and sky; woods are consumed by the slow fire of changing leaves. Soon all will blaze red and gold save for a few green reminders of summer, and here and there the etched line of bare twigs against the sky will forecast the austere season to come. One breathes thirstily of the clear crystal air, rather enjoys the chill in the wind, but still one basks in the sun at every opportunity in order to store its waning warmth in the bones.

Although traditionally speaking Autumn is the closing of the year before the long sleep of winter,

(Continued on Page 13)





## OPINION AND COMMENT

We wonder, sometimes, how many of our readers casually page by the inspirational messages with which LUTHERAN TIDINGS usually opens. The message in this issue, on the "divine armor" as it is described by Paul, is one of the finest things we have ever heard or seen on that subject.

Few recent articles in this paper have caused so much comment as the statement in the September 20 issue by Pastor Robert Schmidt. It is especially significant at this time because it focuses attention on some primary differences existing between certain areas of opinion in the United Lutheran Church and in ours. In a time when there is much discussion about uniting with another synod, and, more pointedly, about affiliating our Seminary with that of another synod, such differences of opinion throw new light. A professor emeritus of Grand View Seminary presents us with an answer to Pastor Schmidt in this issue, although we are certain neither has the intention of entering into a debate or of prolonging the discussion. Nor can the opinion of Pastor Schmidt really be interpreted as the official view of another body, even though there seems evidence that on this matter the congregations of our synod appear much more "democratic", if not autonomous, than those of other groups.

**Church secretaries**, pastors and others who may be concerned, should be quick to take advantage of new postal rates which make it possible to send certain materials at a much lower rate when sent to non-profit and religious organizations. For such things as films, film-strips, sound recordings, etc., under "Sec. 34.83 (e) P. L. & R." the rate is 4c for the first pound and 1c for extra pounds in the first three postal zones. 16 mm films and catalogues go anywhere in the U. S. except to commercial theatres at 8c for the first pound and 4c for additional pounds. Do not send to individuals—send only to the **organization** involved. (Individuals' names may appear second on the address.)

**Some of our leaders** are being heard in other groups, as is evidenced by the appearance, in periodicals issued by other Lutherans, of articles written by our own men. Notable is the delightful article by Dr. Johannes Knudsen on his stay at Vartov which appeared last summer in LUTHERAN TIDINGS and which was reprinted in the "Lutheran Standard," official voice of the American Lutheran Church. The article was charmingly retitled "You Hit Grundtvig!" and, as will be remembered, closed with the incident of the children striking the statue of N. F. S. G. with their rubber ball accidentally. (Circulation of the "Standard", inci-

dentally, is over 90,000.) We also have learned that an early issue of the "Lutheran Quarterly," a prominent theological vehicle mostly intended for academicians, will carry an article by Prof. Axel Kildegaard, of our Seminary. Equally important is the wide quotation given to Dr. Alfred Jensen's series of articles on the Lutheran unity situation. We refer to the appearance in the "Lutheran Herald" of two editorials written especially to publicize Dr. Jensen's remarks and to answer them. The first of these editorials appears in the September 29 issue. His series, which first ran in LUTHERAN TIDINGS, was outspoken in its disappointment over the coming merger of the American Lutheran Church, The Evangelical Lutheran Church (which publishes the "Herald") the Lutheran Free Church and the United Evangelical Lutheran Church.

Among other comments, the editorial expressly disagrees with the conclusions drawn by our President, but states "The articles are very ably done and reveal a thorough knowledge of the American Lutheran picture."

**According to figures** supplied by the National Council of Churches, the capacity of protestant clergymen to buy has gone down twelve per cent in the last fourteen years. Although salaries have gone up, it seems that living costs have gone up much more and so the so-called "purchasing power" of each salary dollar is down. For factory workers the purchasing power is up 42 per cent and of government workers it is up 25 per cent. Service trades employes can buy 33 per cent more today than in 1939. On the other hand, on our tour through Nebraska a couple of weeks ago we noticed new parsonages **wherever we went**.

**The Gospel text** for last Sunday, the 17th after Trinity, carries a message that the government should have read to itself before its recent stand on the U. N. question of excluding India from the Peace Conference. Because of our friends in this hemisphere we managed to power through our desires on this issue. But in so doing we were faced with the ominous sight of many of our former allies voting with our opponents against us. We were, of course, afraid of losing prestige. We had stated that we would never give in on the question of seating Communist China in the U. N. The two issues are closely related, because one could have been proffered with the other as barter material. Instead, we exerted our might and succeeded in keeping India from getting the necessary two-thirds majority. But it was not a real victory. It was not even a really important issue. Where we could have acted big, we acted small, and refused to bend and to bargain. We relied on our might, and on this issue, at least we lost the support of most of Europe. The headlines said we had won. History may have a different answer. For history has a habit of qualifying the gospel text mentioned above: For every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted.



## District VII Convention

District VII annual convention will be held on the days of October 9-10-11, 1953 at Kronborg, Nebraska.

We will begin on Friday afternoon October 9, at about 2:30 p. m., with a discussion dealing with some aspect of our church work. It is expected that the pastors and representatives from each local church council will participate in this discussion. We also invite all others who are interested in our church to be present and take part. Probably it would serve a very good purpose, if we spent at least part of the time looking at our proposed new rituals and services.

The meeting will continue throughout Friday evening, Saturday and Sunday, with the business meeting on Saturday and Sunday given over to worship and inspiration. The Ribers will speak on Saturday evening.

Each congregation is admonished to send delegates according to the rules of the District Constitution. (One delegate for each ten contributing members, or fraction thereof.)

**Harris A. Jespersen, District President.**

In accordance with the above, St. John's Evangelical Lutheran Congregation at Kronborg, Nebraska cordially invites delegates and guests from the churches of District VII to three days of sharing in the spirit of our God and Father at the Kronborg Church.

Please send registrations to Mr. Aage Andersen, Marquette, Nebraska or to pastor Harris A. Jespersen.

**Aage Andersen, President.**

**Harris A. Jespersen, Pastor.**

## Round-The-World Mission Tour

A world tour which will give American church members an opportunity to follow their dollars into the mission fields has been announced by John Rosengrant of the Board of Foreign Missions, 156 Fifth Avenue, New York.

The tour, using Pan American World Airways' first-class services, will leave from San Francisco on March 1 for Hawaii and visit 14 countries in 59 days.

"American church members have always given generously both in work and money for foreign missions," Mr. Rosengrant said. "For the fifth straight year the Board of Foreign Missions will give United States churchmen and churchwomen a chance to see the good their contributions, both in money and labor, are accomplishing and at the same time give them an insight into the life and customs of foreign lands.

"The travel, the visits, the program and the on-the-spot conferences will be planned to give churchmen a vivid and realistic picture of their church at work across the world."

On the itinerary of the world tour, which will cost \$3,390.00, are Japan, the Philippines, Hong Kong, Thailand, India, Pakistan, Lebanon, the Holy Land, Egypt, Italy, Switzerland and France.

One of the high lights of the tour is expected to be Easter services in the chapel adjoining the Garden of Gethsemane.

In Japan, during a five-day stay, the travelers will visit secondary schools, drive to Hino Agricultural School for a Japanese type lunch, visit the universi-

ties, meet Japanese cultural and religious leaders, and go to Kyoto to see the old Imperial Palace.

After visiting Hong Kong, there is an overnight boat trip to Macao, one of the oldest cities in the Orient. Then come Manila and Leyte in the Philippines, and on to Siam, India, Pakistan and the Middle East. The group will visit Baalbek, Damascus and Cairo, and take a camel ride to see the pyramids.

From the Holy Land the purposeful travelers will go to Rome for several days. In Geneva they will visit the World Council of Churches headquarters and be guests at a panel of church leaders. Paris is the last stop on the regular tour, except for those who may wish an optional trip through Germany.

The World Tour, according to Mr. Rosengrant, is travel with a purpose. "This purpose," he said, "is to gain an intimate knowledge of how other peoples in the world live and believe, and this objective the Board of Foreign Missions is in a unique position to fulfill, since it has representatives in each country, devoted missionaries, who know the land well, not merely its surface aspects."

## Our Women's Work

(Continued from Page 11)

we begin to settle down to winter's routine, but also to anticipate winter's festivity. Harvest festival comes first, then Hallowe'en, and the gay times and generous hospitality of a long Christmas season. Scattered through the calendar are various church dinners, dramas, bazaars, skating parties and so forth. And it all begins in the Fall—; summer is just too busy.

There is one group activity about to begin which we are all watching with interest. It is the monthly "Neighborhood Night." While it is meant to appeal to the young married group, all the young in heart are welcome. It is still in a formative stage. A president and secretary were elected for a short term, but each monthly meeting is set up by a committee of five or six newly chosen for each time. We have had lectures from our own group and from outside—with discussion. Lunch has often been the informal "sack lunch," unless we expect many visitors. We bring our lunch in a paper bag and at coffee time we put them all together and each one takes a bag. There has been "table fun," once we had a spelling bee, and always we have lots of singing. At one meeting we had a "stunt night." For this occasion the community was divided into four sections, and each worked up a presentation: a skit, a stunt, or a charade. What with incidental music from our local ensemble it was quite an evening, although we all agreed it was more fun preparing the stunts. We are expecting a fine first meeting this fall with Dr. Douglas Marshall from Wisconsin University Extension. He is a rural sociologist and an excellent speaker.

There is no effort made to give a religious emphasis as such. However, an evening of friendly fellowship with one's neighbors whether in serious thought and discussion, or relaxing, re-creating activity is certainly not contrary to the basic Christian ethic.

So while nature prepares herself for a good long rest church life in West Denmark and Bone Lake begins to hum.

**Saralise Petersen.**



## Tribute

"Battling for truth and for treasures immortal.  
Some can ascend to the glory above,  
Higher and higher aloft to the portal  
That only opens to faith, hope, and love."

As this goes to press, one of our venerable pastors will be looking backward across the years to October in 1903. On the 17th of October this man will be seventy-seven years old. He is a large man, and age has further dignified an appearance that has always been imposing. The silvered hair is still rich, and the mind it crowns, though mellowed than it has been, still is alert and alive to the issues and controversies of life. This week it is fifty years since Valdemar Sejr Jensen became a pastor in our synod; the anniversary date is October 4.

They have been tumultuous years. The young student who stands on the threshold of ordination today, and looks ahead into the future which his career will span, must quaver to think that his ministry may perhaps be carried on under conditions as violent and as upheaving as have been those of the past half century. In the time when "V. S.", (as he is intimately called when he is not around) started out, the churches were facing an adjustment in outlook which threatened the foundations of theology itself. Science had driven inroads into traditional orthodoxy, and liberal thought and modernism welcomed each new discovery as an emancipator. The feeling was widespread that Christianity had to be accommodated to the scientific trains of thought to which the world was rapidly becoming addicted.

Into this controversy the young Pastor Jensen plunged with eagerness and energy. Out of the struggle came such books as "Troen og Videnskaben" (Faith and Science) and "Vidnesbyrd om Troen" (The Witness of the Faith). Not everyone agreed with this youthful fighter, "Battling for truth and for treasures immortal"—indeed, there were times when it seemed that he stood alone. But there was never any question where he stood. For him, science disproved nothing, threatened nothing, because God had chosen far loftier means for the realest revelations about life's mysteries—**The Word.**

The great issues of the day (this was early in the 1900's) were "evolution" and the validity of "natural law." Today that controversy has been largely resolved, and a curious shift in emphasis has taken place, as has been pointed out by the great pulpits of our day. The problem for our time is not that of adjusting the views of religion to the newborn scientific civilization. Today our desperate need is to get our scientific civilization accommodated to the truths of our religion. So desperate is this need that the alternative is devastation and annihilation.

This is not to say that the generation of Pastor Jensen has failed. It is true that swords still are forged where we should be making plough-shares; war is still with us, and a certain amount of failure cannot but be admitted. However, the older generation managed through perhaps the most turbulent years in all

history, to keep aloft the ideals and the faiths on which all hopes for decency and salvation are based. The disagreements and the controversies have sometimes obscured what was most important; the smoke of battle often blots out the flags that are being defended. Yet Lowell's lines illustrate an immutable fact:

Truth forever on the scaffold, wrong forever on the throne—  
Yet that scaffold sways the future, and, behind the dim unknown,  
Standeth God within the shadow, keeping watch above his own.

When things have looked darkest, still shines the everlasting light. Today's generation owes much to the faith of its fathers.

Valdemar Sejr Jensen was born in New Denmark, Wisconsin, and finished his college and seminary work at Grand View in 1903. Further studies at Chicago Lutheran Seminary and Drake University earned him, at length, a master's degree in religious education. His first pastorate was at Oak Hill, Iowa, and other congregations which have been his field are Cozad, Manistee, Omaha and Hartford. From 1921 to 1925 he taught at our Seminary and returned to teach again from 1945 to 1947. From 1916 until 1936 he was president of the national youth organization of our synod, except for one brief interlude of three years. Several books include the most recent, "I Am the Way," finished in 1938. On May 25, 1904, Pastor Jensen was married to Elline Jensen.

These bare biographical facts do not tell the real story. The real story can best be told by the hundreds of families who have benefited by his dedicated ministry through the years. As a Synod we can do no less than pay tribute to this servant on an important anniversary occasion.

Another page of this issue of **Lutheran Tidings** brings a contribution from V. S. The article carries in it the accent of an older man, humbled but enriched under the weight of the years. But it reveals also, charmingly bridled, the urge to debate, to join in battle, which years ago would have been fiercely yielded to, but which now issues in an older man gently chiding a younger man out of the wisdom of his experience.

### District VI Convenes

(Continued from page 7)

Jensen addressed the meeting on the Synod Budget and on Lutheran World Action. It was moved to invite the Ribers to visit the Districts.

Pastor Enok Mortensen was re-elected president and Mrs. Hans Miller was elected secretary. The Womens' Mission met and all congregations gave reports of women's work. Mrs. Ibsen was re-elected president. Pastor Mortensen spoke about his trip to Denmark, and on Sunday, he preached the morning sermon, with communion by Pastor Ibsen. Dr. Jensen spoke in the afternoon.

—Mrs. Hans Miller, Sec.



## Grand View College And Our Youth

### I'd Rather Be A Freshman

From Senior to Freshman in one easy registration, isn't that something?? And I'd rather be a Freshman. Maybe it's because I've heard so much about Grand View (I was brought up on it, practically!), maybe it's because I have already found so many likeable people here, maybe—well there might be any number of "maybes" but anyway I like it here.

Early in the school year, I was called into the office of Dr. Nielsen and asked if I would like to report on GVC doings in Lutheran Tidings. You see, Dr. Nielsen knows me from "way back when" (or rather he knew my parents when), and this reporting job is something that has to be done quite regularly, and must also have his O. K. so I promised I'd do with it what I could.

At the very beginning of school, we took literally scads of tests, placement tests, they're called. Some of them are fun to take. Others, like the math test, for instance, are a little on the tricky side. But we were all in it together so it wasn't too hard on us. We were registered, too, and were given counseling aid according to our particular needs. That's one thing about a smaller school. Every student is given whatever help and advice he needs, regardless of the time it takes.

We just had to have time to get our rooms in order, and that was one of the things we enjoyed (I speak only for the girls, now). We tried to make our new homes as attractive as we possibly could. By the way if you read the Des Moines Tribune you will discover that girls take all kinds of delightful animals with them to college (cuddly stuffed animals, that is), and GVC even got some publicity and a big picture of Elaine Jensen from Omaha, holding a lifelike little duck, called Junior, no less.

We've had two mixers and a couple of sock-hops. The second of the mixers was the faculty-student mixer. On this occasion we met most of the faculty families, too, and we spent a couple of hours in real activity. There was something doing every minute. I rather guess we were properly "mixed" by the time the evening was over.

There is so much to tell, but I really must mention that we won both of our ball games with Webster City, and our golf matches with Graceland College put us up on top, too. Looks

## OUR CHURCH

Pastor Niels Nielsen has very recently had a serious operation but by now is out of danger. The nature of the surgery is a so-called gastric re-section consisting of the removal of part of the stomach. The address of the Nielsens has been changed due to a re-numbering of the city, and is now: 5535 South Elm Street, Fresno, California.

Pastor George Mellby, present pastor

like a good season is lining up for us in athletics. Our coach is in charge of the ball games, but our business manager, Mr. Harry Jensen, deserves the credit for our prowess in golf.

Our choir is really working hard these days. We have to, because as most of you know, Dr. Nielsen was able to sign the choir up for the Chicago Sunday Evening Club for April, '54, and we've got to do our school proud for an assignment like that. So, we're working, and we have found Bob Speed a wonderful director.

One of our professors who was on the sick list for a week at the beginning of school, Prof. Peter Jorgensen, is back again, and feels fine. We are glad to have him with us again.

Just a week ago, we had the pleasure of hearing about the John C. Campbell Folk School which is patterned after the Folk Schools of Denmark. This school is located in Brasstown, North Carolina, and its present director is Mr. Georg Bidstrup. Mrs. Bidstrup gave an outstanding talk at our convocation.

Usually statistics are dry. I'm supposed to give you a few here and I hope you will read and remember what you read. There are 194 students enrolled as of this minute. They've come from all corners of the U. S. (well practically), and we have our little Panamanian girl here, too. Yolanda was also enrolled last year. Next time we hope to give you a resume of how many from which state, etc.

Before we say "the end" for this column, we would like to mention that one of our students, Jim Omvig, of Slater, Iowa, was a winner on KRNT's Teen Time Talent Show. Jim has a lovely voice and was in good form when he sang in the competition last Saturday morning. We hope for Jim that he can become one of the winners in the finals.

How does one sign a column like this? Guess we will just use a couple of initials and let you figure out what they stand for. Be seeing you again.

R. F.

in Troy, New York, has accepted a call to Ringsted, Iowa, and will move shortly after New Year.

Folk School Week in Askov will be held the first full week in November, according to Rev. Harold Petersen's church bulletin. The dates are Nov. 1 to Nov. 8.

The Evangelical Lutheran Community Church of Denmark, Kansas, will observe its 75th Anniversary on Nov. 1, with Sunday School and Worship Service in the morning, a dinner in the Community Hall at noon, and a lecture in the afternoon. In the evening an original Pageant of Progress will be presented. Rev. Willard Garred will begin his new work in the community this week, with first services on Oct. 4.

The September 5 issue of LUTHERAN TIDINGS carried a story about the 75th anniversary of our church in Ludington, Michigan. There we mistakenly noted that Pastor Holger Strandskov was pastor in Ludington in the 80's of the past century. Undoubtedly this should have been his uncle, Pastor H. C. Strandskov, whose name was not Holger. We hasten to point out that Holger Strandskov is not yet over 100 years old, nor anywhere near it.

## Notes On A Foreign Election

(Continued from Page 6)

opposed the stationing of foreign airmen on Danish bases, "unless the international situation becomes worse again."

The new one-chamber Folketing, following the September 22 election, should consist of the following:

Social Democrats, 74; Moderate Liberals, 42; Conservatives, 30; Social Liberals, 14; Justice Union, 6; Communists, 8; German Minority, 1; Faroe Islands, 2; Greenland, 2.

## WANTED

Cook for Danish Old People's  
Home "Valborgsminde" in Des  
Moines, Iowa.

If interested, please write to:

SVEND KJAER

1101 Grand View Ave.

Des Moines, Iowa



## Solvang Lutheran Home

## MEMORIAL GIFTS

In Memory of my Dear Ones Mrs. Christine Olesen, Portland, Oregon	\$ 50.00
In Memory of Marian Campbell, Mr. and Mrs. Johnny Jorgensen	2.00
Mr. and Mrs. Bob Everett	2.00
Mr. and Mrs. Arne Madsen	3.00
Mr. Ludwig Andersen	2.00
In Memory of Carl Rasmussen, Mr. and Mrs. John Christensen	2.50
In Memory of Mrs. Marie Hald, Mr. and Mrs. John Christensen	2.50
In Memory of H. C. Hansen, Mrs. Marie Petersen	2.00
Mr. and Mrs. Aage Block	3.00
Mr. and Mrs. T. J. Petersen	5.00
Mr. and Mrs. Martin Jacobsen	5.00
Mr. and Mrs. Alfred Petersen	3.00
Mr. and Mrs. Roy Appel	3.00
Dania (Hejls Minde)	5.00
Mr. and Mrs. Viggo Tarnow	2.00
Mr. and Mrs. Chris Roth	2.00
Mr. and Mrs. Jack Ross	5.00
Mr. and Mrs. Axel Brus	3.00
Mrs. Sorine Jensen	2.00
Mr. and Mrs. Johnny Jorgensen	2.00
Mr. and Mrs. E. B. Rubey, Sr.	5.00
Lt. J. G. & Mrs. E. B. Rubey, Jr.	2.00
Mr. and Mrs. Nels Petersen	3.00
Mr. and Mrs. L. W. Burchardi	5.00
Mr. and Mrs. H. G. Petersen	5.00
Mrs. John Roth, Mr. and Mrs. C. V. Nielsen, Mr. and	

Mrs. Daryl Nielsen	5.00
Mr. and Mrs. Max Holman and Helen	3.00
Mrs. Corina Orton	10.00
Haabet No. 19 (Ladies' Dania)	3.00
Mr. and Mrs. Harold Harkson	3.00
Mr. and Mrs. Bob Everett	2.00
Mr. and Mrs. Arne Iversen	3.00
Mr. and Mrs. George Christensen, Mr. and Mrs. J. W. Phillips, Mr. and Mrs. Herman Kelder and Grandchildren	25.00
Mr. and Mrs. Axel Nielsen	10.00
Mr. and Mrs. Arne Madsen	3.00
Miss Sigrud Iversen	2.00
Mr. and Mrs. Arthur Martin	2.00
Mr. and Mrs. Anders Iversen	3.00
Mr. Ludwig Andersen	5.00
In Memory of my Father Christian Hellesoe, Sønderborg, Denmark, Miss Karen Hellesoe	30.00
In Memory of Andrew Petersen, Alden, Minn., Mr. and Mrs. Arne Iversen	3.00
In Memory of Hans Knudsen, Mr. and Mrs. Viggo Tarnow	2.00
Mr. and Mrs. Gudmund Hvolbol	2.00
Mr. and Mrs. Aage Block	3.00
Mr. and Mrs. Roy Appel	3.00
Mr. and Mrs. Martin Jacobsen	5.00
Mrs. Christine Petersen	2.00
Mr. and Mrs. Axel Jorgensen	2.50
Mr. and Mrs. Bob Everett	2.50
Mr. and Mrs. Axel Brus	3.00
Mr. and Mrs. H. G. Petersen	3.50
Mr. and Mrs. Marius Larsen	2.00
Mr. and Mrs. Alfred Lauridsen	3.50
Mrs. Sorine Jensen	2.00
Mr. and Mrs. Arne Iversen	3.00
Mr. and Mrs. Arne Madsen	3.00
Mr. Ludwig Andersen	3.00
In Memory of Carl Moller, Pasadena, Calif., Pors & Schultz Family	5.00
Ladies' Aid & Congregation, Pasadena, Calif.	10.00
In Memory of Fred Larsen, Mr. and Mrs. Alfred Lauridsen	3.50
Mr. and Mrs. Aage Lunde	2.00
Mrs. Marie Petersen	2.00
Mr. and Mrs. Bob Everett	2.00
Mr. and Mrs. Roy Appel	3.00
Mr. and Mrs. C. A. Nedegaard	2.00
Mrs. Sorine Jensen	2.00
Mr. and Mrs. Arne Iversen	3.00
Mrs. O. Wissing	20.00
Mr. and Mrs. H. G. Petersen	3.50
Mr. and Mrs. Hans Petersen	3.00
Mr. Ludwig Andersen	2.00
In Memory of Kathrina Nissen, Mr. and Mrs. Herman Burchardi and Harlan	3.00
In Memory of Gudrun Jorgensen, Santa Maria, Calif., Mr. and Mrs. Peter Duus	2.00

## SYNOD OFFICERS

PRESIDENT: Rev. Alfred Jensen, 1232 Pennsylvania Ave., Des Moines 16, Iowa.
SECRETARY: Rev. Holger O. Nielsen, 1410 Main St., Cedar Falls, Iowa.
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Mr. and Mrs. Martin Jacobsen	5.00
Mr. and Mrs. Jack Nedegaard	2.00
Mr. Ludwig Andersen	2.00
Mr. Eigel Jensen, Los Angeles, Calif.	2,000.00
Cheer Committee, Los Angeles, Calif.	1,799.21
Past President's Club of Dana, Salinas, Calif.	10.00
Mrs. Carl Waidtlow, Del Rey, Calif.	22.00
Women's Mission Society	191.36
Mr. and Mrs. Svend Hansen, Solvang, Calif.	40.00
Niels Marcussen, Williams, Calif.	25.00
Mr. and Mrs. Morris Lorentzen, Soledad, Calif.	10.00
A Friend, Salinas, Calif.	50.00

Total received from July 1,  
1953 to Sept. 1, 1953 \$ 4,528.57  
Previously acknowledged -- 60,801.57

\$65,330.14  
Unpaid Pledges ----- 8,970.00

Mr. B. P. Christensen, Executive Manager of the home has received freight prepaid a \$350.00 Power Lawn Mower from Mr. Jacobsen, President of the Jacobsen Lawn Mower Co., Racine, Wis., as an outright gift to SOLVANG LUTHERAN HOME.

For this, and for all gifts we are very grateful indeed.

NIS P. PORS, Treasurer.  
320 West Alisal Street,  
Salinas, California.

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, Astor, Minn.

October 5, 1953

I am a member of  
the congregation at \_\_\_\_\_

Name \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_

New Address \_\_\_\_\_

REV. CLAYTON NIELSEN  
WITHEE, WIS.