



Danes in America

Danish-American Lutheranism
from 1860 to 1908

Peder Kjølhede
Peter Sorensen Vig
Ivar Marius Hansen

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Foreword by Peter L. Petersen
Translated by Edward Hansen and Inga Larsen
Edited by John W. Nielsen



Lur Publications
Danish Immigrant Archive
Dana College, Blair, Nebraska

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Table of Contents

Illustrations	vii
Editor's Notes	ix
Translator's Preface	xi
Introductory Essay - Peter L. Petersen	xiii
The Danish Evangelical Lutheran Church	
in America 1871-1908 by Peder Kjølhedede	1
List of Congregations in The Danish Church, 1878	12
List of Pastors in The Danish Church, 1871-1894	59
List of Congregations of The Danish Church, 1894	68
List of Pastors in The Danish Church after 1894	107
Glossary of Names	111
The United Danish Evangelical Lutheran Church	
in America by P.S. Vig and I.M. Hansen	113
List of Congregations of the UDELIC in 1907-1908	169
List of Pastors and Professors of the UDELIC in 1908	172
Glossary of Names	174
Appendix of Books	175
Index	177

Illustrations

Pastor Peder Kjølhede	xx
Pastors of The Danish Church, 1871-1880	13
Book Seller C. Rasmussen	21
Pastor Th. Helveg	39
Seminary in West Denmark, Wisconsin	40
Pastor P.S. Vig	43
Convention in Dwight, Illinois, 1895	84
Pastor N.P. Gravengaard	86
Cand. Phil. P.P. Hornsyld	87
East Wing of Grand View College	88
Pastor A. Bobjerg	90
Pastor R.R. Vestergaard	97
Grand View Students, 1897	99
Grand View College, Des Moines, Iowa	100
Pastor Benedict Nordentoft	103
The Danish Evangelical Lutheran Church Pastors, 1905	106
Pastor C.L. Clausen	114
Pastor H. Hansen	115
Pastor A.M. Andersen	116
Pastor Vilhelm Beck	117
Pastor P.C. Trandberg	119
Pastors of The Danish Evangelical Lutheran Church Association in America, 1895	121
Pastor A.L.J. Søholm	123
Pastor H.J. Dahlstrøm	124
Pastor P.S. Vig	125
Pastor P.L.C. Hansen	126
"North Church" Convention, Cedar Falls, Iowa, 1895	129
Pastor J.N. Jersild	130
Immanuel's Lutheran Church, Minneapolis, Minnesota	136
Constituting Convention in Minneapolis, Minnesota	138
Pastor G.B. Christiansen	140
Trinity Seminary and Dana College, Blair, Nebraska	142
Elk Horn High School, Elk Horn, Iowa 1887	144
Pastor Kristian Anker	145
Luther College, Racine, Wisconsin	146
Brorson High School, Kenmare, North Dakota	148
Indian Mission Church and Sunday School, Moodys, Oklahoma	150
Pastor and Mrs. N.L. Nielsen	151
Missionary J.M.T. Winther	

with co-workers and congregation, Kurume, Japan	152
Pastor and Mrs. Harold Jensen	154
Elim's Chirdren's Home. Elk Horn, Iowa	156
Bethany Children's Home, Waupaca, Wisconsin	157
Bethseda Sanatorium, Brush, Colorado	159
Rolfe, Iowa Church after a tornado	160
Salem Lutheran Church and Mission, Brooklyn, New York	163
The United Evangelical Lutheran Church Convention in Council Bluffs, Iowa, 1907	168

Editor's Notes

Although the importance of *Danske i Amerika* (Danes in America) has been acknowledged from the time of its initial publication (vol. 1. 1908, vol. 2, 1916), its contents have been available only to those who read Danish. It is to alter this situation that Lur Publications plans to issue a series of English language selections from that extensive work.

This, the first of these volumes, treats the difficult and at times turbulent events surrounding the formation of Danish Lutheranism in America. Scholars such as Paul Nyholm, Enok Mortensen, John M. Jensen and Throvald Hansen have drawn upon the Danish original, but now the average American reader will be able to hear for himself the early voices in context.

A secondary purpose of this series is to correct the misconception that P.S. Vig was the author and/or editor of the massive, two-volume work entitled *Dansk i Amerika*. As Peter L. Petersen makes clear in his introductory essay on Vig as an historian, Vig did contribute extensively to the first volume that appeared in 1908, but the entire project was the effort of Rasmussen Publishing Company of Minneapolis. This clarification in no wise detracts from the crucial role that Vig played in promoting the collection and preservation of Danish immigrant materials and in inspiring others to write on the subject.

In the volumes of this projected series pagination in the original edition will be indicated. This first book covers pages 29-164, Pt. 2, vol. I. In some cases illustrations of a better quality have been substituted. Interestingly the translators, Inga Larsen and Edward Hansen, are grandchildren of Kristian Anker and June Hansen who appear prominently in the book. In their judgement A.M. Andersen is the probable author of the section on pages 122 to 131. Clarifications by the translators appear in brackets.

A glossary of the names of Danish publications and organizations appear at the end of both sections of the book. An appendix of related books on the subject of Danish-American Lutheranism and an index are included.

Translator's Preface

Pastor Peder Kjølhedede was one of several Lutheran writers who attempted to chronicle the origins and development of a Lutheran Christian witness in North America. His overview was written in Danish, and along with several other Danish histories, was published in a volume *Danske i Amerika* (Danes in America) by C. Rasmussen Publishing Company, Minneapolis and Chicago, in 1908. As far as is known, his work has not heretofore been translated into English in its entirety.

Kjølhedede was born in Denmark in 1844. He was among the men sent by a mission support organization known as "The Select Committee" (*Udvalg*) to be a pastor for Danes in America in 1880. He served congregations of Danish Lutherans in a number of places in the Midwest. In later years he was called upon to serve among his countrymen as president and ordainer in their immigrant church. His ministry ended with his death in 1937 at the age of 93.

For some time I have had an interest in the history he recounts, after making some extensive studies of my own family history. While I never personally met this author — whose name is almost unpronounceable in English [try Kill-heeda] - my father, and more especially my grandfather, knew Pastor Kjølhedede personally.

When Grandfather Jens Hansen and his wife Maren Stine were farming as homesteaders in Nebraska, Peder Kjølhedede came to their community and church as a "circuit rider" minister. This immigrant community, called Admah, was located within 30 miles of Blair, Nebraska. Their church had been named "St. Johannes Ev. Lutheran Congregation." Jens Hansen signed his name to its constitution in 1875 as a charter member. Any traces of the nearby town of Admah have now disappeared, although a well-kept cemetery is still maintained, called West Admah Lutheran Cemetery. This church (in which my father, Albert Hansen, was confirmed) was razed a number of years ago.

Only five years after it was established, this small congregation was torn by a split. A group of members of the "Inner Mission" persuasion withdrew in 1881 from the Admah church to form another "St. Johannes Ev. Lutheran Church" in Burt County, only five miles away, more familiarly known as the "Argo Church." This church, pastored by Rev. A. M. Andersen, is regarded as the birthplace of the synod which later came to be known as the United Danish Ev. Lutheran Church.

Peder Kjølhedede, who remained a pastor in the synod known as the Danish Ev. Lutheran Church, must have watched these divisions among the people in the area of his early efforts, and elsewhere, with sorrow. Many years later, when Jens and Maren Stine Hansen were living in retirement in the Elk Horn - Kimballton community in Iowa, Pastor Kjølhedede came from Grayling, Michigan to be an honored guest at their Golden Wedding anniversary celebration. This writer was too young to be present at that occasion, but I can imagine the

joy of my grandparents at this reunion and the reminiscences that were shared with their old pastor on the Nebraska prairie.

I was interested to learn, while translating Kjølhede's history, that he delineates my grandfather, Jens Hansen, as an early supporter of advanced education for the immigrant Danes. In 1894 at the convention of The Danish Church held in Carlston, Minnesota, Jens Hansen presented a resolution. In it he asked that the synod "build a Danish Ev. Lutheran University" in Des Moines, Iowa. In two years this school opened, known in later years as Grand View College.

In my own retirement years, as I have worked my way through Peder Kjølhede's history of the thirty years from 1871-1901, I have been impressed with his effort to be fair in his presentation of these immigrant Danes and their contentions on both sides of their unrelenting church controversies.

He chronicles in careful fashion the struggles of these Danes. He begins with the Church's mission - the commission Jesus gave to his earliest followers to go and make disciples of all nations. That good news of salvation had reached Denmark when Ansgar brought Christianity there. About a thousand years after that, some Danes felt a responsibility to carry the good news further to the new world across the Atlantic to North America where many of their countrymen had emigrated.

From these high-minded beginnings, one can watch the original vision fade. Disputes raged, particularly over doctrine, e.g. how to express the traditional Lutheran view that the Holy Scriptures are the Word of God.

What had begun as an aspiration to gather Danes into communities of discipling followers of Jesus Christ gradually diminished. These pioneers in the new land seemingly became satisfied simply to assimilate people of Danish origin into an organization with Danish values and Danish culture. While realizing that "tending the flock" is a part of the Lord's mandate, they sometimes failed to see that the other part, "reaching out to the world" must not be neglected.

The poignancy of this direction can be noted in Kjølhede's own adjective, describing his feeling as he writes about the Danish Church Schism of 1894:

"det Lille mishandlede Samfund"
(This little ill-treated Synod).

Edward A. Hansen
February, 2001

A Remarkable Legacy:

Peter Sorensen Vig and Danish-American History*

by
Peter L. Petersen

Anyone who studies the history of Danes in America soon encounters the writings of Peter Sorensen Vig (1854-1929). Between 1899 and 1921, Vig published six books on various aspects of the Danish immigrant experience in the United States, authored or co-authored more than 400 pages of text for the first volume of *Danske i Amerika* (Danes in America) published in 1908 and 1909, and wrote many shorter studies. Later generations of historians have been quick to acknowledge Vig's pioneering role. In 1963 Paul Nyholm described Vig as "the most important writer of Danish American history...." Two decades later, Erik Helmer Pedersen asserted that Vig did "more than any other person to preserve the historical inheritance of Danish immigrants."

Vig was born near Egtved, in Denmark's Jutland, on November 7, 1854, the first of twelve children in a poor farm family. Influenced by his pious mother, Vig decided while still a lad that he wanted to be a minister, and thus during many of the lonely days he spent on the heath of Jutland herding livestock, he practiced for his career by preaching to the cows. "I never had a better audience," he once recalled. But lack of money and connections frustrated Vig's dream of a university education and entrance into the ministry of the Church of Denmark, and at the age of twenty-five, he emigrated to the United States. Sometime during the three years Vig spent working in Chicago, he decided that his future ministry should be among other Danes in the United States. He returned to Denmark in 1882 and enrolled in a special two-

*An expanded, fully documented version of this essay along with a bibliography of Vig's printed works first appeared under the title of "Peter Sorensen Vig – Danish-American Historian," by Peter L. Petersen and John Mark Nielsen in *Danish Immigration to U.S.A.*, edited by Birgit Flemming Larsen and Henning Bender (Aalborg, Denmark: Danes Worldwide Archives and the Danish Society for Emigration History, 1992), 124-141. The portion printed here is used with permission of the editors, the Danes Worldwide Archives and Danish Society for Emigration History.

year theological program at Askov designed to train individuals who desired to "spread the gospel among Danes in North America." After completing the program, he set sail from Denmark on the emigrant vessel *Hekla* of the Thingvalla Line on May 14, 1884. Except for a brief visit in 1901, he would never return to the land of his birth.

After his ordination in the Danish Lutheran Church in America, Vig taught briefly at the Danish folk high school at Elk Horn, Iowa, while serving a congregation at nearby Jacksonville. In 1887 he joined the faculty of the Danish Lutheran Theological Seminary at West Denmark, Wisconsin. Unfortunately, conflicts within the Church of Denmark between followers of Bishop N.F.S. Grundtvig and a Pietistic group, the Inner Mission, soon spread to the United States, forcing the seminary to close and creating a schism among Danish American Lutherans. Vig sided with the Inner Mission and was eventually elected professor of theology and president of Trinity Seminary, Blair, Nebraska, the theological school of newly formed United Danish Evangelical Lutheran Church (UDELIC). With exception of two brief returns to the parish ministry, one occasioned by the illness and death of his first wife in 1900, Vig remained at Trinity from 1887 until his retirement in 1927 at the age of 71. By one count, 132 students received all or part of their theological education under Vig's tutelage. Eighty-six of them graduated and most were ordained in the ministry of the UDELIC, the largest Danish Lutheran denomination in the United States and Canada. More than any other individual, Vig gave the early church a spiritual direction, and his influence lived on through his students and many religious writings long after his death.

Vig's interest in religion had developed at an early age, but his gravitation toward writing about the history of the Danish-Americans began at a much later date. Just why Vig became fascinated with the story of the Danes in the New World is a matter of conjecture. Einar Vig believes that his father "embraced" history and genealogy not only as "his hobby, his sport, his pastime," but also out of a sense of "obligation" to "his fellow countrymen in America." John M. Jensen, in his history of the UDELIC, opines that Vig identified with Danish immigrants. "He was proud of their accomplishments in the New World. Many of them had come to America as poor young men. He himself had come to America as a poor young man and therefore felt a kinship with the pioneers from Denmark in the 17th, 18th, and 19th centuries." Whatever the reason, there can be little doubt that early on Vig made a distinction between Danish and Danish-American history. "Fathers have fought, mothers have wept, in the building of a new home in a new land," he wrote in 1890. "Their history deserves preservation. The sweat and toil of the pioneers must not be forgotten." Beginning in 1892, Vig periodically wrote historical articles for *Danskeren*, a newspaper published by his friend, Jens N. Jersild. In 1899 these articles were brought together and published under the title of *Danske i Amerika*. Largely biographical in nature, the 109 page book also contained information on Danish settlement patterns he gleaned from the 1890 census. In an apolo-

gia at the end, Vig wrote: "It is actually against my will that this little book is published, for I know only too well that it is incomplete in more ways than one. But perhaps it may arouse interest for the important history in which it is a first faltering attempt, the history of our people in the United States."

Vig's hopes that his book would awaken an interest in Danish-American history were soon fulfilled when a Minneapolis newspaper publisher and bookdealer, Christian Rasmussen, announced plans to publish a massive two-volume work on the Danes in America. Vig was assigned Danish-American history prior to 1860. It was a labor of love. His return to the parish ministry at St Peter Lutheran Church in North Luck, Wisconsin, in late 1905 gave him sufficient "leisure time" to conduct the necessary research and do the writing. Not only did he read widely in English, Danish and German language sources, but he also sent hundreds of letters seeking information about Danish immigrants. The result was 349 pages of text beginning with the Viking discovery of the New World and concluding with a section on Danes in America 1851-1860. In addition to this contribution, Vig teamed with I. M. Hansen to write a 49-page history of the United Danish Evangelical Lutheran Church (UDELIC) for part II of the first volume of *Danske i Amerika*. For a variety of reasons, including Vig's substantial contribution and the fact that the book bore the same title as his 1899 work, he has often been listed as its author or editor. In fact, he was neither. Nor did he have any direct connection with the second volume of this work, which was published in installments between 1916 and 1918. Yet there can be little doubt that Vig played a significant role in encouraging and supporting both volumes.

Following his return to the presidency of Trinity Seminary in 1909 Vig continued his historical writings. In 1911 he published a brief history of the seminary in conjunction with the twenty-fifth anniversary of the school's founding. The next year he contributed an article on the UDELIC to *Den Danskfødte Amerikaner* (The Danish-born Americans), edited by Max Henius and published by Gyldendal in Copenhagen. The occasion of the Panama-Pacific Exposition in San Francisco brought forth Vig's next major work. In the Foreword to *Den Danske Udvandring til Amerika* (Danish Emigration to America) published in 1915, Vig explained that his book, "a humble contribution," was an effort to ensure that "Danes living in America might be represented at this auspicious event...." In explaining why Danes emigrated to the United States, Vig cited factors ranging from the Protestant Reformation to the founding of Danish colonies in the West Indies to the discovery of gold in California. He described the consequences of changes in Danish religious history, particularly the development of pietism and Mormonism. Other factors included the Slesvig wars of 1848-50 and 1864, and books and letters from America. In the last two chapters, Vig turned to biographical sketches, his favorite historical subject. He concluded with a list of additional subjects and topics which needed to be covered. "All of this and much more will have to wait until another opportunity."

That opportunity appeared to be forthcoming in early 1916 when Max Henius, a prominent Chicago chemist and a leader of the Danish community there, asked Vig to direct the publication of a "complete history of Danish Americans." Vig hesitated, citing lack of business experience and heavy church and family responsibilities. But after a meeting with Henius in Chicago, Vig agreed to undertake the project which was tentatively entitled *Amerikanere af dansk-Oprindelse og deres Indsats i de Forende Staters Udvikling* (Americans of Danish Origin and their Contributions to the Development of the United States) To ensure a prompt start, Henius sent \$300 to enable Vig to use his summer vacation to conduct research.

From late June through July 21 Vig made an extensive trip to the east, stopping in Davenport, Iowa, then on to Chicago, Philadelphia and New York. By all indications, the research went well, but in mid-September Vig wrote Henius telling him that he had decided "to give up directing the planned, great work." The reason was his wife's mental health. The year following the death of his first wife in 1900, Vig had married Karen Oline Olsen, a woman twenty years his junior who had helped him and his four sons through their recent tragedy. To this union were born seven additional sons and a daughter. But now, Vig told Henius, her nervous system had "so deteriorated that one of these days I will have to take her to a sanatorium." With eight children under the age of fifteen in the house, the youngest still a baby, it is not surprising that Vig, who was nearing his sixty-second birthday, found it "impossible...to work to the satisfaction of myself and others." Even though he hoped to continue his historical research, Vig thought it "proper" to return the \$300 he had received from Henius in May.

Yet all was not lost. Vig was able to use some of the material he had gathered in two books published in 1917, one a study of Danish Lutheran mission activities in the United States before 1884 and the second an account of *Danske i Kamp i og for Amerika fra ca. 1640 til 1865* (Danes in the Fight In and For America from 1640 to 1865). In the foreword to the latter, Vig explained that he knew that a historical work in Danish published in the United States would bring its author neither financial reward nor literary fame. He wrote for another reason. "I am—to say it clearly—in debt, and I am in more than one sense of the word. Love for my people and perhaps especially for those outside of Denmark – together with the attempts I have made to find traces of where they have been in the past makes it my duty to share with my fellow countrymen who now live and tell them some of the things I have found. I wish this work," Vig said, "to be considered a poor installment on this debt." At the same time, Vig acknowledged that it was increasingly difficult for him to find the time to research and write. "That person who has to wear many hats on one head is often in trouble."

The rise of anti-foreigner sentiment which followed the entry of the United States into World War I soon challenged Vig's pride in the patriotism of past and present Danish-Americans. When Iowa governor William Lloyd Harding

questioned the loyalty of his state's Danish-born population because they still spoke Danish, Vig rose to their defense. The result was public exchange of letters between Vig and some of the governor's supporters. Vig wrote that he had studied the history of Danish-Americans "in times of peace as well as in times of war. And I can assure you that my beloved countrymen, although foreign-born, are not foreigners as far as love and loyalty to their adopted country are concerned." Ironically, Vig was a moderate on the language issue and believed that for the UDELIC to grow and prosper it would have to make the transition from Danish to English. Nevertheless, he found Harding's criticism insulting and said so.

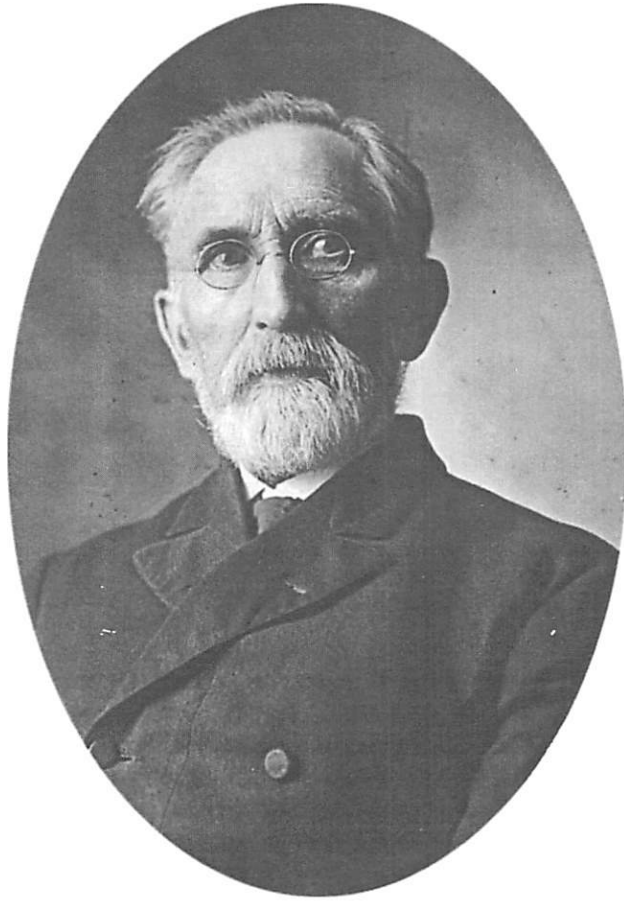
The year 1921 brought Vig two of his greatest honors. On January 11th King Christian X of Denmark made Vig a Knight of Dannebrog. On May 27th Luther Theological Seminary in St. Paul bestowed upon Vig an honorary Doctor of Divinity Degree. In many ways, these honors recognized the duality of Vig's interests, theology and history. During the summer of that year he made his last research trip. After visiting his two sons in Georgia, he went to New York. During his return he stopped in Indianapolis and Chicago. But no large publication was forthcoming. Increasingly, Vig's interests became more genealogical as he worked on the records of Danish immigrant families. He spent most of his last days pasting newspaper clippings about Danish-Americans in scrapbooks. By 1928 it was clear that his health was failing. He lingered on into the next year, dying March 21, 1929 at the age of seventy-four. He was buried in the Blair cemetery with six of his sons serving as pallbearers.

Vig had hoped to will his library to Trinity Seminary but the poverty of his estate prevented this, and instead the school was given the opportunity to buy books from it. The synod was able to raise only \$400 toward that purpose; other books from the collection found their way to the Dana College Library when some of Vig's sons used them during the depression to pay their college tuition. Much of the rest of Vig's historical collection, including several unpublished manuscripts and most of his related correspondence, was sold in 1931 to the newly opened Dan-America Archives in Aalborg, Denmark, for \$550. Einar Vig retained some of his father's correspondence and other writings to use in the preparation of a Danish-language biography which was completed in 1932. This work and an English translation of it, done more than a decade later, were never published. Eventually, much of the material retained by Einar Vig was donated to the Nebraska State Historical Society at Lincoln.

The division of the Vig collection – thirteen boxes and four bundles at Aalborg, nine boxes at Lincoln, and virtually all his published work at Dana College, Blair – has inhibited scholarly study of his contribution. It is clear that Vig was an amateur historian, a fact he readily admitted. He employed little in the way of historical method and often accepted without critical analysis or independent verification what others told him. That this led to mistakes is obvious. Yet Vig's pioneering historical efforts deserve recognition. As Ed-

ward N. Saveth pointed out in his study, *American Historians and European Immigrants, 1875-1925*, the field of immigration was "one that seldom attracted the professional historian." Therefore it remained for filiopietists like Vig to do the work. When one remembers all the constraints under which he operated, including his lack of formal historical training, his responsibilities to family and work, his relative isolation and limited financial resources, and his role in the schism among Danish Lutherans in the United States, Vig's contributions are truly remarkable.

Vig's writings and those of many other pioneering Danish-American historians have long been out of print. Occasionally one of their books will show up at an estate sale or on the shelf of an antiquarian bookstore, but today only a few Danish-Americans are sufficiently skilled in Danish to read it. Thus the decision of Lur Publications to translate and publish some of these early works is a most welcome one. New generations will have the opportunity to sense the pride that Peter Sorensen Vig and others like him shared as they recorded the role of their countrymen in the creation of a new nation in a new world.



Pastor Peder Kjølhede

The Danish Evangelical Lutheran Church in America 1871 - 1908

An Outline by Peder Kjølhede
Translators: Edward A. Hansen and Inga Larsen

The distinguishing and unique marks of this church body can probably best be characterized in the words of a hymn:

*Our watchword is our faith and baptism,
This is the chain that holds our church community together,
From this springs all our hope,
From this originates all our gladness;
And it is the Word from the mouth of our Lord.
That is the rock foundation of our church,
And makes it the place where the Holy Spirit dwells.*

*Everything then that the congregation of the Lord
Longs for from the Holy Spirit,
Will, when we hold fast to Faith and Baptism,
Gush forth in due time as from a fountain;
For God's Spirit is still as rich,
As mighty and as merciful,
As on the first day of Pentecost.*

N.F.S. Grundtvig

"Vort løsen er vor tro og dåb," Den Danske Salmebog. No. 406

"Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit!" Thus sounded the parting command of Jesus to his apostles. And they obeyed his word; they went out, clothed with "power from on high," and reached out to the world. In that way baptism and Christianity came to the land of our fathers more than a thousand years ago.

It was a very modest beginning. Eleven apostles, poor and uneducated as they were, went forth on their conquering mission from a mountain somewhere in Galilee. But the Lord was with them just as He had promised, and their campaign prospered in spite of the hatred and opposition of the world.

No doubt it also seemed like a small and insignificant beginning when Ansgar and his friend Autbert came to Denmark in 826 A. D. with baptism and Christianity to bring the Danish people to the Lord. When Autbert died two years later, it looked even less promising. In spite of this, not only Denmark, but most of the Nordic countries, were brought under the Lord's sway by Ansgar, thus earning him the title "The Apostle of the Northlands."

On the 13th of June 1871 three venturesome men from Denmark landed in New York. At that time, according to census figures, there were 15,000 immigrant Danes in the United States in North America. These thousands were at that time living without the proclamation of God's Word and the administration of the sacraments from the church they had known in Denmark. In the 1860s the church at home had heard a plea for help from the immigrants. This plea led to the formation in 1869 in Odense of a Select Committee. [*Udvalget* is herein translated The Select Committee. The full title was "The Select Committee for the Furtherance of the Gospel among Danes in America." This Select Committee was composed of The Rev. Dr. L. Helveg, Odense; Pastor Joh. Møller, Odense; Pastor Joh. Clausen, Ryslinge; Pastor G. Strom, Marslev; and Chancellor Plesner, Hellerup.

This Select Committee sent out Pastor Grove-Rasmussen; a lay preacher, A.S. Nielsen; and a missionary student, R. Andersen. These three traveled together to Chicago, but at this point their ways parted. Grove-Rasmussen traveled through Wisconsin and Iowa and then on as far as Grand Island, Nebraska. Out there in the "Wild West" he suffered from homesickness with the result that he returned to Denmark. Once back home, he published a lengthy account of his travels in *Nordic Monthly*.

R. Andersen fell sick and had to enter a hospital in Chicago. A.S. Nielsen traveled by way of Luzerne to Cedar Falls, Iowa. Here there was a Danish congregation which was served intermittently by a Danish pastor, C.L. Clausen, from St. Ansgar in Iowa. C.L. Clausen had come to America in 1843 and had attained a leading position among the Norwegians. He was named President of the Norwegian-Danish [Lutheran] Conference in 1871. On July 10, 1871, the congregation in Cedar Falls called A.S. Nielsen, with his concurrence, to become their pastor. That same year on the 17th of November, Clausen ordained A.S. Nielsen. Soon afterward Nielsen went back to Denmark, not to stay there, but to bring back his family. So for a time R. Andersen was the only one remaining of the three who had arrived. When he recovered his health, he went to the Norwegian-Danish Conference's school for training pastors in Marshall, Wisconsin. [This school later became Augsburg Seminary in Minneapolis.]

This first attempt to gather Danes in America around the Lord's means of grace appeared rather insignificant. It almost seemed that it would come to nothing.

In the meantime, apart from the involvement of the Select Committee, there were two other young men who became active in the field. They would come to be of great influence in the task of gathering and building up The

Danish Church in America. One was Pastor N. Thomsen. For some years he had been a missionary in India. From there he had journeyed to America where he had received a call from Indianapolis in the spring of 1871. Thus he really must be listed as Number 1 on the roster of pastors in the Danish Church in America. The second was Missionary Adam Dan, who had come from Jerusalem. There he had received a call to Racine, Wisconsin in November 1870. He came on the scene a few days before the arrival in America of A.S. Nielsen, who was sent out by the Select Committee. Adam Dan was ordained in Racine July 6, 1871 by a Norwegian pastor, Rev. Muller-Eggen, who was vice-president of the Norwegian-Danish Conference. Thus Adam Dan became No. 2 on the roster. No. 3 on the list was A.S. Nielsen.

These three were very capable, devoted, and gifted men - a sort of three-leaf clover in The Danish Church. At the beginning they hardly knew one another. But they were to discover each other before long and happily learn that they could work together very well.

Their first meeting took place on June 26, 1872 in Waupaca, Wisconsin. There R. Andersen was ordained by Pastor A.S. Nielsen. He had received a call the preceding Christmas to serve the church in that place.

Of these four clergymen, the pioneers of The Danish Church, three are still living (1907). Thomsen died in Gowen, Michigan in 1892. Only a few years later, A. S. Nielsen laid down his shepherd's staff, after many long and blessed years of ministry. Nielsen was at once given the honorable name of "Old Nielsen" by his coworkers, a name that he still carries after 35 years. Adam Dan and R. Andersen are still in the ranks and seemingly working at full strength.

Three months after this first meeting of Danish pastors in America, three of them gathered together with some laymen at a meeting in Neenah, Wisconsin on the 9th of September 1872. This was to become a very significant meeting because it was there that the Danish Church in America achieved its form under the name "Church Mission Society." At the same time the publication, *Kirkelig Samler* ["Church Gatherer"] was born into the world. These twins have walked together ever since in days both good and bad.

It was a courageous and good action which these men carried out. Adam Dan became the key person as president of the synod as well as editor of the publication. Let us now look at some excerpts from the written statement of purpose which the synod gave these twins for their journey:

The Church Mission Society is to be founded upon the the holy catholic church's baptismal pact and the holy scriptures as God's Word to the congregation. [The Society] will stand in full agreement with the confessional documents of our Danish mother church. Its purpose will be to gather into congregations those of our countrymen who do not have, but desire to receive, the preaching of God's word among them, and to provide them with a spiritual ministry of the Word and sacraments. Among those who are asleep in sin, the Mission will seek to awaken life and a knowledge of God's Kingdom by the

living proclamation of the Gospel, while at the same time, by the grace given by our Lord, we will seek to oppose unbelief with all our power, along with the springing up of sects and heretics and their influence, and where possible, seek to bring those who have gone astray back to the Father's house from which they have wandered away.

Twice a year sizable mission meetings shall be held at various places in the country at which one or more of the Mission Society's pastors is to preach. One of these meetings shall constitute the Annual Meeting, where the governing board is to gather with those delegated by the Mission Society, to hear reports and receive a financial accounting.

It is our intention to maintain a close relationship with the Christian community in the beloved land of our fathers and to do what we can to secure men of faith who can be sent over here as pastors among our countrymen.

Furthermore, we intend to issue a publication, the major and special purpose of which shall be to promote Christian faith, along with enlightenment for readers and upbuilding on the basis of the faith.

The Society will, by the grace of God, be composed only of members who build their faith on the basis of the Church's foundation, namely the rock which is Christ, seeking life in what He has instituted together with illumination in the prophetic and apostolic words which have been handed down to us in the Holy Scriptures

Our publication is not to be the organ for any special party within the Church and even less a place for ventilating partisan views of various contentious spirits, who "by disputes about the falsely so-called knowledge go astray from the faith;" but we intend to adhere completely and altogether to the old Lutheran section of the church and confidently follow that enlightenment given in grace by our Lord to Martin Luther to reveal to his church, and which his active successors carried forward in spirit and in truth through the church in the land of our fathers also - not as their own, but as belonging to the Spirit, who takes from our Lord Jesus life and light, and upholds it by the undying word of truth which upholds that which in baptism brings born-again people of God into eternal life.

With this we commend our enterprise to the grace of our God and to His leading, and also to the love and intercession of our congregations. May our Lord keep us on an even path.

The Governing Board for the "Church Mission Society" on October 1, 1872 was made up of: N. Thomsen, pastor in Indianapolis, Indiana; R. Andersen, pastor in Waupaca, Wisconsin; Adam Dan, pastor in Racine, Wisconsin; R. Radich, district president in Neenah, Wisconsin; M. Poulsen, Neenah, Wisconsin; and A.J. Poulsen, Racine, Wisconsin.

These six men are thus the fathers of The Danish Church, with all but one of them living near each other in Wisconsin.

It might be asked, Why was A. S. Nielsen not among this group? One would think that it would be a foregone conclusion that he, as one sent out by

the Select Committee, would have a leading position.

In response, one might note that Pastor Nielsen never was a warm friend of organizational matters. Beyond that, he had another reason to be excused. The day before the meeting in Neenah, i.e., on September 8th, he ordained a south-Jutlander, teacher A.L. Jensen Søholm in Cedar Falls. Thus Søholm is No. 5 in the roster of pastors. He had been a school teacher for six years back home before he came over here. He was recommended, but not sent out, by the Select Committee. At this point he was called by the Danish congregation in Perth Amboy, New Jersey. Thereupon Søholm had requested A.S. Nielsen to ordain him.

Thus it was that these two pastors, A. S. Nielsen and A.L.J. Søholm, were not present at the constituting meeting in Neenah. They were not less willing, however, to take their part in the ministry of gathering our scattered people into the arms of the church. And all along the line there was rapid movement in the work! A. S. Nielsen extended his labors up in Minnesota, to Sleepy Eye and Owatonna. Adam Dan worked all over Wisconsin and also in Michigan. Søholm worked in the states of New Jersey and New York, and so on. And even beyond that, in 1873 three laymen were accepted as lay preachers. The first of these was Jens Jensen (still living, with his residence by the Danish church in Oak Hill, Iowa). Jensen found a field of work in Chicago, particularly in Trinity congregation, which had recently been organized. Soon afterward, however, he moved up to Wisconsin. The second was A. Frederik Andersen, who was placed in Omaha. He seems to have been very active in the work. He made an effort to reach out to Dannebrog and to Fredericksburg. There he had to contend with a Mr. Lang who at that time, and for a long time afterward, was located in Nebraska. The third, Jens Rasmussen, was directed to New Lisbon, Wisconsin and the surrounding area as his field of work.

These laborers, five pastors and three laymen, encountered bitter opposition wherever they went. They were persecuted by unbelieving and worldly people, and not only this, but they were even hounded as heretics, in particular by pastors of the Norwegian Synod and the Norwegian-Danish Conference. - These people, without making any differentiation, called them all Grundtvigians, a name which in their minds was synonymous with "false and soul-destroying teachers." In Racine this difficulty finally came to a legal suit over the church property. In this lawsuit, every attempt was made to show that Pastor Dan was a heretic, and consequently he and those he served were supposed to lose possession of the church property. However, in the end they were allowed to keep it.

In spite of all the opposition and persecution from the Norwegians, the young Society grew with vigor. This was partly due to the strong support received from the mother church in Denmark, whose good and obedient child it wanted to be. In July 1873 Pastor I.A. Heiberg arrived, sent by the Select Committee, bringing a supply of hymnbooks and a small sum of money to help get things started. Heiberg was a theological graduate from the University of Copenhagen who had been ordained by Bishop Martensen. He became

the pastor of Trinity Church in Chicago. He continued work there for six years and then returned home in 1879. The same autumn the Committee sent out still another university-trained man, Pastor H. Rosenstand. He went to Manistee and Muskegon, Michigan. These two constituted a pair of capable and energetic men. It was not long before the leadership of the Danish Mission Society was placed into the hands of I.A. Heiberg.

The first annual meeting of the Synod was held in Waupaca, Wisconsin, October 13-14, 1873. At this convention the Governing Board was increased by two, Pastor Heiberg of Chicago and J.C. Poulsen of Luck, Wisconsin. Now there were eight men on the Governing Board. In addition, the Society, or Mission, had the following District Presidents: Chr. Sorensen, Neenah, Wisconsin; Jens Rasmussen (earlier mentioned as a lay preacher) now in Necedah, Wisconsin; Jens Jensen (formerly in Chicago) now Manitowoc, Wisconsin; A. Fr. Andersen, Omaha, Nebraska; H.C. Errebo, Denmark, Kansas; G. Gøtz, Muskegon, Michigan; G.P. Sørensen, Pine River, Wisconsin; and S. Sørensen, Spring Lake.

These District Presidents had as their chief obligation to serve as agents for *Kirkelig Samler*. They also were to serve as advocates of mission in their districts. Now (in 1907), they give us an insight into the spread of the mission in 1873. The headquarters was still in Wisconsin, but the work had reached down to mid-Kansas, as well as some distance out into Nebraska, up to the western corner of Wisconsin, and over into Michigan. In Manistee, Michigan a little Danish elementary school was started, which most likely was the first in our Synod. It was led by a woman, Mrs. J. Nørgaard. This was a time of life and growth in our mission, like springtime when there is blossoming and unfolding in every direction. The modest beginning in 1871 had in truth made good and blessed progress the first two years. The tiny shoot was about to grow into a tree with many branches.

Again, in June 1874, two men came from Denmark, sent out by the Select Committee. One was a Norwegian, Olav Kirkeberg. The other was a man from Sjælland, Jens Pedersen. They had been trained at Askov Folk School, at which a department had been established for the training of pastors to serve in the Danish-American mission. On June 25th both Kirkeberg and Pedersen were ordained in Trinity Church, Chicago by Pastor Søholm. Kirkeberg went to Indianapolis (N. Thomsen had moved from there to Neenah), and Pedersen went to Luck, Wisconsin.

On that occasion A.S. Nielsen had gathered all the Synod's pastors together in Chicago. Two days later when the same pastors were convened at a meeting in Racine, the name of the body was changed from "Church Mission Society" to "The Danish Ev. Lutheran Church in America." The Synod has carried this name ever since, although the name was often abbreviated to The Danish Church in America.

At this same meeting in Racine, Pastor N. Thomsen was called "to work as the missionary of the Danish Church and as a traveling preacher in America." This Letter of Call, or "Testimony" as it was termed, was signed by all of the

pastors (eight in number, in addition to Thomsen). Thus Thomsen was the Synod's first, as well as last, "traveling preacher." Later on there was frequent talk of commissioning someone else as a traveling evangelist, but nothing more than talk ever came of it. It is true that six years later a man was ordained to be the synod's traveling preacher (Chr. Sv. Norgaard). However, he never undertook a single journey in his capacity as a "traveling preacher."

It can be seen then that at the time of Thomsen's call to be "traveling preacher" on June 27, 1874, all of the Danish pastors sent out by the Select Committee, as well as those not sent by the Committee, had gathered together into an organization which called itself "Pastors of The Danish Evangelical Lutheran Church." At the same time *Kirkelig Samler's* byline was changed from "Published by The Church Mission Society" to "Published by the Danish Church in America." (Cf. *Kirkelig Samler* for June and July 1874.) For a time there was some question about how long the Synod had borne the title "The Danish Ev. Lutheran Church in America." The truth is that since June 27, 1874 it has borne this name.

The second annual synod convention was held in Neenah, Wisconsin on October 21, 1874. At that gathering Pastor Dan presented his "Petition to be released from his post as editor, as well as president; in sum, to be released from all participation in the matters which had been entrusted to him by the Governing Board of the Mission Society." Pastor N. Thomsen was then elected editor, and Pastor Heiberg was named president. From here on, Pastor Heiberg came to be the leading man in the Synod. And he was a good leader, respected and liked by all in the Synod. Adam Dan stepped out of office as president, but he kept his responsibilities as editor of *Kirkelig Samler* until the new year of 1875. He had been very diligent in his work, both as president and editor. He supported the establishment and erection of many congregations and churches. It was in connection with Pastor Dan's resignation that M. Rasmussen of Chicago came forth publicly for the first time with a letter of thanks to Dan in *Kirkelig Samler* "for the enthusiasm and zeal with which he has worked for the cause of the Lord in the positions which were entrusted to him." Soon after that, M. Rasmussen became a member of the Governing Board and continued in that post with minor interruptions for more than 25 years.

It was not until January 1875 that Dan published an overview of The Danish Church in America in *Kirkelig Samler*. From this report the following is excerpted:

Our Lord has been good to us. Just four years ago. there were only two pastors (N. Thomsen and Adam Dan) and two congregations who acknowledged our Danish mother church. In many places our countrymen were privately seeking to hear the Good News. They hoped it might be clothed in that spirit and in that language which they had learned to love back in the beloved land of their fathers... Now our countrymen are gathered in more than twenty locales in this great land, where there are such rich temporal resources. Now they hear God's Living Word in

the Danish tongue. In place of only two workers, there are now nine servants of the Word in these congregations. The living song of praise, which has been sounded from shore to shore by the lips of our people back home, has now begun to be sung heartily here in the far West. Denmark's folk spirit is hovering also over its children far away in the West. The ties which bind us together have not been broken, and will not be broken. They bind us to "Denmark, our Mother." Now here also the will of the people and the strength of the people is recognized, and here also the field of the people's hearts shall bear golden grain. May Our Lord give the increase! What has happened is "marvelous in our eyes," and it is His good and blessed doing; wherefore we give thanks, and we praise His love and generosity.

By the new year of 1872 the Danish Church in America numbered three congregations and three pastors; two years later there were twelve congregations and six pastors. By New Year of 1875 there were 26 congregations in addition to some smaller preaching places and nine pastors. The synod numbered some 1,100 contributing members, a total number of 3,000 people. There were eleven churches and one under construction.

At the same time the church-field produced some yield in the appearance of some more clergy material: Jens Danielsen, who had studied for some years at the colleges of the [Norwegian] Synod in Decorah and St. Louis, and now was studying under Pastor Heiberg in Chicago; Jens Jensen (Mylund) was studying under Dan in Racine, and Lars Hansen under Rosenstand in Manistee. In addition, S.H. Madsen, who had been here in the work before 1871, was now back home and studying at Hammerum Folk School at Herning under the leadership of Pastor Tesch in Gjellerup. All of these became pastors in the Danish Church but not until some time later.

In May of 1875 another pair of men came from Denmark, sent out by the Select Committee. These were J.P. Lillesø and H.J. Pedersen, who had been trained at Ryslinge Folk School under the leadership of Pastor Joh. Clausen. On May 23, Lillesø was ordained in Manistee by Pastor R. Andersen to serve in Muskegon. Since Pedersen was very young, it was decided by the Committee that he should be under the tutelage of Rosenstand in Manistee, to help him in his widespread field of work. That, however, did not last long. Because Pedersen showed himself to be an ardent and talented preacher, Rosenstand thought that he should be ordained, and that was what happened. Pastor Adam Dan ordained him on October 20, 1875 to be a pastor in the Gowen district.

Three days earlier, on October 17, L.M. Gydesen had been ordained in Perth Amboy by Pastor Søholm to be pastor in Portland, Maine. Gydesen, like Søholm, had been a school teacher for some years back home, but he was accepted, recommended, and sent out by the Select Committee to Portland, Maine.

Thus at the close of the year 1875 the Danish Church had twelve pastors, while its congregations and churches had increased to over 40 in number. There

was both fruit and growth in all directions.

In 1876 the Church had an accession of three new workers. Pastor Jak. Holm, who had been a chaplain at Vemmelov on Sjælland for six years, came in July, and was installed on July 23, by Pastor Heiberg as pastor of St. Stefans congregation on Chicago's south side.

Almost at the same time as Holm, the before-mentioned S.H. Madsen and Jens Danielsen, also mentioned earlier, were ordained by Pastor A.S. Nielsen on July 26 in Indianapolis. Madsen was to be a pastor there, after Kirkeberg left for Elk Horn, and Danielsen was to be pastor at Carlston and Albert Lea, Minnesota. After serving for five good years, Holm returned to Denmark, where he is still living and working as a warm friend of our mission. Madsen is still in the service of the synod (1907) with full and mature strength. Danielsen was dismissed from the synod at the annual meeting in 1880.

At the beginning of the year 1877, N. Thomsen was replaced by Holm as editor for *Kirkelig Samler*. Holm continued in that post for four years, until he was replaced by Kirkeberg at the beginning of the year 1881.

In 1877 the number of pastors increased by two men. In the spring F.M. Kristensen arrived. He also had been a teacher in Denmark, after which he had received further training at Askov. After this he was examined and sent out by the Select Committee. On the basis of a call to Manistee, from whence Rosenstand had moved to Dwight, Kristensen was ordained by Pastor A.S. Nielsen in St. Johannes Church in Clinton, Iowa on June 3.

On September 16, Lars Hansen, mentioned earlier, was ordained by Pastor A.S. Nielsen in Cedar Falls, to serve as pastor in Sleepy Eye, Minnesota.

Up until now men had been sent over here to serve only as pastors, but in the spring of 1877 a man came from Denmark who wanted to work exclusively in elementary education. This was Rasmus Nielsen, who became director of elementary education in Racine and was employed there for four years. Then in 1880 he returned to Denmark to continue his training at Askov *Højskole* to become a pastor.

The elementary school in Racine was the first weekday school in the Danish Church in America. A little earlier, though in the same year, the first number of a Danish children's paper was issued, headed by Pastor A. Dan and published by the Danish Ev. Lutheran Church in America. The paper had to contend with difficult circumstances, and after a run of four years, it had to be discontinued. At the annual convention in 1881 Pastors J. Jensen and H. J. Pedersen offered to publish a children's paper at their own expense. It came to be known as *Børnevennen* ["The Children's Friend"] soon, however, it became the property of the South Jutlander, Martin Holst. *Børnevennen* has been published and edited by him ever since that time.

It was in 1877 that interest in Sunday Schools, Children's Schools, and High Schools really awakened and received attention in conversation and writings; in due time this interest was to bear fruit.

The year 1878 was a notable year which became a turning point in the history of the Danish Church.

Until now the Church had been directed by a Governing Board of eight members - three pastors and five laymen. This Governing Board took care of all matters, both at the annual conventions and in the time in between conventions, without the benefit of a single line of a governing document. There was really no complaint against this management; however, around New Year 1878 a strong demand arose for a different and better system of stewardship of the synod's properties. This demand was put forward by Pastor N. Thomsen and the congregation in Neenah in *Kirkelig Samler* for 1878, pp. 49 ff. First a reminder was given of how "God our Savior in the later years has blessed the Danish Church in America, a fact known by all who love it and are members of it. He has permitted the congregations to grow and spread out and has sent shepherds to it who are willing to watch the flock with faithfulness and patience. And while in the fall of 1871 there were not more than three pastors and three congregations, now the Danish Church in America numbers 17 pastors and over 60 congregations. Thus we have good reason to thank our Lord for the progress which has taken place. But at the same time as we recognize this, we cannot do otherwise than feel that we - as the Church's development moves forward, and the work is increased - are in great need of a more dependable order of affairs within the Synod, for the purpose of better working hand in hand for the furtherance of God's Kingdom and the salvation of souls ..."

This demand for a better ordering of affairs was then presented under the title "The Danish Church's Order [Constitution] and Division of the Work." These needs proceed from the following:

1. A common constitution for the Church, binding on the Church in its entirety and on each single congregation in particular. This constitution, or church law, shall more fully define the purpose for the Church's order, and the manner in which this Church shall function. This Church Law must not be an expression only of one individual's wish, but it should be worked out, discussed, and accepted at a convention of the [entire] Church. An invitation is therefore issued to come to a Church meeting in Neenah in the early summer. The invitation is not just to a mission meeting or to an assembly of pastors, but rather to a convention of the Church, at which one hopes Danish Lutheran pastors over here will be present as far as possible. It is requested that congregations will also send delegates to this assembly, who together with the pastor, as that congregation's representatives, could make decisions for The Danish American Church's interests, along with other pastors and lay people who attend the convention.

2. Next, a recommendation was made to have a bishop. "The Church as a whole," it says, "lacks an ecclesiastical governing authority. We live as in the days of the Judges, that is, each person is his own authority, and does as he wishes. That is not the way it should be. Indeed, why should not this Church, like the Mother Church, have its own bishop, under whose direction and oversight it

could function?" And with many words it was urged that a definite decision be made to have a bishop for the Church.

3. Further, it is proposed that a school for pastors, and also a school for evangelists, be established.

4. Finally, it is proposed that the convention elect the following committees:

- a. A committee for the school(s) for pastors and evangelists.*
- b. An examination and ordination committee.*
- c. A mission committee.*
- d. A publication committee.*

This was a considerable demand for action which was laid upon the coming convention. And with that, an invitation was extended, reading as follows:

The congregation in Neenah invites the entire Danish Church to a church convention here in Neenah, Wisconsin, in the early summer of 1878, the meeting to continue for as many days as are needed for consideration of the matters laid before it, as well as other appropriate items which may be necessary. With this, the [host] congregation offers its promise to provide free board and room for pastors and delegates, and for as many others as it is able to accommodate.

The host congregation for this first big convention asked for advance reservations in view of the possibility that many guests would attend, possibly beyond their capacity to take care of them without charge. Thus they did not promise to make room for more than they were able to accommodate. That was a proper consideration, which in no way undermined the rules of hospitality since this notice was given in advance.

Attached to this invitation from the pastor and congregation at Neenah to hold the church convention in that place was an announcement from the president, Pastor Heiberg, to the effect that a church convention of the Danish Church's pastors along with representatives of the congregations was to be held in Neenah, on Wednesday, May 22, and the days following.

These demands and proposals from Neenah, especially the proposal for a bishop, received some criticism in advance of the convention from Rosenstand, J. Pedersen, and Holm in *Kirkelig Samler*. (Cf. K. S. for 1878, page 87 ff. and page 103 ff.)

Prior to this general church convention, Pastor Heiberg presented an overview of the church's field of work in the April 1, *Kirkelig Samler*. It showed that their enterprise had now risen to the 68 sites listed on the following page.

Sites congregations in 1878

Illinois

1. Chicago, West Side
2. Lake Forest
3. Chicago, South Side
4. South Chicago
5. Plano
6. New Freeland
7. Sycamore
8. Malta; Town of Alto
10. Dwight
11. Rankin

Indiana

12. Indianapolis

Wisconsin

13. Racine
14. Kenosha
15. Neenah
16. Oconto
17. Marinette
18. Oshkosh
19. Maple Valley
20. New Denmark
21. Fort Howard
22. Lodgeville
23. Waupaca
24. Pine River
25. New London
26. Nasonville
27. Necedah
28. Big Flats
29. Roche a Cri
30. Orange
31. Tomah
32. Sparta
33. Bangor
34. Lewiston
35. West Denmark (Luck)

Iowa

36. Clinton
37. Sabula
38. Grand Mound
39. Rock Falls
40. Cedar Falls
41. Fairfield (Fredsville)
42. Waterloo
43. Elk Horn
44. Bowman's Grove
45. Fairview
46. Copy Grove
[Cuppy's Grove? EAH]

Minnesota

47. Carlston
48. Albert Lea
49. Town of Bath
50. Town of Summit
51. Sleepy Eye

Michigan

52. Manistee
53. Muskegon
54. Holton
55. Big Rapids
56. Grand Rapids
57. Nunica
58. Gowen
59. Trufant
60. Coral
61. Greenville

New Jersey

62. Perth Amboy
63. Oxford
64. Plainfield
65. Dover
66. Crawford

New York

67. Lansingburgh
68. Fulton

Gruppe-Billede af 16 Præster i "Den danske Kirke" 1871--80.



- | | | | |
|-----------------------|-------------------|----------------------|-----------------------|
| 1. A. S. Nielsen. | 2. Olav Kirkeberg | 3. Jakob Holm | 4. H. Rosenstand. |
| 5. N. Thomsen. | 6. Adam Dan. | 7. F. A. Heiberg. | 8. H. J. Pedersen. |
| 9. J. Jensen (Mylund) | 10. R. Andersen. | 11. L. Hansen. | 12. F. M. Kristensen. |
| 13. A. L. J. Söholm. | 14. P. Kjölhede. | 15. A. P. W. Becker. | 16. S. H. Madsen. |

Pastors of The Danish Church, 1871-1880

These 68 congregations and preaching places had 1,934 contributing members and a total of 5,174 people, served by 17 pastors. One can see that the mission still had its main working field around Lake Michigan, especially in Wisconsin, which numbered twice as many working places as any other state, but Illinois, Iowa, and Michigan were coming along well, and had almost an equal number. Strangely enough, Portland, Maine and New York [City? EAH] are not mentioned, inasmuch as work was carried on in these two places. Portland even had a resident pastor, but Gydesen was only there for a short time before moving to Clinton, Iowa.

It is a bit sad that The Danish Church in the course of years has lost out in Wisconsin, "The Cradle of The Danish Church." The United [Danish Ev. Lutheran] Church had gained the advantage there. Good old names like Luck, Waupaca, Neenah, Oconto, and Kenosha, and more, were removed from The Danish Church's roster in 1894. However, at this point in our overview we have reached only the year 1878!

On Wednesday morning, May 22, 1878 there were gathered in Our Saviors Church in Neenah fifteen of the synod's pastors (all except Kirkeberg and L. Hansen) and fifteen lay delegates. The convention opened with a hymn and prayer and words of welcome from Pastor Thomsen. It soon organized with the selection of Pastor A.S. Nielsen as chairman and Jak. Holm as his assistant. Heiberg was chosen as secretary with Dan as assistant secretary. Nielsen relinquished the chair quickly to Holm, who was elected to the chairman's post also the following two years.

The convention first adopted the following agenda:

1. The Church's Constitution.
2. The division of the work.
 - a. Further missionary activity.
 - b. Editorship of *Kirkelig Samler* and *Børnevennen* [The Children's Friend].
3. The cause of education (*Højskole*, theological seminaries, and a school for evangelists).
4. A benevolence treasury, along with a budget and financial accounting for *Kirkelig Samler* and *Børnevennen*.
5. Means of reception into congregations.

Under Item 1 the subject of having a bishop soon came up, but the treatment it got was simply that it be tabled for twenty years. A contributing reason to this action was the opinion of the Select Committee in Denmark, conveyed in writing to the convention. Cf. "The Opinion of the Select Committee with Respect to Organization." (This is found in *Kirkelig Samler*, 1878, page 179). From Pastor A.S. Nielsen's words on the convention floor regarding a bishop and church organization, we excerpt the following lines:

In Denmark we learned to call Jesus Lord. When they [The Select Committee] heard this longing sigh from over here, which must also have echoed in hearts of the Church over there, they must have wondered about it. And I have to ask, Was it perhaps in the service of a bishop that we came over here as missionaries sent out in Christ's place? No! We were sent by the living congregation, because the Holy Spirit had called us. We children of the Danish Mother Church must therefore be on guard against all rigid forms. We must place our trust in the Word from the lips of Jesus: that alone must be our bishop. Nothing else can bring peace and reconciliation among us. So at this time I will not be concerned to have any other bishop than God's Holy Spirit in the word of faith. We do not need an ecclesiastical authority, centered and personified in a human being. What I am concerned about is that we be able to get together in meetings of the congregation, where we can speak out freely from our hearts and sing together. This is what I feel we need; this is what satisfies us in our modest labors, both for our needs as individuals and for our needs as districts, where we each work in our own place.

Does this mean that I would never have a bishop? No. But we do not need one just at this time. Perhaps in the fullness of time God's Church will experience difficult days, when it will be a matter of life and death to preserve the faith, a time when the battle with the external foes of Christendom is waged the livelong day. Of course, that battle is always with us, but it changes its character with the circumstances of the time. Just now the enemy may be making a little fun of us and maligning us to some extent because we want to belong to the holy ones. But the days will come, reminding us of the crashing waves of the sea, when both people and kings will arise to take up arms against the saved of the Lord. Yes, these days are soon upon us, because we can discern from the signs of the times that the "man of sin" is at hand to destroy the godly life. Then the need will be felt for such marked men. Then we will again by God's grace find martyr-bishops like those in the apostolic times, who will go out in front of the flock, ready and willing to lay down their lives for it. From the heart, this is my word on this subject.

Thus far Nielsen. Since Pastor A.S. Nielsen was probably the only person at that time who would be considered for election as bishop, his views were of deep significance in the decision regarding this matter.

When the subject of having an episcopal form of church government was tabled, the subject of a Church Constitution became the next burning issue. Pastor Heiberg was the one who spoke first about this, and his words were as follows:

If I am to express my views on this matter, I want to say that we must begin at the beginning. That is, we must go back to what Pastor Thomsen said yesterday about the Church's unity and how that is to be expressed outwardly in a constitution. The way we should begin is with an open, common declaration of what we have long since recognized, namely that we have called our-

selves by the name The Danish Evangelical Lutheran Church in America. In this, we Danish pastors and congregations recognize and declare that we stand and build upon God's people's ancient common groundwork, namely faith and baptism, as the property in common of the entire Church. At the same time we recognize the confessional writings of the Danish Church, our Mother Church, e.g. the Augsburg Confession and Luther's Small Catechism. We also accept the constitution of our Mother Church. When we have declared this and have adopted it, then we can begin to do business. But we cannot proceed until we have expressed that much in an orderly way. It has been said that we are thought to be a synod (samfund), but here we are standing before the really practical side of the matter. I have sometimes been blamed for being too practical; maybe I am, and I also intend to be practical here. I will make a motion therefore in regard to what I have just expressed. It is a motion upon which I request action to be taken. Otherwise we could keep on talking without any result. But if we will adopt this, we can proceed to elect our authorities, officers, trustees, or whatever we want to call them. The Chicago congregation and I can well go along on this. Just as a church council takes charge of all the practical affairs of a congregation, so it should be with these trustees of our entire synod. It really needs such a Governing Council - and that is what will then be our next proposal.

Rosenstand and Holm did not agree with Heiberg and spoke in opposition to him. The latter said that he "had worked in our synod's service under the assumption that we really were, privately and publicly, in the eyes of friends as well as enemies, what we called ourselves as a synod." But Heiberg answered, saying among other things: "There have often been strong attacks directed, both by friends and enemies, against our poor name, The Danish Church, with what justification I do not know. The assumption is there, all right. It has been an unspoken acknowledgement until now. However, this matter has never really been officially decided. But now is the time for this declaration to be made; it has to be made known. This unspoken assumption must be declared, just as one's private faith and hope must be made known by the way a person manifests this in his life. It must be declared, not only for our own sake, but also for the sake of those who stand outside, and for the sake of our enemies. Definitely, this is not a movement backward. We are in danger of becoming completely without order in all of our business dealings. Whatever one may say about 'the order of life,' what we have here is only a human disorder which does not lead to any worthwhile result. . ."

Since Heiberg did not yield his motion, the matter concluded when the convention unanimously voted that the synod should bear the name, "The Danish Evangelical Lutheran Church in America."

Upon this, the delegates took up the matter of the Church's Constitution. However they did not get beyond adopting one paragraph, which was only a broader delineation of what had already been adopted, to wit:

The pastors and representatives of congregations assembled in convention at Neenah herewith declare that they are "The Danish Evangelical Lutheran Church in America," which will be founded upon the doctrinal basis of the Mother Church, and they agree that this name shall be used in official transactions.

When this first attempt at setting rules did not really go forward, it was decided at length to submit a proposed constitution to the local congregations as well as to the Select Committee of Fyn, Denmark for their consideration by the next Church convention. It was hoped that the task of forming a constitution might have a better chance of success in this way.

The proposed legal draft of a synod constitution which had been put together by a committee appointed for this purpose contained only six paragraphs. This document could scarcely serve as a constitution, since it had not been really designed for this purpose. It was difficult to find a way out of this situation. The convention had decided to be united in a synod under the old name, both for their own use as well as in relating to the public, and the convention had also approved the earlier election of Holm and Dan as editors for *Kirkelig Samler* and *Børnevennen*.

But what about a synodical president? Up until this moment Heiberg had really been president only of the pastors' group, elected as such by them. But now he was to be president of the entire synod, elected by the congregations' delegates as well as by the pastors. By common agreement there had been, up until now, a hierarchy; but now this was to be exchanged for a democracy. How were they going to solve this? How could a governing board be elected without rules and regulations regarding the organization of this board and the manner of its governing? It seemed to be like steering a ship without any rudder or compass.

In this difficult moment Pastor Holm saw some light ahead and was guided by it when he spoke these words: "In all, there are three good pathways before us: the first is that the convention has adopted a name. The second is that the convention has approved the editors. Will you now also vote approval of giving Pastor Heiberg the position which we pastors have committed to him?"

Heiberg spoke up as to how he regarded this position: "Only the work itself; nothing else! No pompous authority - just let me write letters, gather funds, keep records and accounts. That is all!" That relieved the assembly. They were quite willing to have a Governing Board to look after the business affairs, but they were not agreed about how much authority the board should be given beyond that. It was at this point that they were stuck. But when they now heard that Heiberg would carry out the work without seizing any authority beyond that, and when they added to that the realization that his great practical abilities were widely known, yes, then they were ready. Thomsen was not slow in presenting the following motion:

The Church convention acknowledges and accepts the accomplishments of Pastor Heiberg in the service of the Church in the past and requests that he will continue in this capacity until the next annual meeting.

It was obvious that the easiest way to take care of this matter, both for the past and the future, would be to adopt this resolution. And adopt it they did. With that, the delegates were over the most difficult part, at least for the time being. The ship (i.e. the Church) was ready to sail, and they were comfortable in knowing that it would be Heiberg's hand on the tiller.

One more matter from the first big general convention of the Church remains to be mentioned. That is the subject of the schools (with *Højskole*, theological seminaries, and a school for evangelists all included). Among others, Holm and Rosenstand had been warm advocates for having a *Højskole*. The discussion centered chiefly around this. The result was the following resolution presented by Holm:

The Church in convention acknowledges the necessity and timeliness of having a Nordic Højskole established in Elk Horn [Iowa] as soon as possible, both for the enlightenment and education of our young people, and as preparation for a future ministry as pastors and evangelists. We promise to support this cause with our best efforts and voluntary contributions. In addition, it is moved that the school be regarded as the Church's property. From this it follows that the Church will seek to gather what is necessary for its establishment by means of voluntary contributions.

This was adopted, with an amendment to the effect that the congregations should decide, by means of a vote prior to July 15, whether (1) the school should be owned by the synod or (2) should be recognized as Pastor Kirkeberg's private property. The first proposal received 10 votes, the amended motion 11. So Kirkeberg built the *Højskole* that same summer in Elk Horn with the help of contributions from many sources.

The school opened on November 1. Among the first group of students were K. C. Bodholdt and H. C. Strandkov, who this year (1907) has celebrated his 25th anniversary in pastoral ministry. The second teacher at the school was Kr. Østergaard who had been sent over from Askov [Denmark] in September.

Two years later when Kirkeberg moved from Elk Horn to Racine, Wisconsin, he handed the school over to the synod at its annual convention in Cedar Falls. The synod then operated the school for ten years, until 1890, when it was sold to Pastor Kr. Anker. He had been the head of the school the preceding eight years. It was sold for \$1,500, just \$300 more than was paid for the school at West Denmark earlier.

On Sunday, May 26, 1878, during the convention Jens Jensen (Mylund) was ordained by Pastor A. S. Nielsen. Jensen died in Minneapolis in 1906.

At the midpoint of the convention a new laborer came from Denmark.

This was A.P.W. Becker, trained at Askov and sent out by the Select Committee. But since no call for him was available just then, he was not ordained until August 25th, 1878 in Cedar Falls by Pastor A.S. Nielsen, upon a call from Portland, Maine.

The arrival of Becker increased the roll of pastors to nineteen.. Up until this time the roster had steadily increased, but now since no new workers came in the next two years, it not only stayed on a plateau, but, what was worse, the total decreased in those two years to sixteen.

In the same month in which Becker was ordained, Pastor Rosenstand returned to Denmark and became pastor in Eltang, near Kolding, and served there for many years. Now (1907) he is in Frederiksund on Sjælland. In 1901 Rosenstand published a book, *From the Land of the Great Lakes*, in which he recounts his experiences in America in an interesting way. Describing his call and reception in Manistee, Rosenstand wrote, among other things, as follows:

Because of a mistake in the office of Mr. Hall, the Minister of Culture, I was sent a royal Letter of Call to be pastor in Manistee. It sounded as if I were being called to be pastor of our Danish Lutheran Congregation in Manistee, Michigan. When I arrived there, there was no congregation to be found, at least at that time. There had been a group which called itself by that name, but that was in a previous time. I was not greatly disappointed by this; I had not tried to imagine what I could expect there. What I found was an active program of rebaptism under way led by a Norwegian Baptist minister.

A little remnant of the so-called congregation was there, however. There was a president, old Camillo, as he was generally called. He was the last fighter to remain on the rampart. He had once been a minor officer in West India, and he saw it as his duty to hold on to this command, even after the entire battalion had fallen.

The first day after my arrival he came with rigid formality to meet me. It was not to bid me welcome - no one did that - but to present and receive orders. His report included, among other things, a warning against wearing a clergy vestment. That would irritate the enemy. Next he wanted to know how often I intended to conduct services for that congregation, which as yet existed only in hope. When I answered that I did not know, and that I would not be bound in any case by premature decisions about this, he shrugged his shoulders in a manner that said, "You are not the man who is going to conquer this fortress."

There was a service of worship that same evening. When I arrived, Camillo stood at the door with a watch in his hand, which he held out for me to see. He said, "I will serve notice now, Herr Pastor, that the time right now is five minutes after seven." I answered that this probably was true, due to the fact that clocks were five minutes faster in Michigan than they were in Wisconsin, which is where I had come from that same day.

Later on, Old Camillo and I became good friends in spite of this beginning. He maintained his military bearing and always treated me as his captain. It was only at the beginning that he had reversed these roles.

This testing which he received in Manistee was not unique. Many others experienced something similar in other places. Not all of them were able to handle it in the same way that Rosenstand managed to cope with it.

Early in June 1879 Pastor Heiberg returned home to Denmark. The following year Pastor J. Danielsen was dismissed from the synod.

Between these two years, when the roster of pastors had been reduced from nineteen to sixteen, an annual church convention was held in Racine, Wisconsin, April 23, 1879 and following. It had earlier been decided to convene this assembly in May, but for the sake of Heiberg it was held in April to give him a chance to attend before his return home to Denmark.

Among the certified participants in this, the Danish Church's Second Annual Convention, there were only fourteen pastors and nine lay delegates. Before them lay a task from the previous annual convention, namely the proposal for a church constitution. Meanwhile another proposal had been laid alongside that proposal. It was called the Oconto [Wisconsin] proposal, since it was at a meeting of pastors at Oconto that A.L.J. Søholm, N. Thomsen, Adam Dan and J. Jensen had come up with an alternate statement, which contained the following:

We wish to make known to the coming church convention that we cannot support any draft of a constitution which moves in the direction of establishing a Church Council and officers having ecclesiastical authority. Rather, we would prefer to have only three men to take care of the synod's business affairs. These men should be accountable to the synod. We see such an arrangement as sufficient for the present moment and the only advisable way to go.

Further, we request that decisions would be taken at the synod convention which would hinder possible misconceptions with respect to the shape of the ministerial office within our synod.

This Oconto proposal succeeded in winning the support of the Select Committee in Denmark, along with a sizable segment of the synod, even before it was presented to the convention of the Church at Neenah.

This was the agenda of the convention:

1. *The Constitution matter.*
2. *The School matter.*
3. *The Mission matter.*

Quickly the first item was taken up, and there was no difficulty in agreeing that there should be a governing board of three members (as proposed at Oconto). As they dealt with this matter, an election was held. To begin with, publisher C. Rasmussen of Chicago was elected as the third member of the board, for it seemed easiest to decide on his responsibilities. Thereupon Pastor A.S. Nielsen was elected as President, and Pastor A. Dan finally as Vice-

President. All were elected for one year. It was not clear whether the President was only the president of the pastors or of the entire synod. There seemed to be general agreement on the latter. But what caused the most difficulty was achieving agreement on the amount of authority which should be given to him. They were content to have a chairman, but not one where authority was conferred with the office. At last the convention agreed to the following in regard to the authority of the Council:



Book Seller C. Rasmussen

The Convention wishes herewith to express itself clearly, in a way that can be understood, that the three men, Pastors A. S. Nielsen and A. Dan together with publisher C. Rasmussen, are elected only to be the synod's trustees. Of these three, Pastor Nielsen is elected as chairman for one year, without thereby being given any ecclesiastical authority over the synod.

And when later in the convention they elected Nielsen as the synod's Ordainer, they were almost scared to death at what they had done, if this implied that they had given him any kind of ecclesiastical authority. But to counter such feelings, Pastor A. Dan spoke up: "Nielsen has been elected as the Church's Ordainer, and for the time being he is also President. The matter is clear: The presidency and the

office of ordaining are not rolled into one. In a year a President will be elected, while the Ordainer continues to be in office." With that, "all fears were removed" as Nielsen expressed it. However, it was not long before complaints arose over the President's authority.

Both in gatherings of pastors and in open meetings there were many discussions regarding "Prevention of a misunderstanding with respect to the shape of the clerical office in our Synod." The pastors' meeting put the following resolution before the convention: "[We recommend] that in the future, ordination shall take place in such a manner that each ordinand shall spend at least a month in the congregation where he is to serve, and a similar time with the Ordainer. The ordination is to take place at the annual convention, after counsel with the pastors and representatives of the concerned congregations, together with the Ordainer's congregation."

What the convention did with this resolution from the pastors can most briefly and clearly be shown by setting forth the Constitution which this convention adopted:

1. At the Church Convention at Neenah, Wisconsin, the assembled pastors and representatives of the congregations declare themselves to be "The Danish Evangelical Lutheran Church in America," standing on the foundation of faith of the Mother Church. We agree as a synod to carry this name in any relation with the Government.

(This paragraph was adopted at the Neenah convention, and was permitted to stand unaltered.)

2. The Church's purpose in uniting is to gather countrymen into a living congregation as far as possible, based on the foundation cited above.

3. The convention has chosen a President by election, together with two other officers, who are responsible to act on behalf of the congregations as they see best until the next annual convention. The Select Committee in Denmark is requested to acknowledge the President as such.

4. At the annual conventions the local congregations have voting privileges according to the size of their membership. The larger congregations have the right to be represented by a delegate for every 50 members.

5. Anyone who desires to seek ordination from the Synod's Ordainer must take residence for at least a month in that congregation where he is to serve and a similar length of time with the Ordainer. Thereafter the Ordainer may, in consultation with the Church Council, ordain the person at a time he finds to be suitable.

6. Two editors are elected for Kirkelig Samler, the one is to hold responsibility for the publication and the other is to assist him. The printing and distribution of the paper shall be taken care of by the Church Council in whatever manner they see it can best be done. The editors are also the accountants by virtue of office.

That is what the first Constitution looked like. But it was not for long that it retained this limited form. When the succeeding annual conventions added material to it, they literally rewrote it. Thus a resolution was presented at the annual convention in 1883 for a new revision, which was not officially adopted until 1884. This was in turn replaced by a new revision in 1888, and then twice in 1893. The latter was then again replaced by the presently approved constitution of 1903.

Since it can hardly be expected that this part of the Synod's history deal-

ing with the adoption of a constitution can be of any lasting interest, it is given here in abbreviated form once for all time. If anyone would like to have more details about this matter, he can look in the sources which are found in *Kirkelig Samler* for the years mentioned.

Following disposition of the constitution question, the convention eagerly took up the items concerning school(s) and mission. Pastors Jens Pedersen and L. Hansen were to travel to South Dakota to look at mission possibilities, and Gydesen to Kansas. S.H. Madsen was called to Dannebrog in Nebraska, and Becker to Denmark in Kansas. The following year Dan went to Salinas and Watsonville in California in order to take up mission work in the far west. But it can be noted that an application to the synod was denied to Pastor R. Andersen, who in 1878 had exchanged his place of work with Søholm, asking for support by a contribution of ten dollars a month for some years to his church in Perth Amboy. The rationale for this decision was given as follows: "Living congregations are more deserving of support from us than construction of buildings." In other words, the synod had by that time turned its face more toward the West than the East.

But, the question which received the greatest attention, both before and after 1879, was patently the school matter, both the *Højskole* [in Elk Horn] and children's schools. At that time there were three weekday schools for children in operation, namely in Racine, Chicago (Trinity congregation), and Clinton. Several more were about to be started. It was a blossoming time for children's schools in The Danish Church in America. The *Højskole* had just concluded its first half year with nineteen students. During the consideration of this item, the president of the school, Pastor Kirkeberg, spoke up: "If the children's schools had not been started, the *Højskole* would have had to close its doors, along with the doors of quite a number of churches." And Pastor Holm spoke: "We need children's schools more than we need *Højskole*." It is well to note that Holm was a warm supporter of the Folk School.

The discussion of school matters resulted in the following: Heiberg moved that an Education Association be established, with an annual membership fee of at least 50 cents, which would be used on a 50-50 basis for children's schools and the *Højskole*. The governing board was to be elected by the Church convention and must give a report and accounting to that convention. Upon this, a board of three members was elected, namely Pastor Jak. Holm, teacher N. Molgaard of Clinton, Iowa, and teacher R. Nielsen of Racine.

Soon afterward local education associations were established. However, interest in this movement declined very rapidly. Each individual children's school had to be supported by its own district. Much later the convention elected a committee of three men to look after the children's schools, but that arrangement did not last long either. Only the *Højskole* were able to maintain an interested circle (association) around themselves which have supported them up to the present day.

At that time (1879) it was Kr. Østergaard who put forward a new idea in *Kirkelig Samler*, page 278 ff., i.e., a proposal that wherever enough Danes could

be found in a district to place a male or female teacher in a "Common" [Public] School, they should make use of their legal right to place such teachers as could give instruction both in a Danish Children's School and in an English "Common" School. He was of the opinion that the necessary qualifications for the latter positions could be met.

Several made general comments during this discussion, and every one supported Østergaard's idea, which seemed as obvious and direct as anything in the world could be. Notwithstanding, it is remarkable that nothing ever came of it during the first 25 years, except in a couple of instances. Often the road is long between setting forth a good idea and carrying it out.

The convention in Racine also acted upon the publication of an ABC book and a children's song book. But the decisions which they made regarding this were never carried out. However, in 1880 Østergaard published an ABC book, and in 1884 a children's song book was put out by Kjølhedé.

In 1878 Holm, Kirkeberg and Rosenstand published *Nordic Folk Song Book*. In 1882 the teachers at Elk Horn *Højskole*, P. Jensen, H.J. Pedersen and Østergaard published an addition (Part II) to this.

After New Year 1880, a weekly publication for the public was published in Elk Horn, called *Dannevirke*. It was edited by Kirkeberg, with the help of Østergaard. In that year Holm published a book, *The Hope of Glory* about the end times and the Lord's return. Also at that time R. Andersen published the first volume of *The History of the Evangelical Lutheran Church in America*. That same year also brought Dan's great book, *Canaan: Memories of a Journey to the Holy Land*. Shortly afterward a book of sermons appeared by him, *The Lord Has Visited His People*. Thus can be seen that the time around 1880 was a fruitful period in the vineyard of our church.

But we return once more to the annual convention in 1879. Its conclusion was marked by sadness, due to an impending separation. Heiberg was to leave the field of work here shortly afterward to return to Denmark. Heiberg had won the confidence and love of the synod to a high degree - perhaps more so than anyone else. Pastor J. Pedersen spoke on behalf of the assembly and expressed these sentiments, among others: "May God be praised for the close relationship there has been between Pastor Heiberg and the people of the Danish church over here. May God's peace and protection be over our friend and his family as they return with joy to the land of the fathers. Please bring loving greetings to our friends over there at home! May that bond which stretches across the ocean always bind us closely together in love!"

Heiberg expressed his thanks and spoke some closing words: "It would not surprise me if God has so arranged it, that this will not be my final leaving. Let God rule in all things, and let us rest in faith upon His grace. May God's peace and blessing rest upon everything that we have. May He give us grace to be led forward and homeward!"

Thirteen years later, in 1892, Dean Heiberg came back to visit many of our congregations. He also attended a church convention, a gathering such as he himself had presided over in an earlier day.

When Pastor A. S. Nielsen replaced Heiberg as presiding officer of the synod, he also became his successor as pastor of Trinity Church in Chicago. Nielsen then became the ranking man in the synod for a number of years. However, though there had been virtually no debate about the president's post in Heiberg's time, now in Nielsen's time there was no little disturbance and debate about the role and authority of the president. It was no doubt because of this that the presidency changed so often during the next fifteen years. In those fifteen years (from 1879-1894) Nielsen was president of the synod no less than five times. However, it was never more than two years at a time, and in a couple of instances an even shorter period than that.

The synod had entered a critical period. On one hand, people felt that it was not possible to maintain a synod without some kind of agreed-upon ground rules. On the other hand, they were reluctant to place themselves within such a framework. The number of pastors had diminished from 19 to 16. Rosenstand and Heiberg had gone home to Denmark; Adam Dan went to California; and N. Thomsen had withdrawn to a position on the sidelines. In short, the former leaders were gone, and new strength was needed to take over the leadership. On top of all that came Pastor Kirkeberg's resignation from the school at Elk Horn. He made the announcement in *Kirkelig Samler* of April 15, 1880: "For reasons of health I find it necessary to announce that I am no longer able to conduct the Girl's School this summer as announced. In order to recover some of my strength, I find it necessary, at least for the present, to withdraw from the work of the school at Elk Horn. I hope therefore that the church synod, which now must take the matter in hand, will see to it that someone else takes over this responsibility in my stead. Respectfully, O. L. Kirkeberg."

Thus in the spring of 1880 it seemed a little gloomy for The Danish Church In America because it was not only for health reasons that Kirkeberg left Elk Horn, but perhaps even more, it was the insufficient support he received from the synod for his work with the school.

Meanwhile, back in Denmark there was no little activity on behalf of the Danish-American mission. Rosenstand and Heiberg both became very active; the latter became a member of the Select Committee almost at once after his return. In the spring of 1880 there were seven young men at Askov *Højskole*. Under the dedicated, loving, and good leadership of L. Schrøder and Nutzhorn they were trained for pastoral service in America. An examination of these seven was undertaken in mid-March, during which Heiberg and Rosenstand, among others, were present. Chr. Sv. Norgaard who had been a teacher in an independent school as well as a farmer on Mors, along with Peder Kjølhed, passed the examinations, and they were sent out by the Select Committee with its approval and support. They arrived in Chicago on June 12, 1880 just in time for a big convention, which was being held June 12-14. These new missionaries were interviewed by pastors A.S. Nielsen, Jak. Holm, H.J. Pedersen, A. Dan, J. Jensen (Mylund), and L. Hansen. In addition, they were in session with five currently serving pastors, students K.C. Bodholdt and R. Nielsen

(who intended to travel to Denmark to continue their training at Askov), Østergaard, who at the time was teaching in Trinity's children's school, together with Peter S. Vig and Laust Jensen, who had recently come to America. The two last named, who had studied at Askov and other places for some length of time, were named as children's teachers in Chicago. A year later they both went home to Denmark and continued their training. Then they returned to America and became pastors, Vig in 1885 and Jensen in 1887.

This meeting in Chicago, which was held in the home of Pastor A. S. Nielsen at 453 W. Erie Street, was to discuss, among other things, the important issue of Kirkeberg's replacement in Elk Horn. After a lengthy debate about this, Østergaard at length made a motion to the effect that Pastor H.J. Pedersen should travel directly from the meeting to Elk Horn on condition that Candidate Nørgaard should go to Gowen, Michigan to render service there until Pedersen could return. This plan came off well. Pedersen was called to be pastor of the Elk Horn congregation, and three months later the annual meeting in Cedar Falls called him to be president of the school but without any salary from the synod. Then in September Kirkeberg moved from Elk Horn to Racine, where he became successor to Adam Dan. At the same time Pedersen took over the work in Elk Horn.

With this we have arrived at the third annual convention which was held in Cedar Falls from September 22 to 27, 1880. It was not well attended: eight pastors and ten delegates, along with the two candidates, Nørgaard and Kjølhedede, who were ordained at this convention on September 26, Kjølhedede upon a call to Muskegon, Michigan, and Nørgaard as the Danish Church's missionary - a post which, as mentioned before, he never filled. The previous winter the little West Denmark congregation, served by J. Pedersen as pastor, divided into two relatively equal parts. Of these the smaller group formed a new congregation, St. Peter's Church, which then called Pedersen to continue as their pastor. The annual convention accepted this arrangement, but on the other hand was reluctant to recognize the call of Nørgaard to be pastor at the West Denmark congregation. Thus he was not ordained to serve this call, but was ordained rather as a missionary of The Danish Church. However, it was decided at the meeting to send Pastor A.S. Nielsen up to West Denmark directly from the meeting, to view the situation and make decisions at closer range. The outcome of this was that Nørgaard, who accompanied Nielsen, remained in West Denmark in order to be the pastor of the West Denmark congregation. As a consequence of this, Nielsen had to endure some caustic attacks at the next convention from J. Pedersen. But the West Denmark congregation did not escape from these attacks either. This family squabble, called the West Denmark Matter, gave birth to a number of newspaper articles and a couple of contentious pamphlets. But Nørgaard did not involve himself in all this. He was an earnest and good man who took care of his work and let others scrap as they might. In 1884 Nørgaard led the construction of a *Højskole* in West Denmark; but when he could not get it into operation, he moved to Chicago in the fall of 1886 to become manager of the children's home there. He

did not continue long in this work, which he carried out with love and faithfulness, due to the fact that the Lord called this servant home in July 1887. Thus he became the first of the pastors of The Danish Church to pass away. Nørgaard's earthly remains were laid to rest in the cemetery of the West Denmark congregation.

Among the items on the agenda of the Third Annual Convention was this subject: "Concerning Our Church Constitution and the Status of the President." Kirkeberg, who introduced the matter, made a motion as follows:

Resolved that the present Church Convention refrain from electing a President; instead, for the time being we request that the man which the Select Committee chooses as their interim representative be given the title of President (if we continue with that name), until this position is finally clarified. Thus when we finally get around to electing a President, we will know just exactly what that office means. In a critical time like the present, it will not be difficult for the person whom the Select Committee chooses to carry on such an office.

Pastor A. S. Nielsen agreed with this motion. He maintained that our church conventions had not borne much good fruit. Rather, there was much that was bitter.

Pastor H.J. Pedersen expressed his opinion that not all that Kirkeberg had proposed and Nielsen had seconded was the right solution. Those who failed to send delegates to the convention should have no right to protest, if they did not attend the convention and thus did not give their view of the matter at the appropriate time. Further, he vigorously asserted that "we, as the Danish Church, should decide our own affairs at the conventions, allowing anyone who did not want to go along to remain behind. Don't think for a moment that the Select Committee can competently take care of things over here through some representative selected by them. We can do it better, with a governing body which we elect ourselves." Pastor J. Jensen spoke up to present his view that "church meetings have settled matters even more confused than that which would occur if this course were followed. Further, he thought that "Church Meeting" was not the proper name for what really should be termed "The Annual Convention." (From then on, that is what the annual meetings of the church were called.)

The deliberations continued for some time about this matter; both delegates as well as pastors participated. One delegate from Muskegon, Niels Jensen, made the observation at the close of the session, "If there has been some misunderstanding and confusion, its source was more from the pastors than from the congregations." That may well have been the first time in our synod that such a criticism of pastors was voiced by a lay member of the synod. Later this criticism was often repeated.

Finally the deliberations resulted in the following motion:

The Annual Convention is to elect a President and two other officers, who

are then to have full authority to transact business on behalf of the synod according to their best judgment, with the knowledge that they will be held accountable at the next Annual Convention.

Upon this, Pastor A.S. Nielsen was reelected chairman; Pastor J. Pedersen was elected to replace Adam Dan, and M. Rasmussen, Chicago, to replace C. Rasmussen.

Another important item on the agenda was the matter of the *Højskole*. For a time the debate centered on the question whether the school in Elk Horn should belong to the synod, or whether it should be the property of an individual congregation? The lay delegates in particular felt that it should be the property of the synod. And that is the way it came out. The following motion was passed:

1. The Danish Church in America assembled with its delegates at the convention in Cedar Falls, accepts the Højskole in Elk Horn with joy and thanks from the hand of Pastor Kirkeberg, along with all rights and obligations pertaining thereto, moral and spiritual.

2. The synod is to elect three trustees [regents] at each Annual Convention. One of these shall be the President of the School.

3. These three, each for all and all for each, are to be responsible to the synod for both the school building and its contents, as well as the educational enterprise; they may hire and fire teachers, etc., but always with accountability to the Annual Convention.

4. The President is to give an accurate accounting of whatever pertains to the school. He is to render financial reports regularly as requested, and each year at the Annual Convention.

The school had incurred a debt of \$620.00 which became the obligation of the synod.

Further, the convention passed a motion concerning the school as follows: "The assembled pastors and lay delegates express their thanks to all those who have made a beginning in establishing circles of interest in support of the *Højskole*. Earnestly and in love they encourage all of our people, wherever they are, to form similar groups in support of the *Højskole* in Elk Horn."

Thus this man, Pastor H.J. Pedersen, was brought into the service of the Folk School. He served in this education enterprise for a good number of years, longer than anyone else in the 19th century.

Pedersen retained Kr. Østergaard and P. Jensen as fellow teachers. Jensen had come with his family from Denmark a couple of months earlier.

Thus in the first decade of the church's existence, the Select Committee had sent fifteen men to work in the Danish-American mission. They had paid

for their travel expenses and vestments and had supported the mission in various other ways by word and deed. It had carried out a work that was rich in blessing. That is something that The Danish Church must, for its own sake, never forget. However, late in the year 1880 a change took place in the composition of the Select Committee. The Select Committee told its own story as follows:

To the congregations and pastors of The Danish Church in America:

The Select Committee for the Danish American mission, which from the first beginning and now for a long stretch of years has governed this mission's affairs from here at home, has experienced difficulty in this later time in caring for the various concerns of the management of this work responsibly. Therefore, in the interests of the mission, which requires active participation and no little work from those who govern, we have sought to reorganize the Select Committee by turning to certain men in Copenhagen who have interest in this cause. These men will be able to get together more readily and give counsel regarding the problems of the mission. Our desire therefore is to replace some members of the present Select Committee. As a result, Pastors Skat Rørdam, Brandt and Rindom, along with professors Fr. Nielsen and Madsen, and merchant Møller Andersen, all from Copenhagen, have agreed to enter this leadership, together with these remaining incumbent members of the Select Committee, Joh. Møller and Heiberg. The other members Clausen, Strøm, and Helveg will resign, (the latter entirely for health reasons.)

It is not without regret that the old Select Committee relinquishes and parts with a work which the Lord has blessed so abundantly. Considering its modest beginning, it still has been a great source of joy to us. We would send warm greetings to each and everyone, with thanks for friendly cooperation in this precious work for the salvation of souls. We will pray together with you for the furtherance of God's Kingdom among you, as well as for the ones who from this point forward will take responsibility for our work here at home. Thus we will seek to strengthen the love of our congregations for the Danish-American mission.

Select Committee for the Danish-American mission, December 1880. Joh. Clausen. I.A. Heiberg. L. Helveg. Joh. Møller. G. Strøm

This was the farewell from the first Select Committee - truly a loving goodbye. Helveg, who was the heart of that committee, died in 1883. He was a learned man who had written four large volumes of Danish Church history. He had also written an exegesis of the Letters to the Corinthians, and much more - works with which our theological students and young pastors should become acquainted.

The new Select Committee was made up of eight members, with Skat Rørdam as chairman. This committee also sent a document: "To the Danish

Pastors and Churches in America." In this they say, "We take up the work now in Jesus' name, with the hope that He, who has helped us hitherto, will continue to help us hereafter. We send our tender greetings to the pastors and congregations of our countrymen on distant shores. Our wish is that God, the Father of our Lord Jesus Christ, will guide your hearts and ours by His Spirit in such a manner that our work together will be to His glory in every way...."

Later this group added to its ranks Pastors Jak. Holm, H. Sveistrup, and Vilhelm Beck. In 1883 Heiberg replaced Rørdam as chairman.

As the year 1881 began, the Danish Church in America numbered 18 pastors, with about 70 congregations and preaching places, and about 6,000 members. It had made scant progress in the preceding year; in fact, the number of pastors had gone down. But this problem was soon to be remedied. True, Pastor Holm returned home in May, and that was a big loss for the mission. However, he did not forget the Danish Church in America, and he has continued until now (1907) to show an unusual warmth and concern for the Danish-American mission.

Just a month before Holm returned home, the Select Committee sent out Pastor M. Th. C. Lyngby, who was ordained by Bishop Martensen on February 23, 1881. Lyngby became the replacement for Holm in Dwight, Illinois. Thomsen had moved to the Gowen district in Michigan.

But before Helveg stepped into the ranks of the workers, where he was to become a man of great influence, there were two other men who stepped forward after Lyngby. The first of these was the Bornholmer N.B. Grønbech, who had been a home missionary in Denmark for eleven years before he journeyed to America in 1880, probably upon the call of fellow believers. He was 56 years of age at the time (June 19, 1881) when Pastor A.S. Nielsen ordained him in Cedar Falls to go to Willow Creek in Iowa. Grønbech died there in 1893. The other one was Kr. Anker. Like Nørgaard, he had been a teacher in a Free School. Both had previously been students at Kold's *Højskole*. Anker had received his most recent training at Askov and then had been sent out by the Select Committee. He was ordained at the Annual Convention in Muskegon on September 25, upon call to St. Stefan's and St. Michael's congregations in Chicago.

Finally, as the fifth and last in this group, and as No. 26 on the list of pastors, Rasmus Nielsen, who had been a teacher in a children's school, arrived. He was ordained by Pastor A.S. Nielsen on November 20, 1881 in Chicago upon call to New Denmark, Wisconsin. Nielsen also had been trained at Askov and had been sent out by the Select Committee.

These five were all hard-working men, whose influence was soon to be felt in the synod. And that was sorely needed. At that time there was a great deal of fumbling and uncertainty in the synod, more than any time before or since. On March 17, 1881 Pastor A.S. Nielsen resigned his post as President, because as he wrote "Various reasons have caused me to hand over this work to the Vice President, Rev. J. Pedersen of Luck, Wisconsin, who was elected by the convention. I no longer see myself being able to take care of this work in a satisfactory way."

Such a step taken by the President of the synod could only increase the fumbling and uncertainty in the synod. To be sure, the synod's publication, *Kirkelig Samler*, also came to be characterized by this malaise. Until this time the paper had always put on its masthead "For the Christian and folkelig [as a human being] edification and growth (of readers) on the basis of faith." In the first issue of that year the word folkelig was omitted and was never put in place again. The following year, when Pastor N. Thomsen became editor, he undertook a still greater change on his own. Now *Kirkelig Samler* came out with the following banner: "Lutheran Periodical For Christian Enlightenment and Edification."

The line "on the ground of faith" was stricken and a new line, "Lutheran Periodical," was inserted. That change by the editor without consultation was the cause of a great deal of offense and opposition. It gave birth to a long controversy in the paper, causing Thomsen to resign his editorial position only half a year later.

In that "Time of Confusion" (1882) when Nielsen was President once again, Adam Dan wrote a lengthy article under the title, *Not Strife, But Hard Work*, from which we pluck a small sample:

There is bitter complaint about the confusion among us, but that which provokes our most serious thought seems to be this - that those who want to keep confusion away from us are the very ones who close the door to those who are the advocates of good order. Instead they become rebels and deliver the fort to the enemy. Confusion seems to have its appeal, and good order retreats to the Ultimate Thule [i.e. the end of the earth]. There in the loneliness of the forests it threatens "the abomination of desolation."

One can look at the confusion until one is tired and cold and dead; I know that from experience. But one can also be too casual about it, and say with a shrug, "You can't avoid something like this; it will bring along some kind of order in its own time." The first is despondency, the second is irresponsibility. Neither attitude is acceptable; what counts here is serious purpose. Serious purpose demands that truth be spoken without equivocation, although still clothed with love. This garment of love is what is missing so often in the seriousness of our purpose, and for this reason it accomplishes so little. Instead it fosters bitterness and creates fissures between friends and fellow believers. We cannot allow confusion to win and make the Danish Church unrecognizable, turning it into a riddle which no one can answer.

Isn't it remarkable that it is so difficult to list how many pastors there are in the Danish Church in America? I, for one, am not at all certain of how many we are, and I am sure that the lay people out in the congregations know even less. What is strange, and even ridiculous, becomes even more so when you realize that we are fewer than twenty even yet. This is the kernel of our perplexity; we must regard this as unacceptable confusion and conduct ourselves in other ways in the future.

It is so hard to be obedient but obedience is better than sacrifice! One gets

a foreboding that a definite church constitution will require obedience from us pastors. After we have found unlimited freedom to be so precious, we are scared of obedience, fearful that it will make demands upon us.

But if we believe that the time is ripe, let us unite around a definite church constitution, rather than continuing with loose proposals. Let us not take childish pleasures in drawing up new church rules at every convention.

This last charge described what really had happened, in that hardly anyone at that time when Dan wrote (1882) knew what was really the law in Israel, any more than they knew how many pastors and congregations should be numbered in the synod. Over the course of time the synod did survive this "confusion."

Among the five pastors who came to the synod in 1881, Lyngby must be singled out as the architect of a constitution. One person therefore called him a legalist. However, that appellation did not seem to disturb his balance. He soon found ways to make his influence felt. Already at the fourth Annual Convention, which was held in Muskegon from September 21-26, 1881, Lyngby was elected as convention chairman, thus becoming a successor to Holm in that post. His ability as a parliamentarian was such that he was reelected to that position in 1882, 83, 85, 86, and 87. Thus, in every year but one of his ministry here he served in this position. In 1884 he absolutely declined reelection.

The Annual Convention in Muskegon was not well attended; the roster included only eleven pastors and eight delegates, along with Candidate Kr. Anker. There were no fewer than eight items on the agenda to be dealt with by the convention. Of these, I shall name only the two which had not appeared previously: "The upcoming generation in America" and "Concerning Secret Societies." The latter had been on the agenda previously, but there was not enough time to discuss it. Now it remained on the agenda each year until it came to culmination in 1886.

Up until 1881 it had become the custom for the pastors to meet in their own session previous to the Annual Convention or on the first evening of the general convention. In these sessions, many decisions were made, such as approval of candidates for ordination. This practice was maintained until the middle 90s when the ordination of candidates was taken from the pastors' agenda and given to the general convention for decision.

These meetings of the clergy, which were always held in the evenings, could sometimes take most of the night and occasionally become quite heated. That was the case at Muskegon when "The West Denmark Matter" was on the agenda.

Curiously enough, that Annual Convention was also to consider "The Office of the President and The Constitution of the Synod." That matter was resolved thus: "The Annual Convention shall elect a President, and requests the Select Committee to ratify this choice." But since some one might conclude that the Select Committee had refused to ratify a President elected by

the convention (which it had never done), the whole procedure might be included in what Dan had called childish pleasures.

After this the convention elected Pastor A.S. Nielsen as president, Pastor Kirkeberg as vice-president, and M. Rasmussen as the third member of the governing board.

Two men had applied for reception at this convention. One was Pastor S. C. Madsen of Ludington, Michigan, formerly of Greenville, Michigan. Since Madsen had been ordained by the Congregational Church, no one knew how to regard that ordination. Agreement was reached to submit that question to the Select Committee; their decision was to be binding, as agreed to by both Madsen and the synod. In addition, it was voted that the President and Vice-President (Nielsen and Kirkeberg) should pay a visit to Ludington, to see at first hand the results of Madsen's work in the congregation there. That visit came off well. They were well satisfied with what they saw and heard about Madsen's life and conduct there, both in church and home. Shortly afterward, the managing board sent Madsen to Sleepy Eye, Minnesota. At the next convention (1882) Madsen was received into the synod, at the recommendation of the governing board. Thus Madsen became No. 27 on the roster of pastors.

The other man who applied was a student, A.V.M. Mortensen, a winsome and gifted young man. The convention sent him home with Pastor J. Pedersen, for further training, and also in order that Pedersen could get to know him better. But he stayed only a couple of months with Pedersen in Luck, and then allowed himself to be called as a pastor in Stillwater and St. Paul, Minnesota. Soon afterward he was ordained by a Pastor Egelund, an independent operator without any synodical connection. That independence was characteristic of Mortensen and of others in that time.

If 1881 was a year rich in the increase of pastors to the Danish Church in America, then 1882 was not less so. In the summer of 1882 four candidates were sent out from Askov, namely H.C. Strandskov, K.C. Bodholdt, P.L.C. Hansen and Skands Hansen. Strandskov, Bodholdt, and Sk. Hansen had spent several years in America earlier but had returned home to get training at Askov.

These three first-named were ordained on September 24 at the fifth Annual Convention held in Elk Horn September 20-25, 1882. Strandskov was ordained on call to Ludington, Mich., P.L.C. Hansen to St. Stefan's and St. Michael's congregations in Chicago, and Bodholdt to Marquette in Nebraska. Sk. Hansen was not ordained until January 10, 1883 at Clinton, Iowa upon call to Atlantic and Avoca, Iowa, and other areas. Along with the three named above, a J. M. Mortensen was ordained. He had been in preparation for business at home in Denmark; after that he had received some education at a Norwegian theological seminary [Augsburg] in Minneapolis. After that he had tried his hand as a preacher in South Dakota, Iowa, and Nebraska. He had used his talents so well that he was able to bring ten congregations to the Annual Convention in 1882. On their behalf, as well as his own, he requested to be accepted by the synod. The number of these congregations had some influence, and the application was therefore accepted without difficulty, even

though Mortensen was only 25 years old. (However, Strandskov and Sk. Hansen were also about the same age.) But the synod did not get much benefit out of Mortensen in the long run, because after a few years he had put together a fortune. He then returned to Denmark in 1884 to become, of all things, the owner of a large farm! With that, he took his exit from this church's saga - the only such instance on the roster of The Danish Church.

The A.V.M. Mortensen who was mentioned earlier also appeared before the Annual Convention in Elk Horn and applied for admission to the synod. But the convention thought that his application for a call and ordination as pastor was a bit premature and declined his application. However, he was given hope that if all went well, he might be received at the next annual convention. Meanwhile, Mortensen concluded his work in St. Paul and Stillwater. But at that very time Sheffield, Illinois was seeking a pastor, and President A. S. Nielsen recommended him to that area. They called Mortensen as their pastor and recommended him to the Annual Convention in 1883; he was then received into the synod.

The Annual Convention in Elk Horn tallied more pastors and delegates than any previous convention. There were eighteen pastors and nineteen delegates, in addition to two pastors, A.M. Andersen and G.B. Christiansen from the Norwegian-Danish Conference. It was said that these two pastors really were present to file a complaint about J.M. Mortensen which would prevent him from both ordination and acceptance by the synod. However, it did not turn out that way.

But on the other hand, a complaint was lodged against Pastor Gydesen, alleging that he had visited Pastor Andersen's field of ministry in Nebraska, without first calling on Pastor Andersen. The complaint was heard, after which the President issued a reprimand to Gydesen, declaring that he had acted in an unbrotherly manner toward "a fellow worker." However, Gydesen rejected the reprimand, saying, "I will not accept the President's reprimand; I am just as old as he is, and I too have been about in the world. Until the synod adopts specific rules for the duties of a pastor, I will make my own judgments as to what is proper." Gydesen was a Free Mason, whose position in the synod was rather shaky.

Out there in the wild West on the billowing prairies where Elk Horn was situated in 1882 (and still is) the congregation had been able that very year to erect a spacious church in which the sessions of the annual convention were held. This church was dedicated during the convention. The church had a new pastor, and the *Højskole* had a new president in the person of Kr. Anker. H.J. Pedersen had left for Michigan, where he built a school during the summer of 1882. This opened on November 1 with Kr. Østergaard and E.F. Madsen as his fellow teachers. At the same time the school in Elk Horn increased its faculty with the addition of A. Skands Hansen. A Norwegian, Skinvik. P. Jensen continued as a teacher at the school.

At that convention there was also debate about what to do with the synod's school. Should it be given away? Be sold? Or made into a theological semi-

nary? Perhaps the latter would have been the decision had not the President taken a stand against it. According to the minutes, he expressed himself as follows: "I have said it before, and I repeat it now, that I cannot endure the thought that the school here should become only a theological seminary. I had thought rather that it might be here as it is at Askov *Højskole*, that we could, along with the general *Højskole*, help to encourage a few young men forward who feel the urge and ability to continue their education."

The action concerning the synod's school finally taken at that time was a decision to purchase 80 acres of land for the school. Shortly afterward this purchase was made, for \$1,300. Strangely enough, this plot of land lay thirteen miles east of the school. A few years later these 80 acres of land were exchanged for 40 acres lying much closer to the school. But 14 years later, when the synod wanted to exercise its right to that land, their right was found to have been negated.

At this juncture in the synod's history (1882), the question of a theological seminary came again to the top of the agenda. It was increasingly acknowledged by the synod that they must set as their main project the education for ministry if they wanted to stay alive. In the earlier years the subject had been discussed both at meetings and in the periodicals without ever resulting in action. The basic reason for this going around in circles probably is to be found in the circumstance that the synod had obtained most of its pastors from the mother church. At the conclusion of the year 1882 the tally of pastors had risen to 31 (of whom Rosenstand, Heiberg, Holm, and Kirkeberg had returned to Denmark, another one had been dismissed, thus bringing the tally down to 26.) Of these, the Select Committee had sent out 23. The education and commissioning of these had not cost the synod a penny. Now there was a general feeling that they could not continue this way in the long run. The synod would have to do something more than it had done in the past to educate pastors. And when it occasionally occurred that one or another person would offer himself for service, the question arose: where should such a person be directed to get his education? To Denmark? No, that was not so easy. The idea was also spreading by that time that such education should at least include some knowledge of American conditions and the language of the land - more than they would receive in Denmark. This could not be denied. Naturally the education of pastors should include courses in the building of the congregations on the foundation of faith, but it should also include courses in other fields as well. It will certainly take no little time for our synod, The Danish Church In America, to be ready to offer such courses on a par with the mother church. There is nothing unusual or pejorative about this; it is simply the way things are. But a theological seminary in America must receive its students chiefly from here, just as Denmark obtains its students from there. The education of pastors is not just a make-over process (which only God can effect), but rather it is a training and qualifying process for the applicants. It may be that all of this was not as clear to people in 1882 as it was 25 years later.

It was at the annual convention in Elk Horn that the first little sprout came

forth for the establishment of a seminary for The Danish Church in America. However a number of years had to pass before this little sprout became a blossom, to say nothing of bearing fruit. At this convention there was established for the first time an Examination Committee. That was the sprout. There were questions on the agenda about both an Examination Committee and an Ordination Committee. The responsibility of the first was to test students as to their academic proficiency; the second was to investigate their maturity and suitability for the pastoral ministry. However, after considerable discussion, both of these questions were brought together, with this result:

The synod is to elect three members to an Examination Committee, which shall look into the academic proficiency of students. But in regard to his readiness for call, the candidate is required to reside at least for a month in the calling congregation and likewise for at least a month with the Ordinator. Ordination is to take place at the annual convention, where the pastors assembled together with delegates from the congregations and with the calling congregations shall determine if the man is ready for call.

Only the first and last parts of this legal paragraph were new; the rest had been adopted at various times earlier.

Pastors Helveg, J. Jensen, and L. Hansen were thereupon elected to the Examination Committee; however several years slipped by before any further action was taken in regard to a theological seminary.

The year 1883 was a Jubilee Year; it was then 400 years since Luther's birth and 100 years since Grundtvig's birth. In connection with these anniversaries, Adam Dan and Helveg wrote two extensive articles in *Kirkelig Samler* about these two leading men of the church. And it was in this Jubilee Year that Bishop Grundtvig's youngest son, Frederik Lange Grundtvig, arrived to step into the service of our church. He had come to America with his young wife in 1881 and had found a place to stay in the forests of Wisconsin. Here he had a meeting with Pastor Helveg, which under his and God's direction, led to a ministry in The Danish Church in America.

That same year brought the first visitor from Denmark. This visitor was *Højskole* President R. Hansen from Ryslinge, who visited many of the synod's congregations on a lecture tour. Hansen attended the Annual Convention in Chicago in 1883, as did also Pastor Trandberg, who had come to America the preceding year. Both men took a lively part in the discussions. The former was especially interested in the school project, and he contributed \$25 toward that. The latter contributed in particular to the discussion of secret societies.

However, the annual convention in Chicago in 1883 and the one the following year in Clinton, Iowa were so absorbed in how to draft a constitution and what position to take regarding secret societies (which occupied much of the discussion at the Annual Convention in Neenah, Wisconsin in 1885) that little time or energy were left to make a decision about a seminary. Still, at the latter convention at Neenah, the project got a little push forward when the

President (who at that time was Pastor Helveg) included in his annual report a recommendation from the Select Committee:

Inasmuch as young men frequently make inquiry about the mission among our countrymen in America, but have no clear concept of what is needed to carry out such a work suitably, the Select Committee has further considered its viewpoint on this matter. As the primary and unconditional requirement, there must be a living, personal faith in Him, whose name is the only name given under heaven by which we can be saved. For the one concerned it can be a deeply personal matter, as to whether he possesses that faith in his heart; however, it must be known in the closest circles where he lives, in such a way that God's people there in that area and the Lord's pastors get to know the person concerned. Only thus are they able to give him a good recommendation. The next factor is that he must feel a decisive call to this ministry, and that he must possess the spiritual maturity and the evident spiritual gifts - along with the wish and ability - to acquire the necessary theological knowledge. A person can grossly misunderstand his own actual gifts. To reduce the possibility of making a great mistake which might contribute to a bitter disappointment, we would certainly require that the applicant must be supported by a circle of believers at home that has confidence in him. They should contribute toward the first year of his education at least, and for the whole period if possible.

Support from the mission treasury should be offered only upon a request from the teachers of the proposed candidate, who can foresee good prospects for his eventual usefulness in the work. Two-hundred-fifty kroner should be the most allowed annually, increased toward the conclusion of his training to 500 kroner annually, if it becomes clearly evident that financial aid is not just a sustenance, but a real support. At the same time, it should be stressed that in cases where there is no clear evidence that the person has a definite talent for becoming a preacher of the Word in the congregation - where he lacks either courage or the ability to speak clearly and warmly - the applicant should be turned away. This difficult mission in America requires, not just theorists, but practical and capable men.

After this, the chairman added the following remarks:

This presentation has pleased me and others along with me. We can thus be assured that the matter is being cared for by good hands. But if we have any sense of honor, we ought not accept this help as a right but only as a support in time of need offered to us by friends. We would want ultimately to have this enterprise be self-supporting. But I can surely be happy in view of what has been presented to work for the establishment of a theological seminary.

The next annual convention, the one in Cedar Falls in 1886, was to take a significant step forward toward resolving the matter of a seminary. This convention is otherwise most noted as the one when the strife over doctrine and

"direction" broke out for the first time within the synod. This was the contention which led to the split in the synod 7 or 8 years later. The controversy first appeared in the disunity over what position to take in regard to the secret societies. Then when Pastor Lyngby introduced his subject, "The Holy Scriptures, A Report," "compelled," as he said, "by both an external and inner urge," the exchange of words became heated. In his introduction Pastor Lyngby spoke as follows: "When I now outline my standpoint on the Holy Scriptures, I want to make this unmistakable: the Holy Scripture is the Word of God. which is a living Word. and it is a Word to us." (Cf. "K.S." for 1886, p. 463 ff.)

In spite of this controversy over doctrine and direction, it was found possible to take some forward steps on the matter of a theological seminary, and Lyngby had a constructive influence in this matter.

In 1908 it may seem remarkable that it was so difficult to establish a seminary in the 1880s, especially since the synod at that same time owned and operated a *Højskole*. Why was it not possible just to go ahead and add a seminary to this? As mentioned earlier, Anker was opposed to this, and he had Pastor A.S. Nielsen and others in support of his position. In 1884 Pastor Nørgaard had built a *Højskole* in West Denmark, but after operating for a year it was closed. Besides this, Nørgaard had left his service in West Denmark in the summer of 1886. So Pastor A.S. Nielsen took the opportunity to propose to the annual convention that the synod should purchase the school from Nørgaard and use it as a seminary with Helveg as its president. But there was no strong mood evident to have a seminary up in the woods. Thus just about any other place was preferred, as for example, Neenah, Cedar Falls, or Elk Horn. This led to a trial ballot for the various places, with the following results: West Denmark, 14 votes, Cedar Falls 17, Neenah 4, and none for Elk Horn. A committee of five members was then elected to try to find the place for a seminary. Chosen were Pastors Anker and Lyngby, and laymen R. Hansen of Elk Horn, S.C. Poulsen of Racine, and M. Rasmussen of Chicago. After that the assembly by unanimous vote adopted the following resolution offered by Lyngby:

The annual convention recognizes that now is the time for us, working together, to take up the education of pastors for service in our synod.

In addition, Pastor Lyngby encouraged the annual convention "to endeavor to persuade Pastor Helveg to accept the leadership post at the seminary," since he (Lyngby) knew of no one better equipped for this, both intellectually and spiritually, "and if he would accept this, we would get a capable theologian."

These were lovely words; but what is even better, they proved to be true words. Upon this, Helveg was unanimously elected to be the "president of the proposed theological seminary." He responded by saying that the work which was thus entrusted to him was something that he looked forward to entering.

But it was in a time of controversy that this first sprout of our seminary

burst forth, and thus it did not enjoy much sunshine. Rather, there was hail and storm, which resulted in its early demise.

The matter of a seminary was no longer uncertain; action had now been taken. Helveg took hold at once, beginning with a single student from Neenah. Inasmuch as Pastor Nørgaard had moved to Chicago to manage the children's home there, the synod leadership (consisting that year of A.S. Nielsen, Anker, and M. Rasmussen) rented the school building at West Denmark from Nørgaard. In March 1887 Helveg moved with his student, L. P. J. Flint, up to "the quiet woods" at West Denmark where he took possession of the school as a seminary for pastors. In the



Pastor Th. Helveg

"Report from the 39 Danish Lutheran Church's Seminary in the United States For The School Year 1888-89" Pastor Helveg himself gives this account, excerpted as follows:

It was at the Annual Convention in Cedar Falls in 1886 that Pastor A. S. Nielsen, President of the synod at that time, presented the matter of a seminary. It was his plan to purchase the Højskole building in West Denmark, Wis., which had been owned by the recently deceased Pastor Nørgaard. It was available for \$2,000.00. Pastor Nielsen spoke very enthusiastically in favor of this proposal. . . But the Annual Convention, unwilling to take action, referred the matter to a committee. I am not entirely clear as to what authority this committee was given, but after taking a poll of the congregations in regard to the preferred location of the seminary, the committee (and the Church Council) decided to rent the school in West Denmark.

The most sensible plan would have been to start in Neenah, where the President of the seminary was pastor at that time and where the project could have been carried out on a temporary basis. The congregations in Neenah, Oconto and Marinette, Wisconsin had sent in a proposal regarding this to the committee, but it apparently was not given consideration. The rental agreement took effect in March 1887.... and I would now like to give a little information about the terms of the rental agreement. The first two years the rent was to



West Denmark Monophots Presterbely og Skole

Polk Co., - Wisconsin. - June 26, 1896.

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Seminary in West Denmark, Wisconsin

be \$200, of which \$50 was to be contributed by the West Denmark congregation. This little congregation had promised to pay the president's salary, provided that he would also serve as pastor of the congregation. They would contribute \$50 in consideration of the fact that the pastor would reside at the seminary, and they would provide firewood for heating it. These were stringent conditions, but it was thought that such a contract could be made for the first year. After that things would likely fall into place, and a more reasonable arrangement could be made. The present school board has been able to get the rent reduced to \$150 annually, but that is of no special benefit to the synod, since the congregation in West Denmark has also decided to lighten its burden. Since March 1889 the congregation no longer pays the \$50 toward house rent, and the agreement regarding heating firewood has been changed so that the two congregations in West Denmark and Luck, Wisconsin together are supposed to deliver 60 cords of firewood to the seminary annually.

Meanwhile, Pastor J. Pedersen of Luck became a temporary associate teacher with Helveg at the seminary. The first year four students were enrolled. That was a good start, and in its short lifetime the seminary did produce fruit. No fewer than 18 graduates came from that school.

When the Annual Convention at Cedar Falls had made the decision to establish the seminary, the roll of pastors had risen to 36. Of these, six had demitted the ministry.

Of the 36, the pastors not previously named were: Hill. Jorgensen and P. Jensen, who together with Grundtvig were ordained by Pastor A.S. Nielsen in Chicago on September 23, 1883. On August 10, 1884. Jorgen Hansen was ordained in Chicago by Pastor A. S. Nielsen, upon call to Manistee. There he died in his best years, only 37 years old, in September 1888. Hansen was a very capable, gifted and winsome man. The same year J.N. Jersild was ordained by Pastor A.S. Nielsen in Clinton on September 21. H.J. Dahlstrøm from the Inner Mission in Denmark, was ordained in Muskegon on November 9th.

The next year, 1885, ordinations were held as follows: N.C.L. Jensen and Chr. Falck in Cedar Falls on May 10, P.S. Vig in Neenah September 20, and finally C.J. Skovgaard was ordained in Nysted, Nebraska, on June 20, 1886. The seven men last named were all sent out by the Select Committee, and all were ordained by the synod's Ordinator, Pastor A.S. Nielsen. Grundtvig thus appears as No. 34 on the list and Skovgaard as No. 43 in the roster of pastors of The Danish Church. Next after Skovgaard followed H.P.H. Møller, who had his training under Pastor Thomsen in Gowen, plus a little time later at the school in Elk Horn, and finally under Pastor Lyngby in Racine. Møller was ordained by Pastor Nielsen in Racine December 19, 1886, upon call to Kenosha, Wisconsin.

Thus at the beginning of 1887 the synod had 37 pastors and two ministerial candidates on its roster. These served 81 congregations. Of these, the contributing members can be set at about 3,600, and the number of souls somewhere around 14,000.

The two candidates mentioned above were Laust Jensen and Chr. N. Pedersen. Jensen was ordained by Pastor Nielsen in Nysted, Nebraska on July 19, 1887, upon call to Jamestown, Kansas.

Since the year 1887 had a wealth of new clergy accessions, they will be named here. On August 14, 1887 Pastor Nielsen ordained N.P. Simonsen and F.P. Gøtke in Chicago, the first upon call to Dwight, the second to St. Stefan's and St. Michael's congregations in Chicago. During the Annual Convention in Racine A.S. Nielsen ordained Th. K. Thomsen on September 25 (to Marquette, Nebraska) and L.P.J. Flint to Hartland, Wisconsin. Flint was really the first fruit of the young seminary. He died in Hartland on June 14, 1890. The following year, on April 12, 1891, Thomsen died in Marquette. Thomsen was so warmly esteemed there that the congregation gave his widow and children a farm of 80 acres, with buildings - a uniquely beautiful example! In adversities, Thomsen was much like the previously mentioned Pastor Jørg. Hansen.

Th. Horslund was ordained by Pastor A.S. Nielsen on October 2, 1887 in Chicago, upon call to Ringsted, Iowa. He also died very early. In the same month of that same year, namely on October 30, Ole Jacobsen was ordained by Pastor R. Andersen in Brooklyn, New York upon call to Perth Amboy, New Jersey. There were seven pastors which the synod received in one year, and all of them, with the exception of Flint, were gifts which came by way of the Select Committee from the Mother Church in Denmark to the daughter here in the foreign land. From that point on, there was a sizable decrease in the sending of pastors from Denmark to The Danish Church in America, most likely because this church had undertaken to educate its own pastors.

Now we return to the seminary. For the first time, the Select Committee comments about this in 1887. (Cf. *K. S.*, page 98.) Among other things note this excerpt:

We cannot say otherwise than that it has been a joy for us to know that the Danish Lutheran Church in America has found the courage to start this significant work. We have long maintained that if pastoral education is to be done right, it should take place in America, in accordance with the needs there. The Select Committee expresses its appreciation of Pastor Helveg's capable direction of the seminary, along with its prayer for God's blessing upon the work which has begun.

But the Committee goes on to say, that:

When the educating and sending out of pastors for America ceases here at home, there is a strong probability that our participation in the mission among Danes in America will gradually be reduced. Then it no longer will be carried on as a Danish-American Mission but will become an exclusively American responsibility.

Indeed, the Committee had in view the possibility that they might discontinue their work, inasmuch as their basic purpose, as they considered it, was to educate and send out pastors. This was now no longer needed. To be sure, this was not presented as a happy prospect, and in reality nothing changed during the next seven years. But it was as if it had been said to the Danish Church in America, "Now that you have said A, you must also say B." In other words: if you have established a seminary, you must now work with all your might to keep it going. Your existence as a synod of the Church is at stake! That was straight talk, but even so not everyone understood it.

Then came the Annual Convention in Racine, 1887, where the new baby (the seminary) was to be taken into its mother's lap as her own child. But this convention was occupied with something else. It used up two days trying to put the newly organized "Danish Folk Society" to death. This, however, did not come to pass, and a lot of good time and energy was wasted, which might have been used on behalf of a better cause. So this convention did not advance

the cause of the seminary at all beyond where it was. The question which was discussed at the convention was about the location of the seminary, and it soon became apparent that the convention was not in favor of West Denmark. It was suggested, among other things, that it was situated too far off to one side, a fact which could hardly be disputed. The convention voted by a large majority to build a seminary in Cedar Falls. Toward this end, a committee of three pastors was set up. They were J. Jensen, Anker, and Helveg, and these three were to add two laymen from Cedar Falls. This committee was to raise money and start building as soon as possible.

But this group did nothing worth mentioning toward furthering this project. At the 1888 Annual Convention in Elk Horn, Helveg reported as follows: "We all know the outcome of the resolution to build a seminary in Cedar Falls. The committee consisted of three members, each of whom had his own convictions. That did not advance the cause." In other words, the committee could not reach agreement about anything.

At the Elk Horn convention things went better, and the cause of the seminary went a little way forward. An offer was at hand from a business group in Atlantic, Iowa, which would contribute \$10,000 if the seminary were built there. There was a long discussion, during which the danger of accepting such a large sum was pointed out, and if accepted, how it would be spent. It was finally agreed to accept the offer. The matter was referred to the Church Council and the School Board (a name which replaced the former Examination Committee) with a mandate to build there.

However, there was little time to be happy about this great offer because when the time to pay came around, the business group was no longer in existence. Simply said, it had committed suicide in order to avoid the demand for an accounting. So there was still no solution as to the location of the seminary.

It was otherwise, however, with the operation of the school. The 1888 convention elected Pastor P. S. Vig to be a second teacher at the seminary. Helveg had earlier said that he wanted a suitable co-worker from Inner Mission. Vig accepted this call. In addition, a fund drive for the seminary was started at this convention with \$610 subscribed on the spot.



Pastor P.S. Vig

Now the seminary had two professors elected by the synod, with eleven students in 1888-89. Of these, three took the final exams. Shortly after the convention, Vig received a call to St. Peter's congregation in Luck and thus became Pastor J. Pedersen's successor there.

Now at least there was some progress in the work. Throughout the synod interest increased. But no more was done about building construction than had been done in the previous year.

At the next Annual Convention in 1889 held in Chicago, Atlantic ventured another offer, this time with some conditions attached. Naturally this was rejected. But now for the first time came an offer from Des Moines in which M. Lauritsen offered the synod "\$2,000 with no further obligations on the part of the synod than that they start a seminary in Des Moines, and that they equip it as they see fit." But since there were offers from other places, a trial ballot was presented again about the location of the seminary. West Denmark got 27 votes; Des Moines got 25. Meanwhile Pastor A. S. Nielsen made a motion to purchase the seminary with the parsonage and 15 acres of land in West Denmark for \$1,200. The convention was reluctant to agree to this. Again a committee was appointed to review the matter. This committee then decided to take another trial ballot. This time Des Moines got the most votes. Then another vote was taken to determine whether the synod really wanted the seminary to be continued. The vote showed 52 in favor, and 8 were opposed; 7 ballots were blank. Finally it was decided to buy the school property in West Denmark from Pastor Nørgaard's widow for \$1,200.

Thus at last the synod had managed to establish its seminary even though it had taken a long time and the location at West Denmark had received much opposition. As this was decided, the group came to consider the thought, "A soldier is worth his salt." This meant that the synod ought to pay the salary of its seminary professors. Pastor Helveg's salary was set at \$400 annually, while that of his coworker, Pastor Vig, was set at \$350.

Further, it was decided that "each student must spend at least three academic years at the seminary before he is allowed to present himself for graduation, and then only when he has the recommendation of the faculty. Exceptions to this rule are only to occur under very special considerations approved by the faculty and the school board. Under no conditions will this be allowed without the President's approval."

Thus the authority of the President was asserted, and rightly so. But he did not have long to enjoy the glory of this authority, because at the next convention in Manistee in 1890 it was decided, upon the recommendation of the other member of the faculty, Pastor Vig, to strike the words "under no conditions." This cancellation of the President's authority or primary right shows that he felt it necessary that he be placed on an even plane with his fellow teacher. The fateful outcome of this decision was not long in arriving.

However, the before-mentioned Manistee convention followed the regrettable custom of rescinding the decision of the former convention by adding a clear regulation to the rules of the seminary, to wit:

Applicants for acceptance at the synod's seminary must present recommendations from well-known men, and the President is to counsel with the School Board and the other professors regarding the admission of the applicant; further, the School Board of the synod shall conduct an admittance examination at the seminary as each academic year begins. Moreover, the Ordinator and President of the Synod shall be present at the examinations.

This convention in Manistee had two distinguishing marks. The first was its controversy about the Bible. The Annual Convention in Cedar Falls in 1886 had settled nothing about this matter but had only allowed the debate to continue. It was different in Manistee. Pastor Grundtvig presented the following motion: "On this occasion the pastors and delegates from the congregations assembled at Manistee declare that they accept everything which is presented in the Holy Scriptures as to the purpose and meaning of the scriptures." But this motion was not found to be satisfactory, and the debate continued for another 24 hours. Then Grundtvig presented another resolution, as follows:

The Danish Church cannot be responsible for an individual person's expressed views about the Holy Scriptures, but the Annual Convention expresses its disapproval of the expression, "The Bible is not the Word of God" which appears in the discussion which is being carried on in Dannevirke.

This resolution was passed with no dissenting vote.

The second mark of this convention was its offhand style. Without previous warning, the school at Elk Horn was, upon motion by Vig, sold to Pastor Anker for \$1,500. The cost of purchasing the seminary at West Denmark could be covered by this sale with \$300 left over. It was Vig's opinion that Anker should have the \$300. However, the convention would not go along with that. It would seem to have been a really acceptable transaction in which the synod was to gain \$300, but in reality it was not. The school building in Elk Horn was only three years old and had cost between \$4,000 and \$5,000 to build. Moreover, there were only 15 acres of land at West Denmark, whereas there were 40 acres in Elk Horn. (It seems that no one among the sellers remembered that 40 acres in connection with the Elk Horn school had been owned by the synod.) Each acre of land at Elk Horn was worth three times what an acre was worth at West Denmark. It appears that this convention was not particularly watchful about land transactions, inasmuch as at the same time 60 acres of land at the Tyler colony was given to Pastor H.J. Pedersen (also upon a motion by Vig).

Someone will no doubt ask: "Who were the members of the Synod's governing board who were evidently such poor stewards of the synod's property?" Well, there were Pastor Søholm (who was President from 1888-1891), Pastor Kirkeberg (who had been called by St. Stefan's and St. Michael's congregations in Chicago upon his return from Norway after an absence of seven years), and Mads Rasmussen. Since Rasmussen was not present at the con-

vention, he cannot be blamed for the irresponsible extravagance of the convention, although he did share some blame when it came to implementing the decisions which the convention referred to the governing board. In short then, the Church Council at that time was composed of Søholm, J. Pedersen, and M. Rasmussen.

In conveying this property two remarkable things occurred: the deed was dated one year after the sale, and there is no mention whatever of the 40 acres of land. Possibly the land inclusion had simply been forgotten or, what is more probable, this factor was not deemed important enough to mention. When this business transaction, in which 80 acres were exchanged for 40, was effected, Anker simply assumed that the synod meant to include this land. That was the way that matters in The Danish Church often were carried out in those days. Two years later when Anker "gave" the school back to the synod at a value of \$3,400, as appraised by a committee appointed for that purpose, (on which, among others, both Søholm and J. Pedersen were seated) there was no mention of the 40 acres of land at that time either. In that way the rightful ownership was lost when in the end the synod sought remedy in court to reclaim this land.

The synod in 1890 thus was not miserly in dealing with their *Højskole* leaders but took care of them quite generously. No doubt this was because for some, they seemed to have a good thing going for themselves with the seminary in West Denmark.

On the surface it could appear that way, but as this was going on the seminary at West Denmark was closed only one year later. This decision was made at the Annual Convention in Clinton, September 15 - 21, 1891. This was not only the best-attended convention which had ever been held (32 pastors and 53 lay delegates were registered), but it was also the most emotional convention, the one most bathed in tears, of any meeting held by The Danish Church before or since. In advance of this convention a mood of fear and trembling at what might happen pervaded the entire synod. This fear and trembling was well expressed in a poem written by (F.L.) Grundtvig, which he read aloud at the convention. Here it is:

The Danish Church

*A knock is heard, a knock, at Heavens door
There are prayers from the West and the East!
I know those prayers, - I have heard them before,
And my heart was often comforted.
And Heaven's door, it stood just ajar,
Those prayers crept in all so still,
They were concerned about the Danish Church.*

*They roll on, they roll, those waves from the deep,
They break up in froth and foam,
So jubilantly the beasts of prey are lurking
To seize their quarry with their claws;
They are moving toward a Church beset with difficulties,
These beasts know well how to crush it and split it.
But the Danish Church is still standing.*

*It rings, it rings, so remarkably mild
From the sky above the armies of the sea:
"Why O waves, do you threaten so loud and so wild,
This church which is dear to our Lord."
Each prayer goes in, while angels go out,
They are standing here in ranks of light
To guard the Danish Church.*

*And when at baptism, that holy covenant,
We reach out our hands to each other,
Then I surely believe that the care of the angels
Will subdue the raging waves;
With freedom the walls of the Church will arise,
And a new song of praise will sweetly be sounded,
With jubilant voice from the Danish Church!*

*But if we will not tolerate each other's viewpoints,
Too terse oftentimes, and unclear
If we wrathfully grimace and threaten
And shove each other aside,
Then the guardian angels vanish in tears,
Then the high waves crash over the wall,
And the Danish Church sinks in the sand.*

*They roll on, they roll, from the sea as before,
Those waves high as mountains!
They are knocking, they knock, at the door of Heaven,
Those prayers from the depths of the heart!
As each prayer goes in, an angel goes out,
And awaits what will happen! Will we bring sorrow to God
And betray the Danish Church?*

The issue which was before this Annual Convention and which took up all of its agenda time was the "dispute about emphases" i.e. the disagreement between the Grundtvigian and the Inner Mission emphasis. Professors Helveg and Vig at the seminary each represented one of these emphases, with the result that they did not get along well together, as Anker expressed it. They

doubted that they could work together any longer. So, upon a motion by Kirkeberg, a committee of five men was appointed to investigate the problem between the two professors at the seminary and bring back their conclusions to the convention.

Before this report was brought up on the agenda, Grundtvig arose to read the poem above, which he used to conclude a lecture in which he spoke with great warmth and eloquence to ask the convention to adopt the following resolution:

We, who represent different emphases in The Danish Evangelical Lutheran Church in America, recognize one another as (fellow) Lutheran Christians. We wish to work together honorably and faithfully, in spite of all of our differences. We will not let a vote about fine points of doctrine add anything to our church's confession.

That motion was postponed on Friday afternoon until the following morning to give people time to "sleep on it." On Saturday morning it was then adopted with 71 votes; no one voted against it.

Upon this, the previously mentioned committee reported that they had not been able to agree upon any solution. Then Helveg spoke up to say that now the matter had been made more difficult by the fact that Vig had voted in favor of Grundtvig's resolution.

Immediately Vig made the following statement: "I would like to explain in this connection why I voted for the resolution presented by Pastor F.L. Grundtvig. It was my intention to declare with this that an expression such as 'the Holy Scripture is not the Word of God' is not Lutheran doctrine by which my conscience is bound. At the same time, I want to make plain that I do not dare to deny the name Lutheran to any Christian of the so-called Grundtvigian persuasion."

This statement hardly advanced the attempt at reconciliation, so Grundtvig moved immediately that the convention should call on Pastor Vig to resign from his position at the seminary. Then without waiting for a vote on this matter, Pastor Vig took a piece of paper out of his pocket and read from it as follows:

Since I cannot remain in my position as a teacher at the seminary unless I agree to teaching which I consider both un-Lutheran and un-Christian, I herewith resign from this position. With this, I also express my thanks to the synod for the confidence it has placed in me by electing me to this important and responsible post.

This statement likewise did not do any good, since no one had demanded of Vig that he go along with either one teaching or the other. Neither could he know if he would be allowed to remain in his position at the seminary. There had been no vote on this question.

But now Helveg stepped forward to assert that he "wanted to maintain before the Inner Mission people, that if they found it advisable for the future welfare of the synod, and if they expressly demanded it, he would resign his position as professor and president of the synod's seminary. But at the same time he wished to say that he would call upon the convention to ask the Select Committee for Danish American Mission to look for a theological candidate of Inner Mission persuasion to be installed as a second teacher at the seminary. If that could be accomplished, he was willing to work with him while remaining in his position as president of the seminary."

A "closed door" meeting was held Saturday evening long into the night in an attempt to arrive at a good outcome of this serious matter. But it was a threatening omen when Pastor Dahlstrøm, as spokesman for the Inner Mission people, stepped forward at once to ask Helveg to abide by his word and resign his position as president of the seminary. Helveg answered that he was willing to stand by his promise and resign, but he wanted people to know at the same time that it was his life-work which they would thus be taking from him.

An attempt was made to reconcile these two remarkably capable men, Helveg and Vig, trying to get them to continue as teachers at the seminary. Vig allowed himself to be persuaded in this direction, but Helveg neither dared nor cared to have anything to do with it. And so the discussion ended with no discussion, other than to postpone any final decision until Monday.

Sunday morning the Danish flag waved at half mast on the pole between the church and parsonage in Clinton. Grundtvig was so depressed that he could only show his feelings in this way. There was to have been a service of ordination, but the Ordinator, Pastor A.S. Nielsen, was so depressed in spirit that he could not function.

On Monday morning this mood had not lifted. Fourteen pastors and fifteen lay delegates presented the following demand to the convention: "Since it is our conviction that the preservation of peace will best be furthered in the synod if Pastor Helveg does not continue as a teacher at the synod's seminary, it is our definite wish that he stand by his offer to the friends of Inner Mission to resign from his work, inasmuch as these people think it will best serve the well-being of the synod. In connection with this our view of the situation, we are, of course, opposed to any proposal to recall Pastor Helveg as a teacher at the seminary."

This demand alleged "to preserve peace" was not based on any shred of complaint about the manner in which Helveg had carried out his duties as president.

This demand by 29 people was then met with a counter demand presented by 32 delegates, which read as follows:

As delegates we have no wish that Pastor Helveg should abandon his work as president of our synod's seminary. We request those who have earlier demanded his resignation to withdraw their demand. At the same time, we would

make plain that we are not opposed to their influencing the choice of a fellow teacher.

Carl Hansen, a delegate from Tyler who was spokesman for these delegates, moved that there be a voice vote by roll call without further discussion. This motion was granted. Forty-six voted in favor of this motion; five were opposed; 30 did not vote; and four were absent at the time.

There was then an interval of about half an hour to allow the Inner Mission people to respond to this vote. The response was given: "We continue to maintain that Pastor Helveg should resign as a teacher at the seminary."

Helveg's reply, which he asked to be included in the minutes, was as follows:

I will honor the offer I made to those who hold the Inner Mission emphasis, that I will resign, if they see that to be necessary. But I will just add this: what has happened here does not serve the preservation of peace. I cannot see this otherwise than as an indication of an inordinate wish for revenge.

As the final act in this sad drama, J.S. Faaborg presented the following motion:

Resolved, that the seminary be closed at the end of the school year, and that on behalf of the synod the synod's leaders dispose of the buildings and inventory of the seminary.

This was adopted, with 46 votes in favor and 23 opposed.

The next annual convention was held in Waupaca, Wisconsin in 1892, and it tried to mend the broken thread. Pastor Fr. Bruun from Denmark had been a guest at the 1891 convention in Clinton, and Dean Heiberg attended the one in Waupaca in 1892.

The period between these two conventions, the most emotional in the history of the synod, can be designated as a despondent, uncertain, and obstinate time. It was in this despondent period that the weekly publication *Danskeren* (The Dane) came into the world. This paper was published and edited by Pastor J.N. Jersild in Neenah. There needed to be - as it became - a competitor of *Dannevirke*, and as such an organ for Inner Mission people in the synod. But more than anything else it became a wedge for a split in the synod. It appeared that such was its first and foremost purpose, and it succeeded in fulfilling that purpose.

In this period of decline the Select Committee in Denmark sent us a lengthy document (cf. *Kirkelig Samler* for 1892, page 63) containing many kind words and admonitions. But this was not all. In May the Select Committee (which *Danskeren* termed "the motley committee") even sent their chairman, Dean Heiberg, to us to make a visitation in many of our congregations.

Heiberg's entire effort was to reconcile the contending parties and turn

aside a split in the synod. He might have succeeded if there had been good will on all sides toward this effort.

The annual convention in Waupaca in 1892 was held from August 30 to September 5. This was a little earlier than usual to enable Heiberg to be present. The meeting was well attended with 33 pastors and 55 lay delegates. The first day the convention separated itself into two groups - the pastors and the lay delegates - so that they could speak with one another more freely about the perilous position in which the synod found itself.

As a fruit of the pastors' gathering, Pastor A.S. Nielsen, who again was the synod's president, read for the assembly the following statement:

To the annual convention at Waupaca, Wisconsin. We, the undersigned pastors in the Danish Church hereby state that we do not approve of labeling some members of our synod as "Lutherans" and others as "Grundtvigians" in such a way that these are seen to be in opposition to each other.

This statement was signed by eight pastors: Gøtke, Jersild, Vig, Søholm, P. Hansen, Kl. Jensen, Simonsen and Dahlstrøm. A year and a half later seven of them went their own way and went on with the split. But their statement just then at the beginning of the meeting came as a "word of peace," which held out some promise.

At that point Dean Heiberg was elected as chairman of the meeting - a difficult assignment, and he did his best to carry it out in an impartial way.

The convention proceeded immediately to deal with the matter of the seminary. Resolutions pertaining to this had come from Emaus congregation in Racine and from M. Rasmussen of Chicago. The school had operated normally until the end of the year. Helveg had to carry a double load for a couple of months while Vig was very ill. The school year had ended in June with the presentation of six students for graduation. But now by decision of the preceding year's convention, the school was to be closed. This state of affairs was one that some wished to change so that the seminary could be continued in West Denmark. Forty-six votes were cast in favor of this, and 19 were opposed.

The following day, Friday, an attempt was made to elect a president of the seminary. Most votes were cast for Helveg and J. Pedersen, but since neither of them received the necessary majority, they continued attempts to deal with the matter. This led to the submission of a resolution by M. Rasmussen, to wit:

Moved, that a committee of eight members be set up. This committee, together with Pastor Heiberg, is to consider our problem and bring a proposal to the meeting which would enable the election of a president of the seminary.

This was accepted. It was also decided that this committee should consist of three pastors (besides Heiberg) and five lay delegates. Heiberg and M. Rasmussen were asked to appoint the committee members. Named to the com-

mittee then were Pastors Grundtvig, Anker, and P. Hansen, along with lay delegates P. Andersen of Menominee, Lamp of Racine, R. Hansen of Elk Horn, A. Ravnholdt of Chicago, and Carl Nielsen of Waupaca.

The task assigned to this committee was a very difficult one, but good fortune was with them. They were able to persuade Helveg and Vig to continue as professors at the seminary on the condition that P. Hansen would be installed as a third professor at the school. It was thought that he might serve as a kind of buffer between the other two. But under no circumstances would Helveg go back to West Denmark again. Good counsel was now getting hard to find. It was then, as far as is known, that Pastor Anker came up with a solution to this difficult problem. He took Pastor Grundtvig aside for some serious conversation. These two men had not been able to agree on much of anything before that, but now they agreed to make a proposal: Anker was to place his school in Elk Horn at the disposal of the synod; while on his part, Grundtvig was to use his influence to shut down The Danish People's Society, which was a thorn in the side for Anker and many others.

Through Dean Heiberg the committee submitted their report as follows:

Pastors Helveg, Vig, and P. Hansen are requested to take over the work at the synod's seminary and Pastor Grundtvig is to urge The Danish Peoples Society in America to dissolve. Pastor Anker is to place the Elk Horn Højskole at the disposal of the synod, so that it can be used as a theological seminary.

This was agreed to by the assembly by a standing vote of 77 in favor. It was a touching and emotional moment. One of those present wrote about it a few days later, as follows:

It was a wonderful moment when the assembly was made aware of what had happened. It appeared that the walls of separation which had been erected within our synod's building had suddenly been broken down. A gripping and reverent seriousness and calm settled over the entire meeting; tears of thankfulness and joy glistened on the cheeks of both old and young.

Well, it may have appeared so at that moment, but only a few days later a new perspective came into view. Loki [mischief maker in Norse mythology] was represented here saying again, "It is with dry tears that Tok weeps for Balder."

Pastor Grundtvig, armed with the signatures of 24 other men, all participants in the assembly, hastened to present a statement to the meeting as follows:

The undersigned members of the Danish People's Society declare that we for the sake of the Danish Church are willing to recommend the dissolution of the present organization. But we also express our hope that The Danish Church will set up a committee to look after the cause of the Danish people in America,

which can be related in some way with The Danish People's Society in Denmark.

The disposition of the whole matter of the seminary was referred to the newly-elected seminary professors, the Church Council, and the School Board.

Pastor Helveg reported on behalf of this committee on Monday as follows:

- 1. "The synod is to pay the sum of \$3,400 for the [Elk Horn] Højskole, with the surrounding buildings and inventory.*
- 2. Three houses for the seminary teachers are to be erected, at approximately \$1,000 each. The expense for the purchase of the school, buildings and teachers residence, etc. is rounded off to \$7,000.*
- 3. Anker is to discontinue his school as of the 1st of April; Helveg and P. Hansen are to move immediately to Elk Horn. Vig is to arrive the 1st of May.*
- 4. Remuneration of teachers: free housing and \$800 each annually.*
- 5. The congregation at North Luck is to have the first right of purchase of the present seminary.*
- 6. The seminary's business affairs are to be looked after by the School Board, the president of the school, and Rasmus Hansen of Elk Horn.*

This was the plan agreed upon, and it was well intended. The only trouble was that only a single paragraph got any further attention. That was Point 5. By New Year 1896 the West Denmark congregation purchased the school there from the synod for \$700.

Meanwhile an attempt was made to deal with Point 6, in which the affairs of the school were referred for action to the School Board, the president, and R. Hansen. The annual convention had done its part, and now it was up to these five men to carry out its decision. The five men were Søholm, J. Pedersen, Skands Hansen, Helveg, and R. Hansen.

But the outlook was foreboding after the annual convention had adjourned and the delegates had gone home. The making of decisions awaited only a convenient time to meet. This took place after a remark by the chairman of the School Board, Pastor Søholm. He was reputed to have said, in the parlor of his own home, that the annual convention had not elected a president of the seminary. This was really all to the good, he reportedly added, because this would allow the professors to form a faculty. In other words, it might be said that the school was to have three presidents instead of one. This is a completely different view of the school situation than one expressed by Pastor Vestergaard eleven years later when he said, "The school has had one president, and it is a good

thing that there have not been more.”

With the exception of Søholm, everyone thought that Helvig had been elected to the presidency of the seminary. It is certainly true that this was not spelled out when the professors were elected, and because of this small error in the resolution, the whole thing was about to fall apart!

To pursue this uncomfortable disintegration in detail is neither desirable nor worth the effort; it is enough just to report the facts. The committee met in Elk Horn with Pastor P. Hansen on September 13, 1892. To start with, a majority of the School Board (Søholm and J. Pedersen) refused to recognize Helveg as president. Likewise they would not go along with the plan for the school worked out by Helveg and Hansen which was: “In addition to the basic theological seminary at Elk Horn, a school for general education is to be started, with courses in English and Danish, besides the customary subjects.” That matter ended when both Vig and Helveg handed in their resignations as teachers at the seminary. That was the outcome of that meeting. Grundtvig termed it in *Dannevirke* as “The Treachery in Elk Horn,” and A.S. Nielsen called it “a wretched meeting”.

With this, the seminary reached its sorrowful conclusion for that time. It was a time when “the good were weeping, the evil were laughing, when no hedges could grow, but only thorns.” Those who should have provided hedges were in fact the governing board of the synod, but there was no evidence of that in those days. A note about this pitiful condition can be found in the final issue of *Kirkelig Samler* that year:

Our mission of educating pastors has come to a standstill. Fellow countrymen who have turned to us for pastoral service have been left to wait in vain. Our mission in Utah lies untended. Our inner mission, our children's homes, and global mission are crying for help from our congregations. But the strife and schism and hopelessness which goes along with these have caused cold hearts.

Which way are we heading?

Church discipline has almost become an unknown term to us. Each person acts according to his own will. It is in this way that we are preparing for our ultimate downfall! If those who had no confidence in the synod, who were unwilling to find an ordered place within a united synodical mission, had simply gone the whole way and resigned from the synod, it would have been good. Our present situation is painful and unmanageable.

At a meeting in Manistee on November 13, 1892 Pastors S. Kjems, R. Nielsen, P. Gøtke and J. Pedersen, all from Michigan, agreed to try to heal the wound by calling together a larger group at Racine from January 10-12, 1893. They presented some questions for the agenda:

1. What should be done so that we as a synod can take up our work with more unity and effectiveness?

2. *How can a seminary be brought into being again and continued in a satisfactory way?*

This hit the bull's eye as far as the nature of the wound was concerned, but it was presumptuous of some pastors to consider themselves called to remedy the matter and to act on behalf of the synod, or in any case, on behalf of the governing board.

Meanwhile Grundtvig encouraged the Church Council to undertake a poll among the congregations, but the Council made no response to this. Then at Christmas time in 1892 a letter came from the Select Committee, entitled: "To the Church Council of The Danish Church in America."

Among other things, this was expressed:

We agree with the judgment and observations of our representative (Dean Heiberg) regarding the vote of the annual convention's delegates: he feels that they certainly intended as a matter of course that the seminary would keep its present president, Pastor Heiberg, even though this was not literally spelled out. It was especially with him that the transactions of the committee meetings dealing with the matter of the seminary were carried on. When this intention was questioned, completely without motivation, we think the governing council in America should have dismissed it at once as out of order, and should have declared that Pastor Helveg was going to continue as the seminary's president, assuming responsibility at least until the next annual convention.

But since this did not happen, the Select Committee requests "that the Church Council call an extraordinary meeting at the earliest opportunity, or in some other way set in motion a poll of all on the roster of pastors and lay delegates from the congregations, to ask whether they have the will and ability to continue working together, and if they would honorably allow one another the necessary freedom on the foundation of faith and truth. If we do not very soon receive such a declaration, and if this is not followed by an improved state of affairs, we intend to dissolve as a Select Committee for The Danish American Mission, in order to let the Danish pastors and congregations in America conduct their affairs as they think best, realising that they must give an account before God with His judgment day in view. ("Dannevirke." No.. 52, 1892)

This letter helped. Now the Church Council let itself be heard. Its response was to call together an extraordinary convention in Chicago on February 20, 1893. Pastor Dahlstrøm, who was a member of the Council, declared his disapproval of this. He could hardly do otherwise because he was part of a group which met at Racine to call for the dissolution of the synod. (Others were Pastors Simonsen, Jersild, Vig, Søholm, and Br. Johansen.) This meeting was not attended by any of those who were now calling for an extraordinary convention. Jersild's publication, *Danskeren*, had offered a second to this call, since in the editor's opinion "this patchwork Select Committee and patchwork synod

should soon be dissolved.”

Naturally the meeting in Racine could not dissolve the synod. What it could do, and did, was to put together a resolution for presentation on the agenda of the extraordinary convention.

This attempted solution, which now came forth with undisguised face, brought forth an opposition motion from the other side. To counter this, fourteen pastors and many more laymen presented the following request to the extra convention:

We ask the convention to demand of all those who think that they must fight against the Churchly Party (Kirkelige anskuelse) which they regard as unLutheran or unChristian, and who think that they cannot live in the same house together with others of us without establishing their own teaching as Articles of Faith, that they withdraw from our synod. (Dannevirke. No.. 7, 1893.)

The young, hopeful beginning sprout of a seminary for pastors in Elk Horn, the favorite area of the synod, was destroyed by frost in a single night; the discussion as to dissolving the synod, caused much difficulty and many protests, but it was apparent that the time had not yet come to dissolve the synod. To stay the course, 71 lay delegates of the synod were sent to the annual meeting in Chicago. All but a few were opposed to dissolution. So strong was the feeling of opposition to dissolution that none of the authors of “A Resolution to Dissolve” dared to stand up as advocates of such a step. In other words, there simply could not be any talk of a parting of the ways; still less did any individual wish to be party to such a step. Thus no one spoke up, no matter how unhappy he may have been inwardly with the situation.

In addition to the “Resolution to Dissolve the Synod” another “Resolution for a (New) Constitution for the Synod” was placed before the convention, sent in by the congregation in Racine.

In the hope that a better constitution might help to overcome the damage, the convention took up this resolution with vigor and enthusiasm. They proposed an entirely new constitution which would provide for a governing council of five members, two pastors and three laymen. The new council was elected: Pastor Kirkeberg as chairman, Pastor P. Hansen as secretary, J.S. Faaborg as treasurer, plus J. Lamp and Poul Andersen.

This extraordinary convention numbered more voting members (111) than any previous convention. But the matter of the seminary was not furthered there, other than that it was referred to the Church Council, which was asked to “take it up under closer consideration for the next annual convention.” This was only half a year away.

The only practical outcome of the meeting was that it asserted clearly: the synod is not to be cut apart. But those who thought that the new constitution would help the situation were bitterly disappointed. This was because not a month had gone by before Vig and Jersild again put their plow into the field,

and in various ways Vig sought to show that the new constitution was completely illegal. The extraordinary convention had no competence to discard the old constitution and put a new one in place. Consequently the new Church Council was also illegal. It was a very lively time in the pages of *Danskeren* and for those who took up the battle there.

But rather than follow the struggle there, we will now take an Overview of the workers (pastors) and the fields of work in the year 1893, just before the storm broke loose and tore it all apart.

On the 1st of January, 1894 there were 56 pastors, who served 119 congregations. There were about 5,000 contributing members, who thus constituted The Danish Church in America. In 1889 the synod had been divided into eight districts. On January 1, 1894 they were as follows:

1st District (east of Michigan)	7 pastors, 14 congregations, with ca. 601 contributing members (c.m.)
2nd District (Wisconsin)	5 pastors, 15 congregations, with ca. 471 c.m.
3rd District (Illinois & Southern Wisconsin)	7 pastors, 14 congregations, with ca. 1152 c.m.
4th District (Michigan & Ohio)	5 pastors, 13 congregations, with ca. 415 c.m.
5th District (Iowa)	8 pastors, 15 congregations, with ca. 696 c.m.
6th District (Minnesota & South Dakota)	10 pastors, 17 congregations, with ca. 658 c.m.
7th District (Nebraska, Western Iowa, & Kansas)	12 pastors, 25 congregations, with ca. 786 c.m.
8th District (West Coast)	2 pastors, 6 congregations, with ca. 221 c.m.

Since 1887 the following pastors had been admitted to the synod: Chr. N. Pedersen, educated at Askov *Højskole* and West Denmark, ordained by Pastor A.S.Nielsen in Elk Horn on September 16, 1888 on call to Marinette, Wisconsin.

Teacher M. C. Jensen, educated at West Denmark, and ordained by Pastor Dan in Minneapolis July 2, 1889 upon call to Bowman's Grove and Harlan, Iowa.

Peter Eriksen, a Cand. Theol. from Copenhagen, ordained by Bishop Stein in Odense on August 28, 1899 upon call to Boston; sent out by the Select Committee.

J.K. Poulsen, educated at the mission school in Copenhagen. He went, along with Missionary Grønning, in the service of The General Council as a missionary to India. He was ordained there by Dr. C.F. Heyer in Rajahmundry on January 21, 1871. Poulsen remained in that service until 1888, when failing health led him to accept a call from the congregation in Portland, Maine. He was admitted to the roster of the Danish Church the following year.

Teacher Rasmus Thomsen, from South Jutland, ordained by Pastor A.S. Nielsen in Chicago on September 22, 1889 upon call to Fredsville, Iowa.

K. Knudsen, educated at West Denmark, ordained on the same day at the

same place upon call to Erwin, South Dakota.

Kr. Bruckner, educated in Kropp, ordained by Pastor P. Eriksen in Hartford, Connecticut on May 31, 1891 to be a vicar to Pastor Mortensen in Hartford.

Br. Johansen, educated at West Denmark, ordained by Pastor A.S. Nielsen in Chicago in the fall of 1891 upon call to Necedah, Wisconsin.

N.V. Holm, educated at the Danish Missionary Society's school, recommended and sent out by them, ordained by Pastor A. S. Nielsen in Chicago on March 6, 1892 upon call to Salinas, California.

N.P.P. Gravengaard, educated at West Denmark, ordained by Pastor Nielsen in Chicago on June 12, 1892 upon call to Sioux City, Iowa.

S.N. Kjems, ordained by Pastor Nielsen in Ashland, Michigan, October 2, 1892 upon call to Ashland.

A. Henritzy, who was educated at the seminary of the General Synod here in this country, was ordained on the same day at the same place upon call to South Chicago.

P.F.A.B.D. Nielsen, educated at West Denmark, ordained by Pastor R. Andersen in Brooklyn on October 9, 1892 upon call to Philadelphia.

N. Lang, educated at West Denmark, ordained by Pastor Nielsen at Ringsted, Iowa on October 23, 1892 upon call to Ringsted.

N.C. Strandskov, educated at West Denmark, ordained in Danville, South Dakota on October 25, 1892 by Pastor Nielsen upon call to Diamond Lake, Minnesota.

R.H. Ravn, educated at West Denmark, ordained by Pastor Nielsen at Council Bluffs, Iowa on Nov. 27, 1892 upon call to Ruskin, Nebraska.

C.H. Jensen, educated in Kropp, ordained by Pastor Nielsen in Lincoln, Nebraska on November 28, 1892 upon call to Lincoln.

H.P. Jensen, trained at West Denmark, ordained by Pastor Kr. Anker in Elk Horn on March 12, 1893 upon call to Minden, Nebraska.

P. Kr. P. Østergaard, who was a teacher at *Højskoler* and children's schools here in America from 1878-1885, after which he had gone home to Denmark, where he founded a *Højskole* at Støvring, near Aalborg, Denmark. He returned to America in the spring of 1892 to become a pastor. He went to West Denmark, where he received private instruction from Pastor Helveg. He was ordained by Pastor A.S. Nielsen in Chicago on March 5, 1893 upon call to Marquette, Nebraska.

J. Torbensen, trained at West Denmark, ordained by Pastor A. S. Nielsen in Minneapolis on June 4, 1893 upon call to Hartland, Wisconsin.

C.H. Fechtenburg, trained at West Denmark, ordained the same day at the same place, upon call to Kenosha.

A. Faber, trained at West Denmark, ordained by Pastor A. S. Nielsen in Chicago December 10, 1893 upon call to become a clergy assistant to Pastor Strandskov in Nysted, Nebraska.

In order to simplify this overview, a complete roster of "Pastors In the

Danish Evangelical Lutheran Church in America from 1871 - February 1894”
is presented:

[Those sent out by the Select Committee in Denmark are noted with an asterisk]

1871

1. N. Thomsen (retired in 1883, died in Gowen, Michigan, 1892)
2. Adam Dan
- *3. A.S. Nielsen

1872

- *4. Rasmus Andersen (retired in 1894)
5. A.L. Jensen Søholm (retired in 1894)

1873

- *6. I.A. Heiberg (returned to Denmark in 1879)
- *7. H. Rosenstand (returned to Denmark in 1878)

1874

- *8. Olav Kirkeberg (in Denmark and Norway from 1882-1889)
- *9. Jens Pedersen

1875

- *10. J.P. Lillesø
- *11. L.M. Gydesen (died in Salinas, CA, 1890)
- *12. H.J. Pedersen

1876

- *13. Jacob Holm (returned to Denmark in 1881)
- *14. S.H. Madsen
15. J. Danielsen (expelled from the synod in 1880)

1877

- *16. F.M. Kristensen
17. Lars Hansen

1878

18. Jens Jensen (Mylund)
- *19. A.P.W. Becker

1880

- *20. Chr. Sv. Nørgaard (died in Chicago in 1887)
- *21. Peder Kjølhede

1881

- *22. M. Th. Lyngby (returned to Denmark in 1887)
- 23. N.B. Grønbech (died in Willow Creek, Iowa, 1893)
- *24. Kr. Anker (withdrew 1894)
- *25. Th. Helveg
- *26. Rasm. Nielsen

1882

- 27. S.C. Madsen (resigned from his work, 1893)
- *28. H.C. Strandskov
- *29. P.L.C. Hansen (withdrew in 1894)
- *30. K.C. Bodholdt
- 31. J.M. Mortensen (returned to Denmark in 1884)

1883

- *32. Skands Hansen (resigned from the ministry in 1893)
- 33. A.V.M. Mortensen
- 34. Fr. Lange Grundtvig
- 35. P. Jensen
- 36. Hill. Jørgensen (withdrew in 1894)
- *37. Jørgen Hansen (Died in Manistee, Michigan in 1888)
- *38. J.N. Jersild (withdrew in 1894)
- *39. H.J. Dahlstrøm (withdrew in 1894)

1885

- *40. N. Cl. Jensen (resigned from the ministry in 1893)
- *41. Chr. Falck (withdrew in 1894)
- *42. P.S. Vig (withdrew in 1894)

1886

- *43. C.J. Skovgaard
- 44. H.P.H. Møller (withdrew in 1894)

1887

- *45. Laust Jensen
- *46. N.P. Simonsen (withdrew in 1894)
- *47. F.P. Gøtke
- *48. Th. K. Thomsen (died in Marquette, Nebr., 1891)
- 49. L.P.J. Flint (died in Hartland, Wisconsin, 1890)
- *50. Th. Th. Horslund (died in Colorado in 1894)
- *51. Ole Jacobsen

1888

- 52. Chr. N. Pedersen

1889

53. M.C. Jensen

*54. Peter Eriksen

55. J.K. Poulsen

56. Rasmus Thomsen

57. K. Knudsen

1891.

58. Kr. Brückner

59. Br. Johansen (withdrew in 1894)

1892

60. N.V. Holm (withdrew in 1894)

61. N.P.P. Gravengaard

62. S.N. Kjems

63. A. Henritzky

64. P.F.A.B.D. Nielsen (withdrew in 1894)

65. N. Lang (withdrew in 1894)

66. N.C. Strandskov

67. R.H. Ravn

68. C.H. Jensen (withdrew in 1894)

1893

69. H.P. Jensen (withdrew in 1894)

70. P. Kr. P. Østergaard

71. J. Torbensen

72. C.H. Fechtenburg (withdrew in 1894)

73. A. Faber

1894

74. Chr. J.A. Samsøe

In the roster of pastors, Pastor Faber is listed as No. 73. However, since there were only 56 on the roster at the beginning of 1894, the following explanation can be given: five pastors had returned to Denmark, eight had died, three (Sk. Hansen, Cl. Jensen and S.C. Madsen) had resigned from the ministry, one was dismissed, and one (H.J. Pedersen) had resigned from the synod. But when he (Pedersen) continued to work as a pastor and teacher in one of the congregations of the synod and again sought and received permission to be received into the synod in 1896, he is counted along with the 56. And when Chr. J.A. Samsøe, who was educated at Pastor Trandberg's seminary, was ordained by Pastor A.S. Nielsen in Clinton on February 4, 1894 upon call to Cedar Rapids, Iowa, the synod had 57 pastors and about 120 congregations.

The Split in the Synod

On February 15, 1894 this was a recognized fact.

The word "split" was mentioned first in the church at the annual meeting in Cedar Falls in 1886. At that time the battle was raging for the first time in our church over "the pure doctrine." But after that the term split was often heard, and at last, before it took place, it became a nickname for *Danskeren*.

The great majority in the synod was not in favor of a split (as the conventions at Waupaca, Chicago and Racine clearly enough gave evidence); however, there were a few who had made a church split their goal. They diligently kept this goal before them, an effort which could have been employed in a more worthy cause. In *Dannevirke* for April 11, 1894 Pastor Kirkeberg wrote concerning this, in part, as follows:

*In more recent time it has been said that there has been a battle in our church between the Inner Mission and the Grundtvigian camps. This is not the way I have seen it, even though I upon occasion have taken part in the battle. I still do not know who it is in this battle that has represented Inner Mission. Pastor P. Vig's entrance into the battleground has both publicly and privately been carried on with the purpose of splitting the Danish Church, and he has pursued this goal with ruthlessness and determination. In this battle he selected as his banner, "The Bible is the Word of God." This was the banner he was seen to hoist in season and out of season, in such a way that it could appear often that it was actually for that slogan that he was fighting, although in reality his battle was to split that church of which he was a member. Toward this end he used violent and unproven accusations, which sowed suspicions and mistrust. At his side stood Jersild, who championed a breakup by proclaiming as a final solution that "that motley Commission" and "our patchwork Synod" should be dissolved. In *Danskeren* he flung out disdainful remarks time after time against the Danish Church. Especially in his reports of the annual conventions he published downright misrepresentations, to represent our church in the most pathetic light.*

And when finally it was found necessary to demand for the sake of the synod's continuance that these two men take responsibility for their conduct, the great mistake was made, as Kirkeberg continues:

Instead of holding them accountable for their frequent and gross misrepresentations of the Synod and of certain of its members [a motion was made to the effect that] if Vig and Jersild would not change their stance toward the Grundtvigian camp, recognize that they were entitled to be considered Christians, and cease to oppose them, then [these men] should be called upon to withdraw from the synod.

It was at the special convention in Chicago that the attempt was made to

hold Vig and Jersild accountable; they, however, did not change their tactics as a result. In the period between the special and the regular convention in 1893 they were consumed with writing incessantly in *Danskeren* to the effect that the synod had taken its own life by unlawfully adopting a new constitution to take the place of the former constitution, thus making Vig the only remaining member of the old synod, since he had not cast his vote for the new constitution. To nail this new phantom so that it would not appear again, it became necessary for the regular convention (which was held in Racine from September 19-25, 1893) to adopt the new constitution or else create a different one. Then it was that the unusual procedure appeared, in which two synodical presidents, Nielsen and Kirkeberg, each gave their annual report to the convention. Nielsen gave one for the first half of the year, when he was president, and Kirkeberg for the second half of the year.

Kirkeberg stated the following in his report:

At the extraordinary convention which our church held in Chicago, all friends of our church were strengthened in the hope that, in spite of the many divisive efforts which had appeared, there was nevertheless a clear unity apparent as to the essential thing, which seemed strong enough to hold the synod together in working toward a better future. Even in regard to the possibility of dissolution, the congregations and the majority of the pastors were essentially in agreement. There was not a single congregation or pastor who intended to withdraw, and there was no one wishing to form a new synod. There was only one intention in the decision of the meeting to prepare and accept a new constitution, and that was that it might strengthen the ties of common conviction, and help establish a more orderly relationship. The convention had honorable and good intentions in this effort; no one was doubtful about this. Since then, admittedly, it has been heard from various camps that some illegal actions were taken at this extraordinary convention. However, when it is asserted that these are of such great significance that in reality a new synod is created, that stance so far exceeds all reasonable boundaries that it cannot but be taken as an attempt to take the synod by surprise, in order thus to harm our church synod. If something has been done which is not in accord with civil law, then as an incorporated church body, we must see to it that it is corrected, so that the recent extraordinary convention sets straight what is to be acted upon.

Thus this convention became again a legislative convention, in that it worked out and accepted a new constitution, with which everyone seemed to be especially well satisfied. Finally this motion was passed:

No pastor or congregation who refuses to sign the constitution of the synod within three months can be a member of the synod.

This innocuous resolution - requiring those who wished to be members of

the synod to affix their signatures to the constitution - immediately put a number of pens to paper both in support and opposition in *Danskeren* and *Dannevirke*, the first of these warned most strongly, "Do not subscribe to this document, because if you do, what will happen is that some fine day they will come and take possession of your property to pay the synod's debts" Yes, *Danskeren* was adept at pounding that wedge toward a split.

In the confusion which arose over this debate, the Select Committee set off a bomb. Dated October 18, 1893, a lengthy document was sent "To The Danish Church in America - its Board, its pastors, and its congregations!"

The Select Committee expresses its sorrow over the pitifully divided situation. In order to remedy the damage, the Select Committee makes the following recommendation:

1. As long as the church (synod) cannot agree to elect teachers who can and will work together at the theological seminary, the Select Committee offers to provide for the education and sending out of pastors as before, following the required examination by the Select Committee.

2. In order to establish peace and good understanding in the synod it is for the present not permitted for pastors in The Danish Church in America to be members of the board or serve as leaders in The Danish Folk Society.

3. The board is advised to investigate as soon as possible the instances of offense [scandal] about which complaint has been made, and, if necessary, punish the offenders with suspension or exclusion, in order "to protect the integrity of the office." The Select Committee may demand an immediate report of what is undertaken by the board in this regard.

There were several other points made, but these were directed only to "consideration" by the board. An "ultimatum" however was directed to the board. (Cf. *Dannevirke* No. 46, 1893.

This document from the Select Committee, cast in a much more severe form than usual, was not signed by Dr. Skat Rørdam or Pastor Jak. Holm.

Pastor Grundtvig provided a response in the next issue of *Dannevirke*.

"Our church's history has shown much that is regrettable," he wrote, "but nothing as regrettable and fateful as the Select Committee's document recently received. Now the necessity is laid upon us to get together with all seriousness to let the Select Committee know that, however damaging it may be to us, we prefer their dissolution to their desolating interference in any way with the resolution of our affairs."

Further he wrote, "This document has been issued at a most unfortunate time. In any case, it should have been sent to an annual convention for consideration. Who, at this point, will attempt to give an answer to the Select Com-

mittee? We will each have to make a response for ourselves."

Finally, Grundtvig complains that the president (who at that time was Pastor A. S. Nielsen) had published the document without consulting the other members of the leadership. With this, he had taken upon himself a great deal of responsibility. Instead of this, he should have sent [the synod's] resolution back, and sought to inform the Select Committee about the situation in our church, and then done his utmost "to portray the unhappy consequences which could result from this resolution, and request them to make the necessary amendments." Since that did not take place, then "it is necessary very soon to hear from our church leaders," Grundtvig concludes.

That reasonable request was soon to be fulfilled. The Church Board held a meeting of the Executive Committee on December 11 and 12 in Chicago. Here they gave consideration to the document from the Select Committee. They drew up the following response, which in form is just as respectful as it is determined:

. . . Inasmuch as we first of all must not forget to express that it is with gratitude and appreciation that we acknowledge what the Select Committee has meant through the years to our church synod and the mission over here in America, it is our earnest wish, that in spite of our many frailties, it will continue to surround us with the same good will, patience and love as always. Having said that, we see it necessary to express our opinion, i.e., that we see it as impossible to satisfy the demands, great and small, which have been laid upon us in your document. In fact, it is our opinion that by putting these requirements upon us, the Select Committee has to a high degree made cooperation between themselves and us more difficult. By the very act of imposing these demands upon us, an important consideration has been overlooked; that is that the Church Board is obligated to carry out, as far as possible, the resolutions and decisions made by the annual convention. Actually, the Church Board has authority only to do its work within that framework. This is set forth plainly in the constitution.

Since the authority of the Church Board is thus limited, it cannot carry out the Select Committee's demands; but it can be assured that, just as it is the desire of the Select Committee, even so it is the desire of the Church Board to find a way out of this bungled situation, and to find a more orderly condition for both the synod and its work.

However, with regard to the first three points in the Select Committee's document, we take the liberty of speaking a little more precisely to the subject matter of each of these special demands of us. Regarding Point One, we thank the Select Committee for its well-meant offer to educate pastors for our church and mission over here; but we call attention to the fact that this matter has been decided at our last annual convention. There it was voted to have a seminary over here. At this same annual convention, this matter was put in the hands of a committee. Thus the Church Board cannot undertake any action at present about this.

With regard to the Second Point, the Board is of the decided opinion that it will not improve the situation in our synod in the slightest to carry out the arrangements specified, since the Danish Folk Society, as far as we can determine is not at present threatening our synod. Rather it is from another side that attempts have been made time and again to spread suspicions in the synod, thus making the work difficult also in those areas where the Board is doing its best to see that the decisions of the annual convention are carried out.

With regard to the Third Point, we can inform you that everything which lies within the boundaries of the Board's ability to do in this connection has been done. The Select Committee will already have this brought to its attention in our president's letter to you. We can assure the Select Committee that the Board is committed now, as it has been in the past, and will continue to be in the future, to look into each and every complaint against anyone which is brought to our attention, and that an investigation of the matter will be made.

In conclusion, we will repeat that it is our sincere desire as well as our hope that the Select Committee will continue, and that it will stand by us as always with counsel and support, for which we realize we are in great need. But at the same time, we would like to plead with the Select Committee that, when it finds it necessary to send an admonition for all of us, it will not require it to be published. Rather let it remain with the Board for its guidance. We request this, inasmuch as we have recently been reminded that a contrary method of proceeding can occasion great confusion in our midst - as was the case when a mutual declaration was sent for publication to all of us at a most unfortunate point in time.

*A.S. Nielsen, President
J.S. Faaborg, Treasurer
M. Rasmussen
P. Andersen
K.C. Bodholdt, Secretary
Kirkelig Samler for 1894, page 9)*

At this same time the Board took some definite steps relating to the matter of subscribing [to the Constitution]. Under the title "Some Information for Guidance of the Congregations and Pastors in the Matter of Subscribing to the Constitution" they wrote as follows:

Since it has come to the attention of the Board that some congregations and pastors seem to lack clarity in their understanding of the significance of their subscribing to the Constitution, we regard it as our duty to present the following information for guidance to them in this matter:

1. The Constitution is to be signed and sent to the Secretary by February 15, 1894. This is three months after the date it was sent out to the congregations and pastors.

2. *Congregations and pastors whose signatures are not in the hands of the secretary by February 15, 1894 will be regarded as having refused to sign.*

3. *Those congregations and pastors who refuse to subscribe to the Constitution by withholding their signatures have thereby excluded themselves from the Synod.*

4. *Since a refusal to sign is tantamount to a congregation's withdrawal from the Synod, this refusal requires a majority vote of the members, as is required by the congregation's own constitution.*

5. *Subscribing to the Constitution neither increases nor diminishes the individual congregation's or pastor's obligations or responsibility toward the Synod.*

6. *The purpose of subscribing - in consideration of the present confused situation in the Synod - is to clarify who wants to belong to the Synod and who does not want to belong to it.*

7. *In the case of some claims which have been made that congregations will put their property at risk by signing the Constitution, we reply that such claims are entirely groundless. (Kirkelig Samler, 1894, page 13).*

In this time of turmoil when there were many who wanted to take counsel only with themselves and do only what they pleased, it was surely good to pay attention to the steady and guiding hand of the Board. The entry of that Board in this way during that critical time surely was a factor, next to God, in keeping the situation from becoming even worse than it later became.

Every art and effort was used in the publication *Danskeren*. The aim was not to "lift up the grace of God," but rather to cause the greatest possible confusion in the Synod. "Do not subscribe!" was the chorus from the paper. And if it were asked, "What will then happen?" *Danskeren* answered, "Not much." The Synod has no authority to exclude a pastor or congregation for that reason, provided that the pastor or congregation had belonged to the Synod prior to the adoption of this decision. The only difference would be that one abstains and proclaims his independence of the Synod (quoted from *Danskeren* of December 6, 1893). But when it became evident that those who would not sign [the Constitution] by the date announced were out of the Synod, they edified themselves with the assertion that they were "thrown out" of the Synod.

The end of the matter was that 40 congregations, 41 pastors, and Student O. Gregersen signed the Synod's Constitution by February 15, 1894. A minority of the congregation in Elk Horn, half of Bethania congregation north of Elk Horn, a minority of Emaus congregation in Racine, and a minority of the congregation in Cedar Falls had expressed their loyalty to the Synod. But since three of the pastors (Br. Johansen, H.P. Jensen and C. Hansen Jensen) reconsidered their action and requested that their names be stricken, their names must

be subtracted from the total of 41. Further, three more can be subtracted from the remaining 38, inasmuch as they returned home to Denmark in the early summer of 1894. One of them, Pastor M.C. Jensen became a teacher in a children's school at home; the second, South Jutlander Pastor R. Thomsen became pastor of an independent congregation in Southern Jutland, where he died August 8, 1905; and the third, Pastor Samsøe, went to Denmark as a visitor; but when the visit was overextended, he returned and settled down in Brooklyn. Since he was not recognized as a standing member of the Synod, and since he did not apply to be received again, he is not counted in the total.

But on the other hand, Pastor O. Gregersen must be added to the list. Gregersen received his education as a pastor in various places, the last of which was in West Denmark. He was ordained by Pastor Kirkeberg in Chicago July 1, 1894.

Thus, after the split 40 congregations and 36 pastors constituted The Danish Church In America. Of course, many more congregations were served by these pastors. The list of 36 pastors follows:

- | | |
|----------------------|-------------------------|
| 1. J.K. Poulsen | Portland, Maine |
| 2. O. Jacobsen | Perth Amboy, New Jersey |
| 3. K. Brückner | Hartford, Connecticut |
| 4. V.A.M. Mortensen | Boston, Massachusetts |
| 5. P. Eriksen | Lansingburgh, New York |
| 6. P. Gøtke | Manistee, Michigan |
| 7. A. Henritzzy | Grayling, Michigan |
| 8. S.N. Kjems | Ashland, Michigan |
| 9. R. Nielsen | Muskegon, Michigan |
| 10. A.S. Nielsen | Withee, Wisconsin |
| 11. J. Torbensen | Hartland, Wisconsin |
| 12. S.H. Madsen | Marinette, Wisconsin |
| 13. Th. Helveg | Chicago, Illinois |
| 14. O.L. Kirkeberg | Chicago, Illinois |
| 15. A. Dan | South Chicago, Illinois |
| 16. A.P.W. Becker | Dwight, Illinois |
| 17. F.L. Grundtvig | Clinton, Iowa |
| 18. K. Knudsen | Newell, Iowa |
| 19. C.J. Skovgaard | Oak Hill, Iowa |
| 20. Chr. N. Pedersen | Elk Horn, Iowa |
| 21. N.P. Gravengaard | Sioux City, Iowa |
| 22. P. Jensen | St. Paul, Minnesota |
| 23. P. Kjølhede | Carlston, Minnesota |
| 24. R.H. Ravn | Erwin, South Dakota |
| 25. H.C. Strandskov | Nysted, Nebraska |
| 26. N.C. Strandskov | Looking Glass, Nebraska |
| 27. L Jensen | Nebraska City, Nebraska |
| 28. K.C. Bodholdt | Omaha, Nebraska |

29. J. Pedersen	Gordon, Nebraska
30. L. Hansen	Upland, Nebraska
31. Kr. Østergaard	Marquette, Nebraska
32. F.M. Kristensen	Denmark, Kansas
33. J.P. Lillesø,	Salt Lake City, Utah
34. J. Jensen	Tacoma, Washington
35. Aug. Faber	Nysted, Nebraska
36. O. Gregersen	Cleveland, Ohio

Since the Synod numbered 57 pastors before the split, that means that 18 pastors went out of the Synod by refusing to sign the Constitution of the Synod. These 18 pastors were the following: R. Andersen, Søholm, Anker, P. Hansen, Hill. Jorgensen, J.N. Jersild, Dahlstrøm, Falck, Vig, Møller, Simonsen, Br. Johansen, N.V. HoIm, P. Nielsen, Lang, C.H. Jensen, H.P Jensen and Fechtenburg. Two of these, Andersen and Holm, later returned and were received back into the Synod.

Simultaneously with the split of the Synod in February 1894, a message was received from Denmark that the Select Committee had dissolved. At that time all nine of their members had signed the document of dissolution. Thus Bjørnson's words could be used with regard to The Danish Church, as follows:

*When supports we depend upon go to pieces,
And friends have misgivings,
Then what really happens
Is that you no longer depend on crutches.
When God puts someone out alone,
He Himself draws closer.*

This little mistreated synod would before long experience the truth of these words. And whatever may be meant by "supports," a communication came a few weeks later from pastors Jungersen and Monrad in Copenhagen offering their help toward the formation of a new "Select Committee" in Denmark. This offer was accepted with thanks at the convention in Carlston in 1894.

But now we go to the report concerning The Danish Church's School in Des Moines.

As a watchword for this school and also for this sketch of it, Kr. Østergaard's lines can be written:

*We laid foundation here
In a very difficult time,
But You have been a co-builder for the happiness of people.
Now that it is under roof,
It is a day to give thanks.
Where You are involved, it is good to build.*

These beautiful words of Østergaard, set to Nelleman's lyrical melody, resounded in a remarkably gripping way on December 14, 1904, the day when the main building of the school was dedicated. That lovely and festive day was no doubt the greatest for our church's school up to that time. But many days and years passed after that first modest beginning before we could sing:

*We have built the castle,
Stone has been laid upon stone.
No wealthy man has expended
His wealth upon this site.
Workmen and farmers
From the towns and country,
Young men and women
Have built this castle here.*

The first stone for this castle was laid at the extraordinary meeting in Chicago in 1893, when at the close of Monday evening of February 27, "the Board next took up for action the matter of erecting a theological seminary." It looked as if the delegates wanted to get out of this matter in the easiest way; true it was that they had tired themselves out with other things. This modest start, however, was to be stillborn, like so many other resolutions. No accompanying directions were given the Board as to what they really were to do with this matter. This extraordinary convention had adopted the following resolution only as a temporary decision:

Until the time when some order is brought into the Synod with regard to the education of pastors, those who are preparing themselves to be pastors have authority to present themselves for examination upon the recommendation of three pastors. The examinations are to be held at the annual conventions or as otherwise directed by the Council.

But even if the Board had no specific directions as to the seminary, this fact did not hinder them from taking action. It received offers from several places, among them one from Des Moines and simultaneously one that seemed even better than that, which had been presented earlier by M. Lauritsen. This led to a meeting of three members of the Board (Kirkeberg, P.L.C. Hansen, and J. S. Faaborg) in Des Moines on August 1 and 2, 1893. The outcome of this meeting was reported by the chairman, Pastor Kirkeberg, in *Kirkelig Samler* in part as follows:

Several offers have been presented to help us bring our projected theological seminary into existence. Thus we have an offer from the pastoral seminary of the General Council in Chicago, permitting our students to make use of their [Lutheran] courses, to the extent that we might find desirable. We might also provide a Danish professor who could look after our candidates for the

ministry, educating them in the subjects we required in the Danish language. At the moment, this seems to be the most reasonable and economical arrangement, but there are varying views as to whether this would be the most effective plan.

A second offer comes from Des Moines. What is in fact offered to us is a block of land, containing 30 building lots (50' x 150' each). This would include the exclusive right to sell off 100 lots in two years. It is estimated that the price of each lot would be \$350-400; we would have to pay \$250 per lot, but what we earn beyond that per lot can be used toward the costs of the school. It is also stipulated that we would have to break ground in the fall (with the intention of proceeding with the building in the spring). Besides, it is thought that there would be a good deal of help for us in this, both financially and with the materials to lay the foundation.

After that the great advantages of Des Moines were portrayed in such a way that it was evident that Kirkeberg was attracted to the idea of having the seminary in Des Moines; further, Pastor Hansen warmly endorsed the idea, although not much later he came to regret that he had taken this "rash position."

Kirkeberg also listed an offer from Sioux City and then concludes:

That is about all that the Board has to offer by way of preparatory steps toward taking action. Thus it will be necessary for us at our upcoming annual convention to achieve clarity as to whether we have both the will and the ability to start a seminary. Our physical resources may be limited, to be sure; yet the sale of the lots could help us a great deal; and the question as to whether we have the spiritual resources to undertake such a project is not easily answered in such a way that we can be confident. But one thing is certain: The seminary is a basic condition for the life of our Synod.

Now it was necessary for the next annual meeting (the regular annual convention in Racine in 1893) to take a position on the matter. That was not easily done, as some wanted to accept the offer from Chicago, placing Helveg and Kirkeberg as professors in the seminary there. Others wanted to try again in Elk Horn, and at the same time Pastor A.S. Nielsen, for a final time, spoke warmly in favor of West Denmark as the place where a school could most easily and inexpensively be started again. A professor, L.A. Viginess, sent from Des Moines, spoke enthusiastically on behalf of the offer from Des Moines made by Mr. D.H. Kooker. The action on the matter ended with a vote to accept the offer from Des Moines, with 24 in favor and 14 against. Since the convention had 69 registered voting members, this was a very weak majority. However, the convention appointed a building committee, which was first of all to see that all the contracts were in order and then proceed with preparations for the erection of a seminary building. The ground for this was to be broken before the end of 1894. The committee chosen consisted of building

contractor S.N. Back of Chicago, architect and builder M. Jensen of Racine, M. Lauritsen of Des Moines, Pastor Helveg and Pastor P.L.C. Hansen.

Considering the mood of the synod at that time, it would depend upon this committee in large measure as to whether the cause of the seminary would proceed any further. However, the committee did want to accomplish something and quickly got to work. The convention concluded on September 25, and before the month was out, the members of this committee got together in Des Moines. Out of this meeting Helveg reported in *Kirkelig Samler* of November 5, 1893, among other things which have not been mentioned before, as follows:

The contract with Grand View Land Company in Des Moines has been signed by the proper authorities.

Our Synod has now decided to build and maintain a U. S. seminary on Block 5 at Grand View, a part of the city of Des Moines. The foundation is to be laid before the end of 1894; the building is to be ready for use by the end of 1895.

The named company gives us the right of sale to 100 building lots in the immediate vicinity of Block 5, on the condition that we pay \$200 for each lot sold in 1893, \$225 in 1894, and \$250 in 1895. This right of sale ends in 1895.

We obligate ourselves to sell at least 15 building lots before this year ends.

60,000 bricks of the type used for a foundation have been promised to us, to be used as we see fit in the construction. When the building has been completed, we are to receive four building lots in a part of the city which is called Wrights Grove, situated near Grand View.

As soon as \$1,500 has been paid to the company for the lots which we are to sell before the end of 1893, Block 5 will be free of all encumbrance.

But, if we do not fulfill the stipulation as to dates and time according to schedule, the contract is no longer in effect.

Thus far Pastor Helveg on behalf of the committee; however he adds on his own account a little postscript from which we excerpt the following:

*Friends! We are standing with a realized fact. Let us now go forward. I was among those who spoke and voted against the Des Moines plan, but now that the sound of the judgment-bell has been heard, one either has to join with the workers or keep quiet. I have chosen the first of these, and have also been persuaded to be the advocate for this plan in *Kirkelig Samler* and *Dannevirke*.*

I chose this first course of action out of love for our Synod. We have suffered many defeats, and many decisions of the annual convention have not been carried out in the past; many stillborn resolutions are a part of our Synod's history. If this decision should share the fate of all the others, then it seems to me that we are not far from a fatal blow to our Synod's annual conventions.

I would like to prevent such an outcome, if it is in my power. I think that there are more than just a few who want to see this accomplished. Now it is

important to close ranks and lay aside our minor criticisms, disregarding words of scorn and doubt, wherever they may originate. Now what counts is to go to work as a committed, determined troop. We must depend upon the Lord, who sees our determination and gives wings to our efforts. This is the same Lord whose altar has given us shelter and a nest until now, in spite of the contempt and scorn of our enemies and in spite of the lack of understanding in our own hearts.

May He bless this project for us!

The annual convention has made its decision with regard to a seminary in Des Moines! The committee has received an offer for situating the seminary in Des Moines! The Board of Directors has entered into a contract for the erection of a seminary in Des Moines! While the fifteen building lots are being sold, the committee will be at work preparing a building plan for a seminary in Des Moines.

These are courageous words, worthy of a true Dane. And the fact that the cause of the seminary did not come to a standstill at that time can be credited, next to God, chiefly to Pastor Helveg. One of the committee members, Pastor P. Hansen, had worked very actively to oppose this. The fifteen building lots were sold before the end of 1894, and with the assistance of Helveg and the other three members (P. Hansen abstained) the cause was carried forward in such a way that it could be set before the annual convention in Carlston in 1894.

Here Helveg stepped forward with a drawing and blueprint, worked out by Architect M. Jensen of Racine, for a seminary in Des Moines.

This annual convention in Carlston, August 19-24, 1894, was not nearly as well attended as the most recent one. Of course, it could hardly be expected that it would be, since about a third of the pastors and congregations had cut themselves off from the Synod. The registration included only 36 voting members of whom 19 were pastors and 17 were lay delegates. But in spite of the sparse attendance, there was a hearty spirit and confidence present to a degree not seen either before or afterward at an annual convention.

Pastor Eriksen, moderator of the meeting, wrote as follows about it: "The unanimous judgment is that in a way seldom seen it was a peaceful, fruitful, and richly promising convention, which filled our hearts with thanks to God and man, and it gave love for the Synod increased strength and growth."

Dannevirke's editor, M. Holst, had this to say, among other things, "Such a productive convention has not been held for many a year in our church. A good spirit was allowed to prevail among us all the way through, and such inward warmth and longing for the blessing of a common cause was evident during the entire meeting. There was no doubt that we are standing before one of the bright turning points in our Church's development."

The secretary of the convention, Pastor Helveg, prefaced his report with the following words, "On the whole it can be said that what characterized the meeting was this, that it was a meeting of people willing to work; there were

no great speeches. They simply gathered with the intention to set the homestead in order and in an inhabitable condition again, after the storm has blown over the huts."

The most important item on the convention agenda was the matter of the seminary.

Thus, as soon as the president, Pastor A.S. Nielsen, had given his annual report, Helveg presented the seminary matter. He had put up a drawing and a blueprint of a seminary building for the church, and he asked people to go and get acquainted with it. For him there could be no discussion about making decisions about construction here, even though it was here that the decision was made to build. When a contract has been signed and building ground purchased, it is too late to make the initial decision. He had held out as long as possible against buying the property in Des Moines the year before. But when the decision was made, he had worked for the carrying out of the project as best he could. And this year, he was to vote just as decisively for it as he had voted against it the preceding year. "But," he said, "if we are to carry this project through to completion, we must call upon all the powers of our soul, faith in particular. But money for the construction is also needed. Probably others might say, 'God has need of this money,' and those who say this in faith have a right to do so. I would rather put it thus: 'Lord, we need this. Will You cause it to succeed?' And if we can all say this in unison, then we are turning ourselves over to Him in the faith that He will hear our prayer." Helveg thought that in spite of everything that had happened they did need this school. Therefore, even in the absence of any list of contributors, he would vote in favor of a motion that we proceed with the erection of a seminary at Grand View in Des Moines and pray to God to help us. In addition, Helveg recommended that the list of contributors should be looked at to see what the totals would be.

And that is what happened. It was revealed that 20 congregation organizations had signed up to give a total sum of \$2,423.00. Nineteen of the building lots had been sold, to provide the Synod a sum of \$2,140.00. Added to this were the projected receipts from the sale of eleven building lots which had been promised to the Synod. This all looked very promising. But at the moment there was a balance of only \$193.31 in the fund for a seminary, and Pastor Vig was demanding \$80 of this due him from West Denmark. Vig was paid, and thus the treasury had \$113.31 left. The Synod received no more than two of the promised building lots, and these two were not worth much. However, at that moment the presentation was effective, just as in another age Tordenskjold's manhood was shown before the Swedish Commander at Caristen.

Jens Hansen from Elk Horn, who had been working hard for the seminary project during the year, now presented the following resolution to the convention:

1. The Synod is to break ground for a sizable university building as soon as possible. The plan is to be executed in such a way that it can be built step by step. The section for the seminary should be completed in the summer of 1895. However, the complete plan for the university is to be laid out in such a manner that additions can be made from time to time, as the resources of the Synod permit.

2. The Synod is to lay the foundation for a building in Des Moines as soon as possible. The erection of the building is projected to cost between \$5,000 and \$6,000. The foundation is to be laid with rock, and the basement floor is to be built with bricks. Above this is to be built a two-story wooden building. This entire building is to be furnished for use by the seminary. Later, as the resources of the Synod permit, the necessary auxiliary buildings are to be erected, such as residences for teachers, etc. The name of the school is to be The University of The Danish Evangelical Lutheran Church.

This resolution was put forth out of the fear that building the school according to Architect Jensen's blueprint would be too expensive (projected to cost \$11,500) for the number of students (24) who would be enrolled.

In presenting this resolution, Jens Hansen made clear that he was no wild dreamer but that one has the right to aim high when one starts low, considering one's present capability. "We must and we will build a school in Des Moines," he said, "and we must gather all our resources toward this result."

Some legislative action was woven out of this proposal. Pastor Bodholdt spoke up, saying that Point No. 1 of Hansen's resolution appealed to him. "We have to have the preparatory unit as a part of the plan," he said, "since it is so much needed."

The consideration of this matter concluded with a motion to refer Jens Hansen's proposal to a committee for evaluation. Named to this committee were pastors Grundtvig, P. Jensen and lay delegates J. Chr. Bay, Faaborg, and Jens Hansen.

A committee was also appointed to consider the operation and internal setup of the seminary. That was comprised of pastors Helveg, Eriksen and J. Pedersen along with lay delegates Bay and J.M. Gregersen. While the objectives of this committee were being established, Pastor Helveg mentioned for the first time that it was his intention to travel home to Denmark the following summer. Upon this Pastor Grundtvig offered a motion: "The annual convention requests Pastor Helveg to remain among us and take up the work of the seminary." This motion was passed with a standing vote, but Pastor Bodholdt spoke up to say that this was out of order at this point in the convention.

That was the third time that Helveg was elected as president of the seminary of The Danish Church. And he was elected two more times, at the annual conventions in 1896 and 1903.

An offer was presented to the convention from Mr. L.M. Mann, Director of Highland Park College in Des Moines. It promised land for building and a

conditional offer to house our students in the event of a decision to open the school in the fall.

The committee which was set up to evaluate Jens Hansen's proposal submitted the following summary of their thinking:

The Building Committee is to see to it that a blueprint is provided to show a building for a university with classrooms for 200 students. In the fall the foundation should be laid for as large a building as the funds on hand will make possible at that time. In the course of the summer of 1895 a building should be erected of as large a size as will be permitted by the fund gathering in the course of the winter and spring until May 1. The portion of the building erected then shall be arranged in such a way that it can be put to use temporarily, with rooms for twenty students. Two teachers' residences shall be put up at once at a cost of about \$800 each.

This procedure was passed with 24 affirmative votes (none negative) as a guideline for the Building Committee's work. However, Pastor P. Hansen had resigned from the committee as well as from the Synod, and Jens Hansen was elected to fill this vacant position on the committee.

Pastor Helveg wanted to have a more decisive expression from the convention about how the committee was to proceed with building. If the committee was unable to lay a foundation in the coming fall, what then? Is the committee to be responsible for the consequences which follow?

J.S. Faaborg moved and the convention passed the following resolution:

Resolved, that in view of the fact that the convention has turned over the matter of a seminary into the hands of the committee to carry out the plan in the way that they deem best, the convention absolves the committee from any and all responsibility, should practical hindrances arise to delay the carrying out of the plan.

The Management Committee submitted the following plan:

The Committee recommends that the offer which has come from Des Moines be accepted to the end that the more advanced curriculum be the chief end around which our labor centers. Instruction in this advanced division shall include Danish, English, Latin, history, geography, natural history, mathematics, physiology and vocal music.

The school year is to be concluded with an examination. The requirements for this examination, which must be fashioned more precisely, must be decisive for entrance into the vocational schools. Of these, the school of theology is, by the nature of the case, the one to be established first.

The Committee recommends that two teachers be installed at once, one of whom is equipped to take over the theological school.

The most essential parts of this recommendation were deferred to the next annual convention, and the Committee was asked to remain in place for a year in order to work with this. For the moment, the convention gave attention to the proposal for two teachers which was included in the recommendation. Action was concluded when Grundtvig offered the following motion:

If in the course of the year Pastor Helveg does not change his decision to leave America, we then request Pastor P. Ericksen, together with another person, to take on positions as teachers at the school, and the school leadership is authorized to negotiate with any Select Committee formed in Denmark to the end that at the next annual convention a vote can be taken to elect a teacher trained at home [in Denmark].

This motion was passed with 21 ayes and one no.

Thus the annual convention of 1894 put their dearest subject, the matter of a seminary, in the hands of the Building Committee, the Management Committee, and the School Board. Its further development was to depend in large measure upon these committees. The School Board was composed of Pastors Helveg, Eriksen, and Kjølhedede, and when Helveg went home to Denmark in the spring of 1895, Kjølhedede was also seated on the Building Committee and the Management Committee, since Helveg had been a member of both of these.

Meanwhile it was necessary to negotiate quickly and decisively if the contract with D.H. Kooker of Des Moines was not to be broken, since that required that the foundation for the school be laid before the end of 1894. If that did not take place, not only the nineteen who had purchased building lots at Grand View would be cheated, but also the Synod itself would suffer a setback from which it probably could not recover. But action was taken quickly and decisively, due to the efforts of Pastor Helveg more than anyone else.

Jens Hansen made a trip to Blair to take a look at the school there. Afterward he gave a report of his findings to Helveg. A Des Moines architect, Andersen, sent Helveg a preliminary sketch for a school building. With this Helveg made a trip to Racine on October 4 to make further negotiations about the building plan with the chairman of the Building Committee, architect M. Jensen. They agreed to use as a model a school building in Virginia called Belmont Seminary in Bedford.

The foundation for one wing of the school, 34' x 58', was at once put up for bids in Des Moines. On October 13 architect Jensen met together with Jens Hansen and M. Lauritsen in Des Moines to open the bids and to sign agreements. Two bricklayers from Racine were given the contract to build the basement of the east wing for \$325. The Synod was to provide the bricks, but the bricklayers were to provide the cement, caulking, sand and stones for the windows. Including the excavation of the earth (only 3/4 of the ground level beneath the east wing) this project cost around \$550. Kooker fulfilled his part of the contract by delivering 60,000 bricks.

In November the work was completed - the contract had been fulfilled up

to this point!

At this point Helveg withdrew from this project of the Synod which had been begun so well. But we can hear what he had to say, among other things, about this beginning in *Kirkelig Samler*, 1894, page 341:

No cornerstone laying will take place at Grand View, but (we) dare to expect that a prayer to our Lord and King will be sent up from many places around our Synod - a prayer that this Nazareth may be granted to us, in order that He may add his blessing to our meager resources.

Yes, in truth, the Lord did bless this project for The Danish Church!

Now the work at Grand View ceased for eight months, and the ingathering of funds for the school was also slowed down; this was a period of "hard times" due to the drought in the summer of 1894 which occasioned a poor harvest in Nebraska, Kansas, Iowa and other states. There were those who were bothered by this quiescent period, among other Pastor A. Bobjerg who in *Dannevirke* twice called for an investigation of the Building Committee and the School Management Committee, who had been charged with the school project.

Pastor Bobjerg had been ordained by Pastor Bodholdt (Pastor A.S. Nielsen had resigned from the position as ordinator) in Waterloo, Iowa on March 31, upon call to Waterloo and Cedar Rapids. Bobjerg was a seminarian and *højskole* teacher from Denmark and had been examined for the ministry at the annual convention in Carlston. A short time later J.M. Gregersen was ordained by Pastor J. Pedersen in Minneapolis on June 23, upon call to West Denmark. He had attended the seminary at West Denmark and was a teacher at Elk Horn both before that and later. He was examined for the ministry in the spring of 1895.

In between these two examinations Helveg traveled home to Denmark. At his departure Grundtvig wrote the following poem in *Dannevirke*.

*Thorvald Helveg, how clearly I remember
You on a clear winter morning,
How under the arches of the church
You brought the childlike joy of Christmas.
That was the first time I heard
A voice from home on a distant shore,
Which touched my heart deeply,
Even though the harp is not the interpreter.
Fresh as a child, I see you stand there,
young and eager as a bird in spring,
No wrinkles then upon your forehead,
No hoarfrost in your hair!
* In Neenah*

*Some dark forebodings were upon your mind,
When you went out from the land of our fathers;
They were forgotten, when you settled
Content to live on a foreign shore.
Both of us were as happy as children;
We gave no thought to winter's chill.
Over the glistening field of ice,
Gleamed the gold of the morning sun.*

*Thorvald Helveg, how clearly I remember
You on a warm summer day
Cruelly under the church's arches
Your courage was shattered in pieces!
Alas, it was the very same thing
Which before had been a childlike hope,
Till those hawks, so greedy and cruel,
Squeezed you in their grasp.
Still you believed in your inmost heart
In this tough encounter with hawks.
So you suffered in pain,
And in tears your voice was stilled.
* The annual convention in Clinton, 1891*

*What was broken in that hour
Will never be mended here on earth;
There was joy among the hawks,
While there was sorrow in the angel choir.*

*Thorvaoid Helveg, still I see you,
On a peaceful summer day.
Now under the vaulting arches of the church
Feeling the beating of warm hearts.
Gone now was the strife within our church;
Gone were the swarm of hawks;
Freely now we asked you to take up that work
Which you once had come to love.
Alas! why did you stand so coldly quiet,
Without tears, without smiles?
The answer came: It is too late!
Courage was lost to the arrow of hate!*

*Thorvald Helveg, now you are pointing
Your ship toward the harbor at home;
Here with us your saga is ending,
Broken apart by sorrow and loss.*

*Strewed with thorns was your pathway;
Still the harp's loud music sounds:
You were faithful to the banner of the cross,
And you suffered for the cause of the people!*

*So may the Gracious One bless you;
He alone can heal all wounds.
He has opened the fountain of life,
Given the heart its childhood spirit!
There are wrinkles on your forehead;
Hoarfrost is there in your hair;
But I yet will see you standing,
With a childlike freshness in eternal spring!
**The annual convention in Carlston 1894*

In *Cross and Star* No. 3, 1904, Pastor Vestergaard wrote concerning Pastor Helveg, to say that he was the one who had lit the candle in West Denmark.

All around in America there are quite a few pastors who have learned to see by the light you gave us. But in 1893 (should be 1891) there arose, for one or another mystic reason, a turmoil in West Denmark, and the candle was overturned. But apt in a pinch and considerate as he was, Helveg saved a spark and took it with him from there. And he was not satisfied until he once more was able to get the spark to blaze up, this time out in the wide world, in the city of Des Moines, Iowa. There it is still burning, and there I wish it might burn until the end of the world.

To you, the young people of America who read this, I exclaim: "Take care of the light! It was first set aflame in the silent forests; don't let it ever burn out!"

The year 1893 (should be 1894) was a critical year for The Danish Church in America. It was in that year that a number of congregations and pastors, mostly of Inner Mission persuasion, separated to form a new synod. Many [of the remnant] lost their courage and let their hands fall to their sides, thinking that now the last day of the church had arrived. Many saw themselves as a defeated and scattered army. Such a moment is critical in a free church. Under such circumstances, there is need for three special men - one who can sing, another who can tend the fire, and a third who can serve as a daredevil.

The Danish Church had three such men; of course, we also had other men; but the church did have these three special men. The one with ability to sing was F. L. Grundtvig, and he sang in such a way that people listened. Th. Helveg was the one who watched over and sheltered the smoldering fire; he was the one who had saved the spark, and he was truly able to call forth the flame. But the third, the daredevil, that was P. Kjølhedede. When people begin to flee, then it is time for the daredevil.

The one who was called 'the darkdevil' by Vestergaard was indeed handed no small responsibility when Helveg left for home and he was asked to fill his position on the Building Committee and the Management Committee. The Building Committee had to take action if the contract with Kooker was not to be broken. He had indeed given the Synod a boost early in the year (1895) with the piece of land (6 acres total) on which the school was to be situated; but the wing of the school building for which the foundation had been laid had to be erected before the end of 1895. If that did not happen, everything was lost.

In June the work was put out for bids, and on the 4th of July the Building Committee was summoned by its chairman, architect M. Jensen, to meet in Des Moines with M. Lauritsen to make decisions in regard to the erection of the school building. All except the chairman were present on time; the chairman arrived the next day. Thus no decisions could be made on the 4th of July about construction of the building; on the other hand, they could take steps to secure the right of ownership for the Synod for the future school at Grand View. That became the responsibility of these men on that fourth day of July.

Since 1874 the Synod had borne the name The Danish Ev. Lutheran Church in America, a name which was adopted at the first annual convention (in 1878); however, in 1883 it came to be incorporated by its leadership under the meaningless name, "The Danish Lutheran Church Educational Association," a name which was never adopted by any annual convention. Attempts were made year after year to have this name changed to the Synod's real name at the time of incorporation. And thus 12 years passed by.

Finally, what happened in 1894 was that the people who had separated themselves from the Synod early in the year - the group which had gone under the name The Mission Society since the annual convention in Racine - now incorporated themselves in Illinois under the name The Danish Evangelical Lutheran Church in North America. There was a long controversy in the papers about this "stroke of genius," in which Pastor Lyngby also participated. In *Dannevirke* of February 27, 1895 he called this "an immoral, sneaking theft, a *kulsvier* [translation uncertain] or ox-goad act of connivance. My old friends, who have separated themselves from The Danish Church now make use of temporal weapons in a spiritual battle. It is just about as nice," continued Lyngby, "as when the 'seceders' in 1884 sought to cause us difficulties by calling themselves The Danish Evangelical Lutheran Church Association. And what judgment did we all pronounce on that action back then? You know the answer well enough, old friends, and if you now are preparing to proceed in that same manner, you will get no thanks from us."

And if the United Mission was not above taking The Danish Church's name, then it would also find a way, if an opportunity came, to take more of the Church's property. The four members of the Building Committee were of the opinion that it would be wise to prevent the possibility of someone taking the law into their own hands in the future. Toward that end they made inquiry of the Iowa Secretary of State as to whether these four men, elected by The

Danish Church to erect a school building at Grand View in Des Moines, could make sure that this same Church Synod was incorporated in Des Moines in order to safeguard its property there. The answer given [to that inquiry] was entirely positive. Upon this, the Synod was incorporated in Des Moines under its true name, The Danish Evangelical Lutheran Church in America. Just as we could not get the name under which we were incorporated in Illinois changed to the true name after the United Mission had been incorporated there, so it was not possible for them to get that same name incorporated in Iowa since it was already taken.

From this negotiation (which was not on the agenda), the Building Committee moved on July 5 to get on with its responsibility to open the offers which had been made, in order to award the work to the lowest bidder. But before they did this, they took a look at the funds they had on hand. True, there was not even \$3,000 in the school's treasury. That did not seem very encouraging. But it was also true that pledges had been made for considerably more than the \$3,000. The one thing which gave the Committee courage to proceed was the thought: "This is a good cause, and it must be brought to completion, even if we have to pay any shortfall out of our own pockets."

In *Dannevirke* for July 10, 1895 Kjølhede made the following announcement on behalf of the Building Committee:

Yesterday (July 5) the entire Building Committee met in Des Moines to enter into an agreement with a building contractor to build our seminary at Grand View. Ten bids to do this work had been submitted with about \$1,000 difference between the lowest and highest bid. The others varied within this amount, although none of them came closer to the lowest bid than \$300-400. We accepted the lowest bid, made by one Frank Jones of Des Moines. He will construct the school building with everything finished (the top story rooms were not included) both inside and outside and will provide all building materials to be in place by October 1 of this year for the sum of \$4,962.

The announcement concluded thus:

We (the Building Committee) can go ahead with building, assured that you, friends, will contribute the money with which to build. I certainly hope that you will do this!

Thus I must beg the friends of our Church and School: Please support us with your contributions! When you are kind enough to help in this way, the burden will not be too heavy. Just as we need our Church, so also we need a school, not only to have young men educated for the ministry of the Word of God, but also to have a place where we can send our young people, where we know that they can get a sound and real view of life along with the vocational knowledge they desire.

The next day the work began on the building. Since paid overseers from

Des Moines would be too expensive, two competent members of the Building Committee, Back and Jensen, were asked to travel down there to supervise the work and make the required payments. Everything went well even though Jones had to make a few revisions here and there up to the time when the building was accepted and taken into use. But then an unpleasant sequel occurred. Frank Jones was a man of modest means - although he had acted in good faith, he had put in a bid lower than he could handle. True enough, it was a matter of good faith. But on the other hand, it would be lack of good faith if he had to incur a debt of more than \$1,200 for the material he had bought for use in building the school. Consequently some liens were put against the building, and a notice was served on the Synod's treasurer, J.S. Faaborg of Clinton, for \$1,283.37, the amount for which a lumber dealer in Des Moines was suing Frank Jones and the Synod. Architect Jensen had to make the trip from Racine to Des Moines a couple of times, and the loss to the Synod for this suit amounted to a couple of hundred dollars. At any rate, the Building Committee learned from this that what is cheapest is not always the best.

Since neither heating equipment nor furniture had been installed, the school operation was not started in 1895. For the sake of security, a person had to be employed as a watchman during the winter of 1895-96. Anton Olsen, a carpenter, was that person, and he made use of his skills that winter to finish the rooms on the upper story. With that, the building was completely ready for use. It had cost a bit over \$6,000, but the Synod owed not a cent of debt on the completed building.

Whereas in 1886 the Synod had a theological teacher but no school, now in 1895 it had a school but no one to serve as teacher there. It became the concern of the next annual convention to remedy that situation.

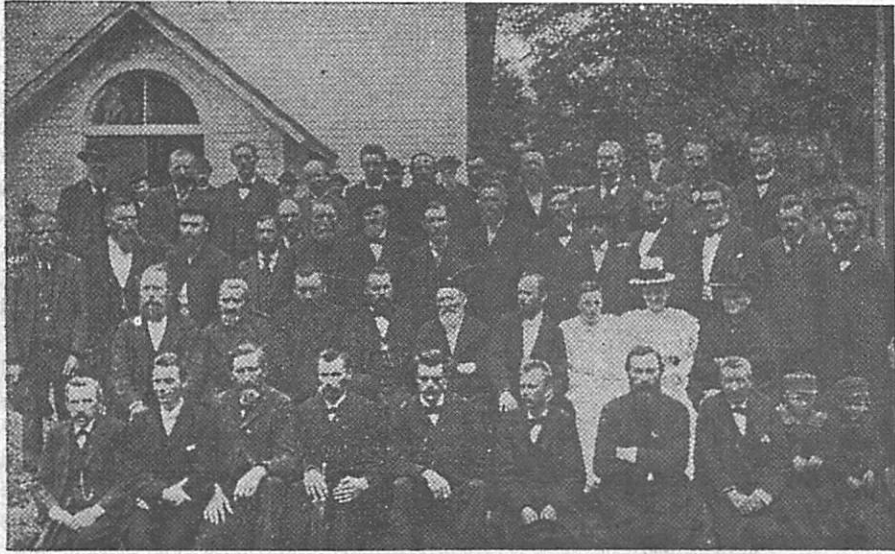
The 1895 annual convention was held in Dwight, Illinois, September 4 - 9. When the school was on the agenda, a resolution from the convention's Ways and Means Committee was presented, which the convention adopted:

I. The President of the university is to be elected by the annual convention at some undetermined time. The School Board and the Governing Board of the Synod are to recommend some men who appear to be suitable to fill this position for election.

II. The other permanent teachers at the school - likewise at an undetermined time - are to be elected by the above boards in agreement with the President of the School.

III. The school is to be opened as soon as possible. If feasible, the opening should take place by November 1 of this year.

IV. In recognition of the fact that it may not be possible for those involved to sign contracts for faculty salaries, etc., this decision is referred to the Faculty Council and the School Board in joint meeting to arrange for the first year.



AARSMØDET I DWIGHT, ILL., 1895

Convention in Dwight, Illinois, 1895

V. The School Board is to publish and disseminate a brief announcement about the opening of the school and the extent of its course offerings.

Upon motion of M. Rasmussen the convention further adopted the following:

VI. The annual convention herewith refers the necessary arrangements for other faculty at the school and such other matters as are required to the School Board, in order that the school in Des Moines can open for instruction as soon as possible.

In addition, the convention assigned to the Building Committee, which was reelected, the following responsibilities: To place a cornerstone in the building inscribed with the year 1895, to level [and landscape] the ground around the school as soon as it is ready, and to install the heating equipment as they deem best.

But even with all of this, no teachers had been selected. And that was the chief concern, to ascertain if those men picked would accept their selection. This convention had poor success with this important and difficult task - as it later became apparent.

The newly formed Select Committee in Denmark consisted of the follow-

ing men: Pastor Fr. Jungersen, chairman, Pastor Th. Helveg, Dean Schøtt, Pastor Fr. Brun, Pastor Kock, Pastor Fr. Nygaard, *Højskole* President L. Schrøder, President R. Hansen, and Mr. Ernst Bruhn. This Select Committee had expressed the hope that the position of President of the school in Des Moines might be assumed by Pastor Morten Larsen of Holstebro. His name resounded well in our midst, and the hope of having him involved with our school stirred considerable excitement among the delegates to the convention. The only reservations anyone had about him were that he was unmarried and that he was not acquainted with conditions in America. But these reservations were not held by Pastor P. Eriksen, who also was well regarded in The Danish Church. In addition to that, the preceding year Eriksen was the one who had been named as President of the future school. The School Board and the Governing Board, who had the power of nomination, agreed together that both men should be nominated for election, proposing that each should receive an annual salary of \$800. Since they were both theologians, many thought that the amount could have been a little less the first year, yet they all agreed unanimously that the contracts drawn up for the school at Des Moines should not be the same as they were at West Denmark. Eriksen further remarked that a theologian was capable of teaching other subjects than theology.

With a ballot, 28 votes (out of a possible 42) the convention favored calling Eriksen as President, and Larsen received 29 votes from the delegates to be his fellow teacher. Since Larsen was in Denmark, his answer could not be received at once. Eriksen, who was chairman of the convention, indicated that he could not give an immediate reply either, and thus he asked the convention for some time to consider the call.

So when the convention adjourned, the school situation was still uncertain. That was bad enough, but the situation became even worse when neither of the two men called would accept. Larsen declined the call immediately when it came to him; Eriksen took a month's time before he too declined unequivocally. Eriksen had promised to open the school the 1st of May, 1896, but when that did not happen, Mr. Kooker of Des Moines was disturbed and sent a gruff letter to Eriksen complaining about various matters. Kooker concluded by writing that if a residence for faculty was not built during the summer, no later than October 1, 1896, the deal was off, and he would break his contract with the Synod. He maintained that the Synod had long since broken its part.

This threatening letter was handed over to the Synod President by Eriksen for response. It all helped to show that our school project had come to a crucial point. After having driven around and around in the same place for eight months, we seemed now to be stuck fast.

The convention had specially entrusted the task of opening the school, along with all matters which went with that, to the School Board (which then was made up of Eriksen as chairman, Kirkeberg and Gravengaard). However, the fact that the chairman of the School Board had two positions to fill hindered their ability to take action. Since Eriksen had been elected as President of the school, he ought not to have been seated on the School Board, to say



Pastor N.P. Gravengaard

nothing of being chairman. That double responsibility was most unfortunate. So when it became apparent that the School Board could not carry out its responsibility, the Synod Council stepped in to give a hand. That happened when the Synod President summoned (with Pastor Eriksen's approval) two groups, the Synod Council and the School Board, to a joint meeting in Chicago on June 17 and 18, 1896. This was done in the hope that such a meeting might find a way to get us beyond the present impasse. That hope was realized. As the meeting opened, a communication was shared that Candidate in Philosophy P.O. Hornsyld, a teacher at Danebod Højskole, and recognized as a good and able teacher, would likely be open to accepting a faculty position at the Synod's school. In like

manner, Pastor A. Bobjerg was available, and he was willing to accept a management position as well.

It was at a mission meeting held in Newell, Iowa the previous May that Pastor H.J. Pedersen suggested these two men as possible teachers. Pedersen said, "You should make Bobjerg president of the school and Hornsyld a professor!" Many had thought of the latter in this connection, but only Pedersen had thought of Bobjerg as a possible administrator. But now the thought, like a bud on a plant, seemed to have the chance to blossom. Bobjerg had been present at the Newell meeting. He was asked at that time if he would accept, and an agreement was made with him. Thus it could be communicated to the joint meeting in Chicago that Pastor Bobjerg, under certain conditions, would accept the call to become a teacher at the school as well as administrator of its financial affairs.

This joint meeting, which was held in the classroom quarters under Trinitatis Church, was fully attended. Present were these eight men: P. Eriksen, O.L. Kirkeberg, N. P. Gravengaard, P. Kjølhede, J. Pedersen, J. S. Faaborg of Clinton, M. Rasmussen of Chicago, and M. Jorgensen of Manistee.

In short, the serious considerations and decisions of this two-day meeting can be summed up under the following points:

- I. Allow the position of President to stand open, if Pastor M. Larsen (who had been approached again) would not take it over.*
- II. Call Cand. Phil. P.P. Hornsyld as teacher at \$400 annual salary, plus free*

residence.

III. Call Pastor Bobjerg as the school's financial administrator, giving him a bonus for each student enrolled (set at a diminishing scale: \$10 each for the first ten students, a little less for the next ten, etc.). He was also to serve as a teacher at the school and receive an annual salary of \$300.

IV. These two men were asked to accept this arrangement as provisional, depending upon action by the next annual convention's decisions about the school. However, under any circumstances, their election should stand for no less than one year.

V. Pastor N.P. Gravengaard was to take over the regular leadership of the school until the next annual convention. The date for this convention was set on August 26 instead of September 16, in view of the fact that it would be difficult for a school opening at the end of September unless the date of the convention was changed to August.

VI. A residence for the president was to be built on the campus in Des Moines.



Cand. Phil. P.P. Hornsyld

This was the fruit that came out of this meeting of the eight men. If it turned out well and promising, it was due to the willingness of Gravengaard, Hornsyld, and Bobjerg in particular. They were willing to serve the Synod, the first with-

out salary and the other two with a very small salary. When any great project is undertaken, it is important that men such as these enter the service with the mission as No. 1, and the salary as No. 2. That is the only way to accomplish a great cause which would otherwise be impossible! Thus when The Danish Church was able to open the school in Des Moines, its favorite project, on September 27, 1896, the honor and thanks for this is owed to these three men, above all others. They led the school into the path that it most basically has followed ever since.

After the joint meeting in Chicago, everything along the line "sprang into action." The Building Committee got busy with installing the heating equipment and getting everything ready for the opening on September 27. And when Pastor M. Larsen turned down the presidency for the third time - something he really would have liked, but which he did not feel it to be God's call - then Pastor Gravengaard published the following announcement in the early part of August:



East Wing of Grand View College

The School in Des Moines

The school of the Danish Evangelical Lutheran Church in Des Moines, Iowa will accept both male and female students September 26, and will hold opening exercises on September 27. The fall term begins on September 28 and continues to November 28.

In the upper classes of the school curriculum, education will be offered in the following subjects: religion, Latin, English, German, Danish, history, natural history, mathematics, physiology, geography, writing, arithmetic, and vocal music.

Subject material will be offered in consideration of the previous training which students have been given in order to accommodate the needs of those who wish to enroll for further study, as well as those enrolled only for a short time. The latter group will be assisted with their choice of subjects.

Special classes will be offered in preparatory training for prospective workers in Danish or Danish-American congregations, and also for those who intend to teach in American public schools.

Those who intend to take up a future career in business will be able to receive training in bookkeeping, business correspondence, and such subjects.

In several courses the instruction will be given in English. In addition, some edifying lectures will be given on religious, historical, and educational themes.

Future pastors must be enrolled in the upper classes of the school, and must pass examinations in the general subjects, which will be given partly in

English and partly in Danish.

The cost is \$15 per month, which includes tuition, board, and room.

Applications will be received and inquiries answered by Rev. N.P. Gravengaard, Brayton, Iowa

It was encouraging to see the eagerness and thoughtfulness with which Gravengaard took hold of the school project. At the same time that he published the above announcement, he publicly urged women of the church to supply the school with bed linens and other needed furnishings. And in a surprisingly short time, such supplies were provided for the school. On Dedication Day expressions of appreciation were made for the lovely items which came in as a testimony to the devotion of our women to the cause of the school.

Gravengaard inserted the following notice in *Dannevirke* of August 12, 1896:

Curriculum for the Synod's School in Des Moines

Subjects in the school will be taught by these two teachers:

Pastor A. Bobjerg:

<i>History</i>	<i>3 hours weekly</i>
<i>Physiology</i>	<i>2 hours weekly</i>
<i>Danish</i>	<i>5 hours weekly</i>
<i>Mathematics</i>	<i>2 hours weekly</i>
<i>Natural History</i>	<i>2 hours weekly</i>
<i>Learning about Nature</i>	<i>2 hours weekly</i>
<i>Teacher Training</i>	<i>5 hours weekly</i>

Candidate Philosophy P.P. Hornsyld:

<i>English</i>	<i>9 hours weekly</i>
<i>German</i>	<i>2 hours weekly</i>
<i>Latin</i>	<i>2 hours weekly</i>
<i>Geography</i>	<i>2 hours weekly</i>
<i>Writing</i>	<i>2 hours weekly</i>
<i>Arithmetic</i>	<i>4 hours weekly</i>
<i>Bookkeeping</i>	<i>5 hours weekly</i>

Along with this curriculum, which complies fully with the "Plan for Instruction" which the Management Committee worked out and presented to the annual convention at Dwight, and which was adopted there, Gravengaard added that Pastors H.J. Pedersen, Kirkeberg and Kjølhede would each give a series of lectures for a week at the school, the first in December, the second in January, and the third in February. Gravengaard himself would be present at the school once a month, and would then give one or more lectures, as his schedule would permit.

In this manner the school enterprise was finally set in order, prior to the annual convention which met at Tyler, on Wednesday, August 26, 1896. Twenty-one pastors and 25 lay delegates were registered. The first item on the agenda for the delegates was naturally the cause of the school. Since Pastor Gravengaard had only been elected as temporary president of the school up to the time of that convention, the initial discussion centered around the difficult item, "Election of a President." We probably had several men who would have been able to take over this important and difficult post, but none of them were nominated, no doubt because there was a fear that they could not be elected. The discussion ended when a motion was presented "The annual convention requests that the Select Committee [in Denmark] seek to find and send a man who can be president of the school in Des Moines as soon as possible." To this was added the wish that "the Select Committee would turn first to Pastor Helveg to take up a mission over here as President of the School in Des Moines."



Pastor A. Bobjerg

Thereby the cause again was put under a cloud of uncertainty, but that was mostly disregarded at that time, as long as Pastor Gravengaard was acting as president *pro tempore* at least until December 1st. With this in mind, it was referred to the Management Committee and the School Board to "place a temporary president at the school, if it becomes necessary, and if the Select Committee is unable to secure someone for us."

Salary for the President was set at \$800 and free residence. In addition to this, the annual convention approved the arrangement which had been worked out by the Synod Council and the School Board at the joint meeting in Chicago. In addition to a house for the President, the School Board, which continued in office, was authorized to build a

stable at the school.

To cover the possible deficit which might occur in the school's financial operation, Gravengaard presented a plan, which was warmly received. He proposed the establishment of a School Fund. He was requested to form a committee himself which might help him to bring this Fund into being. Pastor Gravengaard recommended in addition that the Synod Council permit printing and publishing a contribution list to all of the congregations. This has been done annually ever since. The ingathering was started right at the con-

vention, with a contribution by Pastor H.J. Pedersen of \$100. Pedersen was received into the Synod by the convention and also was elected by the delegates to be the secretary of the Synod's Council.

Delegate Ziegler from Omaha also had a plan for bringing in contributions to the school. He proposed the establishment of a stock company which would buy up the building lots around the school in Des Moines. Gravengaard and H. J. Pedersen volunteered to help him carry out this plan. But neither this plan nor the School Fund provided any further income to the school. Our men of wealth had other places to invest their money.

Nevertheless everything was in complete readiness by September 27, 1896, a great day of jubilee when the school was opened and dedicated with a jubilant festivity - one which The Danish Church has probably not experienced either before or since. The joy was a celebration of thanks to God for giving us a school, in spite of the "poor and humble days." The joy was unmixed and the thanksgiving unfeigned, even though it was known that not a single student was present on that Sunday morning. Even this realization caused not a single blemish on the festive joy. "Harvard University itself was begun in a similarly modest way," exclaimed Gravengaard.

Meanwhile, in the afternoon the first student did arrive, one who had not registered previously. He bore the magnificent name: Niels Jul.

Presiding over the dedication service for the school was the president *pro tempore*, Pastor Gravengaard. Kjolhede gave some introductory remarks. Besides these, greetings were brought by the following: Mr. Kooker, Mayor MacVicar of Des Moines, Pastor Bobjerg, Pastor H.J. Pedersen, Prof. Hornsyld, Pastor J.M. Gregersen, Editor M. Holst, Ziegler from Omaha, and J. Chr. Bay from Des Moines. From all of these talks, only one will be cited here, i.e. the conclusion of the speech by H. J. Pedersen. This was most unusual, because he was the person who up until now (1908) has had the longest period of ministry as an educator in our Synod.

Pedersen's text was Matthew 28:19-20. To conclude he said:

Will the Danish people in America allow themselves to be captured, or will they allow themselves to be set free, to be saved? That is the great decisive question. I have never had any doubt about the victory and progress of God's kingdom, even in the darkest hours of winter. But I have had my doubts as to whether our own people, here in the dispersion, will allow themselves to be brought together. The "Chosen People" did not let this happen. What if the same thing is true of our people?

When the split in the church actually took place, my hope in "the people" was really lost. The sufferings I have endured because of this are of such a nature that I will not try to explain them to any person. Since then I have no longer dared think about tomorrow, but only have tried to keep myself and others alive with thoughts along this line: "Just be faithful today, and do your community and Christian ministry, in the name of Jesus; then whatever may be the outcome, it is the cause of the Lord." One can say, "We are in our Father's

hand" and can well go to rest and find peace also in that way. However, the gleaming joy, which a living hope can give, evades you.

Now it seems to me that my hope in the people is awakening again; it isn't dead, even if it has been severely damaged. It appears to me that the angel of hope is pointing to this school and saying: "This is the cause around which the people must rally. From this day on a new day is beginning in the Danish Church; from here on it is going forward and upward." This much I dare to say with certainty: whatever hope remains for the Danish Church is centered around the school here at Grand View. If the mission succeeds here, our slumbering hope, along with a returning trust in one another, will be renewed — but if this mission fails, then it is our efforts that have failed, and then we have no future among our people in America.

But I think the bird of hope has been singing for us this entire day: The Lord has not left us. Once again we are walking toward the dawn of a new day. For this reason, take hold of the task and go forward in Jesus' name. Yes, I wish you well! May our ears be open to this music from on high for all of those who will meet together here to equip themselves for a work in the church of Jesus Christ among our Danish people.

I offer good wishes to you teachers, that you may always have your ears open to the eternal notes which chime through time and above the many other voices, so that you may understand how to lead young people on the right path, equipped with that armor in which alone they can expect to win the battle. It is a huge mission which has been entrusted to you - fulfill it in the name of Jesus! I wish you well, to the end that you may never feel that you are alone or deserted, and that you never lose courage, even if tough and dark days should come. Never forget that "You have the most glorious end of your journey, even though it sometimes will seem hidden."

The best and most enlightened among our people out there and at home are with you in your crusade, also on the days when you cannot see them. And the Lord himself will be among your travel companions as long as you keep your faces turned toward Jerusalem.

And I wish you well, all of you in the Danish Church, for this school, because it is here that your faithfulness will be tested.

God grant that you may pass that test!

This is what Pedersen wrote in *Kirkelig Samler*, 1896, page 352, and in *Dannevirke* on September 30 and October 7, 1896.

In the course of that winter there were 34 students at the school, among them three preparing for the ministry. It was a good and promising start. But it was a huge and stressful effort which was carried out by the teachers, Bobjerg and Hornsyld. Everything went very well.

The year 1896, when The Danish Church got its school at Grand View dedicated and in operation, was also a Year of Jubilee. In fact, it was then just 25 years since two of that Church's pastors, Adam Dan and A.S. Nielsen, be-

gan their richly blessed ministry among our people in America. This occasioned an ingathering of money in the summer of 1895 as a gift to Pastor Dan, which he might use if he wished to publish some of his literary works. At the same time another gift of money was gathered for Pastor Grundtvig which amounted to about \$500. This was handed to him at a festivity in Clinton on October 13, 1895. This gift was designated to help him buy the writings of the church fathers and to assist his study of these. It was with real appreciation that Pastor Grundtvig accepted this "gift from the people."

The annual convention in Dwight sent Pastor A.S. Nielsen a greeting of thanks at its closing session Monday afternoon: "In the course of the Synodical Year which is now beginning, Pastor A.S. Nielsen will have ministered over here in America among us for 25 years, and the participants in this convention cannot adjourn without recalling with gratitude this man's faithful work for The Danish Church. We wish to show to him publicly our unfeigned respect and love."

Pastor Nielsen had attended the meeting but had departed on Saturday. The same was true of Pastor Grundtvig.

In the early summer of 1896 the Church Council authorized an ingathering from the entire Synod for a gift to honor Pastor Nielsen. This gift - between \$500-600 - was presented to him in his own church in Withee, Wisconsin on Sunday, July 10. It was exactly on that day 25 years earlier that he was called to be pastor in Cedar Falls. And on that same day the new church, which was built under Nielsen's encouragement, was dedicated by him, assisted by Pastors Grundtvig, Faber, and Kjølhedede.

On that occasion the King of Denmark honored him with the Dannebrog medallion as Knight of the Cross.

At the time of this Jubilee festival, Pastor Nielsen was 64 years old. He was born in April 1832. In The Danish Church there had been 81 pastors in its service up to July 10, 1896, and Nielsen had ordained 52 of these (Pastor Bluhm in Utah is not counted either here or elsewhere). R. Andersen was the first of them and Chr. Samsøe was the most recent. Nielsen was the Synod's ordinator for an uninterrupted period from 1879-1894. It was as though that serious and responsible position was just made for him, and he carried it out well. But when he resigned this post at the close of 1894, the annual convention of '95 elected Pastor Kirkeberg as the Synod's ordinator. When Kirkeberg withdrew from the Synod in the year 1900, Pastor A.S. Nielsen once again was elected to be ordinator. But this time he demurred, saying, "I don't have the energy to carry on this trust, and therefore I plead that I may be regarded as not having been called to it."

When Pastor Nielsen reached his 70th birthday in 1902, a money gift of \$137 was given to him by Kjølhedede from friends. He expressed his thanks on that occasion in *Kirkelig Samler*, 1902, page 149, from which his concluding paragraph is cited:

"He who has helped us hitherto will be our help hereafter." Indeed, friends, that is the way it is with the goodness and mercy of our Lord. He gives grace upon grace, which when we receive these gifts with receptive hearts, can not do otherwise than call forth thanksgiving on our part, both to God and to our neighbor. Now, just let me confess to my own shame that I thought my personal existence had been well nigh forgotten. So I was really surprised to learn that this was not the case. For my birthday I received so many kindly letters, some with a few, some with many words, but all of them served unmistakably to bring me joy and comfort. At this stage, when I am not only called "The Old One," but also really am old - in fact, as far as I know, I am the eldest among you. You who are the younger ones in our midst should notice how my heart opened up to you who only were my coworkers for a brief period of time. You who are older, who have for many years shared the circumstances of life with me throughout the fateful changes of our synod's history, should mark this in the same way. Yes, please accept my hearty thanks, all of you, young or old, because I have received from you what you obviously wanted to give: light and joy in my old age. You have truly prompted thankfulness, and with it, joy in my heart. So may the Lord bless us all; may He make it pleasant for us as well as for you, so that we all may mature without hindrance in our certainty that it is good to thank the Lord for all His deeds of mercy toward us - and to thank Him also for each other. May the peace of God be with you. Loving greetings to all from your devoted fellow servant in faith and hope.

A.S. Nielsen

At the convention in Dwight on September 8, 1895, candidates A.J. Tarpgaard and A.V. Andersen were ordained by Pastor Kirkeberg. The first was to be pastor in Cleveland, the second in Bridgeport and its annexes. Tarpgaard received his education at Askov and West Denmark; Andersen had attended the seminary at Kropp, in Schleswig.

The next Christmas the Select Committee sent out Pastor C.C. Sørensen, upon call from Kimballton, Iowa. He was a Cand. Theol. from the University of Copenhagen and ordained by Bishop Stuhr on September 6, 1895.

The Kimballton congregation, which had lost its membership in the church in Elk Horn, was thus the first to reorganize after the split. They built a social hall and called a pastor.

The dislodged members of Emaus congregation in Racine soon followed their example. They built a church and called a pastor from Denmark, Pastor G.J. Sick, who took over the call to Bethania congregation late in the year 1896. Like Sørensen, Sick was a Cand. Theol. from the University of Copenhagen.

But before Sick arrived, candidate Niels Pedersen Hald was ordained by Pastor Kirkeberg at the convention in Tyler on August 30, 1896. Hald had been educated at Augsburg Seminary in Minneapolis and was ordained upon a call from the congregation at Diamond Lake, Minnesota.

At the close of the year 1896, The Danish Church numbered in its service 40 pastors and a layman, L. Henningsen, along with a little over 60 organized

congregations and 46 mission sites which were regularly visited by its pastors.

At this time weekday children's schools were conducted for more than six months annually in six congregations. These congregations were: Perth Amboy, New Jersey, 10 months, with 40 children; Manistee, Michigan, nine months with 23 children; Trinitatis Church in Chicago, 10 months for 35 children; West Denmark, Wisconsin, seven months for 25 children; Tyler, Minnesota, 10 months for 40 children; and Clinton, Iowa (no report given). Kimballton and Denmark, Kansas conducted school for five months, the first for 35 children, the second for 40.

There were over 20 congregations in which vacation schools were conducted in 1896. These increased in the years following as weekday schools discontinued.

Next to the great cause of mission, there is no subject which has been discussed so often in The Danish Church as the cause of children's schools. This discussion was conducted both by the spoken word and in writing. Almost every convention has had this subject on its agenda for discussion. But in spite of this concern, along with that of individual pastors, teachers, male and female, who served with devotion in this cause, it has never really amounted to much. Only vacation schools of 1 to 4 month's duration annually, together with Sunday schools, have succeeded in gathering pupils (from the total rolls of children) in a number of places. And rightly assessed, this battle for the establishment and continuance of schools for children is a battle for the preservation of life itself. This has been evident to a great many more people than those who have spoken publicly and written about it. Because if Christianity is not implanted by parents into their children in the language of our home country, the foundation is missing for the preservation of Danish Christian life in its noblest and best form among our people in America.

To find a solution for this important cause, many placed their hope for help in the synod's school in Des Moines. So we will turn our sights in that direction again to take a look at that school's development.

As we may remember, the convention in Tyler had asked the Select Committee to find a person back in Denmark to serve as president. They first turned to Helveg, and he said no. But not much later, before Christmas, the Select Committee got on the track of another man. This man was Pastor R.R. Vestergaard from Elling. That led quickly to an understanding between them and him. However, Vestergaard was not content with \$800 as salary, as the convention had decided. He wanted to have \$1,000 with free house and free fuel supplied. Moreover, he would not direct the school as a *Højskole* and did not want to follow any previously laid out plan of education. And if he should be dismissed, he would require one year's notice from the time of the closing of the school year. Such were Vestergaard's conditions for taking over the presidency of the synod's school. The Select Committee went along with these stipulations. But that still was not enough for Vestergaard; he wanted the synod's governing board to comply with these requirements also, which would be the

same as nominating him to the convention with a recommendation that he be elected. If the governing board would not accede to this at once, he (Vestergaard) would immediately break off all negotiations about this matter.

That was like holding a knife to the throat of the governing board. They were hardly likely to have anything to do with that. They were of the opinion that a decision by the Select Committee should be good enough, as they had been given full authority by the convention to negotiate this matter. But no way seemed to be open to get around this. Vestergaard demanded unequivocally that the governing board say either yes or no. They had to decide on this matter, if they were not to risk the very worst happening, viz, that we would have no president again that year. Thus the governing board took a vote. It was 4 in favor, and 1 against. It was Pastor H. J. Pedersen who voted against the majority with the remark, "We might as well use the \$1,000 to send a couple of seminary students home to be trained there."

This vote seemed to result in a noticeable change of attitude in this gifted and energetic man. From then on, it was as if Pedersen lost all interest in the synod's affairs. But this is quite understandable, when you consider that this venerable educator could well be offended at giving Vestergaard \$1,200 (it would be at least that much when free parsonage and fuel are added), when he (Pedersen) had never been given half that much in salary and still managed to get along all right.

And this was not all that Vestergaard demanded for coming to America. In addition, he wanted the Select Committee to pay him \$200 annually, and also cover the costs of his moving from Elling and travel expense in the amount of 3,000 kroner. And the Select Committee did promise this. However this arrangement was made without the knowledge of the governing board, who did not learn of it until quite a while later. Had they known of this, they certainly would not have gone along with nominating Pastor Vestergaard for election under these conditions stipulated by him. And that would be tantamount to the reality that he would never have become the president of the School of The Danish Church.

At the convention in Marinette in 1897, which that year and subsequently was held in June, letters from both Pastor Jungersen, chairman of the Select Committee, and from Pastor Vestergaard were presented. Among other things, the first letter stated: "Pastor Vestergaard is awaiting the convention's decision about his conditions for coming: free house and fuel, and \$1,000 paid quarterly in advance. These are his unnegotiable conditions, and if the convention sees them as unacceptable, further negotiations with him are then broken off." A telegraphic reply was requested. This was clearly expressed in a way anyone could understand. To this Jungersen added, "We do not have anyone else to send."

Kjølhede then made a motion that "the convention accept Pastor Vestergaard's offer and approve the conditions he has set forth." This passed after a vote in which 27 out of 37 voters approved. No one voted against the motion. Thus finally, after three years of vain searching, the synod had called

a president for its school - one who would accept it and who was capable of filling the office.

Vestergaard was a farmer's son from north Jutland, born on November 26, 1862. In the September 1897 issue of *Cross and Star* Pastor Jungersen wrote, among other things, as follows:

I cannot do other than take it as a good omen for the future of the young school that the same ideals which led our countrymen to erect it have also inspired a man like Vestergaard, a thoughtful Jutlander who thinks clearly and has learning, a man who patently looks ahead before he makes any new move. But certainly he is a man also with some of that spark in him that is needed to accomplish any good work. Pastor Vestergaard is among those people who in a marked degree

grow on a person through closer acquaintanceship. Clarity of thought and a sharp sense of discernment, strength of will, thoughtfulness, solidly based and unfailing veracity are the most prominent features of Vestergaard's spiritual distinction. All false pretense is an offense to him, and he avoids small talk and foolishness. These, his distinctive abilities, equip him well to be the leader of a school which, in addition to giving a thorough general education, wants to clarify and cleanse whatever yearning has brought many a young person to seek the pastoral ministry. He is at home in the scriptures as only few persons are, and competent in languages as he is, constantly reads his New Testament in the original language.



Pastor R.R. Vestergaard

This evaluation of Vestergaard by Jungersen proved to be correct. It is true that Vestergaard became better appreciated, the more one came to know him. That is almost the highest recommendation which can be given any man.

Pastor Vestergaard spoke of himself and his fellow teachers in *Kirkelig Samler*, 1897, page 378: "We here at Grand View have no delusions of grandeur. But we do have a fund of good will, and we have the courage to lift hands in prayer to Him who gives us grace and gives us the needed strength."

The convention in Marinette asked Gravengaard to continue as interim president of the school until Vestergaard could arrive and replace him. The school opened that year on September 20 with 17 students. Two teachers continued from the first year, Pastor Bobjerg and Professor Hornsyld. However, since Bobjerg had resigned from the bookkeeping duties at the school, Mrs. Hermansen from Racine was put in charge of the school finances. And since

Pastor Gravengaard had advertised that two new subjects would be added to the curriculum, music and hand crafts, he also obtained two women as teachers for these and other subjects. This was an excellent increase in the teaching staff. These two were Miss Valborg Larsen from Central City and Miss Meta Petersen from Marinette.

When Pastor Vestergaard arrived at the school on October 7, 1897 to take over its leadership, the second school year was well under way. There was naturally some excitement about how he would take hold of this enterprise. No change of direction one way or the other took place; rather, Vestergaard continued the work on the same pathway on which it had started. As was expected, theological courses were added to the curriculum.

In *Kirkelig Samler* of November 1, Vestergaard made his first public announcement concerning the school. It read as follows:

*Grand View College
Des Moines, Iowa*

will begin its winter semester on December 1 for both men and women students. Course offerings will be: a program of education for future pastors in The Danish Church, and for training of future teachers in the schools of the church. Also classes in Danish and English and other languages, history, nature courses, vocational subjects, music - and more, both for beginners as well as advanced students. Preparatory classes are also offered for those seeking teaching positions in the public schools. The cost for tuition, room, and board is \$14 per month.

R.R. Vestergaard

As is evident the content of the school offerings now were the same as they had been in Gravengaard's earlier announcement. The only change was that what Gravengaard had advertised as The School in Des Moines was now called Grand View College by Vestergaard. The basis for this name, which was here presented publicly for the first time, was explained by Vestergaard in *Kirkelig Samler* Nov. 4:

The title Grand View College which we have used in this announcement, is one which we offer to be regarded henceforth as only a designation of location. It says nothing about the kind of education to be presented here. The idea of a university is not pushed aside, in any case. It is only that we have thought that such a title will require greater abilities and financial resources than we presently have at our disposal.

The name Grand View College has been the official designation ever since. However, it has never been either accepted or rejected by any convention with an official vote.

That school year the school had 51 students. Four of these were aiming for



Grand View Students, 1897

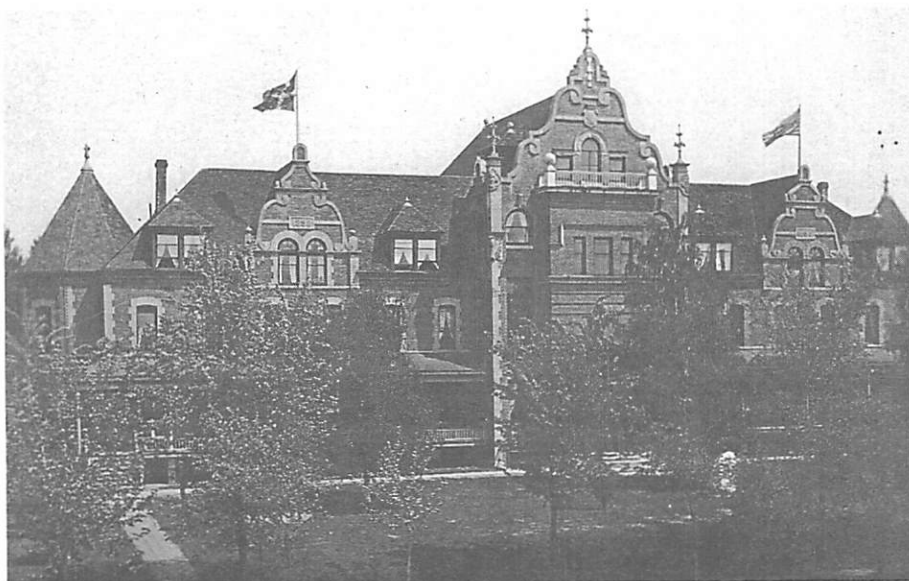
the ministry: Rasmus Jensen (who accompanied Vestergaard from Denmark), Anton Gravesen, Johan Juul, and J. Chr. Bay. Jensen was the only one of those 'first fruits' who ultimately became a pastor.

In describing these applicants for ministry (in *Cross and Star* of June 1898) Vestergaard finds occasion to express himself as follows:

Now that our church has established a regular seminary for pastors, it must undoubtedly be regarded as most advantageous that private schooling of pastors will be discontinued on both sides of the ocean. This means that those who seek a ministry as pastors in our synod should be directed to our school for their education, of course with the exception of those who have passed the final theological examinations at the University of Copenhagen.

Regarding manner of life and activity at the school, its spirit and its tone, the chairman of the School Board, Pastor C.C. Sorensen gave a very favorable report in *Kirkelig Samler* following a visit to Grand View just after New Year, 1898. And everyone who has had opportunity to follow the progress of the school then and since can agree completely with what he wrote.

Since the school plant was seen to be too small already in its second year, thoughts began to surface about enlarging the building. The convention in



Grand View College, Des Moines, Iowa

Omaha, June 22-26, 1898 willingly and gladly went along with the building of another wing for the school, similar to the existing one, as soon as \$5,000 had been raised for this purpose. The convention itself contributed \$1,000 of this. The ingathering led by Gravengaard (who now had become a member of the Building Committee) went so well that excavation for the basement under the new wing began October 7, 1898. The addition was constructed under the guidance of the Committee's two building contractors, Back from Chicago and L. Jensen from Des Moines. This addition to the school building was dedicated on February 15, 1899.

At the dedication festivities where music and song by the young people added greatly to the spirit, these same young people were inspired to the degree that they undertook as their project to build a gymnasium at the school, a resource which was greatly needed. A three-member committee was put in place to look after an ingathering for this: S.D. Rodholm, R. Jensen, and Falkenberg. Their project was successful. This building was put up in the late summer of 1899, dedicated December 12, 1899, and presented by the young people to the synod.

That year the school had 83 students enrolled, compared to the preceding year when there were 74. So now once more accommodations were becoming limited for the student body on the campus. However, the initial construction allowed for more additions. The two buildings which had been erected were situated with a gap between them where there was space for a main building to tie them together.

This main building was erected during the summer of 1904 and was dedicated on December 14, 1904. With that the complex stood complete in accordance with the original plan of architect, M Jensen. It is a remarkably well-styled building, as one can see from the accompanying picture. It is a worthy property in Des Moines owned by The Danish Church. Even though it entails large sums of money each year to maintain it, good returns are received from it. Each year the school sends forth a flock of young people who serve in vacation schools, not to mention the pastors who are equipped to go out from there. And this says nothing about the many other young people who come under the influence of the school for a shorter or longer period, returning from there with a richer and greater and more liberated outlook upon life. They get to see the rich possibilities they have as they return to their daily activities. What happened then, as it has happened each school year since, is what Østergaard sang about at the first dedication on September 27, 1896:

*This is a noteworthy day for the people,
When under the cross and Old Glory
Happy young learners assemble,
Where the light of the Word and efficacy of knowledge
are knit in covenant together with all that is good
and they are inspired for everything worthwhile.*

From our consideration of the development of the school we will now take a final look at the entire synod. In 1897 the synod had the addition of three pastors and several congregations. Among these we will here discuss two of them who were torn from the synod by the split of 1894.

In February 1897 the congregation in Ringsted, Iowa divided into two nearly equal parts. The division was accomplished when an agreement about the congregation's property was drawn up. The group who wished to belong to The Danish Church got the church and a couple acres of land on which it was situated. The other group, which wanted to belong to The United Church, which had been constituted the preceding year through a merger of The Mission Union [usually called "The North Church"] and the Blair Synod, were given the parsonage and 40 acres of land on which it was situated. The first group called themselves St. John's Congregation and extended a call to Østergaard as pastor; they asked to be admitted to the [Danish] Church at the convention in Marinette.

It was on July 1, 1897 that 53 members of the old congregation in Cedar Falls withdrew to form Bethlehem Congregation. They built a church the following year and called Pastor Gravengaard as their pastor. They were accepted into the synod in 1898.

The convention in 1897 accepted Pastor J. Chr. Pedersen into the synod. He had served as a pastor in Australia and South America and had traveled about the country quite a bit. In the long run he could not be content in The Danish Church, and he withdrew in 1906. He is now (1908) a missionary in Africa.

That same convention (1897) saw the ordination of Jens Jørgensen from Møn on June 20 by Pastor Kirkeberg. Jørgensen was a graduate of the seminary at Gjedved in 1878. From then until 1896 he spent the last five years as the director of Hjørlande *Højskole* of which he was also the owner. Then the Select Committee in Denmark sent him out upon a call from the congregations in Ashland and Grand Rapids, Michigan, following successful completion on his examination before the Select Committee in April 1897. Jørgensen, who was born May 23, 1853, was in the middle of his best working years and was tested and ripened in the school of life.

As No. 85 on the roster of pastors of The Danish Church, Pastor Vestergaard was listed. He has been mentioned earlier.

Next after Vestergaard came Pastor Joh. V. Steenstrup in May, 1898 upon a call from Perth Amboy. Steenstrup was a theological candidate from Copenhagen University, sent out by the Select Committee.

At the time of Steenstrup's arrival, an application came from Pastor V.O.V. Brockmeyer, chaplain at Hornborg near Horsens, who was ready to accept a call to America. He did receive a call from Hartford, Connecticut and accepted it.

On May 22 L. Henningsen was ordained by Pastor Kjølhedede in The Cross Church at Danebod, Tyler, Minnesota. Henningsen had been a teacher at Ashland Folk School in Michigan for nine years, from 1884-1893. For two years after that he served congregations in Sabula, Iowa; Savanna, Illinois; and Mawquoketa, Iowa. From 1895-98 he served the congregation at Danevang, Texas, and then was ordained as a pastor upon call to the congregations in Hetland and Erwin, South Dakota.

At the convention in Omaha in 1898, Pastor Kjølhedede ordained R. Th. Knudsen, N.P. Pedersen, and Joh. F. Christiansen as pastors. The first two were examined and then sent out by the Select Committee, the former upon call from Nysted as pastor and *højskole* director there, and the latter upon call from Enumclaw, Washington.

Knudsen was born, brought up, and educated, so to say, within the walls of the school, so he was equipped in an unusual way to take up a role as an educator in The Danish Church. He had been a student at Ryslinge, Vallekilde, and Askov *Højskoler*, the latter place for two years. After that he had studied for two years in Copenhagen.

Pedersen had been a student at Hjørlande and Askov *Højskoler*, his actual education for pastoral work, however, was with Pastor Helveg at Vallekilde.

Christiansen was educated at the mission school in Herning and at the seminary in Breklum in Schleswig. Christiansen passed another examination at the convention itself by Pastor Vestergaard, the Examination Commission (as it was now called) and the governing board. Christiansen was ordained upon a call from the congregation in Des Moines, with the understanding that he would also serve as a teacher at the school.

In the fall of 1898 Pastor Bobjerg left the school in Des Moines to take over the position as director of the Danebod *Højskole*, succeeding Stevns. Stevns

and his wife were students the following winter at the school in Des Moines, while simultaneously serving as occasional teachers there.

The 1898 convention had some resolutions before it about the school in Des Moines relating to the question of whether some form of ecclesiastical oversight of the pastors of the synod and its congregations should be brought in. However, this consideration of the possibility of having a bishop brought no more results than when it was considered twenty years previously. However, the end result was the same - a new constitution for the synod.

At the 1899 convention, which for the fourth time was held at Trinitatis Church in Chicago, Candidate R.J. Kristensen was ordained on June 11 by Pastor Kirkeberg. Kristensen had been examined and

sent out by the Select Committee. Like Pastor H.P. Pedersen, mentioned earlier, he had received his private training under Pastor Helveg. He was ordained upon call to the congregation in Danevang, Texas.

The matter of finding and placing a new teacher for the winter at the school in Des Moines was referred to President Vestergaard and the Examination Commission. The new teacher selected was theological candidate Benedict Nordentoft, born in the parsonage at Braaband near Aarhus on January 17, 1873. He received high marks in his theological examination in the summer of 1898. The Select Committee sent him to America, and he arrived in Des Moines late in October 1899. His salary was set at \$300 annually with free maintenance.

In the summer of 1901 Nordentoft traveled to Denmark and was ordained in the Aarhus Cathedral on September 25, upon call to the congregation in Cedar Falls. Then in August 1903 Nordentoft replaced Vestergaard as president of the synod's school in Des Moines.

In the spring of 1900 Pastor Christiansen gave up his work at the synod's school to take up a mission ministry in the great city of New York. But that effort was of very short duration, since three months later he accepted a call to Perth Amboy, which Pastor Steenstrup had vacated in order to return to Denmark.

Next, four theologians came from Denmark in less than a year. Pastor M. K. Mikkelsen came in December 1899 upon a call from Omaha.



Pastor Benedict Nordentoft

In the year 1900 Pastor M.F. Blichfeld came to Sheffield, Pastor A. Th. Dorf came to Nysted to assist Pastor Knudsen in the church and school there, and Pastor L.S. Larsen came to Manistee.

Occasioned by these many calls for pastors from the home country, the Select Committee drew up and published the following resolution: "Since in more recent times congregations in America have frequently applied directly to young theologians in Denmark to come and take over their congregations, we want to have the congregations know that the Select Committee will no longer be involved in paying travel expenses of pastors called in this way in the future. Unless there is an application signed by the president of The Danish Evangelical Lutheran Church in America and a request to us for this help from the congregation concerned, which has been recommended by the president." Further, this travel expense reimbursement was conditioned on a promise from the pastor involved to serve for at least four years in America.

It was not until the following year, in 1901, that the synod received its first pastor from its own seminary in Des Moines. This was S. D. Rodholm, who was ordained at the Clinton convention by Pastor Kjølhedede on June 16 upon a call from Fredsville. It was at this same convention that Kjølhedede was elected to be the synod's ordainer.

What follows is a list of the pastors who subsequently came into the synod from 1901 up to June 1, 1908.

As No. 99 Pastor Chr. P. Pedersen, was sent out by the Select Committee in June 1902 to West Denmark, Wisconsin. No. 100 was Pastor Henrik Ravn, sent out by the Select Committee in January 1903 to Muskegon, Michigan. Both of these men had received their education at the University in Copenhagen.

No. 101 is Pastor Valdemar S. Jensen, born in America on October 17, 1876, educated at the seminary in Des Moines, and ordained by Pastor Kjølhedede on October 4, 1903 in Oak Hill, Iowa to be a pastor in that place.

No. 102 was Pastor Henrik K. Planbeck, who also was ordained on that same day and place by Kjølhedede, upon call to be pastor at Flaxton and Larimore, North Dakota. Planbeck was educated at the school in Des Moines.

No. 103 was Pastor Hans J. Jessen, educated in Des Moines, ordained in Cedar Falls, Iowa on January 6, 1904 by Pastor Kjølhedede, to be pastor at Trinitatis Church in Chicago. On the same day and place Kjølhedede also ordained Pastor Andreas Iversen (104) to go to Omaha, Nebraska, and Pastor Rasmus M.J. Jensen (105) to Juhl, Michigan. These two were also educated at the seminary in Des Moines. No. 106 was Peter Rasmussen, educated in Des Moines, ordained at Tyler in The Cross Church on March 13, 1904 by Pastor Kjølhedede to be pastor in Sheffield, Illinois.

No. 107 is Pastor H.C. Rørdam, a candidate in theology from the University of Copenhagen, who came to America in the summer of 1903 and was a teacher the following winter at Nysted *Højskole*. He sailed home in the spring of 1904, was ordained and sent out by the Select Committee in August 1904 to Trinitatis Church in Chicago. No. 108 is Pastor Carl P. Højbjerg, also university trained; he was ordained and sent out by the Select Committee to become

a teacher at the school in Des Moines and pastor of the congregation at Cedar Rapids, Iowa.

No. 109 was Pastor Niels Chr. Nielsen, educated at Des Moines, ordained by Pastor Kjølhedede at Kimbalton, Iowa on September 25, 1904, to go to Watsonville, California.

The Select Committee then sent three university educated men in the fall of 1904, namely Pastor Jørg. W. Nellemann to Manistee, Michigan; Pastor Knud Gjørup to St. Ansgar's congregation in Chicago; and Chr. Schousboe in March 1905 to Carlston and Alden, Minnesota.

No. 113 is Axel C. Kildegaard, born in America on July 11, 1880, educated at Des Moines and ordained in Denmark, Kansas by Pastor Kjølhedede on September 10, 1905 to go to Grayling, Michigan.

No. 114 is Jens L. Lund, trained in Des Moines, ordained in Newell, Iowa by Pastor Kjolhedede on February 3, 1907 to Enumclaw, Washington.

No. 115 is Johannes Jensen, educated in Des Moines, ordained by Pastor Kjølhedede in The Cross Church at Danebod on February 3, 1907 to Diamond Lake, Minnesota.

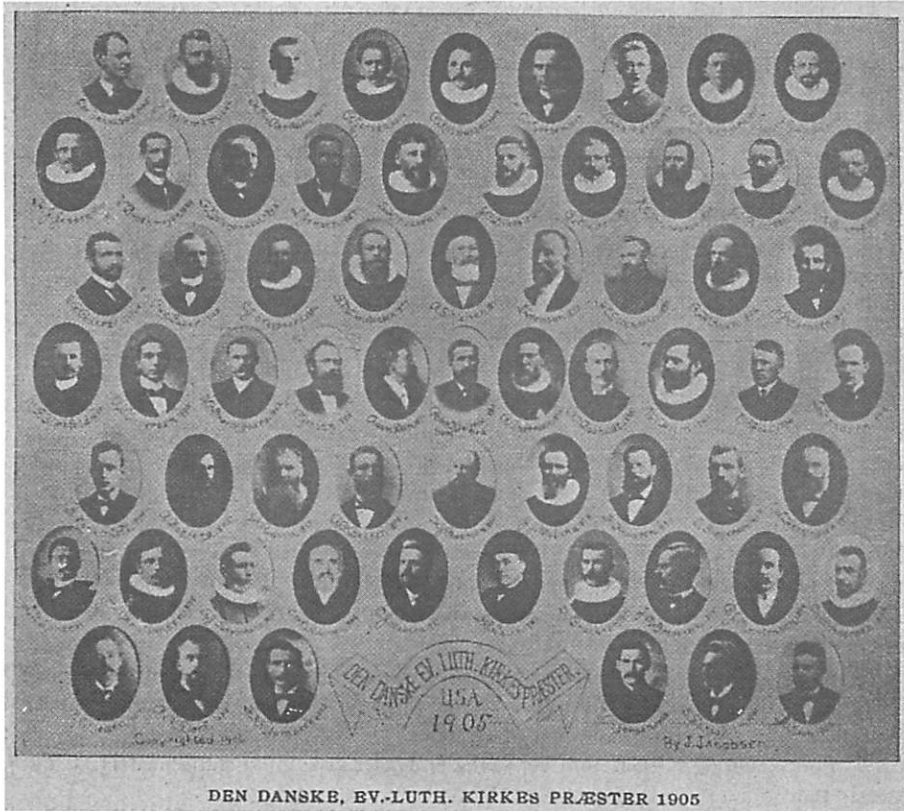
No. 116 is Jens Borggaard, received by the synod at the convention in Manistee.

No. 117 is Pastor Jens Chr. C. Hansen, a candidate of theology from the University of Copenhagen, ordained in May 1907, and sent out that month by the Select Committee to Hutchinson, Minnesota.

No. 118 is Pastor Marius Iversen, educated in Des Moines, ordained in Ashland, Michigan by Pastor Kjølhedede on September 29, 1907, to go to Juhl, Michigan.

Finally in the roll of pastors comes No. 119, Ejlif Th. Wagner, sent out by the Select Committee in the fall of 1907 to be a teacher at the school in Des Moines.

These 119 clergymen are all of the pastors who have worked in the service of The Danish Church up to June 1, 1908. However two candidates came from the seminary in Des Moines in May, 1907, and five at the end of May, 1908. Thus altogether there were twelve pastors and seven candidates from the synod's seminary in Des Moines.



The Danish Evangelical Lutheran Church Pastors, 1905

To simplify this overview, we print here a complete list of the pastors of The Danish Church after the split in the synod in February 1894. The list below also gives an overview of the pastors of the synod who either partly or entirely were educated at the synod's seminaries in West Denmark and at Grand View. It also tells which of the synod's pastors (in 1908) were educated at the University of Copenhagen. For further information about individual pastors, consult the text.

Pastors of The Danish Church after February 1894

[An asterisk notes the pastors who were sent out by the Select Committee.]

1871

- 2. Adam Dan
- *3. A.S. Nielsen

1872

- *4. Rasmus Andersen (withdrew in 1894; again received in 1904)

1874

- *8. Olav Kirkeberg (withdrew in 1900)
- *9. Jens Pedersen (withdrew in 1898)

1875

- *10. J.P. Lillesø
- *12. H.J. Pedersen (withdrew in 1892, again received in 1896); died as pastor in Ruthton, Minnesota 1905)

1876

- *14. H. Madsen

1877

- *16. F.M. Kristensen (died in Denmark, Kansas, 1907)
- 17. Lars Hansen

1878

- 18. Jens Jensen (Mylund) (died in Minneapolis, 1906, was pastor at Diamond Lake, Minnesota)
- *19. A.P.W. Becker

1880

- *21. Peter Kjølhede

1881

- *25. Th. Helveg (returned home to Denmark in 1895)
- *26. Rasm. Nielsen

1882

- *28. H.C. Strandskov
- *30. K.C. Bodholdt

1883

- 33. A.V.M. Mortensen (ceased pastoral ministry in 1895)
- 34. Fr. Lange Grundtvig (returned home in 1900; died in 1903)
- 35. P. Jensen

1886

- *43. C.J. Skovgaard

1887

- *47. F.P.Gotke
- *51. Ole Jacobsen

1888

- 52. Chr. N. Pedersen (educated in Askov and West Denmark)

1889

- *54. Peter Eriksen (died as pastor in Chicago in 1903)
- 55. J.K. Poulsen
- 57. K. Knudsen (educated in West Denmark)

1891

- 58. Kr. Brückner

1892

- 60. N.V. Holm (withdrew in 1894; accepted again in 1903).
- 61. N.P. Gravengaard (educated in West Denmark)
- 62. S.N. Kjems (died in Chicago in 1895 as pastor in Ashland, Michigan)
- 63. A. Henritz (withdrew shortly after the split in 1894)
- 66. N.C. Strandskov (educated at West Denmark)
- 67. R.H. Ravn (educated at West Denmark)

1893

- 70. P. Kr. P. Østergaard
- 71. J. Torbensen (educated at West Denmark, gave up the work in 1899)
- 72. A. Faber (educated at West Denmark)

1894

- 75. O. Gregersen (educated at West Denmark)

1895

- 76. A. Bobjerg (went home in 1908)
- 77. J.M. Gregersen (educated at West Denmark)
- 78. A.J. Tarpgaard (educated at Askov and at West Denmark)
- 79. A.V. Andersen

108

- *80. C.C. Sørensen (went home in 1903)
- 1896
81. N.P. Hald
82. G.J. Sick (went home in 1901)
- 1897
83. J. Chr. Pedersen (withdrew 1906)
- *84. J. Jørgensen
- *85. R.R. Vestergaard (went home in 1903)
- 1898
- *86. J.V. Steenstrup, candidate in theology
87. L. Henningsen
88. V.O.V. Brockmeyer, candidate in theology
- *89. Th. Knudsen
- *90. N.P. Pedersen
91. John F. Christiansen
- 1899
- *92. R.J. Kristensen
93. M.K. Mikkelsen (went home in 1904)
- 1900
94. M.F. Blichfield, candidate in theology
95. A. Th. Dorf (went home in 1906)
96. L.S. Larsen (went home in 1906)
- 1901
- *97. B. Nordentoft, candidate in theology
98. S.D. Rodhoim (candidate from Grand View)
- 1902
- *99. Chr. P. Pedersen (went home in 1907)
- 1903.
100. Henrik Ravn, candidate in theology (went home in 1908)
101. V.S. Jensen (candidate from Grand View)
102. Henrik K. Plambeck (candidate from Grand View)
- 1904
103. Hans J. Jessen (candidate from Grand View)
104. Andreas Iversen (candidate from Grand View)
105. R. Jensen (candidate from Grand View)

- 106. P. Rasmussen (candidate from Grand View)
- *107. H.C. Rørdam, candidate in theology
- *108. C.P. Højbjerg, candidate in theology
- 109. N.C. Nielsen (candidate from Grand View)
- *110. J. Nellemann, candidate in theology
- *111. Knud Gjørup, candidate in theology

1905

- *112. Chr. Schousboe, candidate in theology
- 113. A.C. Kjldegaard (candidate from Grand View)
- 114. Jens L. Lund (candidate from Grand View)

1907

- 115. Joh. Jensen (candidate from Grand View)
- 116. Jens Borggaard (received into the synod by the convention)
- *117. Jens Chr. C. Hansen, candidate in theology
- 118. Marius Iversen (candidate from Grand View)
- *119. Ejlif Th. Wagner, candidate in theology

Almost forty years had gone by since Pastor Dan was ordained in Racine on July 6, 1871. He was the first pastor of The Danish Church to be ordained in America. In this overview he is posted as No. 2 among these. But after that comes Rodholm as No. 98. In the summer of 1901 there remained only 49 of these 98 pastors, which is to say only one half of the total number. Of the 49 no longer there, 12 had died, 11 had gone home to Denmark, 21 had withdrawn and five had demitted the ministry and taken up some other work. The remaining 49 pastors were serving about 80 congregations and 30 preaching places in 1901. They added up to a little over 4,000 contributing members, although the total number of souls was around 20,000.

In the last seven years The Danish Church had a peaceful, forward-moving development. It had spread from coast to coast, east and west, and from the Gulf of Mexico to the far North, encompassing eighteen states.

For the school and the church which we have dwelt upon in this overview, we will conclude with a prayer by H.J. Pedersen:

*The castle we have built;
Let your blessing rest upon it, O Lord!
And let the work prosper
For the advantage of the Danish people.
Bless The Danish Church!
Bless our Fatherland!
Bless every faithful ministry
Here in the Western Country!*

Glossary of Names

Names used in this translation
With English equivalents

Udvalget, The Select Committee. Some others have translated *udvaig* as "The Commission." It designates the contingent of men in Denmark appointed in 1869 to encourage church work among Danish emigrants to America.

Kirkelig Missionsforening, The Church Mission Society. This was the original name taken by the Danish immigrants who organized at Neenah, Wisconsin, September 9, 1872.

Dannevirke, literally "The Formative Activity." A periodical publication established by the early Danish immigrant church.

Kirkelig Samler, "The Church Gatherer" (abbreviated as "K. S."). A publication which became the official organ of The Church Mission Society.

Den Danske Ev.-Luthersk Kirke I Amerika, The Danish Ev. Lutheran Church in America. Formal name taken by The Church Mission Society in 1874. This name was frequently abbreviated to simply The Danish Church in America.

Børnevennen, "The Children's Friend". A publication for children. *Sainlundet*, The Synod. A short designation for The Church Mission Society, which later took the name The Danish Ev. Lutheran Church in America. *Samfunds Styrelsen*, or simply *Styrelsen*, The Governing Board. The chief officers of the church in its early stages.

Højskole, is left in the Danish in order that this special type of Danish school not be confused with American high schools.

Danskeren, "The Dane." Publication started to give alternative viewpoints to those expressed in *Dannevirke*.

Aarsmøde, Annual Meeting, usually translated as "Convention," in view of the fact that the meetings of the church were not consistently held on an annual basis.

The United Danish Evangelical Lutheran Church in America

By Professor P. S. Vig and Rev. I. M. Hansen

The United Danish Evangelical Lutheran Church grew out of two church synods. To understand the circumstances, it is necessary to begin by telling about these two synods. We will begin with the older one of the two.

1. The Danish Evangelical Lutheran Church Association in America

“But the word of the Lord endures forever.” 1 Peter 1:25

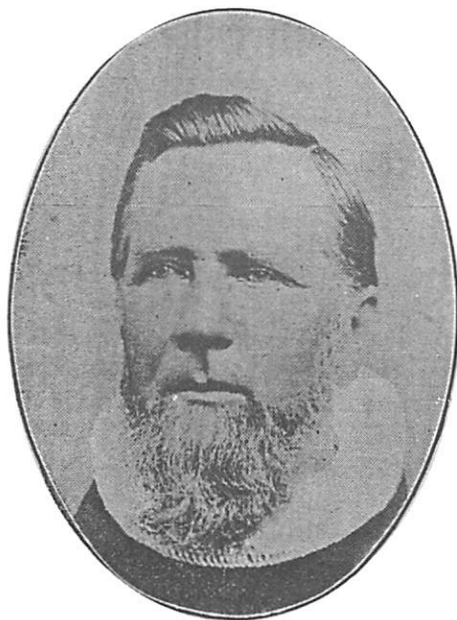
When Pastor A.C.L. Grove-Rasmussen, sent out by the Select Committee [Udvalget] for mission among the Danes in America, had ended his trip in the summer of 1871, he wrote about it in *Nordic Monthly* [*Nordisk Maanedskrift*]: “On my journey I talked to a number of my fellow countrymen, who understand conditions in America. I did not get much encouragement from them. It was thought that most Danes who immigrated to America were people who wanted to give up their nationality as soon as possible. Most of them wished to become Americanized as fast as they could, and therefore the establishment of Danish churches would probably meet with misgivings on many fronts.” To this he added his own point of view, “In many places there was both need and a deep longing for pastors from the Danish Church. God grant that we can be successful in finding people who are willing and suitable to go to America as pastors for their Danish countrymen.” And the Danish pastor C.L. Clausen had said to Pastor Grove-Rasmussen, “Just send pastors over here; there is plenty of room for them.” It is estimated that at that time there were between 30 and 40 thousand Danish immigrants in America.

What influence Pastor Grove-Rasmussen’s tour had either here or in Denmark is not what we will explore further here, but rather at the time the emigration from Denmark to America began to accelerate and the work among our emigrated countrymen began to blossom.

In the year 1860 The Scandinavian Augustana Synod was organized. It can be understood from this name that this group would include mission among the Danes. This effort was carried out mainly by Norwegian pastors. Before

long this synod was dissolved, and in 1870 "The Norwegian-Danish Evangelical Lutheran Conference" was organized, with the above-mentioned Pastor C. L. Clausen from Erø as its president.

The intention of the Conference to carry on mission work among the Danes also was shown by its name. Danish students were enrolled at its seminary in Marshall, Dane County, Wisconsin, as well as in Minneapolis when it was moved there. There was some talk of placing a Danish professor on the faculty, but this was never realized. In 1875 the Conference set up a committee to correspond with leaders in Denmark regarding mission among Danes in America. In 1877 the Danes were given their own publication, *Dansk luth. Kirkeblad* [Danish Lutheran Church Paper] and their own directing committee. In all, ten young men received their training for ministry in the Conference. Known as "the Danish brothers," they spoke with joy about their stay at the school and their ministry in the Conference.



Pastor C.L. Clausen

However, in spite of the fact that the Danish pastors and congregations were allowed freedom to work with the Norwegians in the Conference, they quickly came to see that church work in an independent Danish Lutheran synod would provide better conditions for progress than work connected with a Norwegian church synod. This perception had come to the fore increasingly among the leaders of the Conference. These relationships were discussed and weighed in various ways by the Danish pastors and congregations in the Conference.

In the fall of 1882 three of the Danish pastors in the Conference, namely H. Hansen, M.C.H. Rohe, and G.B. Christiansen extended an invitation to a mission meeting in Howard County, Nebraska, where

many Danes were already living. The meeting was to be held in a schoolhouse several miles west of the town of St. Paul, near Munson Creek. At the meeting in the forenoon two adults and one boy were assembled, also present were three preachers and three observers. Later a couple of carriages with people from Hamilton County, Nebraska joined the group. The mood was depressing; it was obvious that there was little interest in the proclamation of the word of God among Danes in that area. But these disappointing days only drove God's children to prayer for better days.

At this meeting a noon meal was served in a sod house belonging to Mr. S.

Johnson, who is now a pastor in the United Church. Here the question was raised: "What can we do to make better conditions? Shall we remain in the Conference, or should we withdraw and start an independent mission among our people?" A great deal of thought was given to the question, and the matter was commended to God.

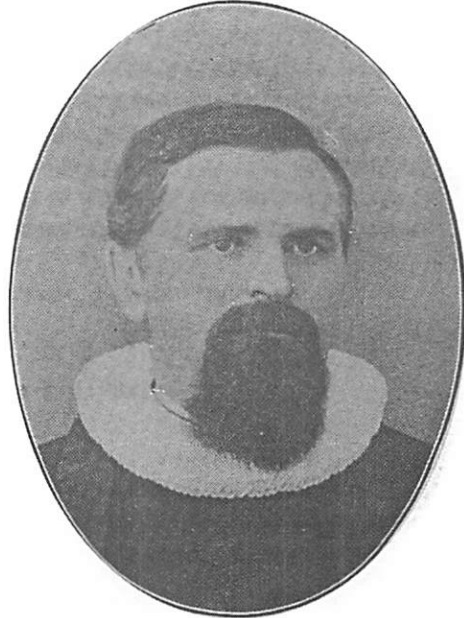
A district meeting was conducted from October 19-21, 1883 in Hamilton County, Nebraska. The same pastors cited earlier who had attended the mission meeting were present. Here the matter of withdrawal from the Conference came up again. A committee was set up to consider the matter and then present their thoughts to the upcoming spring meeting of the district which was to be held in Omaha, Nebraska.

The meeting was held in Omaha from February 28 to March 2, 1884. Attending were pastors H. Hansen, A.M. Andersen, M.C.H. Rohe, G.B. Christiansen, and A. Rasmussen along with delegates from the congregations in Omaha, Fremont, Argo, Hampton, and Blair, Nebraska, as well as Council Bluffs, Iowa. There was also some participation by Danes from Omaha so that the district meeting numbered 28 participants. The committee which had been set up at Hampton [i.e. Hamilton County] gave its report to this district meeting. The situation was discussed upon the basis of their report. These were bitterly cold winter days, and in the old Swedish Lutheran church on Cass Street, where the meeting was held, there was not much heat. But the hearts of those present were warm for the cause of the Lord.

Pastor H. Hansen led the meeting. After a period of discussion, he directed questions to the little circle of friends: "Does everyone understand what lies ahead of us? Are we fully aware of what we are undertaking? Are we ready to offer something, really to offer everything to the Lord?"

After this appeal the gathering rose to their feet to answer with a resounding "Yes!" There was a pause in the proceedings, and several offered prayers.

After this, the assembled pastors and delegates made the decision to withdraw from the Conference and to send a pastor to Denmark in the summer of 1884 to attend the summer meeting of the Inner Mission Society in Viborg. While there he was to discuss the situation of the mission among Danes in America with the Mission's leaders and other influential men in the Danish



Pastor H. Hansen

Church. The Omaha meeting also weighed the question of how far one should go in organizing a Mission Society connected with the Inner Mission in Denmark. Should we found a new church synod or make an effort to unite with The Danish Church? No definite decision was made in that direction. However, a committee was formed to consider the matter and present a report of their recommendations at a meeting which was to be held at Argo, Nebraska in the fall of 1884. This committee was also asked to draw up a draft of a synod constitution, in case a new synod should be organized.

The decision made at the Omaha meeting was presented at the annual convention of the Conference in the early summer of 1884. The convention acknowledged the reasons for withdrawal and moved to "wish 'the Danish brothers' the blessing of God upon their mission among countrymen in America." And at this time the Conference moved to delete "Norwegian-Danish" from its name, and to call itself from then on "The Norwegian Conference."



Pastor A.M. Andersen

The Omaha meeting had chosen Pastor A.M. Andersen as the one to go to Denmark. He undertook the journey in the summer months of 1884. He spoke with Dean (now Bishop) Skat Rørdam, Dean I.A. Heiberg, Pastor V. Beck, Pastor O.C. Ibsen, Pastor H. Steffensen and others in regard to the mission among Danes in America and told them of the decisions made at the meeting in Omaha. Pastor Andersen was also given the chance to lay the matter before the Board of the Inner Mission at their summer meeting in Viborg. The Board showed real friendliness to Pastor Andersen. They regarded the seceders as being like-minded to the Inner Mission. They declared themselves willing to help the Danish-American mission. However, the Board did not feel they could enter

into a formal relationship, "partly because we have enough to take care of with our own affairs," and partly because of their hope that the Select Committee would go in the direction of Inner Mission more and more. Yes, they even expressed the opinion "that the American mission would come under the canopy of the Inner Mission, which was where its membership had been originally." There was also some talk at the meeting of the Board of a possible merger of the seceders with The Danish Church. On this point, Pastor A.M. Andersen said that as far as the seceders were concerned, they would hardly be unwill-

ing to unite, if such a merger could take place based upon mutual acceptance of the Danish Folk Church's confessional writings and acceptance of the Lutheran doctrinal position that the Holy Bible is the revealed word of God. This standpoint and claim was one in which the Inner Mission's Board as well as Dean I. A. Heiberg were in full agreement. However, Bishop Skat Rørdam expressed himself in this regard that "on this the confession of the Bible as the Word of God, he was convinced that attempts toward union would be stranded." The bishop was not mistaken about this!

Pastor Andersen returned from his tour of Denmark without having knit any formal tie with the mother church. Shortly afterward, Pastor Vilhelm Beck became a member of the Select Committee, which had the result that the appeal suffered another blow. The seceders might well say with David, "If my father and mother forsake me, the Lord will take me up." Psalm 27:10. The Lord did take them up and helped them go forward.

If one were to speak of the fruit of Pastor Andersen's visit to the fatherland, it could be said that at least some young Danish men, with a desire and calling toward the ministry, came to America. And at various meetings in Denmark some eyes were opened to the importance of mission among Danes in that country.

The summer of 1884 was waning fast. The seceders must either join The Danish Church or organize themselves as a mission association or church synod. There was some interest in the former, and some minor attempts were made to bring about a joint discussion of the matter. But these bore no fruit. Sincerity of purpose was lacking, probably because people on both sides lacked faith in any successful outcome. Their basic views of life, confession of faith, and work were so different.



Pastor Vilhelm Beck

The Founding of the Association

The secretary of the Omaha meeting announced a constituting meeting to be held in St. Johannes Danish Evangelical Lutheran Church at Argo, Burt County, Nebraska from September 11-14, 1884. And it was at this meeting that The Danish Evangelical Lutheran Church Association in America was organized. Pastor H. Hansen became president, Pastor A.M. Andersen the secre-

tary, and Mr. P. Clausen the treasurer. Pastors M.C.H. Rohe and A. Rasmussen were elected as editors of *Dansk Luthersk Kirkeblad* [Danish Lutheran Church Paper]. It was decided that the Church Association should build a seminary for the training of pastors as soon as possible. A committee of five members was set up to make preparations for this project. At the same time it was decided that the Board of the Association should send a letter of call to Pastor H. Steffensen of Smidstrup, Denmark to be a professor at the future seminary. The meeting also gave expression to the aim and purpose of the Association as follows:

The Church Association accepts with thanks to God the mission which has been entrusted to it, namely to spread the fragrance of the knowledge of Christ among our people.

The following basic precepts were adopted:

This Church Association believes, teaches, and confesses that in the Holy Scriptures is found a trustworthy and complete understanding of God's revelation unto salvation and blessedness for every person. Therefore, everything which is presented as true and Apostolic Christianity must be judged according to Scripture as the ultimate authority.

As a brief and true expression of the main doctrines of God's Word, our Church Association holds fast and acknowledges the confessional writings of the Danish Mother Church: The ancient symbols - the Apostolic, the Nicene, and the Athanasian creeds; the unaltered Augsburg Confession; and Luther's Small Catechism.

With this, The Church Association was organized. This organizing meeting had been specially characterized as a gathering at which there was earnestness, prayer, and zeal for the cause of the Lord. The Association's members and friends were pleased.

At the annual convention in Albert Lea, Minnesota in 1887, the constitution of the Association was taken up for final action. The basic precepts were basically accepted unchanged. Only the Apostolic Creed was separated from the other two, so that the confessional statement came to be "We hold fast to the Apostolic Creed, with the ancient church, as the common confession of the Christian faith unto blessedness."

Six pastors were present at the organizing meeting from the beginning. (Five of them had voted for this result at the Omaha meeting.) An additional pastor was accepted and two theological candidates were ordained at the meeting, thus making a total of nine pastors. Their field of work was distributed as follows: five parishes in Nebraska, one in Kansas, one in Iowa, and two in Minnesota. The number of souls in these congregations was between 1,400 and 1,500 people, and of these, less than half were confirmed.

Thus The Danish Evangelical Lutheran Church Association was very small

at the time of its formation. But the members were of good courage and went confidently out on their mission in the name of the Lord. And God blessed the work. When its final annual convention was held in 1896, the secretary reported a total of 42 pastors and 57 congregations: of these, 41 had been formally accepted into the Association. (The number of mission stations was not reported, but there were likely 25 or 30 of these.) The total number of souls was 6,143; there were 2,134 children in the Sunday schools, taught by 277 teachers, both male and female; weekday school was conducted for 1,407 days; 18 congregations had members teaching in public schools; pastors had also been teachers in others. Total receipts in all of the Association's funds for the fiscal year totaled \$6,176.00. The value of the seminary of the Association could be set at \$7,000.00.

As to the Association's spiritual condition and influence, a participant from the beginning wrote: "The inner growth is something seen and known only by Jesus. But to His glory it can be said that He has used and blessed our Association for the awakening and conversion of many people who previously were in the unhappy bondage of Satan and the flesh, who now are happy to be freely serving the living God, who has loved them and given his Son for their salvation."

In June 1882 Pastor P.C. Trandberg came from Denmark to America. He established a relationship with the Association in various ways. He took part in several of its annual conventions and upon occasion gave sermons and lectures in its congregations. Pastor Trandberg's personality and proclamation had an awakening, captivating, and enlivening influence upon many in the Association. Repeatedly (the first time at the annual meeting in Albert Lea in 1887) the Association called Pastor Trandberg to be a professor of theology at their seminary in Blair, Nebraska. He returned that call - probably because he thought it might hinder

his work and influence among countrymen in America - but he maintained a great deal of love for the Association. He participated in its final convention at Albert Lea, Minnesota in 1896. A couple of weeks after the convention Trandberg died in Minneapolis, Minnesota.

Besides the work in church, school, and mission carried on by congrega-



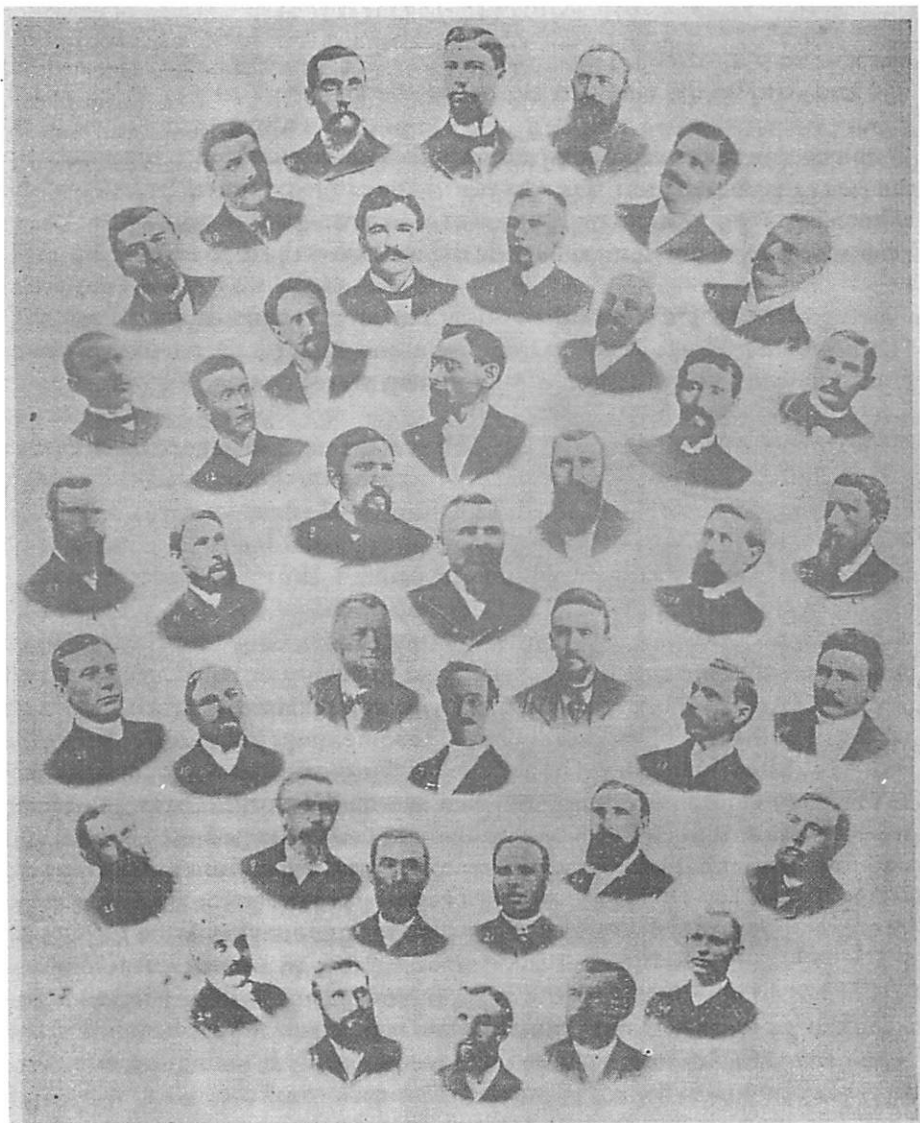
Pastor P.C. Trandberg

tions, pastors, and teachers, the following joint undertakings, which will be discussed further under The United Church, can be named: *Dansk luth. Kirkeblad*, [Danish Lutheran Church Paper] which began publication in August 1877, first as a monthly, then later more often; *Børnebladet*, [The Children's Publication] which began to appear in 1890; and *De unges Blad i Amerika* [The Young People's Paper in America] since August 1896.

It was on October 21, 1886 that Trinitatis Seminarium [Trinity Seminary] at Blair, Nebraska was dedicated for the education of pastors. In August 1895 the Association started its *Børnehjem* [Children's Home] in Waupaca, Wisconsin. The Danish Lutheran Publishing House was established in 1893 with its business location in Blair, Nebraska. A special committee for Mission Among the Jews was maintained in the Association for some years, and in 1892 the Association began its mission among the Indians in Indian Territory [now Oklahoma].

On the official seal of the Church Association these words were imprinted: "The Word of our God shall stand forever." This Word was what was sown by the Association wherever it could, and the Lord gave the growth. "You have kept my word and have not denied my name" can no doubt be applied to it. The word of Law and Gospel has been preached, unto awakening, growth and sanctification, and where "the trumpet sounds forth a clear sound, there men prepare for war." Living faith and living Christianity were inscribed on the Association's banner, and by the grace of God it did not labor in vain to further the cause of the Lord.

*God's word is our great heritage,
And shall be ours forever;
To spread its light from age to age
Be this our chief endeavor;
Through life it guides our way,
In death it is our stay;
Lord, grant while time shall last,
Thy Church may hold it fast
Throughout all generations.*



PRÆSTER I "DET DANSKE EV.-LUTH. KIRKESAMFUND I AMERIKA" 1895
samt Pastor H. MATHIESEN og Indremissionær C. B. KJÆR fra Danmark

**Pastors of The Danish Evangelical Lutheran Church
Association in America, 1895**

The Danish Evangelical Lutheran Church of North America

“Go and work in the vineyard today.” *Matthew 21:28*

Now we are to hear about the next part of the church, which together with the “Church Association” later formed “The United Church,” namely “The Danish Evangelical Lutheran Church of North America.” At the same time as Pastor Grove-Rasmussen, who made the well known trip to America in 1871, two laymen arrived also, A.S. Nielsen and R. Andersen. They both remained over here, and later were ordained as pastors. Just before that, Pastor N. Thomsen had come to America from India, and Pastor A. Dan had come from Palestine. These pastors and a few laymen were together in a meeting at Neenah, Wisconsin in 1872, where they organized *Kristelig Missionsforening* [“The Christian Mission Society”]. They began to publish a paper *Kirkelig Samler* [“The Church Gatherer”]. A couple of years later this society called itself *Den danske lutherske Kirke* [The Danish Lutheran Church]. Several years later the word “evangelical” was added to the name, so that the society came to be called “The Danish Evangelical Lutheran Church.” But in everyday conversation it was known simply as “The Danish Church.”

In *Nordisk Maanedskrift* [“Nordic Monthly”] Pastor Grove-Rasmussen wrote about his trip: “I am sure that no believing Danish pastor will ever regret it, (if he goes to America to take up pastoral work there). He will be accepted with joy and will have a blessed occupation. If some day he should return to the Fatherland, he would forever be enriched with experiences and abilities, which he probably would never find anywhere else in the world. These could have great significance for his future employment here at home.” (This was dated at Gram, September 13, 1871.) Two years later the Select Committee was able to send Pastor I.A. Heiberg to America as a pastor for The Danish Church. He served here from 1873-79 and was the first pastor educated at the University of Copenhagen to become a pastor among Danes in America. A.S. Nielsen was ordained by Pastor C.L. Clausen on November 17, 1871. He was to become the president of, and ordinator for The Danish Church for quite a few years. The Danish Church wanted to have room for all, so that different emphases, or trends, of the Folk Church in Denmark would be able to work in it. The Grundtvigian element was not prominent in the beginning.

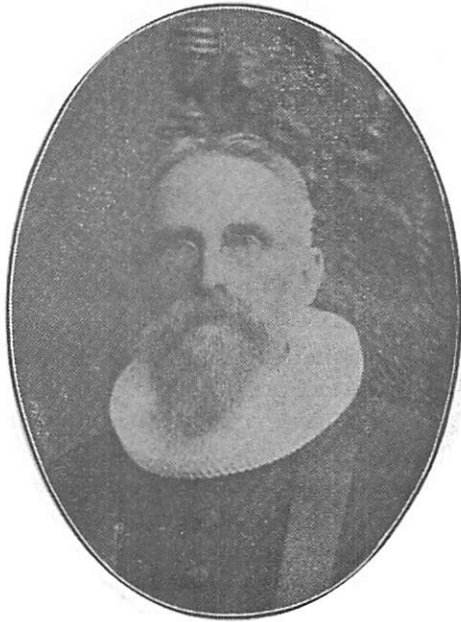
When Grove-Rasmussen was leaving Grand Island, Nebraska for Denmark, his host, who was mayor of the town, said goodbye to him in these words: “Send us now a pastor - but he should be *en gemytlig Fyr* (an amiable fellow), a Grundtvigian just like yourself.” Most of the pastors which The Danish Church obtained in the years immediately following were *Højskole* teachers, men from the Independent Church, and students at Askov - who presumably came close to being an answer to the mayor’s wish. However,

non-Grundtvigians could surely also serve in The Danish Church.

In 1881 F.L. Grundtvig came to America to study ornithology here. Two years later he was ordained as a pastor. Along with several others, he organized *Dansk Folkesamfund i Amerika* [Danish Folk Society in America] in 1887; in that and other ways, the banner of Grundtvigianism was hoisted, which signified open warfare. Grundtvigianism and Lutheranism first began wrestling with each other at the seminary of The Danish Church in West Denmark, Wisconsin. Here two professors each contended for his own doctrinal position; later this began to flame out here and there in the congregations and at the larger gatherings, and it was not long until the difference of emphasis broke out in the actual fire of conflict.

A *Højskole* teacher in The Danish Church wrote in *Dannevirke*: "The Bible is not the word of God," and he attempted to prove his position. The annual convention of The Danish Church at Manistee, Michigan in September, 1890 was impending. A resolution against that kind of assertion was sent to this convention by Emaus congregation of Racine, Wisconsin. In addition, the congregation in Neenah, Wisconsin proposed the following question to the convention, requesting a response: "Does The Danish Church accept positions which have come forth in *Dannevirke*, No. 33 and 35, such as "The Bible is not the Word of God?"

Pastor A.L.J. Søholm was at that time president of "The Danish Church" and also chairman of the Manistee convention. Many spoke heatedly in favor of the Lutheran understanding of scripture as God's revealed word. Among these can be named Pastors H.J. Dahlstrøm, A.L.J. Søholm, R. Andersen, J.N. Jersild, P.L.C. Hansen, and P.S. Vig. The latter said, "How can an evangelical Lutheran church synod refrain from responding to such a statement as 'The Bible is not the Word of God?' And how can a Lutheran Church synod be fearful of giving an answer to the question which has been presented?" The disputate was hotly waged, but with little result. A motion was passed which really skirted the heart of the matter. So the convention really did not give a definite answer to the question posed from the Neenah congregation, and The Danish Church made no declaration of its stance regarding the holy scriptures. However, the movement at the Manistee convention bore this fruit, that the struggle for the Lutheran understanding of scripture was



Pastor A.L.J. Søholm



Pastor H.J. Dahlstrøm

thus begun in a perceptible way in The Danish Church. The question, "Are we Lutheran or Grundtvigian in our relation to the Bible?" became a burning issue in several places among the congregations.

At the same time another question was causing much unrest in The Danish Church. Some leaders in the governing board had changed the vow taken at ordination in The Danish Church to be worded differently than the one taken at ordinations in Denmark. Pastor F.L. Grundtvig published the change which had been made, when he wrote to another pastor in *Dannevirke*, asking if he had forgotten the wording of the ministerial vow as it is used in our synod, i.e. The Danish Church. Then he wrote, "God's Word, as it is found described

in the prophetic and apostolic scriptures." He called attention at the same time to the fact that, "In this way our ministerial vow differs from the ministerial vow in Denmark." At the convention of The Danish Church in Racine in 1887, the ordinands were required to make the addition as described to the ministerial vow. Immediately afterward, Pastor R. Andersen of Brooklyn asked Pastor Th. Lyngby of Racine if he had made the vow in this way before Bishop Martinsen, and if that was the way it was professed in Denmark. He was answered, "No, it most certainly is not!" And it then came out that this was the Grundtvigian view which was added to the ministerial vow in this way. Later, Pastor R. Andersen wrote in *Danskeren* ["The Dane"] under the title:

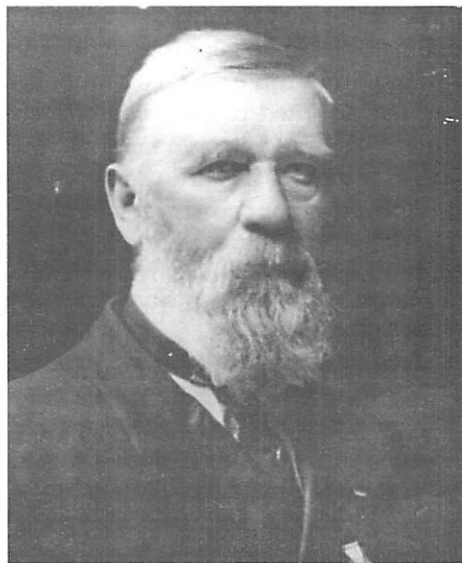
"The Ministerial Vow - A Report"

I wonder if Pastor Grundtvig really thinks this expression is Lutheran. It clearly must be evident that it is not Lutheran, but rather is a break with the Lutheran understanding. . . And then the business that it is the Grundtvigian emphasis which deserves the credits for the American mission and our synod. [It is well known that] the American mission had its beginning in the Inner Mission (in Denmark) and was promoted by the *Indre Missions Tidende* ("Inner Mission's News"). Further, it must be granted that the Grundtvigian faction has sought to take over this work. All the talk of freedom in that faction has fooled some people into keeping quiet. (But that indeed has shown itself to be a peculiar

intellectual freedom, which, in cases involving other conquerors, causes the suppressed to keep still rather than to stand up and be counted. We had an example of that when the synod took upon itself a new name [This must be a reference to the fact that The Danish Church was incorporated under the name "The Danish Evangelical Church Educational Association." - The editor], without ever bringing this before a convention for vote.) And now it is the same with the ministerial vow. If we hold high our Lutheran name and legitimacy, we are informed both from Grundtvigians in Denmark and here that we can leave. In fact, some signatures have been secured for a resolution to the convention to throw us out. Meanwhile, I hope that no one in our synod who stands upon Danish Lutheran foundations will allow himself to be shown the door or to walk out of it either. Because it is not we who have broken away from the Mother Church, any more than we have from the Lutheran doctrine. So we will not allow ourselves to be pitched out the door for wanting to be what we are named: The Danish Evangelical Lutheran Church in America. If the Grundtvigian faction is going to conduct itself in a manner exemplified recently in *Dannevirke* and in *Kors og Stjerne* ["Cross and Star"], then we must ask in good faith, Are they stricken with blindness, so they cannot see how far they basically have deserted the Lutheran doctrine?"

In 1891 The Danish Church held its annual convention in Clinton, Iowa. Earlier, a disagreement arose between the teachers at the seminary in West Denmark. This disagreement was laid before the convention, with the result that both teachers resigned from their position, and the seminary was closed.

The following year (1892) the annual convention was to be held in Waupaca, Wisconsin. Dean I.A. Heiberg was present to lead the meeting. He had been sent over from Denmark to try to establish tranquility. Under the influence of the Dean, the convention voted that The Danish Folk Society should be closed down, and that a seminary should be started again, this time at Elk Horn *Højskole* in Iowa. Pastors Th.



Pastor P.S. Vig

Helveg, P.S. Vig and P.L.C. Hansen were to be the teachers. A telegram was sent to the Select Committee in Denmark to note that now the breach had been



Pastor P.L.C. Hansen

healed and everything was in order. But all these decisions went up in smoke. The Danish Folk Society continued to operate in spite of the order to desist. And The Danish Church never got to start a seminary in Elk Horn.

In the winter of 1893 the president of The Danish Church called a special meeting in Chicago. Pastor O.L. Kirkeberg was asked to chair the meeting. The convention was well attended, and some scenes in it were rather stormy. An attempt was made to bring the closed seminary to life again. Then a proposal was made that a constitution be worked out for The Danish Church, which was to be presented for acceptance at the following annual convention.

In September 1893 the annual convention was held in Racine, Wisconsin. The draft of the constitution was made into law in The Danish Church. After its adoption, a Chicago business man, M. Rasmussen, put a motion before the delegates: "Any pastor or congregation who will not subscribe to this constitution within three months cannot belong to the synod."

The adopted constitution was so written that the non-Grundtvigian inclined pastors and congregations in The Danish Church could not, or would not, subscribe to it. This was not only because of the constitution, but because the condition for cooperation between the two parties had been broken - and therefore they were excluded from The Danish Church. Their contention ended with a number of fiery articles in the church papers. There were also court cases regarding church property in Racine, Wisconsin, and Elk Horn, and Kimballton, Iowa. These resulted in a defeat for the Grundtvigians in all three cases.

The Mission Society

At the meeting previously discussed in Racine in 1893 [should be 1883] a number of pastors and laymen who belonged to The Danish Church organized Forening for dansk evangelisk Mission blandt Danske i Amerika [Society for Danish Evangelical Mission among Danes in America]. This society was established to carry out a mission thrust in The Danish Church in harmony with the work that the Inner Mission carried out in the Folk Church in Denmark. Twenty-four men, twelve pastors and twelve laymen, signed their

names as members of this society at its organization. From its basic principles can be cited the following:

The faith, teaching, and confessions of the Evangelical Lutheran Church in Denmark, as held by our Mother Church, are the foundation on which the Society stands. Therefore it acknowledges and accepts God's revealed word, the holy scriptures - the canonical books of the Old and New Testaments - as the rule and guide for faith, doctrine, and life. It also acknowledges and accepts the symbols which are recognized by the Evangelical Lutheran Church in Denmark. The purpose of the Society is to use the word and sacraments as means of grace and salvation to awaken, nurture, and strengthen Christian life among our countrymen, and gather them in this way as members of the Church of our Lord Jesus Christ. Accordingly, the Society will work to educate and send out pastors and missionaries, strive for the building of schools for children and young people, as well as publish books and papers which can serve to enlighten, guide, and build up our people. We will also conduct mission meetings and a large annual convention.

Pastor P.L.C. Hansen became the president of the Society, Pastor A.L.J. Søholm its treasurer, and Pastor J. Pedersen its secretary and at the same time editor of its paper *Missionsbudet* ["News of Mission"], the publication of which began following the organization of the society. The Mission Society was used to unfold a lively mission activity in its short life. It tried to build up what was being neglected in The Danish Church.

The Mission Society was organized at the Racine convention, prior to the previously discussed decision and vote, in regard to signing the constitution of The Danish Church. Since the majority of the Society's members were not disposed to offer the required signature, the place of the Mission Society became something other than what was originally planned. In an article about this, the president wrote as follows: "The Mission Society was originally designed to work within The Danish Church and under its direction; but when nearly all of its members are excluded from the synod by refusing to sign the constitution, the role of the Society has become different. Now it must work as an independent synod."

In the fall of 1894, September 30 and the days following, The Mission Society conducted a sizable fellowship assembly in Elk Horn, Iowa. The decision was made there to change the name and to incorporate formally and to take all steps necessary to accomplish this. In reporting about this step, the president wrote:

We learned that the name which the Society had held until now was no longer adequate in the present situation (a situation which we were forced into, and not one which we had chosen ourselves). Likewise, it was not an appropriate name for us as a church synod. Therefore, we

pastors and lay members of the congregations who were present decided, in Jesus name, that we would henceforth bear the designation: "The Danish Evangelical Lutheran Church in North America" In this way we wanted to acknowledge who we are, and what we want to remain, with the help of God, in the coming generations. When we chose that name, it was because we could not honestly call ourselves by any other name — because this name tells what we are. For us it is a conviction of our hearts to be Danish evangelical Lutheran Christians. And even as we have not proved unworthy to carry this name, we hope that with God's help we will never bring shame to it.

When this group, known informally as "The North Church" was organized, it had nineteen pastors and two missionaries. In the place of Pastor J. Pedersen, who continued as a member of The Danish Church, Pastor H.J. Dahlstrøm was elected secretary. Pastors N.P. Simonsen and H.P. Jensen were elected editors of *Missionsbudet*.

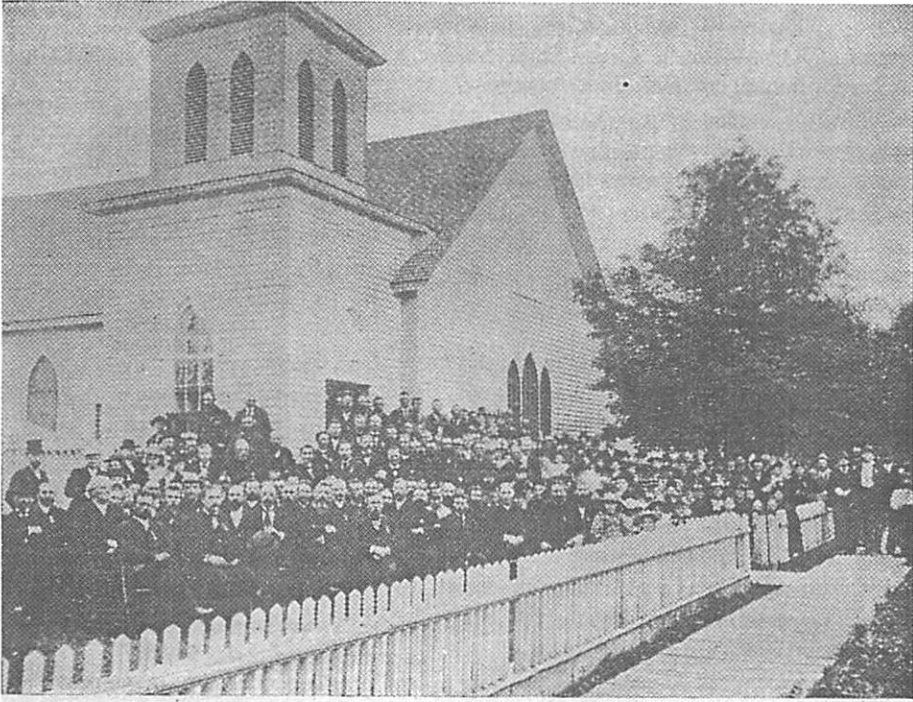
During a mission gathering at Elk Horn, Iowa on April 25, 1894 The Mission Society purchased the *Højskole* from Pastor Kr. Anker for \$5,000. Of this amount, \$1,500 was pledged at a festival which was held at that same place on July 4 the same year. The school was opened on October 1, 1894, with Pastor P. S. Vig as president of the seminary and Pastor Kr. Anker as president of the *Højskole*.

At a meeting held together with the opening of school, the following joint proclamation was set forth:

Our place is, and will continue to be, in the Danish Evangelical Lutheran Church, and we are in full agreement with its faith and teaching. We set ourselves apart from all contrary doctrine, in that we in our faith, teaching, and practice bow ourselves unconditionally to the revealed word of God, the Holy Scriptures, as our rule and guide. On this foundation we want to be in fellowship with all Danish Evangelical Lutheran Christians, to work toward the end that, with the help of God, there can be one Danish Evangelical Lutheran Church in America. We are assured that this purpose is pleasing to God and will be of blessing to our people.

In the fall of 1895 The North Church held its annual convention at Cedar Falls, Iowa, with a large attendance. Some members of The Church Association were in attendance; likewise present were Pastor P.C. Trandberg and Pastor H. Matthiesen and Inner Mission missionary C.B. Kjær. A joint union committee was set up at that convention to meet with a similar committee from The Church Association and work with them toward a united Danish Lutheran church.

From April 1895 to September 1896, contributions came from The North Church for the purchase of Elk Horn *Højskole* and for the salaries of teachers in the amount of \$4,542. Of this amount, \$3,930 had been paid and another \$700



"NORDKIRKEN'S AARSMØDE I CEDAR FALLS, IA., 1895

"North Church" Convention, Cedar Falls, Iowa, 1895

had been pledged. In its last fiscal year from one annual convention to another, collections, contributions and book sales amounted to \$2,634 (of this, \$235 was designated for the School Fund) and \$1,966 had been used for mission work. Of the amount received, the contribution list showed that \$600 had been contributed by the pastors of The North Church. In regard to this one layman at the Racine convention in 189 said: "Considering that the salary of pastors is lower than most general laborers, this is a big contribution."

An important factor in the existence and continuance of The Mission Association was the publication *Danskeren*, which had been published by Pastor J.N. Jersild of Neenah, Wisconsin since May 1892. This paper will be further discussed later. In connection with the paper Pastor Jersild had a publishing house and Danish book store. The congregation in Elk Horn, Iowa owned a children's home, which it turned over to The North Church for management. When The North Church went out of existence in 1896, it numbered 22 pastors and about 40 congregations.

A special characteristic of The Mission Association and The North Church was their zeal for mission. Many mission meetings were held. In his report to one annual convention the president wrote:



Pastor J.N. Jersild

The Mission Association may well be the name which our adversaries among the Grundvigians have gradually come to use for us, and we really have reason to be pleased about this, because it admits that this name corresponds with our work. What we have wanted, and continue to wish for, is to carry out by the grace of God a living missionary work in the spirit of the Inner Mission [in Denmark]. May we constantly seek to bear that name rightly. Let it be our constant and inmost prayer that the Lord, by His Holy Spirit, will equip us in such a way that we are indeed people of mission, to the end that a fruitful and blessed mission may be carried on among people over here. We want the

Gospel to be proclaimed, not only out there on wider mission fields - but also to all of our widespread countrymen - and to those within our congregations - who are dead spiritually and lacking faith, so that they may be awakened and converted. May it be clearly recognized that there is a deep gulf between the Kingdom of God and the kingdom of this world, between the children of God and the children of this world. May the life of fellowship among the saints be clearly seen and effective in bringing change.

This enthusiasm for mission resulted in the commissioning of two laymen from The North Church for this work, namely Lay Missionary N.P. Olsen of Centerdale, Iowa and Lay Missionary Fr. Nielsen of Neenah, Wisconsin. Pastor A.L.J. S holm wrote about this in *Missionsbudet*, January 28, 1894, "It is high time, friends, that we 'play ball' on this field, since the sects are out there working. They have their missionaries running around who confuse our people by speaking ill of our Danish Lutheran Church and by spreading written disinformation. Dear friends — you who love our Lutheran Church, please support us who are in the leadership of this mission, so that we soon can have a worker in every state. It is a sorely needed and significant work, which up to now has been neglected among our scattered people."

The unwearied work of The Mission Society and later The North Church was not without fruit and blessing; it was a fresh and enlivening breeze which accompanied their work in various places. "The rider on the white horse with

the sharp sword in his mouth [cf. Revelation 19:11-16] rode forth among them.”
Not a little dust was kicked up, the noise and sharp edge of the sword was heard, seen, and felt in many places.

“Go, work today in My vineyard!”
The voice sounds out from our Lord,
“Go out today in My vineyard,
Work hard with vigor and vim,
Lo, harvest fields are waiting,
But the vineyard workers are few,
So don’t just pray any longer,
But serve out there for the Lord”

The United Danish Evangelical Lutheran Church in America

"For he is our peace; in his flesh he has made both groups into one and has broken down the dividing wall." Ephesians 2:14

After seeing how the two church synods broke forth as twin shoots among Danes in America, we can take a look at how they grew together and came into the organization called "The United Danish Evangelical Lutheran Church in America."

Preparations

There was a very significant work of preparation in both synods which preceded the merger that became The United Danish Church. Union was discussed both privately and at public gatherings, and a number of articles were written about it in various church papers.

From these, one excerpt is cited here as typical:

Yes, if there could be one Danish evangelical Lutheran Church in America, united under the well known banner of the Inner Mission:

- 1. Preaching should be seriously directed toward awakening and conversion.*
- 2. The believers should be gathered in a communion of saints.*

These two basic principles must be present. They are needed for a merger of our two synods, because these two principles are based on God's Word. And these principles should not just be tolerated, but also recognized, and in some measure practiced among us, if the merger is to be useful.

But beyond the basic principles mentioned above, two others must be present:

- 1. We must fully and wholly, without any soft-pedaling and interpretation, confess clearly that The Bible is the Word of God. And, further,*
- 2. We, with the Mother Church, must acknowledge its symbolical books, in order to be in conformance with the other confessional writings of the Lutheran Church, even as our Danish Lutheran forefathers have acknowledged them.*

The two first basic positions can only be protected and thrive within the shadow of the last two. Of what good is a preaching of repentance, if it is not based on God's Word, both Law and Gospel? And what will become of life and work in the synod without God's Word and our confession? The essential thing is that the people of God can stand together in humility, faith, and love around God's Word and the Lutheran confession. The preaching of repentance and the banner of the communion of saints stand together for building up and awakening of our people to salvation. . .

As a rule the treatment the matter received in the papers recommended merger. In addition, members of one synod would visit with members of the other and hold joint meetings, with mutual participation in various gatherings, encouraging understanding and the inclination toward merger.

During some of the summer months in 1895 and 1896 Pastors H. Matthiesen and A. Busch, together with Inner Mission missionaries C.B. Kjær and H. Chr. Beck from Denmark, toured America. They conducted meetings in many congregations of both synods; this also had an influence in gathering and uniting people. At the end of his tour, Pastor Matthiesen wrote:

I am sure that the Lord will lead Danes in America "from victory unto victory," if only we will contend for the truth, God's revealed truth in the Holy Scriptures, and if we set our sights on this, that a person is brought through to actual repentance, so that the communion of saints may blossom forth in the individual congregation. Let others strive in whatever way they wish, let us rather on our knees fight for the truth of God. In that way, God will fight for us. You pastors, all who would lift up the Lord in the congregations, may it be that now you really join hands in this great work of the salvation of the souls of people. Then it will come to pass in God's own time that the Lord will lead The Blair Synod and the Elk Horn Synod together in one Danish Evangelical Lutheran Church. It is my prayer that this will happen, and then in consideration of this goal we will sing with joy: "This is the Lord's work, and it is marvelous in our eyes. This is the day which the Lord has prepared; let us rejoice and be glad in it." Only if the Lord does it, only if the Lord prepares the way, will it be a mighty blessing for us and for our dear countrymen.

In the summer of 1895 a couple of pastors of The Church Association were on a visit in Denmark; they both attended the summer meeting of the Inner Mission Society in Næstved. There one of them brought a greeting from the Society's annual convention in Hutchinson, Minnesota. The large assembly received this greeting with thanks and satisfaction; the president, Pastor Vilhelm Beck, asked on behalf of the assembly, as well as himself, that the men return the greeting to the two synods which consisted of friends of the Inner Mission. He indicated that when they before long would and could unite into one Danish Evangelical Lutheran Church synod, it would be the cause of much rejoicing among the Inner Mission friends in Denmark. That greeting was car-

ried back to America, both orally and in written form.

Among the preparations made one must also mention that The Church Association at its annual convention in 1894 voted to extend a call to Pastor P. S. Vig of The Mission Society to be a teacher at Trinity Seminary. While the call was not accepted, it was an approach. And when Pastor N.P. Simonsen had sent a motion privately to this same convention suggesting the establishment of a joint union committee, the answer came that The Church Association's attitude toward The Mission Society (this took place prior to the formation of The North Church) had been expressed in the fact that a call had been extended to one of The Mission Society's pastors to be a teacher at their seminary for pastors. The Resolutions Committee had referred this matter to the synodical board.

At the Church Association's annual convention in Hutchinson, Minnesota in June, 1895, the following resolution was passed, "The synod will work toward merger with The Danish Evangelical Lutheran Church in North America in every way which is both sound and pleasing to God. With a view toward this goal, the synod is to elect a committee of three members, who shall be ready to meet with representatives of the above-mentioned Church body to arrange joint mission meetings, along with anything else which they think will serve the furtherance of the goal we have in sight."

The established committee proceeded according to their mandate, and it reported to the following annual convention in Albert Lea in 1896 that it thought that the conditions for merger were present. This committee, working together with a similar committee from the North Church, had made a draft of a proposal for merger to present to the convention. The merger committee recommended that the synod make a decision to merge in Jesus' name, and that a time framework be set up for this.

The convention in Albert Lea passed the following resolution:

- 1. The synod declares itself, through its annual meeting, to be willing to merge with The Danish Evangelical Lutheran Church in North America, under such conditions as the convention should decide.*
- 2. The union of the two synods is to take place with the Word of God and the Lutheran Church's confessions as the basis, at a merger convention held in the fall of 1896, at a date set by the boards of both synods, provided that The Danish Evangelical Lutheran Church in North America also votes for a merger.*
- 3. This convention is to act upon and publish as much of the draft by the Joint Union Committee as may be necessary for merger.*

The convention also adopted a proposal for a church constitution of the coming united church. With this, The Church Association had concluded its preparations for merger.

Meanwhile, in the North Church, preparations were also under way for a

merger. Their union committee and board were active in working toward this. In September, 1896 their annual convention was held in Emaus congregation at Racine, Wisconsin. The proposals for merger were laid before the meeting, discussed, and adopted with only a few additions and changes. With that, the convention was ready to make a decision regarding merger. The privilege of vote was extended in this case to include all present who had been in the service of The North Church and had been connected with it from the beginning.

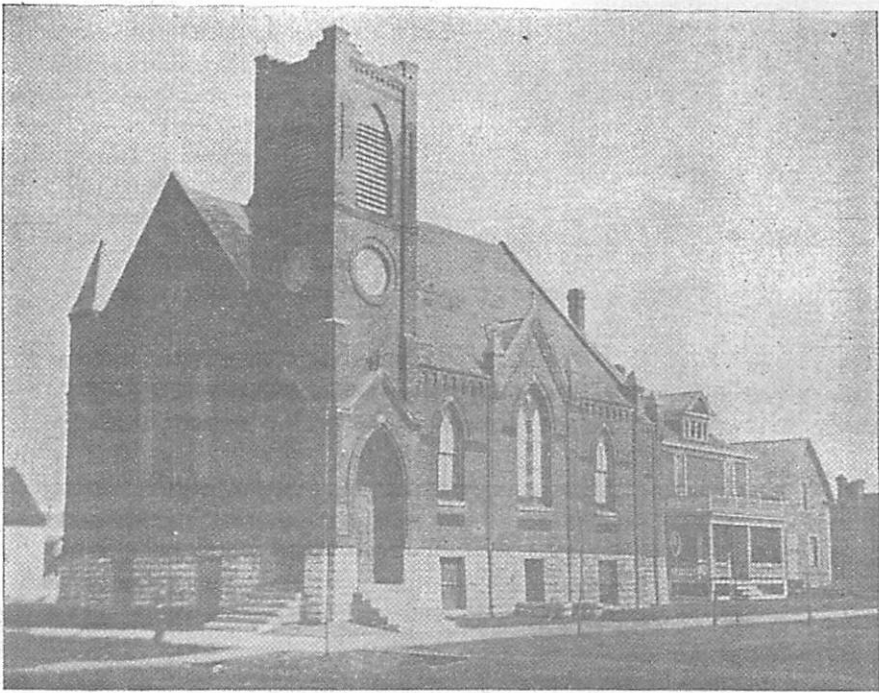
The assembly rose to its feet and sang "Through the Night of Doubt and Sorrow," after which the president, Pastor P.L.C. Hansen, offered a heartfelt prayer that the good and gracious will of God might be done. After that the following motion was made, "In agreement with the declaration made at our synod's first convention in 1894 stating that we would work for one Danish evangelical Lutheran Church, the synod here decides, through its convention, that we are in favor of merger with The Danish Evangelical Lutheran Church Association in America on the basis of God's Word and the Lutheran confessions."

This motion was adopted unanimously. With that, the road to merger was completed in both synods. They were ready to join together. Pastor R. Andersen of Brooklyn wrote concerning this, "In 1896 it is 25 years since the Danish American mission was started. So this is really a Year of Jubilee. . . . God be praised, there is much to indicate that we can celebrate this Jubilee with joy. Brothers have found each other. From October and on, with the blessing of God, The United Danish evangelical Lutheran Church in America will be a reality. Everything seems to indicate that we can look forward to a blessed future. This is the work of the Lord, and it is marvelous in our eyes."

The Merger Convention

The merger convention was held at Immanuel's Danish Evangelical Lutheran Church in Minneapolis, Minnesota, from Wednesday, September 30 to Friday, October 2, 1896. The fall days were unusually beautiful, and the Minnesota woods had put on their remarkable autumn colors. Thirty-five pastors and 21 lay delegates were present at this decisive merger meeting, in addition to many guests who came from far and near. From the city itself there were a number who participated. The convention began with a service of worship at which Pastor P.L.C. Hansen of the North Church served at the altar and Pastor H. Hansen of the Church Association preached the sermon. His text was Luke 12:32, "Fear not, little flock, for it is your Father's good pleasure to give you the Kingdom."

After that the convention proceeded to its business. It was opened in the name of the triune God, and the chairmanship was rotated between the presidents of the two synods. One of them lifted up Paul's admonition to the Philippians (4:2) "to agree in the Lord." He told that when Pastor Mathiesen from Denmark conducted his first meeting in Brooklyn in 1895, he said, "Na-



IMMANUELSKIRKEN I MINNEAPOLIS, MINN.,
hvor "den forenede Kirke" blev stiftet

Immanuel's Lutheran Church, Minneapolis, Minnesota

poleon on one occasion addressed his troops, 'We have a big country before us, but we also have a great people back of us.' In the same way, we have a great task and a large field of work. But we have people back there who are praying for us. That should give us courage to go forward in Jesus' name." After this the articles of union and the proposed constitution were discussed point by point. At last they were adopted basically in the form in which the two synods had proposed them for this convention.

By Friday afternoon on the 1st of October everything was ready to consummate the union of the two church bodies. A report was written in one publication, "There are certain significant moments in the life of the Church as well as the individual - moments which have wide-ranging consequences. They do not come unless they are prepared for, but they bring to completion the preparations and they condition the consequences. No one who understands what is happening in these moments is unmoved by them, and the remembrance of them comes to be part of his life's most marked recollections. For the alert, the merger of the two Danish Lutheran synods in Minneapolis was without doubt such a moment."

It was three o'clock. The merger resolution was read by Pastor P.S. Vig. It read as follows (written in English):

Be it hereby resolved, that The Danish Evangelical Lutheran Church Association in America and the Danish Evangelical Lutheran Church in North America, assembled in joint conference at Minneapolis, Minnesota, Sept 30-Oct 2, on the above named basis of doctrine, united themselves into one body: The United Danish Evangelical Lutheran Church in America. Dated Minneapolis, Minn., October 1st, 1896.

The assembly rose and sang, "Christians rise, put on your armor!" The vote by roll call was taken, and each of those authorized to vote answered "Aye" [Ja] to merger when his name was called. Then the hymn "It is good to live in the House of the Lord" was sung, and Pastor P.L.C. Hansen invoked the benediction of the Lord upon this union. In closing, the assembly recited the familiar words, "I forsake. . ." and "I believe. . ." in the words of the [Apostles' Creed], prayed The Lord's Prayer, and then sang:

*Amen say we all together,
Amen, Lord, grant it thus,
Amen, Jesus, answer Amen,
Amen is your seal on this,
Amen, say: come to my care,
Amen, yes, in Jesus' name!*

It is to be hoped that this Amen from earth was sealed with an Amen from heaven by him "who is the Amen, the faithful and true witness, the origin of God's creation." (*Revelation 3:14.*)

Thus Friday, October 1, 1896 became a date of great note among Danish Lutheran Christians in America, because it was on that day that The United Danish Evangelical Lutheran Church in America was organized.

The merger convention sent a telegraphic greeting to Pastor Vilhelm Beck in Denmark as follows, "The United Church sends greetings." Beck wrote about this in an article in *Inner Mission Tidings*:

If this means that there can be no doubt about the fact that the two Danish synods, which since the break with Grundtvigianism have worked to merge with each other, then [this must mean that] they have now completed the union. No doubt the two visits of Inner Mission's pastors and missionaries last year and this year have contributed in some measure to this. Thus the news will be received with unmixed joy by Inner Mission friends here at home. Both of these two now united synods are friends of Inner Mission, and they are serving over there in full harmony with the work here at home. I venture therefore in the name of Inner Mission to send them happy and great congratulations on



Constituting Convention in Minneapolis, Minnesota

this union which has been achieved. This business which they have completed was not done in haste. As thoughtful people, they have pondered long over this matter and considered it well before they made their decision. That means that we believe all the more that the Lord will bless this now united work.

From the constitution of The United Church we will cite here the following basic paragraphs:

Chapter 1. Name

This church organization shall be known as: "The United Danish Evangelical Lutheran Church in America."

Chapter II. Confession

1. This synod believes, teaches, and confesses that the Holy Scripture (the canonical books of the Old and New Testament) is the word of God, revealed to us human beings for salvation and blessedness. Therefore all within this synod must submit thereto as the highest authority.

2. This synod endorses and subscribes to the Apostolic Creed as the ancient and common confession of the church.

3. *This synod further endorses and subscribes to the other symbols accepted by the Mother Church [of Denmark] ,viz.,*

a. The Nicene Creed

b. The Athanasian Creed

c. Luther's Small Catechism

d. The unaltered Augsburg Confession as the true expression of the doctrine which is "according to godliness" (1 Tim. 6:3), especially that basic principle (that a man is justified by faith apart from the works of the law. Romans 3:28).

4. *The authorized Altar Book as used in Denmark shall be used for all regular and special services in the church; also the Ritual, with such modifications as the synod finds necessary to conform to the conditions of our free church.*

Chapter III. Membership

1. *This synod shall consist of such congregations, pastors, and theological professors as will accept and subscribe to its constitution and principles.*

2. *Congregations which are not charter members must, upon making application for membership, accompany their application with a certified statement that said congregation had, at a regularly and lawfully convened meeting, agreed to uphold and subscribe to the constitution, by-laws and principles of this synod.*

3. *Pastors and theological professors who desire to become members must present written application subscribing to the constitution, by-laws and principles of the synod. A pastor must also substantiate that he is rightly examined, called, and ordained to the holy ministry. Pastors ordained by the synod are recognized as members.*

Chapter IV. Purpose

The purpose of The United Danish Evangelical Lutheran Church shall be as follows:

The establishment and extension of the Kingdom of God among our people in America;

By gathering them to Christ through His word and sacraments "in the assembly of the saints." (Psalm 89:7)

By establishing and maintaining Christian schools, fostering the education of future pastors, missionaries, and teachers;

By encouraging the bringing up of children and young people in the Christian faith through religious training and instruction;

By promoting missions among both Gentiles and Jews;

By distributing and circulating the Holy Scriptures and other good Christian books, papers, periodicals, etc.;

By erecting and supporting charitable institutions, (children's homes, hospitals, deaconess homes, homes for the aged, mission homes, etc.);

All for the glorification of the name of Christ, to the awakening, conversion, and salvation of sinners, "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Ephesians 4:12.

At the merger convention the following officers were elected: Pastor G.B. Christiansen, president; Pastor A.L.J. Søholm, vice president; Pastor N.S. Nielsen, secretary; and businessman Hans Andersen, treasurer.

In regard to the subject of the school, this decision was made: Trinity Seminary is to be the seminary of The United Church. However, for the first year classes in the training school will be held in Elk Horn, Iowa. Pastor P.S. Vig was elected to be president of the school, and Pastor A.M. Andersen as a member of the faculty. The Church Council was mandated to try to persuade some men in Denmark (Pastors Vilhelm Beck, H. Mathiesen, and A. Busch and Inner Mission missionaries C.B. Kjaer and H.C. Beck) to constitute



Pastor G.B. Christiansen

themselves as a Select Committee in the fatherland on behalf of The United Church in America. After November that year the two papers, *Kirkebladet* and *Missionsbudet*, were to be combined under the name, *Dansk Luthersk Kirkeblad* (Danish Lutheran Church Paper). The two chief editors of the old papers were asked to edit the new publication.

The Church Council of The United Church was to consist of five members: three pastors and two laymen. The president, vice president, and secretary are to be members by virtue of their office. The president is to preside at

the annual conventions. All elections were to be held at the annual convention. The Church Council is also to serve as the Board of Trustees for the synod. The United Church was to be divided into districts, the boundaries of which were to be determined at the annual convention.

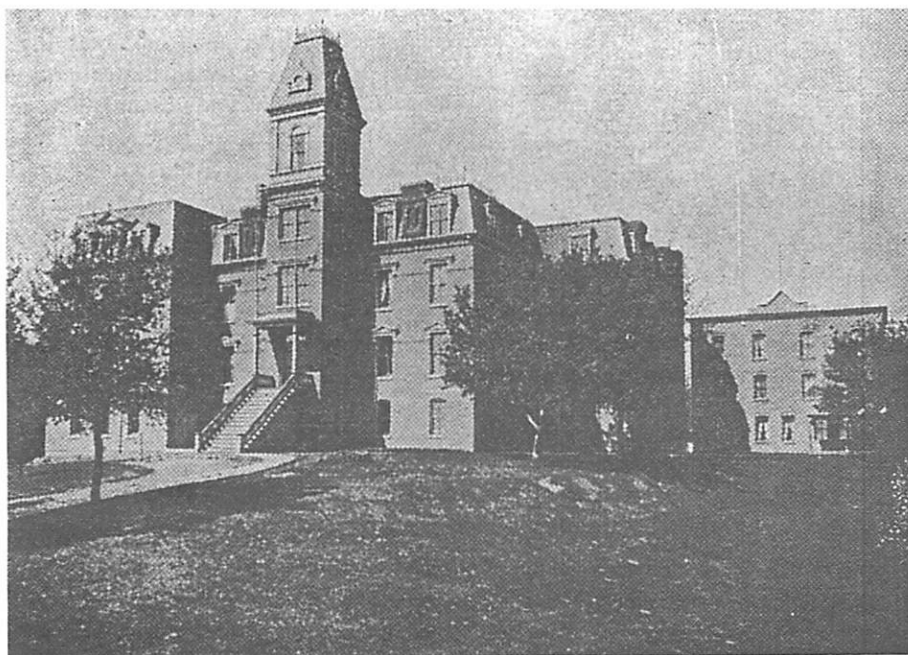
At the merger convention, the roll of pastors in The United Church stood at 63. There were eight missionaries, 127 congregations, and 33 mission stations. In 1908, according to the president's report to the annual convention, The United Church had 124 pastors; of these, seven had died, two had resigned, three had laid down their work, and one had returned to Denmark, leaving a total of 108 pastors. Of these, two were serving in Canada. The congregations numbered 170, with 55 mission stations. The synod had under its influence some 40,000 of our countrymen in America. Of these, only about half this number have been formally received into congregations and the synod. There was an annual increase averaging ten congregations and five pastors. Total property value of the 140 churches in The United Church is estimated to be \$300,000.00. The value of 65 parsonages was set at \$160,000.00. Properties of the synod (seminary, college, publishing house, children's homes) were set at a value of \$80,000.00, with private schools at \$50,000.00. A total income for teachers' salaries, pastors' salaries, contributions to missions and children's homes for the year was about \$100,000.00.

In the month of June 1897 The United Church was incorporated under the laws of Nebraska as a religious corporation with the right to hold property and carry on its work over the entire United States.

In 1897 The United Church held its annual convention at Blair, Nebraska; in 1898 at Greenville, Michigan; 1899 at Hutchinson, Minnesota; 1900 at Blair, Nebraska.; 1901 at Albert Lea, Minnesota; 1902 at Racine, Wisconsin; 1903 at Elk Horn, Iowa; 1904 at Hutchinson, Minnesota; 1905 at Cedar Falls, Iowa; 1906 at Kenmare, North Dakota; 1907 at Council Bluffs, Iowa, and 1908 at Waupaca, Wisconsin.

The Mutually Operated Projects of The United Church

The United Church is a free and independent synod which is composed of independent congregations, which work together with their pastors in churches and schools on behalf of old and young. However, together with the particular mission of each congregation there is a synod-wide mission, which members of the synod work at together. These joint projects are like children of the Church, toward which the synod is to show motherly and faithful care. What follows is an overview and short description of the projects we have in common.



TRINITATIS SEMINARIUM OG DANA COLLEGE, BLAIR, NEBRASKA

Trinity Seminary and Dana College, Blair, Nebraska

Trinity Seminary and Dana College

At the organization meeting of The Danish Evangelical Lutheran Society in 1884 it was decided to construct a school for the training of pastors as soon as possible. A committee was chosen to accomplish this project. Pastor A.M. Andersen served as a pastor in Blair, Nebraska, and under his influence the citizens of the town promised to contribute \$3,000 toward this project, if it would be built in Blair. Further, two or three men had offered to grant three or four acres to be used as the building ground for the campus of this school. The synod accepted this offer, and Trinity Seminary was built; it was completed in the fall of 1886, so that it could be dedicated on October 21 as the school of the synod - the first Danish Lutheran training school for pastors in America.

Trinity Seminary is beautifully situated on a high bluff west of Blair. It has a delightful overlook of the town, beyond which winds the Missouri River, with Iowa's bluffs forming a background. The school building is 60 feet long, 32 feet wide, and 60 feet high; the tower reaches to 70 feet. Besides classrooms and similar rooms, other rooms are provided for 40 students. The building is constructed of red bricks. It cost a sum of \$7,000, of which \$4,000 was raised within the synod. Pastor A.M. Andersen became the director of the school and its first teacher of theology; upon the request of the synod he had already taught some young men theology the two preceding winters. He directed the

school until 1889, when he was replaced by Pastor G.B. Christiansen, who was director until 1896. In 1893 a wing was added to the building, measuring 50 feet in length, 32 feet in width, and 60 feet in height; it was attached to the original building on the north side. This addition cost \$6,000.00, all of which was gathered within the synod except \$500, which was subscribed by citizens of Blair. This building provided space for about 40 students.

At the merger meeting in 1896 it was decided that Trinity Seminary was to be the training school for pastors of The United Church. This was done with the provision that education for students of theology the first year should be conducted at the Folk School in Elk Horn. Pastor P. S. Vig became the president, and Pastor, A.M. Andersen was a teacher.

At the annual convention in Hutchinson in 1899, Dana College was established by Trinity Seminary, and the school was named Dana College and Trinity Seminary. The intention of this was to combine the college division at Elk Horn and the theological division in Blair at one place. Pastor P.S. Vig became president of the theological division and Pastor Kr. Anker was director of the college.

That same year "The Ladies' Hall" was built, a three story building which cost about \$3,000. The first floor was arranged to be a residential apartment for the director of the college and his family; the second and third floors were to be used exclusively by women enrolled at the school.

In 1902 a good and spacious gymnasium was built and furnished with the necessary and appropriate equipment. This cost in all was \$1,200.

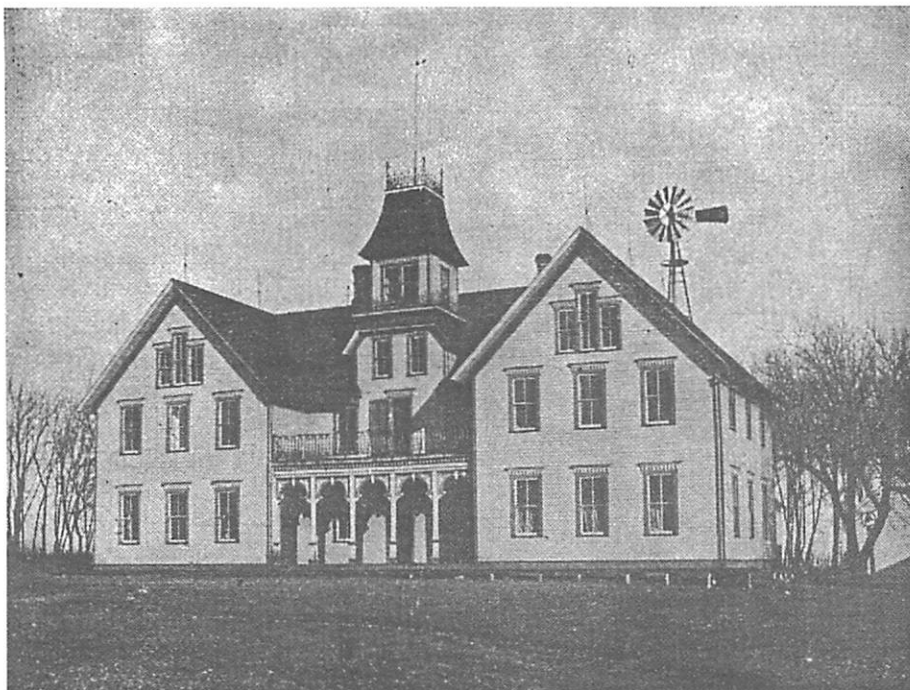
In 1905 the southern wing of the school was built; it was a four story building of red brick, 72 feet long, and 32 feet wide, that cost \$9,000. The chapel and reception room were here, along with accommodations for 50 students.

The library of the school contains some 2,000 volumes. Among other artifacts, it owns a copy of "The Bible of Christian IV" donated by Pastor H.J. Dahlstrøm and his wife.

The school has three teachers in its theological division and five in the college division. The annual budget is about \$10,000. A board of directors looks after the gathering of funds for teachers' salaries and other expenses in the school's budget.

Pastor A.M.. Andersen was the president from 1886-89; Pastor G.B. Christiansen from 1889-96; Pastor P.S. Vig from 1896-99; Pastor Kr. Anker and Pastor P.S. Vig from 1899-1905, and J.P. Jensen from 1905-08. The latter died on April 9, 1908. Pastor Ericksen became the president from 1908 and on.

At present a residence for the president of the school is under construction close to the seminary, toward the northeast. The synod has bought the land; and the building will cost about \$2,500. This is to be built according to a decision by the late L.C. Bondo and his widow of Pottawatamie County, Iowa with their ten children. They are to pay for this residence for the president. The late L.C. Bondo was a son of Pastor G. Bondo in Vallensbæk, Sjælland. He is also a nephew of Bishop B.J. Fog, as well as a brother of Juhl Bondo, dean of the cathedral at Roskilde. He is also a brother of Vilh. Bondo, dean in Skelskør.



Elk Horn High School, Elk Horn, Iowa 1887

One of L.C. Bondo's sons, Pastor Henry Bondo, serves as pastor of The United Church at Sleepy Eye, Minnesota. Another son, Willie Bondo, is a graduate of Trinity Seminary in 1908, to be ordained at the convention in Waupaca in 1908 as pastor called to Davenport, Iowa.

Elk Horn Højskole
(Elk Horn Folk School)

The fact that this, the oldest Danish school for youth in America, came to be located so far out west (as Elk Horn was thought to be in 1878) is connected with the fact that O.L. Kirkeberg, who became its first president, was pastor of the Elk Horn congregation at that time.

Looked at from one point of view, the site was sorely unsuited for such a school; this Danish colony was new, and it was a long way to a city, railway, or post office. But on the other hand, the survival of the school during the changing times has been assured by the fact that it found its home in a large Danish community such as Elk Horn. In the 30 years it has been in existence, it has been woven into the story of Danes in such a way that it will always have a prominent place in that story. This is also true of the church. The Elk Horn school is widely known as one of the few historic places among Danes in America. Often a decision has been made that it should be used as a school for



Pastor Kristian Anker

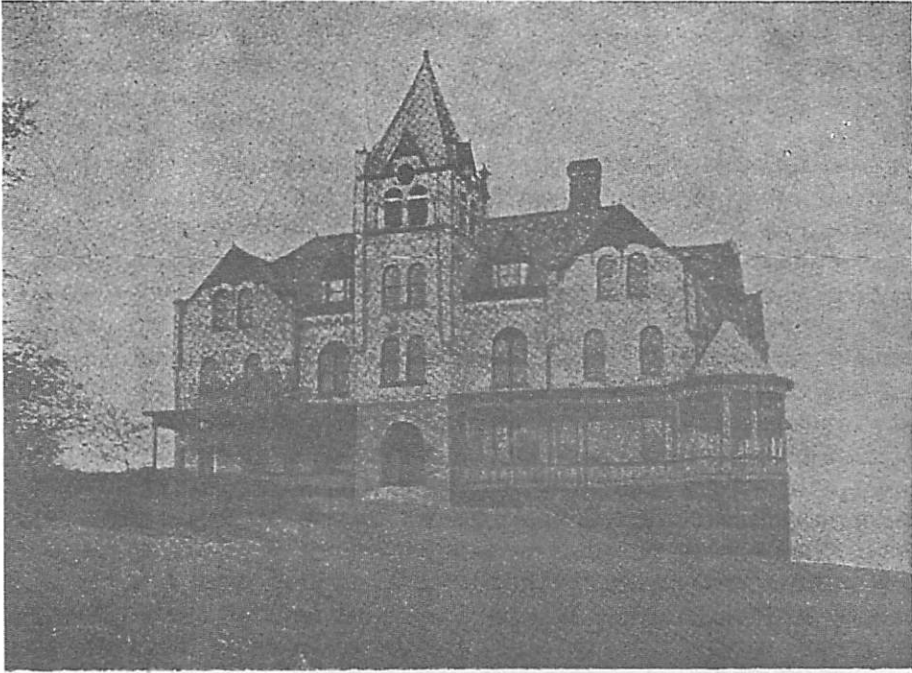
training future pastors, and from 1894-1997, that is what it was. No small number of pastors in America have been students or teachers there. Somewhere between two and three thousand Danish men and women have been students at the school for a shorter or longer time in the last generation; they now are found carrying out various careers in many parts of the world.

The first building, which had the name "Leif Eriksen's Memorial" over the entrance, burned to the ground on May 7, 1887. A main building, which is still standing, was erected a little farther back on the school property. At the south end a three floor building was erected in the fall of 1907, which has now become the main building. Together with its furnishings, it cost about

\$8,000. The school was built up by Pastor Kirkeberg but was turned over to The Danish Church, who owned it until 1890, when it was sold to Pastor Kr. Anker. In 1894 Pastor Anker sold the school to The Mission Association, which later became The Danish Evangelical Lutheran Church in North America. With the merger of 1896 the Elk Horn school passed over to The United Church. In 1902 they sold it to a shareholders' company composed of members of the Elk Horn church, which owns it at present. Its value now is about \$20,000. From 1878 to 1890 it was an ordinary folk school with sessions for young men in the winters and sessions for girls during the summer. In 1890 it became coeducational, with a business department, a teacher's training department and an academic department, all of which were well attended; but the largest department was doubtless the folk school department, which was a combination of class work and lectures.

Pastor Kirkeberg stepped down as president of the school in 1880; after that, from 1880-82 it was led by H.J. Pedersen, and from 1882-95 by Pastor Kr. Anker; from 1895-1905 there were Pastor P.S. Vig, Pastor P.L.C. Hansen, Pastor P.S. Vig, Mr. H. Skov Nielsen and Pastor Th. N. Jersild. Under this varied leadership the Elk Horn school has had its blossoming-out period, while school man Kr. Anker has held the presidency. He became president for the last time in 1905.

The best publicity for the Elk Horn school has been its work. As a rule, one class of students attracted the next. There are not a few families whose children have attended the school, one following the other. The school has also



LUTHER COLLEGE, RACINE, WIS.

Luther College, Racine, Wisconsin

had a missionary significance among the many Danes in Elk Horn and the surrounding area.

Shelby County, Iowa, where the school is located, is a lovely, hilly, fertile, and richly changing area. Elk Horn with its school is situated in one of the most attractive places in that area. It now has come into closer association with the world around it, since the town has been connected by rail with Atlantic. At this lovely historic place some of the largest Danish folk festivals and church conventions in America have been held. The Danish Church held its convention in Elk Horn in 1882 and 1888, and The United Church in 1904.

Luther Folk School and College

The need for a folk school in the eastern part of The United Church was made known in various ways over quite a long period of time. At the 1897 convention in Blair the following motions was passed, "The matter of establishing a school in the eastern district of the synod is referred to the Church Council to deal with as they are able." This decision was carried out when the president of the synod made a trip to Racine, where he, on behalf of the Church Council, encouraged Pastor C.H. Jensen to take hold of the matter and put it before the Emaus congregation there. The result was, that a committee was elected by the congregation composed of the following four members: M.C.

Hansen, J.C. Hansen, L. Mogensen, and C.D. Skow. These organized themselves under the name, Danish American College Investment Association. They purchased a piece of land near Racine, west of the city, and began to sell building plots in order to gather money for a school building.

The work proceeded well, and the above named committee applied to The United Church's annual convention at Hutchinson, Minnesota in 1899 to take over the school project in Racine. The same application was made to the annual convention at Albert Lea, Minnesota, two years later. However, The United Church did not see itself in a position to assume responsibility for the school project in Racine, probably for fear of increasing the synod's indebtedness. Instead, the convention expressed good wishes for the progress of the initial work which had been undertaken.

On March 1, 1902 people were invited to a meeting in Racine on behalf of the school project. At that meeting Luther High School and College Association was organized. This educational association took over all the property which the Danish American College Investment Association had purchased, and started at once to sell shares and land for the school. This undertaking progressed so well that the school was built that same year. It was dedicated on October 31, 1902, and began its program at once with C.H. Jensen as its president. The school is named Luther High School and College; it is a lovely and stylish building, located on a hillside at the foot of which the Root River winds through green meadows past the city's newly established park. The school building with its residential garden is worth about \$40,000 and stands today completely without debt. Last year it met all its expenses and even had a balance of \$250. The highest enrollment that school has had in the course of a year is 139.

Luther High School and College Association owns the school. It has a directing board of five members. Education is offered in Danish Folk School subjects and in English teaches "preparatory, academic, business, and music courses."

Brorson High School

In the last half of the eighties in the previous century Pastor H. Hansen was pastor among the many Danes in Howard County, Nebraska. In the winters of 1886-87 and 1887-88 he conducted an assistant school for young people in a hotel building in Dannebrog for a score of students each winter. In the course of time Pastor H. Hansen moved to the Danish Colony in North Dakota. But he had kept the thought of a school close to his heart. As a pastor of Trinity Danish Evangelical Lutheran congregation near Kenmare, North Dakota he started to conduct school for young people, first in the parsonage and later in a wing of the church. Pastor Hansen's successor in the call continued the educational work which had been started, and this little shoot burst forth, beginning to produce fruit. The Danish population in the church and colony saw that it was a good thing, which could be of blessing to them and to com-



BRORSON HØJSKOLE, KENMARE, N. DAK.

Brorson High School, Kenmare, North Dakota

ing generations. With the special help of Inner Missionary Jens Dixen's faithful work, Brorson High School was built in 1905 and taken into use at once with Jens Dixen as president, assisted by two or three helpers. The school building is located close beside Trinity Church, five miles north of the town of Kenmare. It is built with three stories, with a basement apartment, 56 feet long, and 30 feet wide. The kitchen is in the basement along with a dining room and steam heating furnace. There is a large assembly room on first floor, together with classrooms and apartment for the president. Second and third floors are arranged to accommodate living quarters for 40 students. Formerly the school operated four months out of the year; but now the duration has been extended to six months. The curriculum has been extended so that the school can offer education for men and women teachers in an American common school. The enrollment each winter has been around 50. The school cost about \$7,000 and has been incorporated under the name Brorson High School. It is owned by the North Dakota District of The United Church and is governed by a directorship of eleven members, seven laymen and four pastors. Just now a campaign is going on to gather \$5,000 for Brorson High School, a plan which will to a great extent secure the existence and extend the work of the school.

After serving for two years as president of the school, Jens Dixen was sent as a missionary to our countrymen in Australia and New Zealand by The United Church. On January 1, 1908 the vacant position of president was taken over by Pastor J.P. Nielsen.

Ansgar College

A fairly large population of Danes live in Hutchinson, Minnesota and the surrounding area. It was thought for this reason it would be a good place to have a Danish American Folk School. Some educators called a mass meeting for this project in Hutchinson in the winter of 1901. \$7,000 was subscribed in Hutchinson and the surrounding community. An American, Mr. J.W. Hutchinson, for whom the town was named, provided ten acres of property for the erection of a school; another American, Mr. J.A. Griffin, gave another ten acres to sell off in building lots for the benefit of the school. A "Danish Lutheran College Extension Association" was organized and incorporated, with a capital stock of \$50,000. Shares in this were sold for \$50. Interest was aroused both in the town and the entire district for this project. In the spring of that same year (1902) erection of the school was started, and in the autumn, on October 28, the building was taken into use. The main building was four stories high, 216 feet long, and 69 feet wide, constructed of granite and brick. The school had room for 214 students. The chapel had seats for 700 people.

The winter went on; the school had a good faculty staff and many students, and everything was seemingly going well, when on the afternoon of February 11, 1903, a thick cloud of smoke arose from the roof of the building. A few hours later only ashes remained of this great structure. The cause of the fire was never determined. The students were given temporary quarters in homes in the town, and instruction continued in various locales in Hutchinson. From the proceeds of the insurance (\$22,000) a new building of the size and style of the one which had burned down was erected in the summer of 1903 and taken into use that fall. There was a faculty of about twenty and more students than the previous year. The operation went well, but the financial obligations were stressful for the school. There was a \$10,000 indebtedness from the previous year, and a large sum had to be borrowed again. Other unfortunate circumstances came into play, and with one thing after another, the school could no longer meet its financial obligations. In 1904 Ansgar College went bankrupt, and the whole project had to be abandoned. Ownership passed to an American firm, and the school is now operated as a business college.

The United Church did not own Ansgar College, but for the most part the work was led by its members. The reason for the downfall of the school must probably be sought in uncertain financial transactions; perhaps also the large number of faculty members was greater than the school could handle. But even if the Danish High School in Hutchinson is thus not in Danish hands at the present time, who knows if in time this work may be recovered? The two-year attempt showed clearly enough that there is a need for such a school in that area.



INDIANERMISSIONENS KIRKE OG SØNDAGSSKOLE, MOODYS, OKLA.

Indian Mission Church and Sunday School, Moodys, Oklahoma

The Indian Mission

A mission among Indians was begun in 1892 by The Danish Evangelical Lutheran Church Association by a student at Trinity Seminary, N.L. Nielsen. He had a yearning and aptitude for this work. The reason that a work was undertaken among the Cherokee Indians was that a Danish man, who was married to an Indian woman of that tribe, lived among them. The tribe is not numerous; it has lived in Indian Territory, now Oklahoma, for several years. Student Nielsen appeared among the Indians in June 1892 and started to learn their language. It is a kind of sign-language which is constituted of 85 letters. It took him three weeks to learn this alphabet, but when he had mastered it, he was in a position to read parts of the New Testament for the Cherokee Indians. A while later he began to preach to them with the help of an interpreter. At the same time he started to conduct Sunday School classes and later weekday classes in English for the Indian children. At the outset the school had eight children; the number increased quickly to thirty. In August, 1903 Nielsen was married to Miss Jensine Christensen from Denmark. They were married in Blair by Pastor Komerup-Bang of Vildbjerg, who was on an America tour. Now there were two of them to continue the work of the mission. Once the missionary was overcome by robbers who took his money, amounting to \$4.50. His wife was threatened by an Indian inside the house when she was alone at



Pastor and Mrs. N.L. Nielsen

home, but when she started to scream, he got scared and ran off.

Missionary Nielsen was ordained in 1894, and he and his wife carried on mission work at the Moodys Station for about ten years. The first Indian was baptized on Easter Sunday, 1899, a 16 year old girl. The following year Pastor Nielsen was able to baptize ten Indians. In 1902 the mission station was moved from Moodys to Oaks, about fifteen miles away. There the Moravians had earlier had work; however it was now deserted and was willingly given over to our mission. Something over 100 people have become members of the congregation in Oaks, the name of which is Ebenezer. The congregation has a Ladies Aid organization led by Mrs. Nielsen. By their needlework they contribute a score of dollars annually to the mission.

The mission owns four acres of land in Oaks, together with a church and missionary's residence worth about \$1,200.

In the last six years sermons have been preached and school conducted in the town of Kansas, six miles from Oaks. There is a congregation in Kansas called Bethany and a church worth \$600. It is especially the education work which bears good fruit in the Indian Mission. Most of those who are baptized come through the school work. A half-blooded Indian woman who has attended the school in Blair for a time is now working in the school system. Student H.E. Hansen, Miss Marie Christensen, Miss Clara Sehoim and Miss Thea Jensen have also participated in the mission work among Indians for a shorter or longer time. May God continue to bless this work!

The Japan Mission

A mission society in southern Jutland had in 1896 sent a young man, whose name was Jens Mikael Thøgersen Winther, from Brejning near Ringkøbing to America to secure further education for a mission among the heathen. Since his youth he had felt a yearning and call to this. Winther's father is a farmer who has been a teacher in an independent school as well as a merchant. Now he is a lay preacher. His mother, who like the father, is a devout Christian, sought very early to implant both Christianity and love of missions into the heart of her son. Winther had taught school for a while in Denmark and was an indefatigable searcher for learning by himself. Here in



**Missionary J.M.T. Winther with co-workers and congregation,
Kurume, Japan**

America he spent one year in study at the seminary of The United Church at Elk Horn and another year at the seminary in Blair. He was ordained at the annual convention in Greenville, Michigan in 1908. That same year he sailed to Japan in August to study Japanese and to start a missionary work.

In September 1899 Pastor Winther was married in Kamakura, Japan to Miss Andrea Hansen from Ballum, South Jutland. Pastor Winther's brother-in-law, Pastor N. Hansen, who is now in Minneapolis, performed the marriage. Mrs. Winther is a registered nurse from Augustana Hospital, Chicago. Also in her youth, missionary work had ranked as the highest pursuit. This couple have three children, two daughters and a son.

After the wedding mentioned above, Pastor Hansen traveled around a bit in Japan, China, and Korea, looking for conditions which might be ready for mission in these places. After his return to this country he gave a number of lectures telling of the great need for mission among the Japanese. He spoke also at the annual convention at Blair in 1900. On this occasion it was decided to set up a Heathen Mission Committee, which was to work for the furtherance of this important work.

To begin with, Pastor Winther did his work in connection with the United Synod, South at Kyushu, the most southwesterly of the four large islands which make up Japan. Later he took up mission work independently, which very soon needed funds for operation, for which in part the South Jutland committee mentioned above sought to gather. This situation led to negotiations with

The United Church which, as already mentioned, had its Mission Committee, with a view to taking over the entire mission. And this is what happened at the 1903 annual convention.

From the fall of 1899 to the spring of 1901 Pastor Winther worked in Saga. After that he moved with his family 26 miles from there to the town of Kurume and started an independent mission work there. The first baptism which took place in the Kurume mission took place on March 16, 1902. Now there are 49 baptized Japanese members, three of them children.

Kurume is an old, conservative Japanese town with 30,000 inhabitants, who had been influenced chiefly by an old Buddhist monastery and temple in the town. Most of the Christians were from the middle class (lawyers, soldiers, educators), and the outlook for progress in Kurume looks brighter and more promising than ever. The Buddhists have taken notice of the strength of Christianity in the town and have begun to copy it by a kind of mission with Sunday meetings, youth societies, women's societies, lectures, etc., but they really are powerless against us. More and more people are asking for teaching about "The Way," which is what they call Christianity.

Pastor Winther has a couple of esteemed and competent coworkers in the work of the mission, namely Pastor Yonemura and his wife, who are native Japanese. Yonemura is a talented preacher and shepherd of souls. His wife has much to offer the congregation, by teaching women and playing the organ for worship services; she works in the Sunday School and in other ways. Matsumoto, a 24 year old student, also takes part in the work; he too is an able preacher. Two other young men have signed on as well to the mission.

In 1903 The United Church sent out Miss Ella Johnson from Gayville, S. D. to the Japan Mission. She has quickly learned the difficult Japanese language and has become very useful in the work of the mission. But the humid island climate of Japan affected her in such a way that she became deaf, and after three years stay there she had to leave the country.

Annual contributions to the Japan Mission amount to about \$2,000, mostly made by The United Church. The youth of the synod have shown a very favorable attitude toward the Japan Mission, supporting it along with other missions. The above named mission society in south Jutland also sends annual contributions to the Japan Mission.

In 1907 and 1908 Pastor Winther and his family undertook a vacation journey to America and to Denmark. In this connection Pastor Winther spoke at many gatherings both here and in the fatherland on behalf of the Japan Mission. They are returning to Japan in the fall of 1908.

The Utah Mission

This work carrying the name The Utah Mission really means Mission among Danish Mormons in the State of Utah. It is different from other Danish Lutheran mission in America in that it is a work which was begun and directed by The United Church's Select Committee in Denmark together with

The United Church here. In consonance with that arrangement, half of the expenses of this mission are born by The Select Committee and half by The United Church. However, The Select Committee has undertaken the chief responsibility of gathering funds for the maintenance of the properties, i.e. the parsonage, church, and school, etc., which are owned by the mission. After some protracted negotiations the mission came to be organized in this form since 1903. However, to discover the real beginning, we have to go back in time 25 years.

As a result of a synod decision by the Danish Norwegian Conference, Pastor H. Hansen was sent by the Danish Mission Committee in that synod. [He later became president of The Church Association.] He made a journey in November 1883 to investigate what might be done there for the spiritual welfare of the numerous Danish Mormons.

He stayed there for a couple of weeks, conducted various meetings in Salt Lake City and other towns, and spoke with people in an effort to learn their situation. In his report of the journey Pastor Hansen says about the situation among the Mormons, "How good it would be if we could see the need and be moved to do something to help. There is a screaming need. A serious evangelical Lutheran mission is needed in Utah, and there is a possibility for us to carry out such."

Much time passed. The church in Denmark, from which most of the Mormons had come, was doing practically nothing among her misguided children out there. There were certainly people yonder and here who were praying about this matter and wished to see a mission put into action.

At The United Church's 1897 annual convention in Blair, the following resolution was passed: "In view of the sad fact that so many thousands of our countrymen are ensnared in the frightful delusions of Mormonism, and considering that most of them while in Denmark were members of the Danish Folk Church, and expecting that a mission among the Mormons will call forth both understanding and support in Denmark, be it resolved that The United Church instruct its Church Council to request The United Church's Select Committee in Denmark to make application to the Danish Folk Church and possibly also to the Parliament to support a mission among the Mormons in Utah, in consideration of the fact that The United Church will then undertake such a



Pastor and Mrs. Harold Jensen

mission."

This plea was sent to the Select Committee, which in turn began to publicize it in Denmark. Pastor Vilhelm Beck wrote a stimulating and powerful appeal in the Danish papers on behalf of a mission among the 25,000-30,000 Mormons out there. Finally in 1903 an answer was received from The Select Committee to indicate that there was a readiness to start and carry on a mission in Utah in fellowship with The United Church. The project was moved forward in part because Pastor N. Hansen undertook an investigative trip to Utah as authorized by the synod, in January, 1903. This resulted in a series of articles in the synod's organ *Kirkebladet*, which elicited significant interest in the cause. Furthermore, Pastor Hansen took a trip to Denmark in 1904-05 to speak on behalf of the Mormon mission in many places. Finally, women of The United Church were able to gather \$1,000 in the fiscal year 1903-04 with which to start the mission in Utah. In 1904 Pastor H. Hansen was sent by The United Church and by The Select Committee as a missionary to Utah. But he was not able to remain in the work for more than a year for reasons of health as well as other considerations. On September 15, 1906 our present missionary among the Mormons, Pastor Harald Jensen, began his work in Salt Lake City, Utah.

In May 1907 a favorably located corner property was purchased. A parsonage was built off to one side and was dedicated February 7, 1908. Meanwhile the corner is vacant and awaits a church building.

In September 1907 a little Danish Lutheran congregation was founded in Salt Lake City. In April of that year Pastor Jensen had broadened out the mission field to Pocatello, Idaho. In 1908 beginning steps are being taken to gather countrymen in other larger towns in southern Idaho. Thousands of our countrymen are found in Utah and southern Idaho, so our mission field is large. Because Mormonism had a predominating influence in society, the outlook is not very bright. But it is bright enough to carry on a faithful work under the promises of God and "in the patience and faith of the saints."

Our missionary among the Mormons, Pastor Harald Jensen, was born near Silkeborg in 1871. He was a student at Sorø Academy in 1890 and a theological candidate from the University of Copenhagen in 1896. He was on the staff of *Kristelig Dagblad* (*Christian Daily*) and served as a pastor in Copenhagen. Then in 1899 he moved to Blair, Nebraska where, among other things, he became editor of *Danskeren* for three years. From 1903-1906 he was back in Denmark and worked as an editorial secretary for *Kristelig Dagblad* until he was sent as a missionary to Utah.

Pastor Jensen married Miss Hilda Holst from Copenhagen in 1897. This couple has four sons. Pastor Jensen's mother, who since 1871 has been a widow with nine children, also moved to Utah in 1906.



Elim Chirdern's Home. Elk Horn, Iowa

Elim Children's Home

The Elim Children's Home is located in Elk Horn, Iowa. It was at a meeting of the Elk Horn congregation on August 31, 1889 that the idea of a children's home was first suggested. This idea prompted a favorable response. At a subsequent meeting in January, 1890, this subject was introduced again for discussion with the result that a committee of a dozen men and women were elected to look into the possibility. When another meeting of the congregation was held in February that same year, it was learned that \$1,000 had already been pledged toward a children's home. A committee of five men was set up to buy land on which to build the home. This committee purchased 40 acres of land bordering Elk Horn at a cost of \$1,040. A suitable building was put up on this property which was presented to the Elk Horn congregation in June, 1890. On November 2 of that year the home was dedicated. It had an attached indebtedness of about \$1,000.

To begin with Mr. and Mrs. A.L. Boyesen took over the direction of the home and led it for seven years. Four children were there at the start; before two years had gone by there were 24, a number which has remained fairly constant ever since. In 1893 the home was extended. Up until 1897 the home has been led by the Elk Horn congregation; since then, the leadership has been under The United Church.

When Mr. and Mrs. Boyesen resigned for health reasons, Mr. and Mrs. N. P. Christensen became directors of the home from 1897-1902. After that, from 1902-1905, Mr. and Mrs. F.D. Klyver directed the home. At present it is directed by Mr. and Mrs. H. Boe. In the course of time there have been 80 children who have lived at the home, and over 100 had to be turned away for lack of accommodations.

The home has been evaluated at about \$4,500; however, since the coming of a railway connection to Elk Horn, property values have increased, and the value of this home has increased also..



BØRNEHJEMMET BETANIA. WAUPACA, WIS.

Bethany Children's Home, Waupaca, Wisconsin

Børnehjemmet Betania
(Bethany Children's Home)

In The Danish Evangelical Lutheran Church Association the idea of a children's home was presented in the winter of 1894 and was discussed during an evening session at the synod's annual convention in Omaha in June the same year. An offering was received for this cause. It was an evening charged with emotion which was afterward described by one man thus: "It was as if

the holy angels were walking among us, bringing us refreshment and joy from God's Kingdom." Considerable interest was aroused for the cause, and the annual convention set up a committee of five men to push the matter forward. At the 1895 annual convention it was decided that the synod should build a children's home. The project received \$131 at the meeting; of this, \$5 was contributed by an old lady from Luck, Wis. The late Pastor M.C.H. Rohe originally brought this up as the first fruit of an ingathering for the children's home. In the course of that year the children of the synod contributed about \$1,000 toward this cause.

The children's home was started in Albert Lea, Minnesota in a private home in August, 1895. Mr. P. Clausen of that city had made a house available for use by the synod for one year. Three children from Spencer, Iowa were the first to come there to live, and Mrs. C. Petersen from Waupaca, Wisconsin became the housemother, a position she filled with diligence and rare faithfulness for thirteen years. Last winter she resigned.

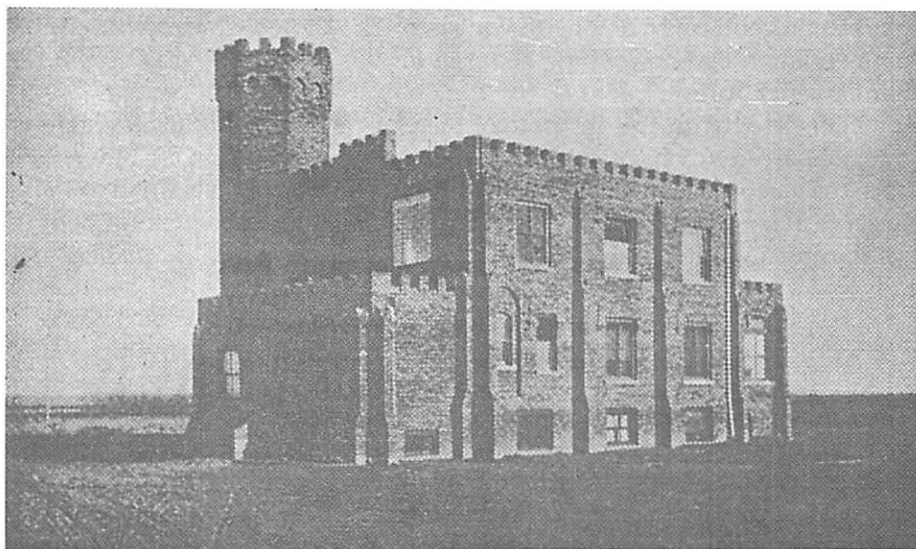
At the merger meeting in Minneapolis, The United Church adopted the Children's Home project, and at the 1897 annual convention it was decided to move the home to Waupaca and erect an up-to-date house there, where the Danes of the community had subscribed about \$600 for it. The home was built at the edge of Waupaca toward the west where a 30 acre parcel of land had been purchased, nicely located between the Crystal River on the one side and Shadow Lake on the other side. Bethany Home was built near the river, surrounded by shade trees. It is properly furnished and is a building well adapted to its purpose, providing accommodations for about 40 children and the personnel. The building was dedicated and taken into use on October 30, 1898. The land, building, and residence had cost altogether about \$4,500. At its dedication it was debt-free. Ordinarily there are about 30 children living at the home. Later an auxiliary building was put up so that the value is now about \$6,000.

The children's home of The United Church is governed by a joint board of five members, three pastors and two laymen elected by the annual convention. Pastor L. Johnson of Tuxedo, Missouri is president of the children's home project, a position he has held since it was first started in The Church Association.

Helsehjemmet Ebenezer
(Ebenezer Home for Invalids)

It is not easy to give the work described here an appropriate name. It spreads out in several directions with various branches. It includes a home for deacons and deaconesses, a sanitarium for patients with pulmonary and tubercular diseases, a home for the aged, and other such. The name Ebenezer is a common designation which is used for the entire complex.

All undertakings of this sort usually start from a little sprout, often under difficult conditions. Ebenezer in Brush is no exception to this.



SANATORIET "BETESDA", BRUSH, COLO.

Bethseda Sanatorium, Brush, Colorado

The original project was begun in the fall of 1903 when it was incorporated, and the following year 35 acres of land were bought at Brush, Colorado. In the spring of that same year, the first patient had been accepted - the only one there was room for in the rented parsonage. Several other sick people asked to be taken in, and by fall of that year the project was moved to another house in which there was room for twelve people who were sick. Two deaconesses and a deacon from Denmark offered their services. In the spring of 1906 the first building, "Nazareth," was put up on the plot of ground acquired. By April the work could be moved into its own home. Meanwhile, preparations were under way for the actual sanitarium. This comfortable building was dedicated in August, 1907 and given the name "Bethesda." This building, with the outdoor tents belonging to it, was used exclusively by the patients and sisters who took care of them. In the other house, "Nazareth," a number of aged people have found a place to live.

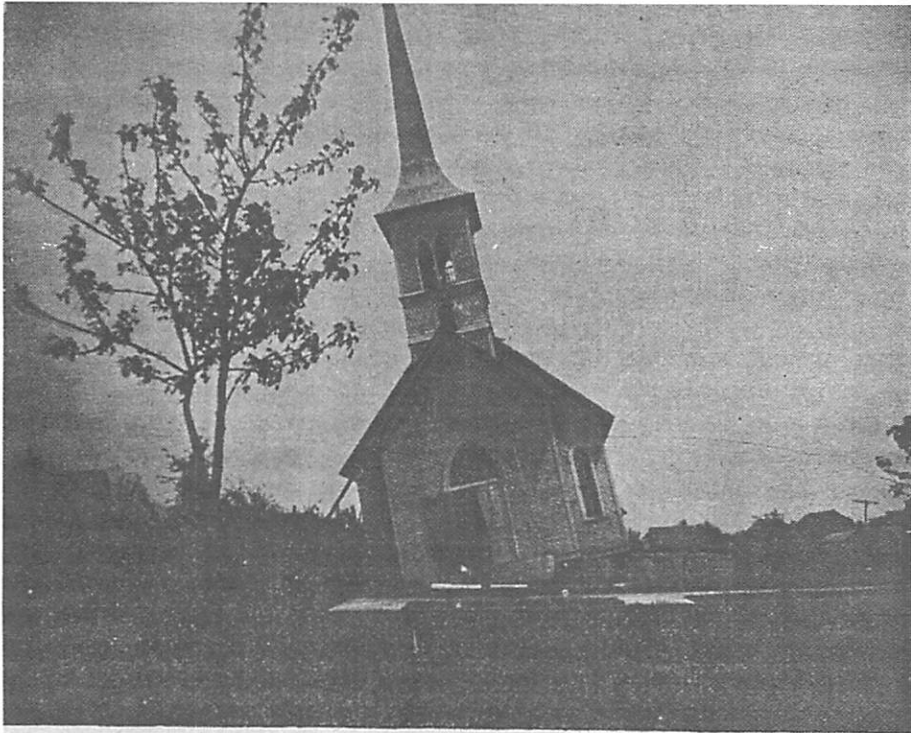
In the home for the Diaconate there are now two brothers and four sisters. Their residence is called "Ebenezer." The worth of the entire property is around \$18,000. The enterprise is basically under The United Church; its founder and director, Pastor J. Madsen, was ordained there. All things considered, this work desired to stand in a friendly relationship to the entire Danish Lutheran population in America and serve everyone without exception. At its 1903 annual convention The United Church adopted the following resolution: "The annual convention wishes God's blessing upon the project for the hospital and deaconess work which has been started in Colorado by Pastor J. Madsen and others of our brothers; in accordance with their wish, the annual convention

places this good cause among the causes of The United Church with the recommendation that an offering be taken for this work each year on the 13th Sunday after Trinity."

Connected with this institute of mercy is a Danish Lutheran congregation, which recently has erected its own church building. Pastor J. Madsen has been the pastor for some years; in the current year Pastor J. Th. Lund has come to serve as pastor. Everything seems to indicate future progress for both the sanitarium and the congregation.

Dansk Luthersk Kirkeblad
(Danish Lutheran Church Paper)

The Danish pastors in the Conference, who later organized The Danish Evangelical Lutheran Church Association started to publish *Dansk Luthersk Kirkeblad* in August 1877. At first it was a monthly publication; later (in 1879) it came out twice a month. Its purpose was to promote the cause of mission among Danes in America. For the first six years it was edited by Pastor A.M. Andersen, then Pastor M.C.H. Rohe and Pastor A. Rasmussen became its editors. At that time it was called *Kirkebladet* (The Church Paper). At the organization meeting



KIRKEN I ROLPE, IOWA, EFTER EN ORKAN

Rolfe, Iowa Church after a tornado

in Argo, Nebraska in 1884, it became the organ for The Danish Evangelical Lutheran Church Association. Pastor H.P. Berthelsen edited *Kirkebladet* and had it printed and published in Blair. From 1885 to 1896 Pastors A. Rasmussen, L. Pedersen, C. Wilhelmsen, and I.M. Hansen were closely associated with the paper, up to the time that the merger convention in 1896 voted that *Missionsbudet* and *Kirkebladet* should close down, to allow a new paper to be published under the name *Dansk Luthersk Kirkeblad*. Pastors N.P. Simonsen and I.M. Hansen became editors; later on, Pastors L. Petersen, Chr. Christensen and L. Jensen have been co-editors. Since 1904 Pastor J. Pedersen, of Ethan, South Dakota, has been the paper's editor-in-chief.

Danish Lutheran Kirkeblad is a 16 page paper going out weekly from the Danish Lutheran Publishing House in Blair where it is printed and published. Its purpose as an edifying publication is to promote the cause of God's Kingdom among our people in America.

Danskeren
(The Dane)

Danskeren began its publication in Neenah, Wisconsin in May, 1892; it was owned and published by the Jersild Publishing Company. Pastor J.N. Jersild was the editor, and it came out weekly in newspaper format. The following year, when The Mission Association was organized in The Danish Church, its existence became essential. The paper had subscribers in both The Church Association and in The Mission Association, and it became a significant link in the developments which led to the organization of The United Church.

In October, 1896, in other words right after the merger convention in Minneapolis, Pastor Jersild offered to sell *Danskeren* and its publishing equipment to The United Church. A committee was empowered to carry out this transaction and "to purchase *Danskeren* at a price set in accordance with an accurate evaluation." This committee then bought *Danskeren* and everything connected with it in February 1899 for \$9,000. Shortly afterward, the paper was moved to The Danish Lutheran Publishing House at Blair, and it has been issued from there ever since.

Pastor Harald Jensen became the first editor of *Danskeren* in The United Church. Two years after the move, *Danskeren* began to be published twice weekly with four pages on Tuesday and with eight on Friday. In the summer of 1902 Pastor Jensen stepped aside as editor, and Pastor A. M. Andersen replaced him. He has edited the paper until the present (1908).

Danskeren is a news publication, really a newspaper, edited from a Christian point of view. Its contents are written to further the goal of enlightenment.

De Unges Blad I Amerika
(The Young People's Paper in America)

De unges Blad i Amerika was first issued on August 1st, 1896. It was sent out by Pastors L Mathiasen, A.C. Weismann, and I. Gertsen, with the latter as editor. At the merger convention it was accepted by The United Church and agreed that a Committee for Youth Work should choose the editor for the paper. The present editor is Pastor I. Gertsen of Kenmare, North Dakota, who was the original editor. In intermediate periods it has had other editors. The purpose of the paper was put forth in the first issue thus: "This is to be a means of connection between young hearts and their pastors, congregations, and synod, and to be the bearer of a message among the young people, encouraging them to prayer and work, and serving to awaken and train them." The young people appreciated their paper. It comes out monthly from Blair as a 16 page publication.

Børnebladet
(The Children's Paper)

Børnebladet began publication in the summer of 1890. Pastor H. P. Berthelsen was both publisher and editor. The Danish Evangelical Lutheran Church Association took over the paper at its 1892 convention in Council Bluffs, Iowa. Later it was accepted by The United Church, which continues to publish it. Pastor L. Johnson was elected in 1892 as the editor of *Børnebladet* and has continued since for 16 years. The paper is issued weekly, illustrated, with four pages. It is printed at the publishing house in Blair.

Danish Lutheran Publishing House

The Danish Lutheran Publishing House was established at the annual convention of The Danish Evangelical Lutheran Church Society in Racine May 24 - 30, 1893. for the purpose of building and conducting book sales and a publishing house with printing equipment at Blair, Nebraska. A Board of Directors made up of five members was elected to set this project in motion. Actually, it was the continuance of a private publishing house and book store which had existed in the synod for several years. The Danish Lutheran Publishing House started by taking over this former business which had an indebtedness of \$700. A loan of \$2,700 was made to get this new business started. Pastor A.M. Andersen became the first chairman of the Board of Directors, and Mr. Hans Andersen of Albert Lea was the first business manager of the enterprise. He occupied this position until June 1900 when he resigned. Mr. Paul Petersen of Harlan, Iowa succeeded him and has been manager since then.

At the merger meeting The United Church came into possession of the Danish Lutheran Publishing House. Its Board of Directors was enlarged so that it now is composed of seven members. The business is located at Blair, Nebraska, where it occupies a good brick building on a corner. The building is valued at \$6,000. The inventory of books is around \$20,000. It is at the Danish



Salem Lutheran Church and Mission, Brooklyn, New York

Lutheran Publishing House that the four papers of The United Church are published, along with books and tracts, etc. The value of the business, complete with books, printing press, and the rest, is set at around \$50,000.

Immigrantmissionen (Mission Among Immigrants)

The pastor of the Salem Danish Evangelical Lutheran congregation of The United Church at Brooklyn, New York is out at Ellis Island as often as possible when immigrant ships arrive with immigrants from Scandinavia. He is there to assist countrymen with advice and help. Sometimes they find themselves

in difficult circumstances upon disembarking, and they are in great need of an outstretched helping hand. In connection with this mission, a Danish [Seaman's] Mission Home is located at 130 Prospect Avenue in Brooklyn. It is owned by the congregation there. It can offer accommodations for a limited number of travelers; in the later years its purpose has been specially to be a home for young women.

In like manner, the pastor of Bethany Danish Evangelical Lutheran Church in Boston, Massachusetts, of The United Church carries on an immigrant mission, meeting Danish immigrant ships which dock in Boston harbor, in particular those of the Canard Line. Books and papers are given to the countrymen, and a pamphlet containing addresses and helpful directions for the new arrivals. The United Church supports the Immigrant Mission with an annual grant.

Work Among Young People

It is characteristic of our time that attempts are made to win the upcoming generation both from one side and the other. That is not so remarkable, inasmuch as young hearts can beat with special warmth and interest for a cause. Thus the one who wins the youth has a good hold on the future, as the time ahead will be shaped by that generation which is growing up in the present. The Danish Lutheran Church has also recognized this, and their work among the younger generation in our fatherland has attained a significant development.

In addition to the ordinary work in congregations and schools for young people, a special work was started among young people of our church in this country as early as 1894. It was in particular the late Pastor L. Mathiasen of Council Bluffs who was the early energizer of this work. The work continued in The United Church, which annually elects a committee of five pastors to lead youth work. Many gatherings, both large and small, are held within The United Church, and the paper for young people has already been mentioned. This Committee for Youth Work could report to the 1907 annual convention that there were now 46 young people's societies and 45 more unorganized youth efforts going on in The United Church, and in these, 3,800 young people are under the influence of God's Word. In this connection we must not forget the work which is going on in our Folk Schools for Danish-American young people.

Kolonisagen The Cause of Danish Colonies

The matter of starting colonies of Danish immigrants is very important, and too much time has gone by before the church has taken any responsibility for it. What a great effect it could have had if at the beginning of the period of immigration there had been colonies of countrymen; the scattered conditions,

under which many of our Danish people must live in America make the work of the church among them extremely difficult

A few individual colonizing efforts were undertaken in earlier days. It was in 1870 that the large Danish colony in Iowa, in Shelby and Audubon counties, was founded; the Danish colony in Howard County, Nebraska was started at the same time.

A committee was set up to look into the matter of colonization at the annual convention of The Danish Evangelical Lutheran Church Association in Hutchinson, Minnesota in 1895. This committee sought out land in various places, and several small colonies were brought into being there. At the merger convention the committee was enlarged with two members. Some of them made trips in the interest of this cause to announce opportunities to buy land here and there. One of the members, Pastor H. Hansen, became the instrument for founding some sizable Danish colonies in North Dakota. One Danish man, "old Damskov," said to Pastor Hansen, "Oh, how I would like to have and own my own home, but it looks as if this can not happen unless I move to a colony, where one can get a homestead, and I am not going to be a pioneer some place where I cannot find God's Church and the means of grace." Pastor Hansen concluded, "You will not be compelled to do that, for I am going to go along."

And so it was that in October, 1896 a company of twelve men set out for Kenmare in Ward County, North Dakota to take up homesteads. After they got there, they organized Trinity Danish Evangelical Lutheran Church, decided to apply for membership in The United Church, and at its first annual convention extended a call to Pastor H. Hansen to be their pastor. That was the first fruits of the colony there. It soon was evident that the soil was fertile and the climatic conditions were favorable. The Danes began to stream up there, and the Danish colony now numbers 1,500 families or more. They have good homes, a good livelihood, profitable and independent occupations, both as farmers, which most of them are, but also as business people. Their outlook for the future is on average as bright as anywhere in the country. It is at that congregation, close by the Danish church that the Brorsøn Folk School is located. The United Church held its 1906 annual convention at Trinity congregation. The reception there was as hospitable, enjoyable, and good as it has ever been in any of the older congregations. Between 1,500 and 1,600 people attended the convention. Seven Danish Evangelical Lutheran congregations have now been organized in the Danish colony in Ward County, North Dakota. Each of them owns a church building and parsonage, and they all belong to The United Church.

A decade later the Danish colony at Daneville, Williams County, North Dakota was established. This new beginning was started when Pastor H. Hansen and Missionary Jens Dixen went out to look over the land. The first contingent went out and chose land in September 1905; they called the settlement Daneville. Later others came, and still more the following spring until about 100 people had taken up homestead property there. At the urging of the

District leadership, Pastor L.H. Kjøller moved out to the new colony as a mission pastor in May 1906. That same month Pastor Kjøller conducted the first services of worship in two different places. On the Fourth of July that year the pioneers summoned one another to a rally on a hill ridge in the colony. Here they held not only an emotion-filled national festival, but also agreed to organize two congregations. This came to pass some days later, and the congregations called Pastor Kjøller as pastor. The following year one of the congregations was able to build its own church which was dedicated in the fall of 1907, and this year (1908) the other congregation has begun the work of construction of a church. In all respects the outlook for the colony is bright, and the people of the colony are in good spirits. These congregations also will become members of The United Church.

At this same time another Danish colony was being formed farther west in Dane Valley, at Culbertson, Montana. The colonists came from Kenmare, North Dakota and from Minnesota, led by Missionary Jens Dixen who had looked over the land. Already 80 Danes have secured land and live there. About 30 more are coming in the spring (1909), and with that the colony will just about have reached its capacity, since there is no more homestead land to be had. The land is good and the climate both healthful and pleasant. In June 1907 a Danish Evangelical Lutheran congregation was established there and called Pastor Brede Johansen as pastor. Ten acres of land have been given the congregation. This allows for a churchyard and parsonage, and a church will be built in the course of the summer. The congregation will join The United Church. This likely will be the first Danish congregation and church in Montana.

Alderdomshjem Homes for the Aged

As yet The United Church does not have a home for the aged, although the Sanitarium at Brush, Colorado has begun to care for old people. The whole matter is being discussed. At the 1904 annual convention in Hutchinson the following resolution was passed regarding this matter:

1. First of all, the convention gives thanks to the Lord for the grace He has shown us also in this matter. Then we thank the committee for its faithful work, and next all friends of the cause, especially Mrs. H. Philipsen of Staplehurst, Nebraska, who has given a large gift (\$1,000) which her husband had provided in his will for an old people's home.

2. The United Church is to put up a home for the elderly as soon as this proves possible, at a suitable place.

3. The home must not be built with any indebtedness.

4. The committee is asked to remain in place to continue its work; it is our wish that many people may keep this cause in mind lovingly, and that people of means may walk in Mr. Philipsen's footsteps.

In that way this good cause awaits its consummation. A number are supporting it with birthday gifts; both children and adults contribute a penny for each year they have lived. The treasury for this work now has over \$1,200.

Concluding Remarks

With regard to the merger of the two synods into The United Danish Evangelical Lutheran Church one can cite a verse of scripture which is appropriate in some ways: "He is our peace; in his flesh he has made both groups into one and has broken down the dividing wall, that is, the hostility between us." (Ephesians 2:14) A strong, living church came forth thus among Danes in America, employing the weapon of God's Word and the Lutheran confessions. If this church is faithful to the Lord, faithful in using the means for work that He supplies, faithful in contending in truth, using the weapons of truth and love both to challenge and defend, then there are good prospects that by the grace of God it can spread much blessing among countrymen in America and other places. In addition to the foreign mission work of The United Church, it has made a modest beginning even in Australia where Missionary Jens Dixen has been sent to work among our countrymen.

The United Church has not enjoyed the benefit of any support in a pecuniary way from the Mother Church in Denmark. However, it has had support from its Select Committee there at home. They have selected two young Danes, both pastors, and put them forward to travel to America to serve as teachers at our seminary in Blair, Nebraska. In the same way, it has indicated its willingness to cooperate with The United Church in the Utah Mission. In the worthy and well distributed paper *Kristeligt Folkeblad: Hjemlandsposten* (The Weekly Church Post from the Home Land) (a member of the Select Committee, Pastor H.O. Frimodt-Møller is the editor) the Select Committee serves as an advocate for the Utah Mission as well as for the work of The United Church as a whole. Members of the Select Committee are: Dean Fr. Zeuthen of Fredericia, Pastor Asschenfeldt Hansen of Nørre Nissum, Pastor A. Busch of Odense, Missionary Hans Christian Beck of Roskilde, landowner Hejlmann of Tausgaard, Pastor H. O. Frimodt-Møller of Aarhus, and businessman E. Kjaersgaard of Copenhagen.

The United Church can certainly rejoice over the support and good will shown by the Select Committee, as well as the general understanding it has discovered among the living church in the fatherland. But beyond that, its hope is, and must be, built on the One who says, "I will not leave you orphaned [in Danish, 'without a father']; I am coming to you." (John 14:18) He also promises: "I have set before you an open door, which no one is able to



**The United Evangelical Lutheran Church Convention
in Council Bluffs, Iowa, 1907**

shut." (*Revelation 3:8*)

A man, now deceased, whose survivors are members of one of our churches in the Elk Horn area, brought along to America a bag of earth from his garden in Denmark when he and his family emigrated late in the sixties of the previous century. When he got his own home in America, he spread the Danish soil on his garden here. In that way it became a Danish-American plot of earth.

The oldest, and probably the majority, of the members of The United Church have come from Denmark, and we have brought something with us from there, namely, Danish Evangelical Lutheran Christianity. Our Christian faith has had its head waters, humanly speaking, in the Mother Church in Denmark, from "the church of Ansgar and Kingo, from the Danish congregation." But it is to be scattered over here, strewed into the American soil among the Danish-American population, both those who have been born in Denmark and in America. This Danish-American folk-ground is the working field of The Danish Church. In particular, it is from the Inner Mission of the Danish Folk Church that immigrant members of The United Church have received their most deeply felt Christian influence from Denmark. God grant that we may never betray our heritage or lose our distinctive characteristics. May we be true to our inheritance, so that we proclaim the Word and serve the Lord with the same zeal, power, and warmth that pastors, deans, bishops and lay people have shown in Denmark. But at the same time, may we never forget that we are in America, and not in Denmark. The field in which we are to sow

is the hearts of Danish-American people, perhaps most specially among the young generation of Danish Americans who are born in this country. The goal for us in The United Church is to go under the tutelage of the Holy Spirit to the end that we can live as upright children of God, proclaiming the Christian faith in such a way that it can commend itself to the Danish-American population, young and old, as a genuine, apostolic, Lutheran Christian expression, to the end that they may accept it gladly and make it their own.

God bless The United Church so that its work may prosper and that it may have its mission clearly in sight: "For you are receiving the outcome of your faith, the salvation of your souls." (1 Peter 1:9)

Congregations of The United Danish Ev. Lutheran Church in 1907 - 1908

CALIFORNIA

Immanuel, Easton
Ansgar, San Francisco
Our Savior's, Oakland
Ebenezer, Reedley
Pella, Selma

COLORADO

*St. Ansgar Bethany, Brush
Bethany, Denver
Ebenezer, Kiowa

ILLINOIS

Danish Ev., Woodstock
Bethany, Moline
Bethel, Waukegan
Siloam, Chicago
Golgotha, Chicago
Ebenezer, Chicago
Bethany, Chicago
Emmaus, McNabb

IOWA

Nain, Rolfe
Roland Township, Callender
Ebenezer, Audubon
St. Paul, Graettinger
*Bethany, Kimballton
*Danish Ev., Davenport
Danish Ev., West Branch
Our Savior Scandinavian, Council Bluffs
Danish Ev., Exira
Danish Ev., Hamlin
Danish Ev., Atlantic
Danish Ev., Elk Horn
Christ Scandinavian, Scranton
Danish Ev., Bowmans Grove

St. Paul, Pottawatomie County

Nazareth, Coulter

*St. Paul, Thornton

Bethesda, Des Moines

St. Paul, Ringsted

*Nazareth, Cedar Falls

Bethesda, Moorhead

Nazareth, Marcus

Danish Ev., Oyens

Scandinavian Ev., Alta

Bethlehem, Royal

Peterson Ev., Peterson

Bethany, Spencer

St. Paul, Meadow Township

*Danish Ev., Sioux City

Zions, Sergeants Bluff

KANSAS

Danish Ev., Kansas City

St. Stephen, Oak Creek

St. John, Jamestown

MAINE

Emaus, Falmouth

First Danish Ev., Westbrook

MASSACHUSETTS

Bethany, Boston

First Danish Ev., Worcester

MICHIGAN

St. Thomas, Trufant

St. Jørgen, Store Settle

Our Savior, Edmore

St. Paul, Greenville

Bethany, Little Settle (Greenville)

St. Peter, Fairplain (Greenville)

Immanuel, Sidney

*Danish Ev., Negaunee

MINNESOTA

St. John, Sleepy Eye

St. Matthew, Evan

Fredsminde, Brookville

Bethany, Gilfillan

Immanuel, Minneapolis

*Ansgar, Stillwater

*Owatonna Ev., Steele County

Brorson, Blooming Prairie

St. Ansgar, Summit

*St. Petri, Lemond

*Dania, East Prairie

Hutchinson Ev., Hutchinson

St. Mortens, McLeod County

Trinity, Albert Lea

St. Pauli, Riceland

Our Savior, London

Immanuel, Alden

St. Peter, Northfield

Immanuel, Hazelwood

St. John, Farmington

*Scandianvian Ev., Nelson

MISSOURI

Bethany, Webster Groves

MONTANA

Ebenezer, Culbertson

Pella, Sidney

NEBRASKA

Emmaus, Kennard

Danish Ev. Lutheran, Fremont

Trefoldighed, Maple Township

Nazareth, Davey

Our Saviors, Lincoln

Frederiksborg, Kearney County

Zions, Custer County

Minden Ev., Minden

Our Saviors, Hazard

Pella, Omaha

*Our Saviors, Cordova

Bethany, Verona

Our Saviors, Staplehurst

*Bennet Ev., Bennet

Immanuel, Hampton

St. John, Cushing

Logan Ev., Logan

Bethany, Ord

Scandinavian Ev., Wolbach

Bethany, Plainview

Dannebrog Ev., Dannebrog

Danish Ev., Dry Creek

Danish Ev., Wisner

Immanuel, Colfax County

St. Petri, Wahoo

Danish Ev., Pohocco, Saunders County

Danish Ev., Blair

Bethany, Ruskin

St. Stephens, Red Cloud

Danish Ev., Orum

NEW YORK

Salem, Brooklyn

NORTH DAKOTA

Trinity, Kenmare

Nazareth, Kenmare

Our Savior, Kenmare

Bethany, Bowbells

Bethlehem, Bowbells

Ivanhoe Scandinavian, Donnybrook

Ebenezer, Flaxton

Zions, Newport

Bethel, Daneville

Danish Ev., McKenny

Danish Ev., Mercer

OKLAHOMA

Ebenezer. Oaks

OREGON

Bethany, Portland

Bethesda, Eugene

PENNSYLVANIA

Salem, Warren

St. John, Philadelphia

SOUTH DAKOTA

Danish Ev., Viborg

Nazareth, Beresford

St. Pauli, Greenville

Trefoldighed Scandinavian, Gayville

Danish Ev., Warren

UTAH

Danish Ev., Salt Lake City

WISCONSIN

Our Saviors Scandinavian, Waupaca

Holy Ghost, Waupaca

Danish Ev., Oregon

*Golgotha, Rutland

Pella, Clinton

Ebenezer, Clinton

Immanuel, Oconto

Immanuel, Racine

*Our Saviors, Racine
 Emaus, Racine
 St. Stephens, New Lisbon
 Zions, Big Flats
 Saint Mary, Kenosha
 *Trefoldighed, Denmark
 Danish Ev., Hartland
 Lazarus, Poy Sippi
 St. Johns, Saxeville
 *Danish Ev., Maple Valley
 *Danish Ev., Gillette
 St. Johns, Belmont
 Our Saviors, Neenah
 St. Peters, Luck

*Danish Ev., Milltown
 Danish Ev., Cushing
 First English, Luck
 Our Saviors, Luck
 Danish Ev., Manilla
 St. Peter, Shenning ton
CANADA
 Bethany, Dickson
 *St Peters, New Denmark, New
 Brunswick
JAPAN
 Ev. Lutheran, Kurume
 *Emaus. Osakis

In addition to the congregations listed above, congregations in Oshkosh and Warren, Wisconsin, together with the congregation in Kimball County, Nebraska, should be noted.

* Has not formally joined the synod.

Missions and Preaching Places The United Danish Evangelical Lutheran Church

California:	Loleta and Haywards
Colorado:	North Denver
Connecticut:	New Haven
Idaho:	Pocatello and Idaho Falls
Iowa:	Welton, Audubon City, Sharon, Missouri Valley, Rorbeck, Neola, Hazeldell.
Minnesota:	Sherburne and St. Paul
Missouri:	St. Louis
Nebraska:	Weeping Water, Upland, Glenville, Norman, Oak Creek, Rock Creek, and St. Paul.
Nevada:	Goldfield and Liberty
New Jersey:	Plainfield
North Dakota:	Lewis
Oklahoma:	Kansas, Whittemore
Oregon:	Point Terrace, McMinneville
South Dakota:	Ethan, Plankinton
Wisconsin:	Corlis, Rock a Cri, Bear Creek, Manches
Canada:	Foley Brook, Vict. Co., N. B.
Japan:	Several mission and preaching places.

Pastors and Professors in 1908
The United Danish Evangelical Lutheran Church

Aaberg, N. C.	Jensen, C. H.	Nielsen, W. C.
Andersen, A. M.	Jensen, Harald	Nielsen, E. M.
Andersen, Fr.	Jensen, H. P.	Nielsen, H.
Andersen, E. R.	Jensen, J. K.	Nielsen N. L.
Andreasen, M. N.	Jensen, L.	Nielsen, P. F. A. B. D.
Anker, Kr.	Jensen, F. C. Miller	Nielsen, N. P. J.
Beck, Theo. P.	Jensen, M. Th.	Nielsen, J. P.
Bentsen, N.	Jersild, J. N.	Nyrop, N. H.
Bing, N. J.	Jersild, Th. N.	Olsen, C. M.
Blicher, P.	Johansen, Brede	Olsen, O. Rye.
Bondo, H. W.	Johansen, V. W.	Petersen, Fr.
Bondo, V. W.	Johnson, I.	Petersen, J. C.
Christensen, J. C.	Johnson, S.	Pedersen, J.
Christensen, Chr.	Jørgensen, Hillerup	Pedersen, L.
Christiansen, G. B.	Kildsig, J. J.	Petersen, N. Chr.
Christiansen, J. P.	Kirkegaard, A.	Petersen, P. M.
Clemmensen, N. P.	Kj-r, L. H.	Prøvensen, E.
Dahlstrøm, H. J.	Kjøller, L. H.	Rasmussen, A.
Dalbo, J. J.	Kioth, C. C.	Rasmussen, P.
Damskov, N.	Krogh, C. H. M.	Risdall, J.
Engholm, M. C. Jensen-	Lang, N. P.	Schmidt, C. H.
Eriksen, S. C.	Larsen, J. A.	Scott, J. C.
Gertsen, I.	Larsen, L.	Schultz, A. Th.
Grill, G.	Laursen, L. A.	Simonsen, J.
Gundesen, J. C.	Lund, A. W.	Simonsen, N. P.
Hansen, A. P.	Lund, J. Th.	Søe, J.
Hansen, Erik	Madsen, J.	Søholm, A. L. J.
Hansen, H.	Magnussen, J. G. W.	Sørensen, N. P.
Hansen, H. M.	Markussen, J.	Thisted, P. P.
Hansen, I. M.	Mengers, C. C.	Thoreby, P. P.
Hansen, N.	Mengers, Viggo C.	Vig, P. S.
Hansen, P. L. C.	Miller, P. H.	Weismann, A. C.
Heede, J. P.	Naarup, J. P.	Wilhelmsen, C.
Hjortsvang, E. A.	Nielsen, A. M.	Winther, J. M. Th.
Hofgaard, A.	Nielsen, A. S.,	Østergaard, P. J.
Jensen, A. H.	Nielsen, N. S.	

Pastor Kr. Anker is the present director of the Folk School at Elk Horn; Pastor J. C. Christensen is director of Luther College, Racine; Pastor S. C. Eriksen is a professor and president of the theological department of Trinity Seminary, Blair, where Pastor V. W. Johansen is placed as a professor of theology. Pastor J. P. Nielsen is the director of Brorson Folk School, and Pastor J. M. T. Winther leads the Japan Mission at Kurume, Japan at present (he is to return there in the fall of 1908.) Further it can be noted that after the annual convention in 1908 professor C. X. Hansen has been placed as President of Dana College and financial officer for the entire school at Blair, Nebraska. He is also treasurer of the synod.

Missionaries

Japan

Mrs. J. M. T. Winther, Kurume

Rev. Yonemura (national), Kurume

Mrs. Yonemura (national), Kurume

Rev. Matsumoto (national), Kurume .

Australia

J. Dixen Brisbane P.O. Queensland Mrs. H. Jensen

In the United States

Mrs. N. L. Nielsen, Oaks, Oklahoma

Mrs. H. Jensen, Salt Lake City, Utah

P. Clausen, Albert Lea, Minn.

M. J. Schultz, Selma, California

Glossary of Names

With English equivalents used in this translation

Kirkelig Missionsforening. The Church Mission Society. This was the first name which was taken by The Danish Ev. Lutheran Church in America in 1872.

Den danske, ev. luth. Kirke i Amerika. The Danish Evangelical Lutheran Church in America. This name was adopted in 1879 by the Danes who formed a church under the aegis of *Udvalget* (The Select Committee). Frequently shortened to *Den danske Kirke*, The Danish Church.)

Det danske evangelisk-lutherske Kirkesamfund i America. The Danish Evangelical Lutheran Church Association in America. A somewhat similar, but different, name adopted by the group of Danes who withdrew from the Norwegian-Danish Conference in 1884.

De danske Brødre. The Danish brothers. A term of friendship used by the Norwegians in the Norwegian-Danish Conference during the time that the Danes were a part of it.

De Udtraadte. Literally, "those who stepped out, or withdrew." The group of Danes who withdrew, with mutual respect, from the Norwegian-Danish Conference. Because of their secession from the Norwegian-Danish Conference, the translation in this document terms *De Udtraadte* as "The Seceders."

Dansk luth. Kirkeblad. The Danish Lutheran Church Paper.

Børnebladet. The Children's Paper.

De unges blad i Amerika. The Young People's Paper in America.

Børnehjem. Children's Home, in Waupaca, Wisconsin.

Appendix

A selected listing of books on the history of Danish Lutherans in America

Den danske. evangelisk-lutherske Kirke i America fra 1871 - 1901 by Peder Kjølhede 1907. Original in Danish. Translated into English by Edward A. Hansen.

Den forenede danske evangelisk-luthersk Kirke i America by P. S. Vig and I. M. Hansen.

I. *Det danske evangelisk-lutherske Kirkesamfund i Amerika.*

II. *Den danske evangelisk-lutherske Kirke I Nordamerika.*

(The histories of the three church bodies above are contained in a larger book, *Danske i Amerika*. 1907. Published by C. Rasmussen Publishing Company, Minneapolis and Chicago.)

Dansk Luthersk Mission I Amerika. I Tiden før 1884. by P.S. Vig. 1917. Danish Lutheran Publication House, Blair, Nebraska.

Recollections of our Church Work 1877-1927 by G. B. Christiansen, 1930. Danish Lutheran Publishing House, Blair, Nebraska.

Saga of the Tower - A History of Dana College and Trinity Seminary by William E. Christensen 1959. Lutheran Publishing House, Blair, Nebraska.

The Americanization of the Danish Lutheran Churches in America by Paul C. Nyhoim 1963. Published by the Institute for Danish Church History, Copenhagen, Denmark and distributed by Augsburg Publishing House, Minneapolis, MN.

The United Evangelical Lutheran Church: an interpretation by John M. Jensen 1964. Augsburg Publishing House, Minneapolis, MN.

The Danish Lutheran Church in America by Enok Mortensen, 1967. Board of Publication, Lutheran Church in America, Philadelphia.

We Laid Foundation Here : The Early History of Grand View College by Thorvald Hansen, 1972. Grand View College, Des Moines, Iowa.

A Place Called Dana - The Centennial History of Trinity Seminary and Dana College. by Peter L. Petersen, 1984. Dana College, Blair, Nebraska. Printed at Acme Printing Co., Omaha, NE.

Lutheran Higher Education in North America by Richard W. Solberg, 1985. Augsburg Publishing House, Minneapolis.

Kampen Om Danskheden - Tro og nationalitet i de danske kirkesamfund in Amerika. by Henrik Bredmose Simonsen, 1990. Aarhus Universitetsforlag, Aarhus, Denmark.

Church Divided - Lutheranism Among the Danish Immigrants by Thorvald Hansen, 1992. Grand View College, Des Moines, Iowa.

Index

A

Aaborg, N.C., 172
ABC Book, 24
Albert Lea, MN, 9,12, 117, 119, 134, 141, 147, 158, 162
Alden, MN, 105
Andersen, A. Frederik, 5,6
Andersen, A.M., 34, 115-117, 140, 142, 143, 160-162, 172
Andersen, A.V., 94, 108
Andersen, E.R., 172
Andersen, Fr., 172
Andersen, Hans, 140, 162
Andersen, P., 52, 66
Andersen, Poul, 56
Andersen, R., 2, 3, 8, 23, 24, 42, 58, 59, 69, 93, 107, 122, 123, 135
Andreasen, M.N., 172
Anker, Kr., 18, 30, 32, 34, 39, 43, 45, 46, 52, 58, 60, 128, 143, 145, 172
Ansgar College, Hutchinson, MN, 149
Argo, NE, 115, 116, 161
Ashland High School, Ashland, MI, 102
Ashland, MI, 58, 68, 102, 105, 108
Askov Folk School, 6, 9, 18, 19, 25, 26, 30, 33, 35, 38, 57, 69, 94, 102, 108, 122
Atlantic, IA, 33, 43, 44, 146
Audubon Co., IA, 165
Augsburg Seminary, 2, 33, 94, 114
Avoca, IA, 33

B

Back, S.N., 72, 83, 100
Bangor, WI, 12,
Bath, MN, 12
Bay, J. Chr., 75, 91, 99
Beck, Vilhelm, 30, 116, 117, 137, 140, 155
Becker, A.P.W., 19, 23, 59, 68, 107
Bentsen, N., 172
Berthelsen, H.P., 161, 162
Bethany Ch., Elk Horn, IA, 67
Bethany Ch., Kansas, OK, 151
Bethany Ch., Racine, WI, 94
Bethany Children's Home, Waupaca, WI, 157
Bethlehem Ch., Cedar Falls, IA, 101

Big Flats, WI, 12
Bing, N.J., 172
Blair, NE, 115, 119, 120, 141, 142, 152, 161, 162
Blicher, P., 172
Blichfeld, M.F., 104, 109
Bluhm, 93
Bobjerg, A., 78, 86, 87, 89, 91, 92, 97, 108
Bodholdt, K.C., 18, 26, 33, 60, 66, 68, 75, 78, 107
Boe, Mr. & Mrs. H., 157
Bondo, H.W., 144, 172
Bondo, L.C., 143
Bondo, V.W., 144, 172
Borggaard, Jens, 105, 110
Bornebladet, 120, 162
Bornevennen, 9, 17
Boston, MA, 57, 68
Bowman's Grove, IA, 12, 57
Boyesen, Mr. & Mrs A.L., 156, 157
Brayton, IA, 89
Bridgeport, CT, 94
Brockmeyer, V., 102, 109
Brooklyn, NY, 42, 58, 135
Brorson High School, Kenmare, ND, 147, 148
Bruckner, Kr., 58, 61, 68, 108
Brush, CO, 159, 166
Busch, A., 133, 140

C

Carlston, MN, 9, 12, 68, 73, 78, 105
Cedar Falls, IA, 2, 5, 9, 12, 18, 19, 26, 28, 30, 37-39, 41, 43, 45, 62, 93, 103, 141
Cedar Rapids, IA, 61, 78, 105
Centerdale, IA, 130
Chicago, IL, 5, 12, 25, 26, 28, 30, 36, 38, 41, 42, 51, 52, 55, 56, 57, 58, 59, 62, 63, 65, 68, 71, 72, 86, 87, 100, 108, 126
Christensen, Chr., 161, 172
Christensen, J.C., 172
Christensen, J.P., 172
Christensen, Marie, 151
Christiansen, G.B., 34, 114, 115, 140, 143
Christiansen, Joh. F., 102, 109
Clausen, C.L., 2, 113, 114, 122

Clausen, Joh., 2, 8
 Clausen, P., 117, 158
 Clemmensen, N.P., 172
 Cleveland, OH, 6, 9, 94
 Clinton, WI, 12, 14, 23, 33, 36, 41, 46, 49,
 61, 68, 79, 93, 95, 104, 105
 Coral, MI, 12
 Council Bluffs, IA, 58, 115, 141, 162, 164
 Crawford, N.J., 12
 Cross and Star, 80, 97, 99, 125
 Cross Ch., The, Tyler, MN, 102, 104, 105
 Culbertson, MT, 166
 Cuppy Grove, IA, 12
D
 Dahlstrom, H.J., 41, 49, 51, 55, 60, 69, 123,
 128, 143, 172
 Dalbo, J.J., 172
 Dan, Adam, 3, 5, 7, 8, 9, 14, 20, 21, 2324,
 25, 26, 28, 32, 36, 57, 59, 68, 92, 107,
 110, 122
 Dana College, 143
 Danebod High School, 86, 102
 Daneville, ND., 165
 Danielsen, Jens, 8, 9, 20, 59
 Danish Domestic Colonies, 164
 Danish Lutheran Publishing House, 120,
 161, 162
 Dannebrog, NE, 5, 23, 147
 Dannevang, TX, 102, 103
 Dannevirke, 24, 50, 54, 55, 56, 62, 64, 72,
 73, 78, 82, 122, 124
 Dansk Luth. Kirkeblad, 114, 118, 120, 140,
 160, 161
 Danskeren, 50, 55, 57, 62, 63, 64, 67, 124,
 129, 161
 Danskov, N., 172
 Danville, SD., 58
 Davenport, IA, 144
 De Unges Blad I Amerika, 120, 161, 162
 Denmark, KS, 6, 23, 69, 95, 105, 107
 Des Moines, IA, 44, 70, 71, 73, 74, 75, 77,
 80, 81, 82, 83, 84, 85, 87, 88, 90, 95,
 100, 101, 102, 103, 104, 105
 Diamond Lake, MN, 58, 94, 105, 147
 Dixen, Jens, 148, 165, 166, 167
 Domer, N.J., 12
 Dorf, A.Th., 104, 109
 Dwight, IL, 9, 12, 30, 41, 68, 83, 89, 93, 94
E
 Ebenezer Ch., Oaks, OK, 151
 Ebenezer Home for Invalids, Brush, CO,
 158, 159
 Elim Children's Home, Elk Horn, IA,
 156, 157
 Elk Horn, IA, 9, 12, 18, 24, 26, 33, 34, 36,
 38, 43, 54, 55, 57, 58, 67, 68, 74, 94,
 126, 127, 128, 129, 141, 143, 144, 144,
 145, 146, 152, 156, 168
 Emaus Ch., Racine, WI, 51, 67, 94, 123,
 135, 146
 Engholm, H.C. Jensen, 172
 Enumclaw, WA, 102, 105
 Ericksen, SC, 143, 172
 Eriksen, Peter, 57, 58, 61, 68, 75, 77, 85,
 86, 108
 Errebo, H.C., 6
 Ethan, SD, 58, 68, 102
F
 Faaborg, J.S., 50, 56, 66, 70, 75, 76, 83, 86
 Faber, A., 58, 61, 69, 93, 108
 Fairview, IA, 12
 Falck, Chr., 41, 60, 69
 Fectenborg, C.H., 58, 61, 69, 100
 Flaxton, ND, 104
 Flint, L.P.S., 39, 41, 60
 Fort Howard, WI, 12
 Fredericksburg, NB, 5
 Fredsville, IA, 12, 57, 104
 Fremont, NE, 105
 From the Sand of the Great Lakes, 19
 Fulton, NY, 12
G
 Gertsen, I., 162, 172
 Gjørup, Knud, 105, 110
 Gøhtz, G., 6
 Gordon, NE, 69
 Gøtke, F.P., 41, 51, 54, 60, 68, 108
 Gowen, MI, 3, 12, 26, 30, 41
 Grand Mound, IA, 12
 Grand Rapids, MI, 12, 102
 Grand View, 72, 78, 81, 82, 92, 97, 98, 99,
 106, 109, 110
 Gravengaard, N.P.P., 58, 61, 68, 85, 86,
 87, 89, 90, 91, 97, 98, 100, 101, 108
 Gravesen, Anton, 99
 Grayling, MI, 68, 105, 153
 Greenville, MI, 12, 33, 141, 152
 Gregersen, O., 67, 68, 69, 109
 Grill, G., 172

- Grønbeck, N.B., 30, 60
 Grove-Rasmussen, A.C.L., 2, 113, 122
 Grundtvig, F.L., 36, 41, 45, 46, 48, 52, 54,
 55, 60, 64, 68, 75, 77, 78, 80, 93, 108,
 123, 124
 Gundesen, J.C., 172
 Gydesen, L.M., 8, 14, 23, 34, 59
- H**
- Haber, Jak., 9, 11, 14, 16, 17, 18, 23, 24, 25,
 30, 32, 35, 59, 64
 Hald, N.P., 98, 109
 Hamilton County, NE, 114, 115
 Hammerum Folk School, 8
 Hampton, NE, 115
 Hansen, A.P., 172
 Hansen, Carl, 50
 Hansen, Erik, 172
 Hansen, H., 114, 115, 117, 135, 147, 154,
 155, 165, 172
 Hansen, H.C., 151
 Hansen, I.M., 161, 172
 Hansen, Jens Chr. C., 105, 110, 147
 Hansen, Jens, 74, 75, 76, 77
 Hansen, Jorgen, 41, 60
 Hansen, N., 152, 155, 172
 Hansen, P.L.C., 33, 51, 52, 54, 56, 6p, 6p
 70, 71, 72, 73, 76, 123, 125, 127, 135,
 137, 145, 172
 Hansen, R., 38, 52, 53
 Hansen, Sara, 8, 9, 14, 23, 25, 36, 59, 59,
 107
 Hansen, Skanda, 33, 34, 53, 60, 61
 Harlan, IA, 162
 Harlan, IA, 57
 Hartford, CT, 58, 68, 102
 Hartland, WI, 41, 58, 60, 68
 Heede, J.P., 172
 Helvig, L., 2, 29, 36, 37, 38, 39, 42, 43, 44,
 47, 48, 49, 50, 51, 52, 53, 54, 55, 58,
 60, 68, 71, 72, 74, 75, 76, 77, 78, 79,
 90, 95, 103, 107
 Henningsen, L., 94, 102, 109
 Henritz, A., 58, 61, 68, 108
 Herberg, I.A., 5m 6m 7, 8, 9, 11, 14, 15,
 16, 17, 20, 24, 25, 29, 30, 35, 36, 50,
 51, 55, 59, 117, 125
 Hermansen, Mrs., 97
 Hetland, SD, 102
 History of Ev. Luth. Ch. in America, 24
- Hjortsvang, E.A., 172
 Hofgaard, A., 172
 Højbjerg, Carl P., 104, 110
 Holet, Martin, 9, 73, 91
 Holm, NY, 58, 61, 69, 108
 Holton, MI, 12
 Homes for the Aged, 166
 Hope of Glory, The, 24
 Horneyldm P.O., 86, 87, 89, 91, 92, 97
 Horslund, Th., 42, 60
 Howard County, NE, 114, 147
 Hutchinson, MN, 105, 134, 141, 143, 147,
 149, 165, 166
- I**
- Immanuel Ch., Easton, CA, 169
 Immigrant Mission, 163, 164
 Index
 Indianapolis, IN, 4, 9, 12
 Indre Missions Tidende, 124
 Iversen, Andreas, 104, 109
 Iversen, Marius, 105, 110
- J**
- Jacobsen, Ole, 60, 68, 108
 Jamestown, KS, 41
 Japan Mission, 151, 152, 153
 Jensen, A.H., 172
 Jensen, C.H., 58, 61, 67, 69, 128, 172
 Jensen, F.C. Miller, 172
 Jensen, H.C., 57, 61, 68
 Jensen, H.P., 58, 61, 67, 69, 128, 172
 Jensen, Hans J., 104, 109
 Jensen, Harold, 155, 161, 172
 Jensen, J.K., 172
 Jensen, J.P., 143
 Jensen, Jens, 5, 6, 9, 27, 36, 43
 Jensen, Johannes, 105, 110
 Jensen, Kl., 51, 61
 Jensen, L., 100, 161, 172
 Jensen, Laust, 26, 141, 60, 68
 Jensen, M., 72, 75, 77, 81, 83, 101
 Jensen, M., 73
 Jensen, M.Th., 172
 Jensen, N.C.L., 41, 60
 Jensen, Niels, 27
 Jensen, P., 24, 28, 34, 41, 60, 68, 75, 108
 Jensen, Rasmus M.J., 104, 16
 Jensen, Rasmus, 99, 100, 109
 Jensen, Valdemar, 104, 109
 Jersild, J.N., 41, 50, 51, 55, 60, 63, 69, 123,

129, 161, 172
 Jersild, Th.N., 145, 172
 Johansen, Br., 55, 58, 61, 67, 69, 123, 129,
 161, 172
 Johansen, V.W., 172
 Johnson, Ella, 153
 Johnson, I., 172
 Johnson, L., 158, 162
 Johnson, S., 115, 172
 Jorgensen, Hill., 41, 60, 69, 172
 Jørgensen, Jens, 102, 109
 Jorgensen, M., 86
 Juhl, MI, 104, 105
 Juul, Johan, 99
K
 Kenmare, ND, 141, 147, 162, 165, 166
 Kenosha, WI, 12, 14, 41, 58
 Kildegaard, Axel C., 105, 110
 Kildsig, J.J., 172
 Kimballton, IA, 94, 95, 105, 126
 Kirkeberg, Olav, 6, 14, 18, 23-28, 33, 35,
 45, 48, 56, 59, 62, 63, 68, 70, 85, 86,
 89, 93, 94, 102, 103, 107, 126, 144, 145
 Kirkebladet, 161
 Kirkegaard, A., 172
 Kirkelig Samler, 3, 6, 7, 9, 10, 11, 14, 17,
 22, 24, 31, 36, 50, 54, 66, 67, 70, 72,
 78, 92, 93, 97-99, 122
 Kjaer, C.B., 128, 133, 140
 Kjaer, L.H., 172
 Kjems, S., 54, 58, 61, 68, 108
 Kjølhede, Peder, 25, 26, 59, 68, 77, 86, 89,
 91, 93, 96, 102, 104, 105, 107
 Kjoller, L.H., 166, 172
 Kloth, 172
 Klyves, F.D. Mr & Mrs., 137
 Knudsen, K., 57, 61, 68, 108
 Knudsen, R. Th., 102, 104, 109
 Kooker, D.H., 71, 77, 85, 91
 Kristensen, F.M., 9, 59, 69, 107
 Kristensen, R.J., 103, 109
 Kropp, 58, 94
 Krosh, C.H.M., 172
 Lake Forest, IL, 12
 Lamp, J., 52, 56
 Lang, N., 58, 61, 69, 172
 Lansungburgh, NY, 12, 68
 Larimore, ND, 104
 Larsen, J.A., 172

Larsen, L.S., 104, 109
 Larsen, M., 87
 Larsen, Valborg, 98
 Lauritsen, M., 44, 70, 72, 81
 Laursen, L.A., 172
 Lewiston, WI, 12
 Lillesø, J.P., 8, 59, 69, 107
 Lincoln, NE, 58
 Lodgeville, WI, 12
 Looking Glass, NE, 68
 Lord Has Visited His People, The, 24
 Luck, WI, 6, 14, 30, 33, 50, 41, 158
 Ludington, MI, 33
 Lund, A.W., 172
 Lund, J.Th., 160, 172
 Lund, Jens, 105, 110
 Luther College, Racine, WI, 146, 147
 Lyngby, M.Th.C., 30, 32, 38, 41, 60, 81,
 124
M
 MacVicar, Mayor, 91
 Madsen, E.F., 34
 Madsen, J., 159, 160, 172
 Madsen, S.C., 33, 60, 61
 Madsen, S.H., 8, 23, 59, 68, 107
 Magnussen, J.G.W., 172
 Manistee, MI, 6, 8, 9, 12, 19, 20, 41, 44, 45,
 54, 60, 68, 86, 95, 104, 105, 123
 Manitowok, WI, 6
 Mann, L.M., 75
 Maple Valley, WI, 12
 Markussen, J., 172
 Marquette, NE, 33, 41, 58, 60, 69
 Marshall, WI, 2, 114
 Martinsen, Bishop, 5, 30, 124
 Marvnette, WI, 12, 39, 57, 68, 95, 97, 98,
 101
 Mathiasen, L., 162, 164
 Matthiesen, H., 128, 133
 Mawquoketa, IA, 102
 Mengers, C.C., 172
 Mengers, Viggo C., 172
 Menominee, WI, 52
 Mikkelsen, M.K., 103, 109
 Miller, P.H., 172
 Minden, NE, 58
 Minneapolis, MN, 18, 57, 58, 78, 94, 107,
 114, 119, 135, 136, 137, 158, 161
 Missionsbudet, 127, 130, 140, 161

- Mogensen, L., 147
 Molgaard, N., 23
 Møller, H.P.H., 41, 60
 Møller, Joh., 2, 69
 Molta, IL, 12
 Mortensen, A.V.M., 33, 34, 58, 60, 68, 108
 Mortensen, J.M., 33, 34, 58, 60
 Muller, Eggen, 3
 Munica, MI, 12
 Munson Creek, NE, 114
 Muskegon, MI, 6, 8, 12, 26, 27, 32, 41, 68, 104
N
 Naarup, J.P., 172
 Nasonville, WI, 12
 Nazareth Ch., Cedar Falls, IA, 67
 Nebraska City, NE, 68
 Necedah, WI, 6, 12, 58
 Neenah, WI, 4, 5, 6, 10, 11, 12, 14, 20, 22, 36, 37, 39, 41, 50, 78, 122, 123, 129, 161
 Nellemann, Jørg. W., 105, 110
 New Denmark, WI, 12, 30
 New Freeland, IL, 12
 New Lisbon, WI, 5
 New London, WI, 12
 New York, NY, 14, 103
 Newell, IA, 68, 86, 105
 Nielsen, A.M., 172
 Nielsen, A.S., 2, 3, 4, 5, 6, 9, 14, 15, 18, 19, 20, 21, 25, 26, 27, 28, 30, 31, 33, 34, 38, 39, 41, 42, 44, 49, 51, 54, 57, 58, 59, 61, 63, 65, 66, 68, 71, 74, 78, 92, 93, 94, 107, 122, 172
 Nielsen, Carl, 52
 Nielsen, E.M., 172
 Nielsen, Fr., 130
 Nielsen, H., 172
 Nielsen, H.Skov, 145
 Nielsen, J.P., 148, 172
 Nielsen, Jensine (Mrs. N.L.), 150, 151
 Nielsen, N.L., 150, 151, 172
 Nielsen, N.P.J., 172
 Nielsen, N.S., 140, 172
 Nielsen, Niels Chr., 105, 110
 Nielsen, P.F.A.B.D., 58, 61, 69, 172
 Nielsen, Rasmus, 9, 23, 26, 30, 54, 60, 68, 107
 Nielsen, W.C., 172
 Nordentoft, Benedict, 103, 109
 Nordic Folk Song Book, 24
 Nordic Monthly, 2, 113, 122
 Norgaard, Chr.Sv., 7, 25, 26, 27, 30, 38, 39, 33, 59
 Nørgaard, Mrs. J., 6
 Nyrop, N.H., 172
 Nysted High School, 104
 Nysted, NE, 41, 58, 68, 69, 102, 104
O
 Oak Hill, IA, 68, 104
 Oaks Indian Mission, 120, 150, 151
 Oconto, WI, 12, 14, 20, 39
 Olsen, Anton, 83
 Olsen, C.M., 172
 Olsen, N.P., 130
 Olsen, O.Rye, 172
 Omaha, NE, 5, 6, 68, 102, 103, 104, 115, 116, 157
 Orange, WI, 12
 Oshkosh, WI, 12
 Østergaard, Kr., 23, 24, 26, 28, 34, 58, 61, 69, 70, 101, 108
 Østergaard, P.J., 172Ø
 Our Saviors Ch., Neenah, WI, 14
 Owatonna, MN, 5
 Oxford, NJ, 12
P
 Pasmussen, Peter, 104, 110, 172
 Pedersen, Chr. N., 41, 57, 60, 68, 108
 Pedersen, Chr. P., 104, 109
 Pedersen, H.J., 8, 9, 24, 25, 26, 27, 28, 35, 45, 59, 61, 86, 89, 91, 92, 96, 107, 110, 145
 Pedersen, H.P., 103
 Pedersen, J. Chr., 101, 109
 Pedersen, J., 161, 172
 Pedersen, Jens, 6, 11, 23, 24, 26, 28, 30, 33, 41, 44, 46, 51, 53, 54, 59, 69, 75, 78, 85, 107
 Pedersen, L., 161, 172
 Pedersen, Meta, 98
 Pedersen, N.P., 102, 109
 Perth Amboy, NJ, 5, 8, 12, 42, 68, 95, 102, 103
 Petersen, Fr., 172
 Petersen, J.C., 172
 Petersen, Mrs. C., 158
 Petersen, N. Chr., 172
 Petersen, P.M., 172
 Petersen, Paul, 162

Philadelphia, PA, 58
 Pine River, WI, 6, 1
 Plainfield, NJ, 12
 Planbeck, Henrik, 104, 109
 Plano, IL, 12
 Plesner, Chancellor, 2
 Portland, ME, 8, 14, 19, 57, 68
 Pottawatomie Co., IA, 143
 Poulsen, A.J., 4
 Poulsen, J.C., 6
 Poulsen, J.K., 57, 61, 68, 108
 Poulsen, M., 4
 Poulsen, S.C., 38
 Prøvensen, E., 172
R
 Racine, WI, 3, 4, 8, 9, 12, 18, 20, 23, 24, 26,
 38, 41, 42, 52, 54-56, 62, 63, 67, 72, 73,
 77, 94, 97, 110, 124, 126, 141, 146, 147,
 162
 Radich, R., 4
 Rankin, IL, 12
 Rasmussen, A., 115, 117, 160, 161, 172
 Rasmussen, C., 20, 21, 28
 Rasmussen, Jens, 5, 6
 Rasmussen, M., 28, 33, 39, 45, 46, 51, 66,
 84, 86, 126
 Ravn, Henrik, 104, 109
 Ravn, R.H., 58, 61, 68, 108
 Ringsted, IA, 42, 58, 101
 Risdall, J., 172
 Roche a Cri, WI, 12
 Rock Falls, IA, 12
 Rodholm, S.D., 100, 104, 109, 110
 Rohe, M.C.H., 114, 115, 117, 158, 160
 Rørdam, H.C., 104, 110
 Rørdam, Skat, 64
 Rosenstand, H., 6, 8, 9, 11, 16, 18, 19, 24,
 25, 35, 59
 Ruskin, NE, 58
 Ruthton, MN, 107
S
 Sabula, IA, 12, 102
 Salem Ch., Brooklyn, NY, 163
 Salinas, CA, 23, 58
 Salt Lake City, UT, 69
 Samsøe, Chr. J.A., 61, 68, 93
 Savanna, IL, 102
 Schmidt, C.H., 172
 Scholm, Clara, 151
 Schousboe, Chr., 105, 108, 110
 Schultz, A. Th., 172
 Scott, J.C., 172
 Sheffield, IL, 34, 104
 Shelby Co., IA, 146, 165
 Sick, C.J., 94, 109
 Simonsen, J., 172
 Simonsen, N.P., 41, 51, 55, 60, 69, 128,
 134, 161, 162
 Sioux City, IA, 58, 68, 71
 Skinvik, 34
 Skovgaard, C.J., 60, 68, 108
 Skow, C.D., 147
 Sleepy Eye, MN, 5, 9, 12, 33, 144
 Søe, J., 172
 Søholm, A.L. Jensen, 5, 6, 20, 23, 45, 46,
 51, 53-55, 59, 69, 123, 129, 130, 140,
 172
 Sorensen, C.C., 94, 99, 109
 Sorensen, Chr., 6
 Sorensen, G.P., 6
 Sørensen, N.P., 172
 Sørensen, S., 6
 Sparta, WI, 12
 St. Ansgar Ch., Chicago, IL, 105
 St. Ansgar, IA, 2
 St. Johannes Ch., Argo, NE, 117
 St. Johannes Ch., Clinton, IA, 9
 St. John's Ch., Ringsted, IA, 101
 St. Michael's Ch., Chicago, IL, 30, 33, 41,
 45
 St. Paul, MN, 33, 34, 68
 St. Paul, NE, 114
 St. Peters Ch., Luck, WI, 26, 44
 St. Stefans Ch., Chicago, IL, 9, 30, 33, 41,
 45
 Steenstrup, Joh. V., 102, 103, 109
 Stevns, 102
 Stillwater, MN, 33, 34
 Strandskov, H.C., 18, 33, 34, 60, 68, 107
 Strandskov, N., 58, 61, 68
 Strom, G., 2
 Summit, MN, 12
 Sycamore, IL, 12
T
 Tacoma, WA, 69
 Tarpgaard, A.J., 94, 108
 Tesch, Pastor, 8
 Thisted, P.P., 172

Thomsen, N., 3, 4, 6, 7, 10, 14, 20, 25, 31,
41, 59, 122

Thomsen, Rasmus, 57, 61, 68

Thomsen, Th. K., 41, 60

Thoreby, P.P., 172

Tomah, WI, 12

Torbensen, J., 58, 61, 68, 108

Trandberg, P.C., 36, 61, 119, 128

Trinity Ch., Chicago, IL, 6, 25, 26, 86, 95,
103, 104

Trinity Ch., Kenmare, ND, 148, 165

Trinity Ch., Racine, WI, 23

Trinity Theological Seminary, 120, 134,
142-144, 150, 152

Trufant, MI, 12

Tuxedo, MO, 158

Tyler, MN, 45, 50, 90, 94, 95, 102, 104

U

Upland, NE, 69

Utah Mission, 54, 153=155, 167

Utah, 93

V

Vestergaard, R.R., 53, 80, 81, 95-99, 102,
103, 109

Vig, P.S., 26, 41, 43-45, 47-49, 51, 52, 54,
55, 57, 60, 62, 63, 69, 74, 123, 125,

128, 134, 137, 140, 143, 145, 172

Viginess, L.A., 71

W

Wagner, Ejlif Th., 105, 110

Ward Co., ND, 165

Waterloo, IA, 12, 78

Watsonville, CA, 23, 105

Waupaca, WI, 4, 6, 12, 14, 50-52, 62, 120,
125, 141, 158

Weismann, A.C., 162, 172

West Denmark High School, 26, 38, 39,
57, 58, 106, 108

West Denmark, WI, 12, 18, 26, 27, 32, 38-
40, 43-46, 51-53, 71, 74, 78, 80, 85, 94,
95, 104, 123, 125

Wilhelmsen, C., 161, 172

Williams Co., ND, 165

Willow Creek, IA, 30, 60

Winther, Andrea (Mrs. J.M.T.), 152

Winther, J.M.T., 151-153, 172

Withee, WI, 68

Y

Young People's Work, 164

Z

Ziegler, Delegate, 91

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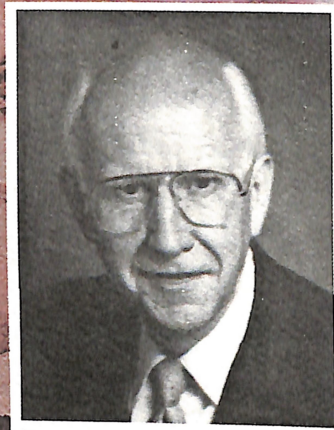
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