

JEN-977
Box 5
PACKET 3

LARSEN, CHRISTIAN BERNHARD
1888-1976

177 G. B. Larsen

177 - G. B. Larsen

Individual Questionnaire for

Biographical Record of Ministers

of the United Evangelical Lutheran Church (in America) and its parent synods: The United Danish Ev. Luth. Church, The Danish Ev. Luth. Church Association in America and The Danish Ev. Luth. Church in North America.

(Compiled for the Synodical Historical Archives)

Personal Data: (Please give all information you can)

Full name: Christian Bernhard Larsen

Born when: Apr. 4, 1888 where: Vesterborg, Lolland, Denmark

Parents: Baptized when and where: July 29, 1888, at Vesterborg Church

Confirmed when and where: April 6, 1902 same church by whom: F.D.T. Engelstoft

If immigrant, date of arrival in America: 1906 located where: Marquette, Mich. 2 years; Racine Wis.

Date of ordination: June 6, 1920. where: Hutchinson, Minn. by whom: G.B. Christiansen UDELCO convention

If not in above synods, when and where accepted as member pastor of our synod:

Retired from active ministry when: 1955 why: failing eyesight and age

Located where: Blair, Nebr. in own home. occupation: meditation

If dead, what date: where: cause:

Buried where date

Marriage: (1) to whom: X Abalone Nielsen date and place: June 18, 1920, Chicago, Ill

Wife's birthdate and place: Feb. 2, 1891, Rind, Sogn, Norway

Her parents: Karen Marie Nielsen, Rind, Sogn, Norway; Ruel Chr. Madsen, Chicago, Ill

If wife is dead, give date: immigrated 1911, had her home with Sinden, at Dana 1914-1915 Chicago, Ill

(2) Second wife (if any; give same information about her):

Worked by synod to supervise boarding school at our synod's Indian Mission at Oakesdale 1915-18

Children (give names and other information of interest, as occupation, spouse, and present address):

Philip,	born	married	Building Contractor, Blair, Nebr.
Ezra,	born	married	Boulder, Colo.
Agnes,	born	married	Wash. Island, W. Rivermore, Calif.; Ogden, Utah
Lydia,	born	married	Rev. Lyle Paulsen Pastor in UDELCA LCA Dr. Peter Beckman, Rock Island, Ill.

Other information on family of historical interest, i.e., members in the ministry, missionary work, teaching and medical professions, etc.:

His parents, were indifferent to religion, but an Aunt's piety and his pastor's sincerity impressed him religiously in his boyhood. After arriving in U.S.A. he bought a Bible and read in it. Was especially awakened by the Christ's prediction about His return again to judge the world and the resurrection of the dead, which lead to his conversion to a living faith in God's grace & mercy and was constant in prayer and church attendance.

Educational Training: Give name of institution, location, and when attended.

High Schools: *International Correspondence School, Scranton, Pa. m. 1908*

Colleges (Give also degrees attained): *Luther College, Racine, Wis. 1910-11*
Dana College, Blair, Nebr. 1911-14
Nebr. State University, Lincoln, Nebr. 1914-16
Columbia University, N.Y. Webster's University, Atlanta, Ga.

Theological Schools: *Chicago Lutheran Seminary, Maywood, Ill. 1916-17*
Trinity Seminary, Blair, Nebr. 1917-20

Honorary Degrees received (give name of institution and date): Doctor of Sacred Theology 1932 .
..... Webster U.

..... Batchelor of Arts, University, Lincoln, Nebr. 1916
..... " " Divinity, " " " " 1928

Other specific training:

Additional comment on above:

Ministerial Service. Please give in chronological order the names of congregations or charges served, and period of each. Bethany, Edenvale, Queensland

..... UDELIC Foreign Mission Pastor in Kingaroy, and other danish colonies in
Queensland, Australia. July 1920 - 1923

..... Parish Pastor at Worchester, Mass. 1923 - 1924.

..... " " " St. Paul's, Penn. Yan, N.Y. 1924 - 1926

..... Professor of Sacred Theology, Trinity Seminary, Blair, Nebr. 1926 - 1955.

NOTE: Our previous biographical records were lost in the tragic fire that destroyed the office building of the Lutheran Publishing House, Blair, Neb., Feb. 18, 1955. Where the synodical history also had his office. This accounts for the certain question how in the past. He secured all cooperation in delivering this historical important data will be highly appreciated. Please fill in what you can remember with the assistance of others acquainted with subject and we may either have it or borrow it please send it along. All our collection of your was also found in the fire. If you can refer us to any person, book or paper that can inform or further, we shall be very much obliged to you. Return this report as soon as possible.

Offices held in Synod and Districts, and when:

None except Professor of Theology 22 years
at our Seminary in Blair Nebr

Other activities and official services-at-large (teaching, chaplaincy, editorial, etc., and period of each):

Professor of sacred Theology at the seminary

Literary production (books and pamphlets): Give titles and when published.

Book "Religion and Relations" 1932

Numerous theological and devotionally articles in our church papers

Additional information of interest:

Date April 9, 1968 Signed

REV. P. C. JENSEN
STAT. & HISTORIAN
UNITED LUTHERAN CHURCH
BLAIR, NEBRASKA

NOTE: Our previous biographical records were lost in the tragic fire that destroyed the office building of the Lutheran Publishing House, Blair, Nebr., Febr. 15, 1953, where the synodical historian also had his office. This accounts for the detailed questionnaire now. In the case of deceased members of our clergy we are largely dependent upon living members of their family for correct data. Be assured all cooperation in gathering this historically important data will be highly appreciated. Please fill in what you can, perhaps with the assistance of others acquainted with subject. Furthermore, if you have clippings or other material about the person concerned, especially a photo or picture of him, and we may either have it or borrow it, please send it along. All our collection of cuts was also ruined in the fire. If you can refer us to any person, book or paper that can inform us further, we shall be very much obliged to you.

Return this report as soon as possible to

Burial Services For Dr. C. B. Larsen Held Dec. 18

Services were held at First Lutheran Church for Dr. C.B. Larsen on Saturday, December 18, 1976. Dr. Larsen passed away Wednesday, December 15, 1976, at Blair Memorial Community Hospital, at the age of 88.

Rev. Robert Albers and Rev. John Petersen, pastors at First Lutheran Church, officiated at the service. Also participating in the service were Rev. William Thomsen, retired Dana College professor, Dr. C.C. Madsen, President Emeritus of Dana College, and Dr. Theo. I. Jensen, retired professor of Wartburg Seminary, Dubuque, Iowa. Mrs. Clark Cowing served as organist.

Dr. Larsen was born in Denmark, April 4, 1888, and came to this country in 1906. He married Abelone Nielsen on June 18, 1920, in Chicago.

Dr. Larsen received his B.A. degree from the University of Nebraska, his B.D. and S.T.D. degrees from Webster University of Georgia. He also studied at Columbia University and Oberlin Graduate School of Theology.

In 1955, Dr. Larsen retired after teaching at Dana College and the former Trinity Seminary, Blair, for 29 years. Prior to that he had served parishes in Penn Yan, New York, and Worcester, Massachusetts. He had also served as pastor in Queensland Mission, Australia, following his ordination in 1920. He was the author of the book *Religion and Relations*, published in 1934.

Dr. Larsen is survived by his widow, Abelone Larsen, and their four children, Mrs. Lyle Paulsen, Tucson, Arizona; Ezra

Monday, December 20, 1976

The Pilot-Tribune

Page 5

Larsen, Boulder, Colorado; Mrs. Peter Beckman, Rock Island, Illinois; and A. Phillip Larsen, of Blair. Fourteen grandchildren and two great grandchildren also survive him.

Pallbearers were Peter Beckman III, Carl Larsen, Dale Larsen, Keith Larsen, Gary Madsen, Mark Paulsen, Joel Paulsen, and Wayne Paulsen, all grandsons of

Dr. Larsen.

Honorary Pallbearers were Rev. William Thomsen, Rev. C.C. Madsen, Rev. Theo. I. Jensen, Rev. Clifford Hanson, Rev. John Nielsen, Rev. George Pallesen, Rev. John Schultz, Rev. Lloyd Neve, Rev. H.C. Jørgensen, Rev. John Beck, Rev. Paul Nyholm, Rev. Mark Thomsen, and Rev. R.E. Morton.

NB: Christian Bernhard
LARSEN.

b. Apr. 4, 1888 Nakskov, Dmk.
bapt. July 29 Vesterborg "Ch.
konf. Apr. 6, 1902 "

Parents religious indifferent
but his Aunt's piety & his
pastor's sincerity impressed
him in his boyhood.

Hired out at 14. ^{in 1906} Immigr. at 16
Employed

Bought a Bible ~~and~~ read it.
At 20 studied at a school in
Scranton, Pa. technical subj's
Moved to Racine, Wis. where a
chr. friend & Rev. A.P. Hansen
urged him to study as he had
found peace in Christ. Was at
Luther College, Racine 1910-11
Dana College 1911-14

Nebr., U., Lincoln 14-16
Trin. Sem. Blair 1917-20 (son
Ordained June 6, 1920 Hutchin
(Also John Romer)

Married June 18, 1920 to Miss
Abelone ^{Nielsen} at ^{Diana}
Danish Church, Chicago, Ill.

Mrs. C. B. Larsen
 My birthplace is in Lind
 Sogn pr. Herning.
 Born February 2nd 1891
 My mothers name was
 Karen Marie Nielsen
 my fathers name
 Niels Chr. Quadsen
 I came to this country 1911
 Went to evening school in
 Chicago, where I had my home
 for 3 years at Linden's
 Went to Dana 1914 and 1915.
 Was hired by the church board
 in fall 1915 to take care of
 a boarding school among the
 Cherokee Indians where Rev. N. G.
 Nielsen was a missionary.
 I worked there for 3 years

Data of Service:
 Synodical Mission 1920-23
 at Kingaroy, Australia
 Pastor Worchester, Mass. 23-24
 " Penn Yan, N.Y. 25-26
 Prof. Trin. Sem., Blair, S.D. 26-55
 Retired at Blair, Nebr. 2/55-

Degrees:
 B.A. - U. of Nebr. 1916
 B.D. - " " 1928

Author: Book "Religion & Rela-
 (publ. 1930, Blair) (tions)
 S.T.D. Webster U., Atlanta, S.C.
 1930

Data of service:

Luthersk Ugeblad

31. AARGANG

BLAIR, NEBRASKA, ONSDAG DEN 11. APRIL, 1951

NR. 15

Professor C. B. Larsen

Af Pastor A. V. Neve, Sleepy Eye, Minn.

Ved Afslutningen af dette Skoleaar har Dr. Chr. Bernhard Larsen været Lærer i Teologi ved Trinitatis Seminarium i 25 Aar. I denne Anledning vil der blive holdt en Æresfest for Dr. Larsen Onsdag Aften den 11. April i Blair, Nebraska.

Dr. Larsen har tjent uafbrudt som teologisk Lærer længere end nogen anden Lærer. Dr. P. S. Vig var teologisk Lærer ved Trinitatis Seminarium i længere Tid, men hans Tjeneste som saadan blev afbrudt to Gange, i 1899-1902 og i 1905-09.

Det er ikke let at bedømme Dr. Larsens Arbejde som Lærer, fordi hans dybe Tanker bliver ikke aabenlyst lagt for Dagen ved enhver Lejlighed. Han er en selvstændig original Tænker. For at paaskønne Dr. Larsens Lærergerning maa man sætte sig ind i hans Tankegang. Han har haft stor Indflydelse paa den teologiske Tænkning i vort Kirkesamfund. Teologisk set, er vi i en Overgangsperiode. Og dersom den bedømmes objektivt, vil vi opdage, at det er en Periode, hvor vanskelige teologiske Spørgsmaal blev afklaret. Vi skylder Dr. Larsen Tak for hans positive Standpunkt i denne Overgangsperiode.

Dr. Larsen er en selvstændig og dyb Tænker. Han gaar ikke Gaasegang med sin Tænkning. Naar han er kommet til et Resultat efter grundig Tænkning, fremsætter han sin Opfattelse uden Frygt og Bæven. Ingen vil beskyldte ham for Sofisteri.

I denne Forbindelse vil jeg nævne tre Ting om Dr. Larsens Lærergerning.

1) Det er Dr. Larsen om at gøre, at Teologi skal være levende og fremadskridende. Teologi, der ikke er levende og skabende, fortjener ikke at kaldes Teologi. Efter hans Mening er Teologi ikke saa og saa mange Lektier, der skal læres ud af en Del gamle Bøger.

2) Ifølge Dr. Larsens Tanker om Teologi, maa Teologi ikke være baseret paa Reaktion til teologiske Bevægelser. Sand Teologi er bygget objektivt paa Kristus, der er os aabenbaret i Ordet. Hans Teologi er Kristo-centrisk. Det er den levende Kristus, der er virksom i sin Kirke til alle Tider.

3) For at faa sine Elever til at tænke selvstændigt, forsøger Dr. Larsen at faa dem til at kaste sig ud paa Dybet af Tankens Hav. Efter hans Mening skal teologiske Studenter ikke være Drivhusplanter.

Disse tre Fremgangsmaader for Dr. Larsens Lærergerning har ikke altid været paaskønnet og bedømt retfærdigt.

For ret at paaskønne Dr. Larsen, maa man forsøge at



Dr. Larsen ved sit Arbejdsbord

forstaa hans Liv i Samfund med Gud. Ingen kender ret Dr. Larsen førend man kender ham som Kristen. Han er en af de stille i Landet. Og af dem er der for faa. Hans Lønkammer er et helligt Sted, hvor der gaar dagligt Bud til Naadens Trone. Hvad Dr. Larsen erfarer i Samfund med Gud er Hemmeligheder imellem ham og hans Gud. Erfaringer i Samfund med Gud skal leves, og ikke tales om i Tide og Utide.

Dersom min Plads var paa Kirkebænken i Stedet for paa Prædikestolen, saa vilde jeg gerne have Dr. Larsen paa Prædikestolen. Jeg vilde da ikke lytte til en Prædiken fra Gyldenmund med blomstrende Sprog. Men jeg vilde høre en Prædiken, der var født af Gud i hans Sjæl. Naar Dr. Larsen forkynder Ordet, kan man høre „Afgrund raabe til Afgrund efter Lyden af dine Sluser.“

Dette er min Ærestak til Dig, Dr. Larsen, paa denne din Fsteddag. Jeg har ikke været Elev i dine Klassetimer paa Seminariet, men Du har været min Lærer siden jeg lærte Dig rigtig at kende. Du har lært mig, hvorledes min teologiske Tænkning kan berige mit aandelige Liv.

A. V. Neve.

Biografiske Noter. Dr. Larsen er født i Vesterborg, Lolland, 4. April 1888, udrejste 1906 til Amerika, arbejdede et Par Aar ved Marquette, Mich., og kom saa til Racine, Wis. Hans College Uddannelse fik han paa Luther College, Racine 1910-11, Dana College, Blair, Nebr., og Universitetet i Lincoln; studerede derpaa Teologi paa den lutherske Skole i Maywood, Ill., og Trinitatis Seminarium i Blair. Blev ordineret 6. Juni 1920 til Missionspræst i Kingaroy, Queensland, og virkede der i tre Aar. Var derpaa Præst i Worcester, Mass., 1923-24 og i Penn Yan, N. Y., til 1926, da han kaldtes til teologisk Lærer ved Trin. Seminarium. Den 18. Juni 1920 blev han gift med Frk. Abeline Nielsen og de har fire Børn, Ezra, Philip, Agnes og Lydia. Agnes er gift med Pastor Lyle Paulsen, Præst paa Washington Island, Wis. Larsen tog videre Uddannelse ved Columbia University og hos Webster Univ. Atlanta, Ga., hvorfra han fik Graden Doctor of Sacred Theology i 1932. Han har udgivet en Bog „Religion and Relations“ (1934 Stratford & Co. \$1.50) og skrevet mange Artikler i Tidsskrifter og vore Blade. P.C.J.

Art. by A.V. Neve on Dr. G.B. Larson
17 20

Thebe

A Magazine Published in the Interest of the Christian Diaconate
and Service, Eben-Ezer Motherhouse, Brush, Colorado

Volume 47

APRIL, 1951

Number 3

The Master's Touch

"And He touched her hand, and the fever left her: and she arose
and ministered unto them."—Matthew 8:15.

"He touched her hand, and the fever left her."
He touched her hand as He only can,
With the wondrous skill of the Great Physician—
With the tender touch of the Son of Man.
And the fever pain in the throbbing temples
Died out with the flush on brow and cheek;
And the lips that had been so parched and burning
Trembled with thanks that she could not speak.

And the eyes where the fever light had faded,
Looked up—by her grateful tears made dim;
And she rose and ministered to her household—
She rose and ministered unto Him.

"He touched her hand, and the fever left her."
Oh, blessed touch of the Man divine!
So beautiful then to arise and serve Him
When the fever is gone from your life and mine.

It may be the fever of restless serving,
With heart all thirsty for love and praise
And eyes all aching and strained with yearning
Toward self-set goals in the future days;
Or it may be a fever of spirit anguish,
Some tempest of sorrow that dies not down
Till the cross at last is in meekness lifted
And the head stoops low for the thorny crown.

Whatever the fever, His touch can heal it;
Whatever the tempest, His voice can still;
There is only joy as we seek His pleasure;
There is only rest as we seek His will.
Ah, Lord; Thou knowest us altogether—
Each heart's sore sickness, whatever it be,
Touch Thou our hands! Let the fever leave us—
And so shall we minister unto Thee.

Author unknown.

Hymnbook for a King!

Nelson Preus

No mightier hymn has ever been written than this militant song of victory by Martin Luther. It brought comfort and strength to the Reformers in their stand against the Catholic church, and it has been the Christian battle-cry against the prince of darkness and his kingdom of evil ever since. This was one of a small group of hymns that Luther published and gave to his people in their native tongue; hymns which caused the Lutheran Church to become known as the **singing** Church. Prior to Luther, congregational singing was limited; now it was to become a universal practice in all but Roman Churches.

Other great Reformation hymn-writers added classic treasures. Philip Nicolai, to name one, gave us a king and queen of chorales in "Wake, Awake, for Night Is Flying," and "The Morning Light Upon Us Gleams"; and Paul Gerhardt, to add another, wrote "O How Shall I Receive Thee," and "O Sacred Head Now Wounded" (a translation from the Latin)—splendid royal treasures!

A Regal Hymn of Praise

Take a hurried flight now to Westminster Abbey in England, and be awed by representatives of all of the world's governments in attendance at Princess Elizabeth's royal wedding. And hear that regal hymn. It is "Praise My Soul, the King of Heaven," by Englishman H. F. Lyte who gave us also that beautiful evening psalm, "Abide With Me." How fitting that on this grand and stirring occasion all the world's titled heads should together declare to God:

Saints triumphant, bow before Him,
Gathered in from every race.

(And if you are interested in wedding hymns, check back on "The Morning Star Upon Us Gleams." There was a time when no respectable Lutheran couple in Germany would be married without its lovely strains.)

Royal Musicians of Our Hymnary

We do not have much in way of royalty here in the United States, but what we do have along that line was present at an Episcopalian Church in New York City last spring to hear Bach's "St. Matthew's Passion." A children's choir was present to add its part to this music treat. The titled heads of New York City bend to catch what they suppose will be a simple little arrangement—for the children, you know—but this was more than a children's

tune. In eight parts, exquisitely done, there rose like an angel chorus, the well-known harmonies of "O Sacred Head Now Wounded."* How well this choirmaster had trained these children to sing the works of that peerless Lutheran musician, Bach! No wonder that the Jewish boy, Mendelssohn, was transported when he played "O Sacred Head," and other chorales from the "St. Matthew's Passion," and went home to declare that he would be baptized in the Christian faith!

Would you like to spend some time with the royal musicians of our hymnary? From Bach you may turn to Mendelssohn's beautiful music for Anna L. Waring's "In Heavenly Love Abiding," or to "Hark the Herald Angels sing," where royal musician Mendelssohn combines his talents with words by the great reformer, Charles Wesley; or to "Praise the Lord, Ye Heavens Adore Him," to hear Haydn; or to "Joy to the World," where Handel and Isaac Watts combine their talents.

Would you savor the words of some of the great and kingly poets of the Hymnary? You might try Isaac Watt's "O God, Our Help in Ages Past," or "When I Survey the Wondrous Cross." He is known to be the king of English hymn-writers. Or sing Cowper's lovely "God Moves in His Mysterious Way," and "Oh, for a Closer Walk With God." If you prefer the king of Scandinavian hymnists, look up Grundtvig's great "Built on a Rock," and "God's Word Is Our Great Heritage," or Brorson's "Thy Little Ones, Dear Lord, Are We," and "I Walk in Danger All the Way."

Live With Kings!

We have only begun to touch upon these kingly treasures in our hymnbook. Keep on hunting! And one fine day you may have the pleasant experience that was the writer's when he had posted Hymn 201 for a hot July Sabbath. Seconds before the service was to begin, a lady well-posted on hymns, dashed up to the pastor to declare, "You've made a mistake—you've posted Hymn 201." It was no mistake. On a hot July Sabbath we raised our voices to sing with greatest relish, "Joy to the world, the Lord is come!" We lived with kings despite the heat. And you may live with kings every day on earth, in your hymnbook!

—Lutheran Herald.

* Leo Hassler's tune, harmonized by Bach.

To Dr. C. B. Larsen on His 25th Anniversary

By A. V. Neve

Dr. C. B. Larsen, who is completing his twenty-fifth year as professor of theology at Trinity Seminary will be honored at a testimonial dinner Trinity Seminary April 12th.

Dr. Larsen has taught theology at Trinity Seminary longer, consecutively, than any other man. The late Dr. P. S. Vig taught more years, but his work was interrupted twice during his career.

It is not easy to characterize Dr. C. B. Larsen's work as professor of theology because he does not readily reveal his inner thoughts. He is an original deep thinker. He has exerted a great influence on the theological thinking of the synod. Dr. Larsen does not do his thinking in a groove. When he, after exhaustive study, has arrived at conclusions, he states them honestly and frankly.

In this connection I shall mention three phases of Dr. Larsen's work or method as a teacher of theology: 1. Dr. Larsen wants theology to be living and progressive; 2. To Dr. Larsen theology should not be based on reactions to theological movements, or schools of theology, as they are called in Europe. Theology should be based objectively on Jesus Christ, who is the sum total of God's revelation of Truth. Dr. Larsen's theology is centered in the living Christ, who is active in his church now; 3. To make his students do original thinking, Dr. Larsen throws them on their own resources.

Some say that Dr. Larsen lacks a sense of humor. His sense of humor is in a class by itself. It is a type of humor which is not easily forgotten. Here is an example: "We cannot be entirely certain that God is a Lutheran." And his students will always remember the way he used the words "categorically," "comprehensive," and "profound."

In order to understand Dr. Larsen, you must understand his type of spiritual life. He lives in intimate communion with God. What transpires between him and his God Dr. Larsen does not reveal readily. Christian experiences are too precious and too sacred to be publicized. They are to be lived and not talked about.

If my place were in the pew instead of in the pulpit, I would like to have Dr. Larsen in the pulpit. I would not come to church



to hear an eloquent sermon with high sounding phrases and flowery language. But I would listen to a rich message that had been born in his soul. When Dr. Larsen preaches the Word, I can hear deep calling unto deep.

This is my tribute to you, Dr. Larsen, on your twenty-fifth anniversary as professor of theology at Trinity Seminary. I was never a student in your class room, but you have taught me some valuable lessons on how to make theological thinking enrich my spiritual life.—The Ansgar Lutheran.

(Editor's note: Dr. Larsen has been a member of the Board of Trustees of Eben-Ezer Mercy Institute since 1929.)

The Christian Sunday

We want to share an editorial with you which recently appeared in the Covenant Weekly. We agree with the thoughts expressed about Sunday. We also feel that Sunday is being threatened, especially by the number of affairs held on Sundays: ball games, parades, contests, etc. Sometimes all Sunday is used for these affairs. But here is the editorial:

REMEMBER THE SABBATH DAY

TO KEEP IT HOLY

On March 7, 321, Sunday work was prohibited by Emperor Constantine. The Christian Sunday was then established.

Sunday was observed by the Christians in apostolic times as the Lord's day, because Christ rose from the grave on that day. The Jewish people observed Saturday as sabbath, and the pagans had no special day for worship. Because there was no particular day set aside for worship, and Christianity was not recognized by the government, the early Christians "stole away" to their meeting places whenever they could, but early Sunday morning seems to have been the usual time for worship of the risen Lord. But, as has been stated above, in 321 Sunday became the legalized day of rest and worship.

Ungodly governments have tried to destroy the significance of Sunday as a day of worship and rest. The French government after the revolution established the worship of Reason, making the week ten days, but in less than two years it failed. The bolsheviks in Russia tried to abolish Sunday, but have failed, although they still persist in their godless government.

In Europe Sunday is still a day of rest and relaxation, but the governments and athletic organizations have usurped the day. Elections are held on Sundays, as well as military practices, and the young people spend the entire day in athletic contests or excursions. The Sunday has mainly lost its Christian character.

The American Sunday is a gift from the Pilgrim Fathers. The observance of Sunday in U.S.A. is unique. Tax supported schools do not hold contests on Sunday. Elections are never held on a Sunday.

But there are tendencies and trends in our nation which

threaten to destroy our American Sunday. Christians should stand guard against such innovations in our national life.

The other day I read about a little boy who heard the old clock strike the hour very slowly. He asked his father for the reason, and was told that the striking mechanism had almost run down and needed winding up.

The next Sunday the father was reading the Sunday paper when his wife asked if he was going to church. He replied very slowly, "Oh, I—I suppose so." The little lad heard the remark and said, "Daddy, it sounds like the church-going spring in you has about run down, hasn't it?" It is reported that the father threw aside the paper, saying: "Maybe it has, son, but we'll wind it up again. Let's all get ready for church!"

—The Ansgar Lutheran.

What Do You Mean -- Unionism?

This editorial is prompted by a letter which we received recently. This letter was written by a good friend and prominent churchman, and it expressed the writer's uneasy, not to say panicky, feeling that "unionism" is on the march and is threatening to swamp the very strongholds of orthodoxy.

We read our esteemed colleague's letter with mixed feelings. If his definition of the term "unionism" agrees with ours, we definitely share his aversion to it; but we are wondering, first of all, if the word does mean the same thing to both of us, or indeed if it can be said to have a fixed meaning at all in these confused days. The situation reminds us of bygone days, when the term "social work" was equated by many of our colleagues with the "social gospel" which had its heyday in the teens and twenties of this century. Are we now confusing the earnest desire of thoughtful Lutherans for a God-pleasing unity of Christians with "unionism," which, according to our definition, always involves a definite denial or compromise of the truth for the sake of outward unity? If there is no such confusion, why the disposition on the part of some brethren to raise the cry of "unionism" whenever and wherever there are evidences of good will and a co-operative spirit between the Christians of our own and other bodies? We believe that a suggestion is in order to examine the term "unionism," which is not a Scriptural term and is of our own coinage, and definitely to fix its meaning and implications, that we may all talk the same language.

We are also disturbed by the feeling that the term "unionism" has become a "smear word" and is indiscriminately applied by thoughtless people to all who differ with them in their thinking and in their practice. We hope we are mistaken, but the almost frantic zeal to discover hidden evidences of "unionism" in brethren reminds us of the spirit which dwelt in the witch-hunters of New England in colonial days. Surely, that spirit cannot be commended!

We believe that St. Paul's rule of conduct, given in the sixth

chapter of his letter to the Galatians, must still govern the conduct of all Christians: "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfill the law of Christ."

—American Lutheran.

"THE AFTERSHINE"

There are so many folk in America who are, as Carlyle said of himself, "living on the aftershine of my (their) father's religion." Bishop Hughes, in commenting on their attitude, said: "Well and good; but when the next generation comes along and tries to live on the aftershine of the aftershine, it will be pretty thin stuff." Yet that is what has happened among us: that next generation has come along.—The Presbyterian.

Eben-Ezer

"The Green House" with which we closed our notations in January, is now finished, and it gives comfortable quarters to twelve men. There is still room for four men there, but that will not last long. All beds in the invalids' home are taken, and several urgent cases are on the waiting list.

"The Utility Rooms" in the invalid home, for which we have received a number of gifts, are almost completed. These will be a wonderful step-saver for the nurses.

"The Green House" will be covered with asphalt siding. Then we must find a new name for it. What shall it be?

Among the newcomers at Eben-Ezer are Mr. Thomas Jensen, who came from Eugene, Oregon, and Mr. Peter Herskind from Denver, Colorado. We hope that they both will be happy as members of the Eben-Ezer family. Mr. Jensen is busy helping with the outdoor work.

Miss Barbara Hansen, Council Bluffs, Iowa, assistant editor of MY CHURCH published by the Brotherhood of the UELC, and mailed to all members of the church, visited at Eben-Ezer April 14-15, to gather material for a special number on Eben-Ezer, which will be published in May. We were very happy to have Miss Hansen with us, and appreciate the fact that she was willing to come here at her own expense. We hope to make arrangements to have copies of the paper sent to all congregations of the Danish Lutheran Church for free distribution. We are having a few new pictures taken for this occasion. It will possibly be printed in an edition of about thirty thousand copies.

A number of different groups from Brush, Ft. Morgan, Goodrich, Snyder, and Wiggins have come out Sunday afternoons during the winter to sing for the guests at Eben-Ezer. This is very much appreciated, and we would like to say: Come again. Our amplifying system makes it possible for all to hear even though they may not be able to see the singers.

Speaking of amplifying systems, we would also like to mention that Mr. B. P. Christensen has loaned us a new master station for the hospital amplifying system. This makes it possible for all patients in the hospital to hear the morning devotions held at seven o'clock each morning, and nine o'clock Sunday morning.

PHEBE, due to the increased cost of publishing, will make its appearance only bi-monthly. At times extra pages may be added to make up for fewer numbers. This copy is for March and April. The next number will be for May and June, and will be published about the middle of June.

Gifts Received

Friends

N. T. Nelsen, Cedar Falls, Ia.	\$ 5.00
Mrs. Wm. T. Petersen, Tyler, Minn.	2.00
Marie Larsen, Lincoln, Nebr.	10.00
Mrs. Louise Hansen, Palatine, Ill.	5.00

Offerings

Women's Guild Kenosha, Wis.	\$15.00
Danish Ladies Aid, Immanuel, Racine, Wis.	10.00
Trinity Luth. Church, Westbrook, Maine	50.00

In Memoriam

In memory of Hans P. Jensen by friends, Waupaca, Wis.	\$ 5.00
In memory of Mrs. Anna Eriksen from Mount Pleasant Ladies Aid, Racine, Wis.	7.00
In memory of Mrs. Anton Jorgensen, Mrs. Chapman and Mrs. Joy by friends and workers at Eben-Ezer for utility rooms.	16.50
In memory of Chris Johansen by Lillian Johansen, Mr. and Mrs. Virgil Hammer, Sterling, Colo., for church tower....	5.00
In memory of Chris Johansen by Mr. and Mrs. D. E. Kellogg, Sterling, Colo., for church tower	10.00

Sisters' Home

Rev. Chr. Christensen, Laurens, N.Y.	\$ 1.00
Miss Viola Hess, Sioux City, Ia.	5.00

Church Tower

Rev. and Mrs. James Lund, Manistee, Mich.	\$10.00
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Hospital Gifts

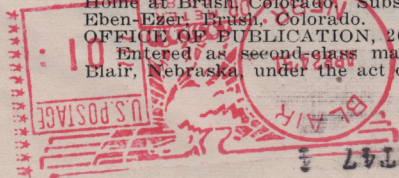
Women's Club, Brush, Colo.	\$ 5.00
Miss Viola Hess, Sioux City, Ia.	5.00

B. P. Christensen and Robert Pursley, Eben-Ezer, gave two floor lamps for Bethesda.

All gifts received with thanks.

Phebe

A bi-monthly magazine published in February, April, June, August, October and December at Blair, Nebraska, for the Eben-Ezer Lutheran Deaconess Home at Brush, Colorado. Subscription rate 50 cents a year. Please address Eben-Ezer, Brush, Colorado.
OFFICE OF PUBLICATION, 200 SOUTH FIFTH STREET, BLAIR, NEBR.
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260CT47

REV PROF C B LARSEN
BLAIR NEBR

Transcript for L 21 by P.E.J. Rec'd Jan 18, 1955

Trinity Seminary

The second semester at Trinity Seminary has just gotten under way. For the first time in fifty-seven semesters we must carry on without Dr. C. B. Larsen on the teaching staff. As probably most of our people know, he developed an eye ailment for which he had surgery done at the Mayo Clinic in Rochester, Minnesota. The operation did not prove successful, however, and he finds it impossible for the present at least to carry on his teaching. This announcement will be read, we know, with a sense of keen disappointment by the seminary alumni, and it is not easy for either faculty or students at the seminary to become reconciled and adjusted to Dr. Larsen's absence. And, needless to say, it is a big disappointment to himself. Of all the many subjects at Trinity Seminary which "C. B." has made significant, his five-hour course in Romans is the one with which probably the majority of his many students through the years have most fondly and appreciatively associated his name. This year he will not be at the lecture stand for that great course.

We can announce, however, that we have succeeded in getting a teacher to take Dr. Larsen's courses this semester. He is Dr. E. C. Cooper of Kings Mountain, North Carolina. Dr. Cooper is a member of the United Lutheran Church. He did his undergraduate work in theology at Mt. Airy Seminary, Philadelphia, and holds a Ph.D. degree from Hartford Theological Seminary

Photo

in the field of New Testament. For a period of years he was the president of the Southern Seminary of the United Lutheran Church, Columbia, South Carolina, where he also taught in the New Testament department. The last several years he has been engaged in pastoral work, including work among students at the University of North Carolina. We consider ourselves extremely fortunate to procure the services of Dr. Cooper in this unexpected emergency, and we extend to him and Mrs. Cooper our warmest welcome to the fellowship of faculty and students at Trinity.

Theo. I. Jensen, Dean

succeeded in getting a teacher to take Dr. Larsen's courses this semester. He is Dr. E. C. Cooper of Kings Mountain, North Carolina. Dr. Cooper is a member of the United Lutheran Church. He did his undergraduate work in theology at Mt. Airy Seminary, Philadelphia, and holds a Ph.D. degree from Hartford Theological Seminary

Photo

SOME REFLECTIONS OF MY LIFE

Mrs. C. B. Larsen (nee *Abelone Nielsen*)

My daughter-in-law asked me to write down some memories of my life.

My modest home was in Herning or near Hearning, Denmark. I had four brothers who were all older than I. Then we were three girls, of whom I was the oldest. When I was 9 years old, my mother was sick almost a whole winter. So being the oldest I was to look after my two-year old sister and also do the mending of my brothers' socks. Some of my brothers worked outside home by that time. I had just learned to knit, so among other things, I remember I knitted a pair of pants for my baby sister.

When mother got better, I was sent to a friend who taught me to crochet and embroider. One brother gave me an embroidery scissors and another gave me a crochet box so I brought my crocheting along to school and worked on it in our noon hour recess in the winter. The lower grades went to school three days a week and the older grades the other three days a week. I was confirmed at the age of 14 together with 70 others in the class. The minister was Provst Gotchea who later became bishop. We had a very good instruction.

At the age of 15 I was hired out for the first time as second girl in a home where the wife of the house had been an invalid for 15 years. They were very good to me but I was lonesome. I helped the sick lady with her long hair and moved her from one bed to another. I was small of age and strong so she trusted me to do that. Then I fixed her bed. It was in the year when there was a big movement especially among the young people to have an experience of conversion to a living faith in God. I still remember how it came to me almost like a dove from heaven. I was assured that my sins were forgiven. After that I closed the door into the bedroom where my mistress lay and I had devotion together with her each forenoon. She appreciated that and I was happy too. I only worked there about six months. My salary for six months was 25 kroner -- just enough to buy a watch for myself. That was something not every girl could afford. After the six months, I was needed at home again. At the age of 18, I was hired out to an outstanding family for church workers. Out of the seven children in our family, six worked for them -- one brother worked there four years while most of us only worked there a shorter time. Most farmers hired their servants for a year at the time.

For years I had an urge to serve God. The mission field was in need of workers, and I heard several speakers asking the question "Who will go and work today? The fields are white to harvest." The question for me was "How will I get the education?" I applied for a grant to go to a folk high school for three months. While at high school, Rev. N. L. Nielsen and his wife visited and spoke at the high school. Among other things, Rev. Nielsen spoke about the chances in America to work while earning an education. Since my father knew Mrs. Nielsen and had gone to the same school as children, we talked to them and told them that I thought I had a call to go and work in God's vineyard. So it was arranged with them in a hurry that I could just travel with them to America. They would treat me as their own daughter. So it was arranged in a hurry for me to leave my good parents and home and sisters and brothers. We loved one another and hardly ever heard a discouraging word said in our home. Little did I realize that it meant almost for me to live in a different world. My parents followed me to the shore of Denmark. My father gave me the money for my ticket and a little left over. I know it meant a sacrifice on their part at that time.

I will not go into details about the trip over here. Everything was new and seemed big to me. It took about two weeks from the time we left Denmark and landed in New York. It was on a big boat from England to the new country. Rev. Nielsen's helped me to enter America as an immigrant and I had no trouble at any time. We landed in America in September 1911. They sent a card from New York to Lindens in Chicago that we would arrive there by train at such and such a time. We were Rev. and Mrs. Nielsen, Miss Nana (a teacher who travelled with them to Denmark), an Indian boy named David and myself. At the said time Mr. Linden met us at the train and we were invited to their house for supper. We were only a part of many who stopped there on their way from time to time. While sitting there at the supper table, the question was asked, what I was going to do. So Rev. Niensens said they thought that they could leave me there in Chicago where I could get a job and maybe go to evening school to learn English.

So I was accepted into the Linden family as a younger sister. I still remember Mr. Linden's answer to Rev. Nielsen that it was all right with them if I would behave. I became a member of the Danish Church, Siloam, before I got a job to do housework that was far from the church and only a few times could I get there. Lindens told me that I could just come back to them if I wanted to. I had not promised to stay any length of time. At Christmas time I got sick, I think it was mostly because I was lonesome, so I came over to Lindens and told them how I felt. I left my job and Lindens took me to their Doctor and served as my interpreter. By then I was already much better.

In a short time, I was looking for another job. This time Lindens asked me to find something so I could get to the church and they also needed help in the Sunday School. At that time, it was partly to learn Danish. There was a factory only a short distance from Lindens and I could walk there and learn sewing. It was garters they made. At first it was slow but after awhile I was doing pretty good. I only paid a small sum for room and board. At the same time, I could help Lindens in my spare time. Sometimes Mrs. Linden called me home from work to help her when another group announced they were coming for supper and maybe stay over night, -- then Mr. Linden would sleep on a cot in the kitchen. I slept on a couch in the dining room for awhile.

So I sewed and saved money. In 1913, Mrs. Nielsen from Oaks wrote a letter and said they could sure need my help. They were building a church and had a carpenter and others working there, but who should pay my trip down there? Again Mrs. Linden helped me. She had seen an ad for a cheap ticket for home seekers to Oklahoma. So I got a home seeking ticket round trip. If I remember right, it was \$10.00 and good for three weeks. I worked from early to late, even helped to nail the carpet on the altar railing. I had brought that with me from Chicago as a gift for the mission. My pay for my work and the trip was a homemade quilt which usually sold for \$3.00. That was later stolen from my trunk in Linden's basement. In the meantime, I felt the three weeks were well spent. I had been doing mission work.

So I came back home to Chicago, started sewing again at the same factory and earned and saved more money. At the end of three years I had saved \$500.00. In the fall of 1914 I entered Dana College where I took spelling, reading, and U. S. History and Civics. I was as interested in electing a president of the U. S. as Lindens, although I was not a citizen, so I had no vote. (Again I came back to Chicago and sewed at the factory.) One day I was called home from work. Somebody was there who would like to see me. It was the president of our U. E. L. C. church and one of the board members. It had been decided at the church convention in June to hire a girl to take care of a boarding house for children attending the mission school. I had been

recommended by Rev. N. L. Nielsens. They offered me \$25.00 a month plus room and board. I was earning up to \$40.00 a month in Chicago, but I accepted the offer. Again I felt it was doing mission work. Rev. Nielsens sent me a letter and said they had rented a house close to the school, church and their place. The rent was \$3.00 a month, but it needed to be fixed up. They wanted me to come a week before school started and help. The way I got there was by train to Siloam Spring, Arkansas; there I stayed at a hotel over night. The next morning I found out that there was a man from Oaks to haul freight back to the store in Oaks. He was driving in a lumber wagon pulled by a team. We started out at 8:00 o'clock in the morning and arrived at Oaks at 4:00 o'clock in the afternoon. The distance was about 25 miles. When it was up hill, I would walk to lighten the load. At twelve at noon, we stopped and had a lunch of crackers and a can of fish, while the horses were fed. The reason it took so long was because he had a new cooking stove for Rev. Nielsens, so I could get their old one for the boarding house. Well I was so shaken up from the ride and had a bad headache. I asked how much I owed him and he said he got a penny for each 2 lbs. so I figured out that my weight was 125 lbs. and my trunk 25 lbs. and paid him 75 cents. Rev. Nielsens just laughed at that.

Rev. Nielsens thought that \$25.00 a month was a big salary. That was all the two of them got when they started and they had to have a horse. It just took half of what they got to keep the horse and who was to pay for my room and board? So here I was to start housekeeping with nothing to start with. Nielsens went with me to see the house. The walls and ceiling were just rough boards with cracks in between. This made it very cold in the winter, not to mention it was hard to keep clean. Well we got Mrs. Nielsen's old stove set up in the kitchen to heat water so we could clean the walls, if there might be bed bugs. The house had three rooms down stairs and one attic room.

The Indian family we rented it from had left an old bed at the place because it had been in a fire, but the legs were still good. Rev. Nielsen sawed some boards to make a bottom. For mattress we sewed feed sacks together and filled with corn shucks. There was an opening in the middle of the mattress where I could stick my hand in to shake up the shucks to make it soft each night. It was still a problem where the bedding would come from. I had brought some sheets and pillow slips along that I had brought with me from Denmark. Well with some help from Rev. Nielsens I got enough to get along with, for awhile the first year. That bed I shared with two Indian children,-- a girl 13 and her brother 5 years old. He slept by the wall, and we got along fine.

We scalded the walls with boiling water, then nailed on some gunny sacks and feed sacks; on top of that we hung up wall paper. It was sent for at a cost of three cents a roll. We used the same kind of paper in all the rooms. Some of the teachers had arrived by then and helped me some. Also, both Rev. and Mrs. Nielsen helped me.

Mr. Linden gave me a set of dishes before I left Chicago. When Mrs. Nielsen saw them, she said she had never had a set of dishes herself. So I said she could have them if I could get some of her old ones and some pots and pans for cooking. That deal was accepted. I got a kettle to cook potatoes in that had a small hole, but I could just put a straw in the hole that would work. There was also a hole in the stove oven on one side, but that could be remedied with a small plate in front of that.

I got up a little after five in the morning to warm the house and bake biscuits for breakfast which we usually had at 7:00. For our front room I stuffed an old school bench with hay and covered it with cloth. In the kitchen was a big table and a bench was made with a board on top of two boxes, one at each end. To store a few food items in we got an old book case.

Our first boarders were two girls, one a doctor's daughter and one a little younger whose mother was the druggist in a small neighboring town. They brought their own bed and bedding. They were white and quite prominent people. They paid \$1.75 for room and board from Monday morning till Friday after school. When they stayed over Sunday, they paid \$2.25 each. I bought groceries in a small store in town. When I had a little left over of the money the children paid for room and board, I bought whatever I needed most for the house. I made a small rug for the floor in front of my bed and we thought we lived quite comfortable. There was only one closet in the whole house, so I always waited till after the children had left before I got ready. Whenever all of the children went home over the weekend, I stayed at Rev. Nielsens and slept with Nana Nielsen who was a teacher there for many years. That was a treat. I helped Mrs. Nielsen every week with the washing on Mondays. They heated the water in a big black kettle out in the open. Beside the fire was a bench with a wash tub and board to rub the clothes on. So regardless of the weather, we did the washing outside, but it could happen we changed the day. I also helped with the ironing on Tuesdays. On Wednesdays it was Ladies Aid. We quilted from 9:00 in the morning till about 11:00, then had two hours at noon to make dinner. Sometimes some of those who lived a distance from there had dinner with some of us in town. Again, we put in a couple of hours in the afternoon. Often old Uncle Bch, we called him, came and read to us. Those quilts we sold to any one who would order them. The price was \$3.00 a piece. The cotton was home grown, the seed picked out by hand and then carded. They were very particular about the work and the quilts looked very nice. They used the same pattern for all of them, which consisted of white and red material.

After my first year at Oaks, I came back to Chicago in the summer on vacation. There I saw some chairs and a dresser in Linden's basement and I asked if we could have them for the boarding house at Oaks. They were glad to give them to me. I bought a few other things, -- some dishes and an old piece of linoleum for our kitchen floor. That helped a lot to keep it warm in the winter. Some gave me a money gift of \$5.00 to use where most needed. I bought an organ for \$10.00 which was shipped down there also. I remember Rev. Thorslev helped to crate it and how much it was to have it hauled to the station. I never found out. Mr. Linden would not even tell Mrs. Linden that. I paid \$20.00 for the freight. We got the Sunday School superintendent to get it in Siloam Springs. All he got for that was the use of the organ which was stored in his house, so they could learn to play it. I cannot remember what became of it. The six chairs and the dresser with marble top we were very proud of. The doctor's daughter who was there for three years and graduated from eighth grade told me so. By then the family had grown to about six, some were not there for the whole year.

I had gotten an iron 3/4 bed which I shared with a small girl. Our milk we bought from Rev. Nielsens and also butter if they had it. We also bought some from others whenever we were able to. The hardest was fresh meat in the fall until it was cold enough to butcher. Then we always shared with Rev. Nielsens when they butchered a pig. Sometimes we bought a squirrel. Sometimes we killed a chicken or rather a rooster. Once we bought a big rooster for 25¢. Mrs. Nielsen cooked soup on the bones and I made meat balls from the

meat for my family. There were eight and it seemed to me we were twelve at noon. Two boys slept at Rev. Nielsens and had their breakfast there but had the other two meals with the rest of us at the boarding house.

In the fall of 1917 Marie Andersen and I took a trip to Denmark. Marie Andersen was a girl I had met in Chicago and who also stayed at Lindens. She later became Mrs. Thorslev. We arrived in Denmark just before Christmas and enjoyed very much to be with our dear ones for awhile. Marie Andersen was engaged to Mr. Thorslev a seminary student in Chicago and I to C. B. Larsen who was studying at our Seminary in Blair.

While we were in Denmark America became involved in World War I and I did not get back until in June 1918..

My summer at Oaks June 1917.

Rev. Nielsens asked me to stay there and help for the month of June so he could go to the convention first part of June and then visit his brother in Michigan. They offered me \$10.00 and I accepted. It was in the month of harvest and there was an old man named Larsen who had a small hut and a piece of land next to where Rev. Nielsen had bought 10 acres. Part of the 10 acres was in wheat or oats. The other half was in a pasture. So in harvest time I got up at 3:00 o'clock in the morning. Mrs. Nielsen made breakfast and fixed a lunch for both Mr. Larsen and me. After their cows were milked and I was ready to start out with the three of them to the pasture; it was about a mile away from Nielsens through the woods. With the cows in the pasture, then I was ready for the harvest. Mr. Larsen cut the grain with a scythe like they used in olden days and I had a kind of a rake with four long teeth to put it into bundles and tie together. After we had finished Rev. Nielsen's field of grain, we did the same for Larsen's crop of grain. He had a horse, and Rev. Nielsen had the three cows so to have milk for both the family at the boarding house and the family at their house, Nielsens boarded the two teachers and for some time had two boys stay there so they could go to school.

At noon we took off one hour for lunch and then worked until about 3:00 o'clock in the afternoon. Then I started on my way home with the cows. After I got them home I was to go to another pasture just about one-half mile away where Rev. Nielsen kept his three horses. They were always by the gate ready to go to the creek for water to drink. I caught two of them and the third would follow. Usually I got on the back of one of the riding horses; that seemed to be about one fourth of a mile. When they had all they could drink, I took them back to the pasture and walked home. It was just about supper time by then. After supper I was tired and it was still hot, so sometimes I laid down on the floor for awhile before I got to bed to sleep until 3:00 o'clock the next day. We got up that early because it was hot in the daytime,

When Rev. Nielsen came home it was time to get the harvest home. At first he would lay the bundles on the wagon and I would fork them to him. On the way home we had to drive over a small dry creek and I had to follow so I could apply the brake on the wagon going down. Sometimes we lost some of the load. So I asked if I could lay it in the wagon and he would fork it up to me. That he agreed to and after the first load he never asked me to be on the ground. I had learned that in Denmark and I could just sit on top of it all the way home.

After the month of June I came to Chicago for my vacation. I soon got

back to the factory and started to sew garters again. Shortly after I got there I received a check of \$25.00 and I asked Mrs. Linden what she would do. The check was from the U. E. L. C. treasurer and I had already gotten my \$10.00 from Rev. Nielsens. Mrs. Linden said "I would send the \$10.00 back to Rev. Nielsens and keep the \$25.00." She thought I had earned it. So that is what I did.

During the year of 1917 and 1918 when I was in Denmark, the church board hired a girl from Racine to take my place at the boarding house. But in the Fall of 1918 I was again hired by the church board to take care of the boarding house. The family had grown. We were eight all the time and for awhile three more. That was the hardest year of them all because it was the year with the influenza that took so many lives all over the States.

We had already decided just to close the school as soon as some started to get sick with the influenza. It came in the month of November. The only doctor in about thirty miles territory lived seven miles from Oaks. His daughter, who was one of the first at the boarding school, was still there. Her mother had died. Also, her sister who was married and had two girls had died and the two grand-daughters were at the boarding school also. The father of the two girls had married again and was afraid to take his two little girls home. They were afraid they might bring the flu to their little baby. So they just stayed at Rev. Nielsens. I acted as a night nurse with the most sick and one of the teachers went out to help as many as she could. I believe she visited eight places in one day and made a meal for them.

The doctor told us about one family who might need help in the night. So both a teacher and I went there the first night. There was the man and wife in one bed. The wife was pregnant. In the same room was the man's mother and sister in another double bed. About 9:00 o'clock the wife said she would need a doctor. The baby would be born premature. So I was the one that knew the road the best through the woods and with a lantern in my hand, I ran to a house where the man lived who had a phone in his store. As far as I remember that was the only phone in town. I called the man out of bed. He went to his store and phoned the doctor who lived seven miles away and I think the only one at that time who had an automobile around there. The dying wife said she would like to have her mother come. She lived one mile to the other side of Oaks. Well after I got the storekeeper to call the doctor, I went home to Rev. Nielsens and told them. So Rev. Nielsen walked to the home of the sick wife's mother and father. There were eight other children all sick and her father had pneumonia and was unconscious part of the time so she had all she could take care of at home.

Mrs. Nielsen and I started back to the sick family in hopes the doctor might catch up with us. We and the doctor got there about midnight. The seven month baby was already born and dead by then, and the mother was dying. After the doctor had taken care of her, she also was dead. I helped to wash her and dress her in her wedding dress and the little baby in her arm. Then she was moved to another room where there was a broken window so I had to watch that a cat would not get in there to them. Mrs. Nielsen and the teacher went back home with the doctor to Oaks on his way back to Kansas. I stayed with the sick the rest of the night. Rev. Nielsen took care of the funeral. All they had was a few men who made the coffins draped in black material and with handles screwed on.

My next duty was at the home of the dead wife's parents as night nurse.

The father died only a few days later. But some of the children were getting better. One girl, a sister of the dying mother, was still very sick and died about a month later. I was there several nights but then I came down with the flu also. The last night I was there I knew some of the children started to get hungry so about 2:00 o'clock in the morning, I went out into the open chicken house and found a rooster in a nest. I killed and cleaned that and had it ready for breakfast the next morning. When I visited there many years later one of the children asked if I was the one that had fixed that chicken for breakfast for them.

Well, I was in bed with the flu about a week and had a temperature up to 104 degrees part of the time, but nothing alarming. I slept on a cot in Rev. Nielsen's front room. As soon as I was able, I helped with the housework. Mrs. Nielsen had a badly sprained ankle. After a month or two, everything was back to normal and school was back in session again.

That spring a bunch of boys came around the house where I stayed with the children. They threw something on the roof of the house and tipped over our little outside house. One night we even heard a shot outside. Sometimes Rev. Nielsen would walk outside until I got the children to bed. I believe we were eight. We did not dare to turn on a light. Sometimes one of the teachers would stay with me. It was then decided at the convention to build a better house and get a family there to take care of it and the children.

When I left that year after school, the doctor's daughter graduated from eighth grade. She had been there since we first started the boarding house. We also had two of his grandchildren for some years. The doctor took me to Siloam Springs in his auto himself and thanked me for what I had been and done for his girl. He sent her away to a girl's school where he had to pay much more for her schooling.

The end.

For years I had an urge to serve God. The mission field was in need of workers, and I heard several speakers asking the question "Who will go and work today? The fields are white to harvest." The question for me was "How will I get the education?" I applied for a grant to go to a folk high school for three months. While at high school, Rev. N. L. Nielsen and his wife visited and spoke at the high school. Among other things, Rev. Nielsen spoke about the chances in America to work while earning an education. Since my father knew Mrs. Nielsen and had gone to the same school as children, we talked to them and told them that I thought I had a call to go and work in God's vineyard. So it was arranged with them in a hurry that I could just travel with them to America. They would treat me as their own daughter. So it was arranged in a hurry for me to leave my good parents and home and sisters and brothers. We loved one another and hardly ever heard a discouraging word said in our home. Little did I realize that it meant almost for me to live in a different world. My parents followed me to the shore of Denmark. My father gave me the money for my ticket and a little left over. I know it meant a sacrifice on their part at that time.

ITEM INVENTORY LIST

JEN-977-4 Jensen, P.C. (1977)

Item#: 4 Sub-item# : c
 Biographical Record of Ministers-Larsen, C.B. (Christian Bernhard).
 Includes lists of churches served and dates of ordination for the
 pastors listed.

Author	Title	Publisher	Cutter Num.	Volume/Copy	Publication Date(s)
Larsen, Abelone Nielsen	Some reflections of my life				
	CONTENTS: Abelone is the wife of Larsen, C.B. (Christian Bernhard)				
Neve, A.V.	Professor C.B. Larsen in Luthersk Ugeblad	Lutheran Publishing House, Blair, Nebras		v.31 #15	04/11/1951
	CONTENTS: Larsen, C.B. (Christian Bernhard) Notes on Larsen, Abelone				
	CONTENTS:				
Jensen, Theo. I.	Trinity Seminary in Luthersk Ugeblad	Lutheran Publishing House, Blair, Nebras			
	CONTENTS: article announcing loss of Larsen, C.B. at Trinity				
Neve, A.V.	To Dr. C.B. Larsen on his 25th anniversary in Phebe	Danish Lutheran Publishing House, Blair		v.47 #3	
	CONTENTS: Larsen, C.B. (Christian Bernhard) Vita of Larsen, C.B. (Christian Bernhard)				
	CONTENTS:				