

# Lutheran Tidings

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## Prayer on the Coming of Spring

ETERNAL FATHER with whom is the fountain of life, we give thanks unto thee through our Lord Jesus Christ, for the coming of spring. Out of the bleak death of winter, thou hast brought the world to life once more. All about us earth awakens from her slumber and begins to lift her praise to thee. Attune our hearts to the melody of Creation's chorus, as every living thing proclaims the beauty and splendor of thy divine fatherhood. May we see thy goings not only in the sanctuary, but also in the mating of the birds, the opening of buds and blossoms on shrubbery and trees, in the green lawns, the waving grasses of field and pasture land, where flocks and herds graze peacefully; in the laughter of boys and girls playing in the streets; in the rapture of human love in youth; in the strength of life at its full powers, and in the calm serenity of age crowned with the benediction of good hope through grace.

O FATHER GOD, as thou givest spring in all nature about us, let there be spring and the stirring of new life, with breaking buds, and fair blossoms passing into fruits, in all thy church, through the coming of thy Holy Spirit in quickening power from above. With all the manifold diversity of his gifts enrich the lives of thy people and bless the world. Where sin has abounded, and death reigned, making the lovely creation a desolate Golgotha, O God of redeeming mercy, grant unto us a spring time of righteousness and peace again.

(Selected).

## Easter Lilies

"Signs of life eternal" — "Take away the signs of mourning, grow white lilies in their stead."

"And then feasting her eyes on the five beautiful waxy white Easter lilies they had left there as a tribute of love for her, her lips faintly murmured: 'Father, I thank Thee.'" (Lilies of Mother).

There were five. I have also found five beautiful Easter lilies in leafing through the gospels. We may find more another year. The first we will name: **Woman's Love**. — We could begin with Mary and Martha in Bethany, or should we go back to the sinful woman who stood at His feet behind Him weeping, and began to wash His feet with tears and did wipe them away with the hairs of her head, and kissed his feet and anointed them with the ointment.

Especially do we have in mind the women on Easter morning. With winged foot steps they hasten on toward the sepulchre. How eager they are, how much they have loved Jesus, therefore the anxiety. Therefore the tears of emotion, therefore the heartache but also later — their joy and grateful thanksgiving. Their loving hands had prepared spices and ointments, nothing is too good to complete the last labor of love.

Their labor of love is crowned by the angel's message so tender and his inviting welcome to see the place.

The next Easter lily we may call **Faith**. — In order to understand this we will let John tell us something about Peter and himself. Mary Magdalene came early in the morning to their dwelling place and told them that Jesus had been taken away and they knew not where they had laid Him. They hurried out as fast as they could, John outran Peter and came first to the

grave. He stooped down, looked in, saw the linen clothes, yet went not in at that moment. But later on, and here is the keynote of his story: "There went in also the other disciple, which came first to the sepulchre, and he saw and believed." What did he see, and what did he believe? It dawned upon him: a new day is coming, life has conquered death, resurrection, victory is a reality. As there had been so many important moments in this man's life, this was one that he would never forget. — Even more than a lily unfolding its beauty, is the flower of faith unfolding itself in a man's heart exclaiming: "I believe in the resurrection and life everlasting."

What a message to bring home to Mary, the mother of Jesus, and what help it could be to Simon Peter in his sorrow. For it is true: A friend in need is a friend indeed, and Peter needed one.

But he also points to an Easter lily. — We remember so much about Simon Peter. Especially from the last evening with Jesus. After he had been told not to use his sword, he followed afar off, but he followed into the High Priest's palace. And here it happened, he denied his Lord first, second and third time. But Christ had prayed for Peter and in his love turned and looked upon Peter with so much sympathy, love and divine appeal that Peter went out, and wept bitterly; thereby was his heart prepared for the growth of an Easter lily: **The Lily of Hope**. — He stayed with John, the apostle of Love. And on Easter morning received this message: "Tell the disciples and Peter that he goeth before you into Galilee." — Later in the day Jesus met Simon Peter and although we do not know what was said between the two we may be assured that it was a most important meeting. Out of that meeting and the one by the Lake of Galilee



bloomed the Lily of Hope as we read in Peter's first letter: "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead to an inheritance, incorruptible and undefiled, and that faded not away, reserved in heaven for you."

The fourth lily is: **The Lily of Gladness or Joy.**—We have mentioned Mary Magdalene before. She was the last one to leave the cross, she was the first one in the morning. We have noticed her anxiety and beheld her eagerness. She first went with the women, then called Peter and John and now she wanders to and fro in the garden not knowing what to think about it. She felt she had lost out entirely. Then she saw a man. It must be the gardener. He will probably know: "Sir, if thou have borne Him hence, tell me where thou hast laid Him, and I will take Him away." Then we have that wonderful meeting; with tenderness Jesus calls her name: "Mary"; and with inexpressible joy she responds "Rabboni" (Master). She had seen the Lord. She knew He was alive. He had given her a commission. She was overwhelmed with joy. A lily of the valley in full leaf, yea, more than that, a human soul unfolding itself in the heavenly sunshine and light. And she was not the only one, John tells us: "Then were the disciples glad when they saw Jesus." — In harmony with this event we could mention the two disciples after Christ's appearance to them in Emmaus and also Thomas kneeling before his Master: "My Lord and my God."

We talk about the end of a perfect day. Was there ever a day like Easter day? In the morning uncertainty, doubt, sorrow intermingled with love, then the Easter angel's removal of the stone, the appearance of Christ to the women, to Mary, to Peter, the two disciples on their way to Emmaus and then in the evening, when the disciples were assembled Jesus standing in the midst and saying unto them: Peace be unto you. Peace in your hearts, peace in your future undertakings, peace in life and peace in death. **The Lily of Peace.** How we need that peace not only in the present days of uncertainty but when we stand at the grave or consider the evening of our day.

May these Easter lilies mentioned here bring a message to us. We know something about the laws of nature. A bulb is planted in the earth and months later we see the beautiful white lily. So it is with our body according to St. Paul: "It is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body."

"Rise up, my love, my fair one and come away. For lo the winter is past, the rain is over and gone; the flowers appear on the earth, the time of the singing of birds is come, and the voice of the turtle is heard in the land." But best and foremost: From the Christian congregation throughout the world we hear it sounding: "Christ is risen! Christ the living, all His mourners' tears to stay."

P. Rasmussen.

## Paul's Problem - And Ours

As we again approach Easter Sunday we are reminded of Paul's discussion of the resurrection in the First Letter to the Corinthians. In the fifteenth chapter he gives us the first extant account of the historical event of the resurrection of Christ, an account written a decade or two before the earliest of the gospels was put into its present form. His testimony is strong and positive and thus he fulfills the first requirement of preaching, a strong and vital assertion or testimony. How often do we not hear the opposite approach today, a timid and guarded assertion made after due precautions are taken on all sides. Paul waits with the arguments until he has presented his case.

The argument in this instance turns against those who deny the resurrection. "How," he asks, "can certain individuals among you assert that there is no such thing as a resurrection from the dead? If there is no such thing as a resurrection from the dead, then even Christ did not rise, and if Christ did not rise, then our preaching has been in vain and your faith has been in vain."

In this case Paul points to the very center of the Christian faith and there can be no doubt about his stand. He takes exception to those who say that there is no resurrection from the dead, and thus he points to the gravest criticism of and attack upon Christianity that has ever been made. The attack was made by the opponents of Christianity, but it was even then

made by members of the Christian congregation, for Paul says that it was made by "certain individuals among you."

The same situation which Paul met in his letter to the Corinthians exists in the church today. This is, of course, well known, but it has not very often been described as forcefully as it was in a recent article in *The Atlantic Monthly* by Bernard Iddings Bell, an Episcopalian clergyman and educator, ("What About Church Unity" in the January issue). Dr. Bell approaches this particular issue only indirectly, as he writes about church unity, but after having discussed very ably the subjects of tolerance and cooperation between the churches, he calls attention to the fact that the real obstacle to church unity is a cleavage in regard to the central issues of the faith. The cleavage is not primarily a cleavage between churches, however. It is a cleavage which is found within many protestant churches. His analysis is so clear and penetrating that I would like to present it to the readers of *Lutheran Tidings*.

"What are the two quite different religions which today divide Christianity not denominationally, not horizontally, but vertically? The contention is not over such minor matters as the verbal errancy or inerrancy of the Bible, science versus religion, forms of worship; it goes to the very bases of faith. The struggle is between historic Christianity and what may be called neo-Christianity."



.... "The traditional Christianity common to both Catholicism and historic Protestantism, the Christianity which today tries to maintain its long ascendancy in all the Christian bodies, is as much the religion of Luther, Calvin, Wesley, Moody, and Gore as it is that of Bernard, Aquinas, Alphonsus Ligouri and Archbishop Spellman . . . . (They have) agreed on the nature of man, on the nature of God, on the mission of Christ . . . . Today those who still believe this faith of the ages are opposed by a group who used to like to be called 'Modernists' but who now prefer the more pleasing term 'Liberals.' These would retain the old forms of devotion, or some of them at least, and even perhaps the old creeds, but put into them meanings widely, indeed fundamentally, different from those which these old creeds and worship used to bear."

After this introduction Dr. Bell goes on to give a brief characterization of "traditional" Christianity and "liberal" Christianity. He apologizes for the briefness and we must reduce his statements even more. Our quotations can thus only be mere indications, but I hope they will stimulate thought and lead to a complete reading of the article.

....

"The Christianity of the centuries has always held, and still holds, that natural man, man apart from God, is an unreliable creature except for this: that one can always count on his getting nowhere that satisfies him in his individual living, and on his inevitably ruining by war and other deadly devices the social fabric which he dreams of and tries to realize. This continued failure is not due to ignorance of technology or philosophy, but springs from a deeper defect. Man leaves undone what he knows he should do, does what he is quite aware he must not do. He is, in other words, sin-possessed."

....

"Since there is no significance for man in terms of progress, since man cannot solve his problem by pulling at his own bootstraps, even such admirable bootstraps as science provides, man must and can be saved from futility only by the intervention of God, a power not of ourselves that makes for righteousness. By faith, which in theology means 'entrustment of one's self,' a human being can lay hold on the kindly hand of the Infinite and be lifted out of the tragic round of failure."

"Christianity is a religion of redemption—divine redemption of man from an otherwise inevitable inanity. 'The Christian Gospel,' says Principal Micklem in his **Theology of Politics**, 'declares that in the person of Jesus Christ Almighty God has himself plunged, as it were, into the angry sea to rescue us; that, Himself with us in our weakness and despair, He has stretched out His hand to hold us and to bring us home . . . . God has identified Himself with us in our defeat, that He might identify us with Himself in victory.'

"Participation in this salvation, traditional Christianity says, is made possible for man by God within His church, a mystical body of believers who are sealed to Him in Baptism, who are fed by grace . . . and are guided and made strong by God the Holy Spirit."

.....

"To those who hold this doctrine of man's fatal flaw and God's intervention, which means 99 per cent of the Christians of the past and the greater part of Christians today, religion has **urgency**, since without God, without redemption, without grace, there is nothing facing the individual or society but a senseless whirligig, the only true name for which is Hell."

.....

"Until lately no Christian, whatever his minor differences from his brethren, would have denied this."

.....

"But during the last century or two there has grown up beside it a quite different sort of Christianity. Its adherents are sure that man is by nature potentially good and that he will inevitably get better if only education is made more generally available and social environment is improved. To them Jesus is a great moral teacher and a supremely good man. He is the son of God only as we all are God's children, differs from us in degree of divinity but not in kind of divinity. Prayer is a process of affirmation of the highest values we may know but is not otherwise effective since there is no possible intervention from beyond the sensible universe. God is the Good, the True, the Beautiful. In Jesus one sees the Good, the True, the Beautiful portrayed in greater perfection than anywhere else in history. He is to be honored, His sacrificial life imitated if possible; but He is after all, only a man and is not to be adored."

"The ancient creeds are to be said if one desires, but only as poetry. The sacraments are dramatic devices by which we remind ourselves of the example of Jesus and of the love and kindness of a God who is imminent but not transcendent. As for the Church, it is a voluntary association of people who wish to be like Jesus; the Church is not essential to Christianity but is good to belong to provided one understands its necessary limitations."

"These two Christianities compete in the churches today. It is impossible to say that they are one religion, or even two aspects of the same religion. They are essentially incompatible ideologically; if one of them is true, the other is not."

.....

"In times like ours, when civilization is in dire peril, any Christian body, if it is to gain and hold respect, must give a clear and single answer to basic questions about man, about God about the existence or non-existence of the supernatural; about whether Jesus Christ is only an excellent human sage or God-made-man for man's salvation from man's incurable folly and weakness of will."

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No comment is needed on this clear statement. In order to put it into its right perspective, however, and to relate it to Easter, let us again quote the passage of Paul's with which we started: "How can certain individuals among you assert that 'there is no such thing as a resurrection from the dead?' If there is no such thing as a resurrection from the dead, then



even Christ did not rise, and if Christ did not rise, then our preaching has been in vain and your faith has been in vain."

**Johannes Knudsen.**

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## The 69th Annual Convention Of The Danish Lutheran Church

The Danish Evangelical Lutheran Church of America will assemble for its 69th annual convention upon invitation from Grand View College and Luther Memorial Church, Des Moines, Iowa, during the days of June 18—23, 1946.

All meetings and services will take place in Luther Memorial church or in the College auditorium. The opening service will be at 8 p. m., June 18. The business sessions of the convention will take their beginning 9 a. m. Wednesday, June 19.

All congregations belonging to the Danish church are asked to send delegates to represent them at the convention and all pastors are urged to attend. Any congregation has the right to be represented by one delegate for every fifty voting members or fraction thereof. The districts located 900 miles or more from Des Moines may in addition be represented at the convention by a district delegate, who can cast three ballots at the convention.

Since this year marks the fiftieth in which Grand View College has been operated we will celebrate this event during the convention. Questions and problems of vital concern to the membership of the Danish Church will be discussed and decided at the convention. Likewise will there be opportunity to participate in worship services and listen to messages from many speakers. It is therefore to be hoped that many will attend from all parts of the synod in order that the convention may be of utmost importance to the entire church.

Proposals to come before the convention on behalf of congregations or individual members of these should be at my address not later than May 6, in order that they may be published in our papers at least six weeks before the convention opens.

**Alfred Jensen.**

April 8, 1946.

Luther Memorial Church and Grand View College, Des Moines, Iowa, take this opportunity to invite delegates, pastors and guests from the congregations of the Danish church to attend the annual convention during the days of June 18 to 23, 1946.

At the time of this writing we are able to assure quarters for lodging 400 delegates, pastors and guests. Possibly, we shall be able to house an even greater number. There are, in addition, about 150 hotel-room reservations at our disposal. Lodging will be provided at the college or in private homes for all delegates and pastors and for those members of their immediate family who may be enrolled. Thereafter, lodging will be assigned, in the order of enrollment, to as many other guests as can possibly be accommodated. We encourage as many as are able to bear the expense thereof, to stay at a hotel. Though the price of hotel rooms vary, their cost will average about \$1.50 a day per person. In order to hold hotel reservations, we must confirm them. This should be done as soon as possible. We ask, therefore, that guests who prefer to have hotel rooms, enroll now. So that we may save correspondence, please indicate in every enrollment whether or not you are willing to take a hotel room. Everyone enrolling should also state whether he is a delegate, a pastor, or a guest and during what days he expects to attend the convention.

The reason for making the above requests so specific is that the anticipated large attendance at the convention and the shortage of housing, prevalent also in Des Moines, may

compel us to limit the number of guests whom lodging can be assured.

We are hoping for a large attendance at the convention from the entire synod. Everything possible is being done to care for all our guests and to satisfy all reasonable demands. We trust that you will give us your understanding cooperation at all times.

All enrollments should be sent before June 5. Address them to Prof. Peter Jorgensen, Grand View College, Des Moines 16, Iowa.

**Johannes Knudsen,**  
President, Grand View College.  
**J. P. Nelsen,**  
President, Luther Memorial Church.  
**A. C. Ammentorp,**  
Pastor, Luther Memorial Church.

## Congregational Representation At The Synodical Convention

It would be difficult if not impossible to find another Lutheran synod, as small in size and numbers as ours, spread out over as large a territory as ours is. It is evident to all that this condition constitutes a serious handicap when effective cooperation on the basis of equal opportunity and responsibility is considered. Commonly we say that those congregations located on the East or West Coast or in the South or in Canada cannot be expected to share in or benefit from the life and work of the synod as the congregations can that are located in the Middle West and therefore in closer contact with the activities of the synod centering there. Noone, naturally, can do much to change this situation.

The synod has, however, recognized this situation and sought to compensate for it in various ways. The contribution to the synod budget has for years been distributed on a per member basis much heavier to the congregations in the Middle West than to those farther away. I believe that it was an important consideration when the presidency was made a full time position and when Lutheran Tidings was made available to all members and paid for out of the synod treasury. Likewise when it was decided that the over-subscription of the synod budget on the part of the districts and some congregations farthest away should be returned to those districts and congregations in order that the money might be used for sending delegates to the annual convention. Nevertheless, there is reason to believe that it will be not only desirable but also necessary in order to assure future cooperation and solidarity among all congregations and districts in the synod that further consideration be given to equalizing representation and responsibility at the synod conventions.

It was with that end in view that I decided to submit a plan to all district conventions last fall according to which all congregations could be represented at the synod convention by their full voting strength and at synod expense. Some determined opposition was voiced to this plan, especially because it would entail a large increase of the synodical budget. It was felt by many that fuller representation on the part of those congregations in the outlying districts was very much to be desired but that it was unnecessary to involve the cost of delegates expenses from the middle western districts.



The Home Mission Council meeting in Des Moines last November appointed a committee consisting of Rev. Holger Nielsen, Rev. Erik Møller and the undersigned to agree on a plan that should be submitted to the coming synod convention. This committee met at Omaha in February and decided to submit the amendments to our by-laws stated below. These amendments will be published in our synodical papers as proposals to come before the synodical convention in the regular way. They have not been passed on by the Home Mission Council as such but remain th proposals of this committee of three. I ask on behalf of that committee that they be given fair study and consideration by all congregations and delegates to the convention.

"We move that Par. 14 of the by-laws of the synod as found in the Annual Report, 1941, page 93, be amended by substitution as follows:

"The congregations of Districts 1, 8 and 9 and the congregations located at Dalum, Alta., Canwood, Sask., and Danevang, Texas, shall be entitled to receive financial aid from the synod for the purpose of paying delegates traveling expenses to the annual convention. Such reimbursement is to be paid for one delegate only from each of the above named congregations and according to the following schedule: Congregations in District 1 an amount equal to the cost of Round Trip Coach fare from the local point of departure to Detroit, Mich. Congregations in District 8 similarly to Denver, Colo. Congregations in District 9 similarly to Williston, N. D., the congregation at Dalum, Alta., and Canwood, Sask., similarly to Portal, N. D., and the congregation at Danevang, Texas, similarly to Kansas City, Mo.

"It shall, furthermore, be the privilege each year of two pastors in rotation from District 1, 8 and 9 respectively, as well as one pastor each year from the congregations at Dalum, Alta., Canwood, Sask., and Danevang, Texas, in rotation to attend the annual convention of the synod and to receive reimbursement from the synod according to the same schedule as granted the delegates from the congregations named above.

"None of these congregations and pastors is to receive any reimbursement unless its duly elected representative or the pastor concerned is present at the convention and participates fully in its meetings.

"Each of the above named congregations shall be entitled to have its delegate cast the maximum number of votes, not to exceed three to which the congregation, he represents, is entitled."

If all the congregations entitled to do so under this plan send delegates to the convention it would cost about \$1,100.00, transportation prices and opportunities remaining approximately what they are at this time. Twenty-four congregations would be involved.

On behalf of the committee,

**Alfred Jensen.**

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## **Synodical Convention Report**

The following paragraphs are reprinted from last year's Annual Report, page 130:

1. That paragraph 36 of the by-laws of the Synod be changed to read: "The annual synodical accounts shall be closed on April 30th. All institutions which are administered by the synod shall provide the synodical treasurer with a financial survey of their activities immediately after the close of the fiscal year."
2. That paragraph 45 of the by-laws of the Synod be changed to read: "The district presidents shall submit to the synodical president a complete report of the activities of their respective districts not later than April 30th."
3. The reports to come before the convention shall be printed and published by June 1st.

May I add to the above, that in order to have the convention reports printed and published by June 1st, it will be necessary that a copy of each of those reports reach my address by May 15th, preferably sooner. As stated above, the district presidents' reports should be there by May 1st.

May I also remind congregational treasurers that the congregations should have their synod contributions in the hands of the treasurer by May 1st.

**Alfred Jensen.**

April 13, 1946.

## **About Our Ministers**

In my study of Danish-American history I have often read of certain ministers and wondered what happened to them. In some instances, a prolonged search through files of "Kirkelig Samler" and the annual report yielded the desired information; but all too often a minister's name would disappear from the official roster without a hint as to what happened to him.

Incredible though it sounds, we have never had an adequate official record of the ministers who have served in our synod.

Our archives contain a volume of registry with the names of all the pastors from the beginning of our synod. This was probably begun by the Reverend A. S. Nielsen, our first official ordainer, in the seventies. The Rev. P. Kjølhede who had a retentive mind and an interest in history endeavored to keep this journal up to date as late as 1935, a year before his death.

But the information is often very meager. In some instances, there are no dates of any kind. We don't know when the man was born, or where. We don't know where he was schooled, when he was ordained, and which churches he served. There is no record of marriage, or of death. In other words, posterity will know absolutely nothing about such a minister, except his name.

With these sad facts in mind, I began some years ago to compile biographical data on our ministers from the earliest times and till now. Originally a hobby with me, I soon learned that it was a much more difficult task than I had anticipated, but also an interest-



ing one. Having all but completed the work, I want to report some of my findings.

I have scanned every page of all the issues of "Kirkelig Samler" since 1872, and every annual report since it was published separately, in 1903. The vitae are interesting and revelatory; but too often they contain more pious ramblings than vital historic information.

I have sent out questionnaires to all living ministers, or to known relatives or friends, both here and in Denmark. A few ministers have contemptuously, or in sheer absentmindedness, ignored my several letters. Needless to say, this has made the work more difficult. In some cases, I have been able to ferret out the facts—through hours of digging for information which the person in question could have supplied me in ten minutes! But most people have been generous with their help, for which I thank them.

I set out with the goal of gathering the names of all who have served as ordained ministers in our synod since 1872. I wanted to know where they were born, and by whom; their education; when they immigrated; when they were ordained; what churches they served; what offices they held, if any; what books or other writings they had published; if, when and whom they married; when they retired from the ministry; and when they died.

I have now recorded the names of all the 225 ministers who have served our synod, but much vital information is still missing. In addition to the search through printed material, I have asked dozens of older people for vital data, but our memories are short. I'm afraid it is already too late to preserve complete records. It is strange and a little sad that many ministers who have labored among us are all but forgotten!

It would be interesting to complement the record with a collection of portraits; but this, too, I'm afraid, is beyond the realm of the possible. So far I have been able to collect 97 portraits. I invite those who read this to help me secure the rest. I still lack pictures of the following:

Amble, A. C. Ammentorp, Rasmus Andersen, Kristian Anker, Svend Baden, A. P. W. Bekker, Blichfeld, Bodholdt, Borggaard, Brockmeyer, Broe, John Christensen, Dahlström, Danielsen, Dorf, Dyreborg, P. Eriksen, Faber, Falck, Favrhøldt, Fechtenburg, Flint, Gjørup, Götke, J. M. Gregersen, Grønbeck, Grundtvig, Gydesen, A. S. Hansen, Jørgen Hansen, Lars Hansen, P. L. C. Hansen, Hasle, Heiberg, Henritzy, Holm (J. and N. V.) Horslund, A. and M. Iversen, Jensen (Anton, C. Hansen, H. O., H. P., J. M., Johannes, Laust, M. C., N. C., Peder, V. S.) J. N. Jersild, H. J. Jessen, Brede Johansen, C. C. Jorgensen, Hillerup Jorgensen, J. Jorgensen, Kirkeberg, Kirkegaard, J. C. Kjaer, S. J. Kjems, Johs. and Th. Knudsen, Kock, F. M. Kristensen, R. M. Kristensen, Kyhl, N. Lang, L. C. Larsen, Lillesø, F. O. Lund, J. L. Lund, Lund-Sørensen, Lyngby, S. C. Madsen, S. H. Madsen, Mehr, Michael Mikkelsen, Aage Møller, H. P. H. Møller, Mortensen (J. M., Johannes, and W. A. M.) Mogensen, Nielsen (A. S., Eilert, Ernest D., H. O., Jorgen, Karl, N. C., P. F. A. B. D., R.) Nordentoft, Nørgaard, Adser Østergaard, Pedersen (C. N., C. P., Jens, J. Chr., N. P., J. P.) I. K. Poulsen, Ravn (all three) Rørdam, Rosenstand, Samsøe, Schousboe, Sick, N. P. Simonsen, Aage Skovgaard, Søholm, C. C. and Johannes Sørensen, Steenstrup, N. Thomsen, T. K. and Rasmus Thomsen, Torbensen, Vestergaard, Vig, Wagner, E. and K. H. Winther.

Our sister synod, through its historian, the Reverend P. C. Jensen, has been engaged in a similar

work. We have discussed the possibility of merging our efforts in publishing a volume of biographies in the near future.

One of our ministers made the somewhat disparaging but true remark that such a volume would be of value only if the information were accurate. I can assure you that I have made every effort to record the facts as accurately as possible. Having received answers to my questionnaires, I have arranged the material and typed it. In nearly all instances I have then returned the copy for correction. If and when the material is printed, I shall ask each pastor, or nearest relative to read and edit the final proofs.

Enok Mortensen.

## Our Task Is Not Done

Our task is not done, although too many seem to think it is. The shooting war is over, true, but between three and four million men are still in the service. The draft is still on, and the draft law will perhaps be extended at least another year. Tens of thousands of men are in our Military and Naval General hospitals. Thousands are crowding into our Veterans hospitals.

The tragedy is that the names and addresses of our Lutheran service men and women which a few months ago flooded our mails like a great avalanche have now been reduced to a mere trickle. Our chaplains and service pastors, particularly those who serve hospital and overseas areas, are asking what the trouble may be. Pastors and service committees everywhere—we plead with you to renew your efforts to supply us with this information! We cannot contact these men in the field or at their sick beds, unless you furnish us with this vital information.

Names and addresses of men and women still in the service should be sent to **this** office. Those who are ill in Military and Naval General Hospitals, whether here or overseas, should be reported to **this** office. Those who now are at Veterans Hospitals should be reported to Dr. C. E. Krumbholz, Division of Welfare, 231 Madison Avenue, New York 16, New York.

May we not, for the sake of your service men and women and on behalf of all Lutheran Chaplains, plead with you to continue the efforts so nobly begun, and begin now to send us names and addresses which may make personal contacts without further delay.

For the Service Commission of the National Lutheran Council,

N. M. Ylvisaker, Director,

915 Metropolitan Building, Minneapolis 2, Minn.

## WORLD PEACE

May Uncle Sam be just and kind  
In every land, on every sea;  
And may the final victory won  
Bring universal joy and glee.

The cost to us was great in wealth,  
But greater still in human life;  
But UNIVERSAL PEACE may come  
From NOBLE PURPOSE in this strife.

We all must banish envious hate  
When terms of future peace we plan;  
And fill our human hearts with love  
FOR UNIVERSAL FELLOWMAN.

God, grant to all an honest peace  
By every nation understood;  
So that each nation and each clan  
Be joined in HONEST BROTHERHOOD.

Sigurd Pedersen,

Ruthon, Minn.

April 8, 1946.



## IN THE WIDE, WIDE WORLD — By Alfred C. Nielsen

### TENNESSEE VALLEY AUTHORITY

With the war over, good Americans are thinking of tomorrow. They are thinking of such problems as unemployment, conservation of our national resources and flood control. These are all-important problems which are calling for a solution.

One of the most interesting bits of pioneering in the history of our country is being done in the Tennessee Valley. It is so interesting that eleven million people have visited this place in recent years. Men and women have come from all over the world to see this experiment in human affairs. There are many people who believe it is the most significant social pioneering in the world today.

Now what is the TVA?

In 1933 under the direct leadership of President Roosevelt and Senator Geo. W. Norris, Congress set up the Tennessee Valley Authority. The purpose of this authority was to bring about a more sane settlement of the farm population in the valley, to check flood and soil erosion, to restore timber to the naked hillsides, to build a series of dams, to produce cheap electrical power and fertilizers and finally to engage in other activities that might be necessary to insure the success of the valley authority.

The work of building did not really get under way till 1934.

The Tennessee river is a wild meandering river. It receives its water from seven states. The rainfall in the region is heavy and floods have ravaged farms and cities all too often.

There was a time when floods did not cause so much havoc. That was before the time selfish and stupid men had stripped the hillsides of their forests. When the forests were gone there was nothing left to hold back the waters and ever so often the Tennessee became an ugly, mud-laden stream carrying destruction with it.

But this is all changed now. At the present time there are twenty-one TVA dams. The wild river has been tamed, harnessed and put to work. Man with his science has chained it.

The test came in 1943 when most of our rivers went on a mad rampage. Here is a press dispatch of May, 1943:

During May, muddy waters have submerged 3,926,000 acres in Illinois, Missouri, Arkansas, Oklahoma, Kansas and Indiana, routed 160,000 persons and caused twenty-one deaths in the worst flood in the midlands since 1937 . . .

That is what the Mississippi, Missouri and Ohio and other rivers did. But the Tennessee river behaved itself. When the spring waters came, the engineers closed the gates of the many dams and stored the water in the many lakes; and the river went right on doing its constructive work, while so many other rivers did their work of destruction.

However, flood control is only one of the many things which TVA has accomplished. Space does not permit a complete discussion of all of its activities.

But the records do show that many new private industries have been built in the valley. The people, many of whom were miserable sharecroppers before, are now doing well on their own farms. They have been taught better methods of farming. No longer do all the farm women lug the water from the distant spring. They have water in the kitchen drawn by an electric pump. There is the record of better health because of health services and hospitals. There are traveling libraries carried to the people in Bookmobiles. Incidentally, it should be added that the traveling libraries were first set up to serve the construction workers, and the people were so impressed with this service that they later established the libraries for themselves. There are the beautiful lakes of the region with their parks and opportunities for recreation. And best of all there is a **new spirit of hopefulness among the people.**

Many people object to the TVA saying that it simply means more bureaus and bureaucrats in Washington. This is not true. The TVA is a corporation with its board of directors and personnel living in the valley. Congress has drawn up very general rules or policies for the Authority and appointed the directors and told them to do the job. The directors are in control as are the directors of a creamery or an elevator. They run it. They have the full power to plan and build within the frame-work of the policies. Furthermore, it is non-political. No man can get a job in the valley because of political pull. A recommendation from a senator is a hindrance rather than an aid. The workers are selected because of merit and not because of party affiliation. Under the leadership of Mr. David Lilienthal, the chairman of TVA, this policy has been adhered to strictly.

Another common objection is that TVA has regimented the people of the valley. Anyone who will take the trouble to learn the facts knows that this is not true. The Authority has worked with such agencies as state agricultural colleges, experiment stations, cooperatives, farm organizations and business groups. Rather than telling the people what they must do, it has tried to educate the people to do things for themselves. The directors have tried to keep this great truth in mind that if a movement is to be fundamentally sound it must be a grass-roots movement. Such a process is slow, but it is sure.

It cost the U. S. government about 450 million dollars to build the dams, powerhouses and transmission lines throughout the valley. When operating costs, including taxes (TVA does pay local and state taxes) have been paid, the sale of power leaves an annual surplus of about fifteen million dollars for the U. S. Treasury. This means that the government will get its money back in about thirty years. Considering the benefits that have come to our resources, to the thousands of people in the valley, and benefits yet to come, this would seem an excellent investment for all the people of the United States.

The story of the valley is well told in "TVA Democracy on the March" by David E. Lilienthal. It is now printed in the twenty-five cents pocket book edition.





HAROLD PETERSEN, Editor  
Ringsted, Iowa

VOLUME XXXVIII

April 20, 1946

No. 1

## TO OUR YOUTH

### The Golden Horns

In the sands of time there have been found glorious reminders of the past. We look at the remnants and the story of the seven wonders of the world and we know it is not true when we speak so much about an advanced civilization. At best we may be a civilization that is losing its culture. Who cares for it? Would our sport minded high school students think of going to art galleries, lectures, forums, concerts, or just movies and restaurants if they were staying in a large city over a week-end?

Culture is not display of skills but our ability to enjoy life when we are not compelled to go about our daily tasks of making a living. Can we enjoy the company of the past and the best of the present without something for our hands to tinker with? That is the test of the cultured man or woman.

Many years ago a plowman in the southern part of Denmark pushed on to something in the soil that made the iron in his plow ring. When he looked for the object he saw that it was a very old golden horn. It took experts to interpret the runic inscriptions on it, and I am not sure that the runic language has even been fully interpreted. Later a similar horn was found and they were both brought to a museum where a goldsmith stole them and recasted them. A great poet wrote a significant poem about the event. To him the past spoke words of wisdom. He was a contrast to these parents who think the only valuable thing in the world is that distant unknown thing called an existence. The significance of words is nothing to them. "We can't eat adverbs and adjectives." No, but adjectives might help them to understand better why they eat, and adjectives make language expressive, and it gives us more than one word for a thing, and the adjective you don't care for might be the one that would most deeply express your needs.

The poet who lived during the age when the golden horns were stolen and recast saw in that event a punishment upon the people by the gods for not being apprehensive of the gift that had come to them, but merely put it into a museum. We have in this country, as certainly as in many others, two great treasures, namely our language and Christian instruction. It is time we realize that these do not belong in a museum.

L. C. Bundgaard.

### A Source Of Strength

A Three-Act Play by Marius Krog.

Published by Grand View College Alumni Association.

Rev. Marius Krog has written a good three-act play portraying Grand View College life. It has been writ-

ten with the view of promoting the Grand View jubilee drive but its publication is a little late for that.

However, it is almost certain that the play will be staged in many of our church's communities and it will receive high acclaim. While the time is the present, the staging and the scenes are familiar to all who have attended Grand View. The scene of the first act is in front of the main entrance of the school, the second in the front of the lecture hall where the stage is set for choir rehearsal. The last scene is a Sunday afternoon in one of the girls' rooms. The scenery for the first two acts is being prepared and can be rented by all who wish to present the play.

It is not easy to portray the deeper, inner life of Grand View as one feels it in his own self. Marius Krog comes about as near to it as anyone probably could. The occasional singing back stage should add a deep effect to the spirit of the play. The general chatter, especially in the first act, is typical of youth, also at Grand View. Marius Krog is to be complimented for not dressing up his characters in any artificial cloaks of religion and culture. Throughout the play his characters are typical modern young people who are gradually being molded into the historic past of Grand View and the pulsating life of the present.

The group discussions are excellent and reminiscent of many spirited discussions of a similar nature known to every Grand View student of the past. However, the discussions are more Krogian than Grand Viewish—usually in Grand View discussions the speaker does not get a chance to make his speeches long before some one breaks in and usually the rhetoric in a free discussion is not as perfect as we find it in Krog's characters.

The love scenes are very nice—almost sweet. The Sunday afternoon of the last act is a good portrayal of dormitory life. However, the announcements of two engagements and a ten thousand dollar check to the jubilee fund in one short hour must be something of a record for the Grand View books. I wish Krog could have added a typical, good, old, "bull session" over on the boys' dorm. They have the real stuff for drama.

To all who have attended Grand View the play will bring back many fond memories, to others it will, in a measure, portray the life within its walls. To all alike the play has the action and movement to provide an enjoyable evening's entertainment.

Information concerning staging of the play and use of scenery can be secured by writing to the Executive Secretary, Grand View Alumni Association, Grand View College, Des Moines, Iowa. Copies of the play can be secured from the same source.

Harold Petersen.



## Basketball Trophy Presented At Cedar Falls, Iowa

Our March 31st Young People's meeting was so very worthwhile that we want to tell you about it. Waterloo and Fredsville young people were our guests.

Our president, Jack Hearst, was basking in the Mexico City sunshine, leaving our vice-president, Ardis Andersen, in charge.

Rev. Nielsen opened the meeting with prayer and told us of a leading ball player whose life had been a challenge that he might not let his young idolizers down.

Excellent musical talent is always at hand in Cedar Falls but this evening we enjoyed talent directly from Denmark. Henry Hansen, an outstanding singer from Copenhagen, is a Cedar Falls visitor and it was our pleasure to have him sing a number of Danish songs. And to our surprise he speaks the English language fluently.

As you all know our basketball team has recently been in Des Moines and returned with the trophy. This was presented to the Young People's Society by Norman Jespersen, captain of the team. Vern Lang gave an interesting account of the games played at G. V. C.

But we were soon to learn that life is not all song and play. Our main speaker for the evening was one of our recently returned service men. Holger Holm gave us a vivid picture of the life he had lived since being taken prisoner at Corregidor. It was forty months of thirst, hunger and humiliation. Sixty-two days were spent in a small ship sailing from the Philippines to Japan—the menu, a handful of rice and two cups of water a day—packed in the hold of the ship with hardly standing room. As we closed our meeting with song, we were humbly grateful to boys like Holger and to the four of our group who failed to return.

D. J. reporting.

## A Certain Young Man Who Made Good After All

In the history of the Passion where we are told that all the disciples fled we also read the following words, "And a certain young man followed with Him, having a linen cloth cast about him over his naked body; and they lay hold on him but he left the linen cloth and fled naked."

Only Mark records this incident and it is supposed by many scholars that this young man was the evangelist himself. If this is correct we have here a picture of Mark as a young man who is neither very brave or very courageous but who runs away in terror at the most critical moment when the life of a man was at stake. He left that he might save his own life. This was not the only time.

We hear that Barnabas and Paul returned from Jerusalem when they had fulfilled their ministry and took with them John, whose surname was Mark. He accompanied them on their first mission journey to Asia Minor but when they came to Perga in Pamphylia he departed from them and returned to Jerusalem. No reason is given for his departure. Attempted rea-

sons given are wholly guess work. But we know that it gave rise to a breach between the two great missionaries. We read in the Book of Acts, "Some days after Paul, said to Barnabas, 'Let us go again and visit our brethren in every city where we have preached the Word of the Lord and see how they do.' And Barnabas determined to take with them John whose surname was Mark. But Paul thought it not good to take him with them who departed from them from Pamphylia. And the contention was so sharp between them that they departed asunder one from the other and Barnabas took Mark and sailed unto Cyprus." Think of how sad a story thus far: he fled from Christ, he left the mission field, and he caused the separation of two good men.

But thank God, a young man's life may be changed! A weak character can be strengthened, a prodigal son will return if he has a good home. So we have in Mark's life another chapter quite opposite to what we thus far have heard. He had a mother (Mary) who had a strong faith. He came from a good home in Jerusalem. Mary's house became a well known rendezvous for the Christians in Jerusalem. When Peter was miraculously released from prison he came to the house of Mary, the mother of John whose surname was Mark, where many were gathered together praying. Mark was a cousin of Barnabas of whom we know so much and whose name means "the son of consolation." He was a liberal man, he sold his land and brought the money and laid it at the apostles' feet. After Paul's conversion he brought him to the apostles. He was sent to Antioch to look after the affairs in that City. He was a good man, full of the Holy Ghost and strong in faith. He later called Paul from Tarsus, they worked together a whole year, went to Jerusalem with relief, and coming back brought Mark with them. To have a mother like Mary and a cousin like Barnabas must have had considerable influence on a young man. Later Peter became his spiritual father. According to I Peter 5, 13 and ecclesiastical tradition he was a disciple and interpreter of Peter whom he went with to Rome. He wrote the great apostle's reminiscences of Jesus, stayed with him till his martyrdom, and then returned to Paul. It is pleasant to know that a reconciliation took place for we read in Col. 4, 10: "Aristarchus, my fellow prisoner, saluteth you, and Marcus, sister's son to Barnabas, if he come unto you receive him." In his last letter to Timothy he requests him to bring Mark with him to Rome. He writes, "Only Luke is with me. Take Mark and bring him with thee for he is profitable to me for the ministry."

How glad we are to read this from the pen of Paul. There is joy in learning that men make good and succeed in the struggle of life. What a relief it must have been for Paul and Barnabas and comfort and reward for Mark. Christians throughout the world are thankful for the Gospel of Mark. It is written especially to the Gentiles. I wish to emphasize one little point in his story of the resurrection. Matthew writes about the Angel of the Lord, Luke about two men, and John tells of two angels in his account, but according to Mark the women at the tomb saw a young man sitting on the right side, clothed in a long white garment. Is this young man a contrast to the young



men in the linen cloth which fled? Has Mark here drawn a picture of the ideal young person? This and many other questions may live in a person's heart.

In this little article I have especially emphasized Mark. Other young men could be mentioned. We recall the parable which Jesus told about two sons. The father came to the first and said, "Son, go work today in my vineyard." He answered and said, "I will not," but afterward he repented and went. There is also Onesimus who as a slave had run away from his master, Philemon, and had come to Paul in Rome and was sent back with this recommendation, "he is now profitable both to thee and to me." Similar stories could be told of Augustine and many others.

"Once like a broken bow Mark sprang aside:  
Yet grace recalled him to a worthier course,  
To feeble hands, and knees increasing force  
Till God was magnified.

And now a strong Evangelist, St. Mark  
Hath for a sign, a lion in his strength;  
And through the stormy waters' breadth and length  
He helps to steer God's ark.

Thus calls he sinners to be penitents,  
He kindles penitents to high desire,  
He mounts before them to the sphere of saints  
And bids them, come up higher."

Another article could be written about two men who always made good, Joseph and Timothy.

P. Rasmussen.

## Home Missions

I have been asked to write something about Home Missions. Although I have little experience in what I understand by home missions, I have thought a good deal about it and am therefore glad to comply with the request.

Just before ascending to heaven Christ said: "Go and make disciples of all nations." Since that time the church has felt it as a sacred obligation to follow this command—or request of Jesus. To do this is to carry on mission work.

But we think of mission work in different aspects, as foreign, home and inner missions. Foreign missions is the mission work we carry on in other countries, especially in so-called pagan countries; home mission is carried on in our own country; and inner mission work is carried on in our own church and its congregations.

The first requisite for doing mission work in whatever aspect is that we are mission spirited, that it is of deep concern to us to carry out the request of our Lord, that we are anxious to add more souls to the kingdom of heaven.

When we think about home or inner mission—I deplore the false light in which this word has come to be regarded—this involves also the expansion of our own church organization. This is certainly a legitimate aspiration, for this church is our home, our base of operations which must not be allowed to disintegrate or dwindle away, or we shall have no place to stand. But even so, the kingdom of God is more important than any church organization. Hence in

our inner motivation for carrying on mission work, the growth of our own particular church is secondary in importance, and the expansion of the kingdom of God comes first. If our reason for doing mission work is the winning of souls for God, the growth of our own church will take care of itself.

Now that our synod has set up an organization to promote Home Missions, the aim, I take it is to establish new churches in places where this is needed. I am sure such an effort is much needed. The question is, however, where shall such beginnings be made? Where are the right conditions at hand which will make new churches possible?

I believe there must be a nucleus of a few people with which to begin such work, people who sincerely desire to have a church such as we can help them establish. I use the word "help" advisedly. For I do not think a mission pastor will have much success if he is to carry the whole load himself and do all the work alone. I do not mean people who will do some of the so-called practical work, such as to look after the physical property and the finances of the new church, and leave the pastor free to do all the so-called spiritual work.

No, men and women are needed whose hearts are warm enough so that they themselves will assume some of the task of spreading the Gospel by word and deed and influence among others. In this work we need most of all laymen who are filled with zeal for the kingdom of God and an urge to see the command of Christ fulfilled, who are not satisfied merely to sit back and enjoy the blessings of their faith and of the church for their own sake. We need men and women who love their fellowmen enough so that they want them to have a share in what they themselves have found in the church and its faith.

If we find such a nucleus of men and women, we should not hesitate to make sacrifices to establish a church among them. But if such be lacking, I am afraid it will be uphill work. It may not be futile to do mission work even where such a nucleus is absent, but it will be useless to start a church in such a place.

In other words, I believe that in mission work, as in many other kinds of activity, we must begin at home. We must start in our own congregations—inner mission work—then we can reach out to other unchurched localities in our own country and finally to foreign fields. No church body which is not deeply concerned about the salvation of the people within its own immediate orbit has any business to expend its energies on converting the heathen or people in more remote places. If a man does not love his brother whom he has seen, how can he love God whom he has not seen? If a man is not concerned for the people in his own community, how can he honestly be concerned about the people far off.

We need real mission spirit. We need men and women who are not only willing but eager to work with God in the expansion of His kingdom, wherever he may stand, first at home, then farther and farther afield as opportunity may open.

C. A. Stub.



## In The Interest Of The Aged

The long cherished hope among our people of a home for aged in West Canada—somewhere in the Prairie Provinces—is gradually becoming a reality.

The society, the Lutheran Welfare Society of Alberta, which has on its program to begin and to develop the home held its second annual meeting at the Sharon Lutheran Church, Calgary, Alta., on a recent date.

The annual meeting opened with a devotional service at which the love of God, which never fails, was spoken of as the motive force.

It was pointed out that during the year the society has been incorporated in accordance with the laws of the Province of Alberta; property has been purchased to which people may be invited as guests; money has been collected perhaps not in sums as expected but in a measure that the board feels under obligation to open the home at an early date; people are watching with interest the progress of the home.

Three members of the board of trustees, whose terms of service expired, were unanimously re-elected by the annual meeting. The officers of the society for the coming year are the following: Rev. Th. M. Hansen, chairman; Mr. Chr. Morck, vice-chairman; Chr. Mikkelsen, treasurer; and Rev. M. Jorgensen, secretary.

Among the visitors at the sessions of the annual meeting it was especially gratifying to see the Rev. P. Mohr and the Rev. J. Leinweber, both of the American Lutheran Church.

The board of trustees has called Mr. and Mrs. Odin Larsen to manage the home.

The property which the society has purchased is located at 1918—8th Ave., N. W., Calgary, Alta. It is a spacious and well-kept red brick building, placed in the center of about six acres of land, overlooking the Bow river, and near the street car line.

The home will be ready for guests May 1. Inquiries and applications to enter the home may be sent to any of the officers.

While many of the friends have made donations toward the purchase of the home, most of the donations have been in smaller amounts. A substantial sum has been paid on the purchase price but a balance remains unpaid. Funds will also be needed to furnish the home in order to make it comfortable for the guests and workers. Donations are solicited from individuals and organizations. It would add to the security of the aged guests if the home could be "the home that is paid for in full," preferably before the home is opened May 1, definitely before the home is dedicated about July 20.

May we not look for active and generous interest in this adventure of Christian people!

M. Jorgensen, Secretary.

## Home Mission Meeting

Hampton, Iowa

On a beautiful moonlit Sunday evening we gathered in the church hall for our 4th annual mission meeting.

In behalf of the women of our church Mrs. Ida Egede welcomed us to an evening of fellowship and greater understanding of the work and purpose of W.M.S. She implanted the thought that we had gathered not to be entertained in the ordinary sense of the word but more to be rejuvenated and made young. She stated that nobody grows old merely by living a certain number of years, but by deserting their ideals, "You are as young as your faith; as old as your doubt; as young as your hope and as old as you despair."

With that as the keynote of the evening the program was turned over to Evelyn Hansen who ren-

dered two appropriate piano selections, "The Old Refrain" and "Abide With Me."

Mrs. Evelyn Jensen then gave us a brief history of W.M.S. and a better understanding of the purpose of our gathering. She introduced a panel discussion on "Christian Education." This panel was prepared by W.M.S. and approached and discussed the vital problems of Christian education in our home, church and school. It invited deep and serious thought, and could not help but be a stimulus to every parent present to exert a greater effort towards a Christian education in their home. Those who took part in the panel discussion were: Mrs. Ida Egede, Mrs. Selma Jorgensen, Mrs. Evelyn Jorgensen, Mrs. Dagny Kibsgaard and Mrs. Violet Pedersen.

After a group song Rev. H. Juhl carried on the theme of the evening by using as his text Corinthians I 9:16—17. He pointed out that Paul was both an apostle and a missionary. We are all apostles or messengers of the Lord because as members of the church we should spread the gospel of the Lord. A missionary, however, belongs completely to the Lord—his body, mind, soul, strength ability and will all are driven from within by the spirit of the Lord—that is a true missionary. We should all strive to help humanity grow together in one great fellowship and work towards that goal through our organizations, such as W.M.S. in our Christian church.

The evening closed with a men's quartet composed of Gunnar Hensen, Edward Hansen, Holger Rasmussen and Henry Hansen singing "Swing Low" and "What a Friend We Have in Jesus."

Our contributions taken at the coffee table will this year be sent to the Danish Seamen's Mission in Brooklyn.

"Build it well, whate'er you do  
Build it straight and strong and true.  
Build it clean and high and broad.  
Build it for the eye of God."

Dagman L. Vidal.

## Women's Mission Society

To the Danevang, Texas, Altar Fund.

St. Ansgar's Danish Luth. congregation, Waterloo, Ia.	\$ 32.00
Trinity Ladies' Aid, Bronx, New York City	31.15
South Lutheran Society, Viborg, S. D.	15.00
Ladies' Aid, Marlette, Mich.	5.00
Previously acknowledged	1,168.61

Total contributions ..... \$1,251.76

Also \$25.00 contributed from the Ladies' Aid, Alden, Minn., sent directly to Danevang, Texas.

This account is now closed. Contributions hereafter should be mailed to the Danevang congregation. We appreciate the generous contributions to this cause.

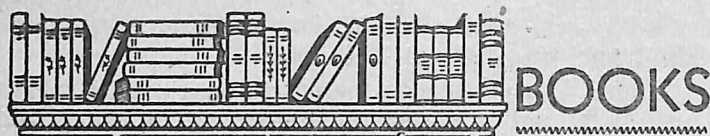
Thank you,

Agneta Jensen,  
Treasurer, W. M. S.

## Easter Meditations

- Matt. 21:1—9. Hymns 156, 157.  
Luke 22:14—20. Hymns 139, 137.  
John 19:25, "But there were, etc., through verse 30. Hymns 138, 144.  
Matt. 28:1—8. Hymns 168, 169, 172.





**A SOURCE OF STRENGTH, a Three-Act Play by Marius Krog. Published by Grand View College Alumni Association, Grand View College, Des Moines, Iowa.**

We have just read with interest this new play. Rev. Marius Krog has performed a real service by writing this interpretation of the daily life of a group of students at G. V. C.

Permit us to quote from the introduction written by the author: "For fifty years Grand View College has been a Source of Strength to the Souls of Youth. Within its walls hundreds of young people have discovered themselves and found their bearing so that they went out better fitted to meet a bewildering world. They have received help to organize their ideals and inspiration to last them a life time. Through this molding influence on the character of the students the school has brought strength, not only to individuals, but through them to hundreds of homes, churches and communities—and to the nation. It is this which is the theme of the present play."

The purpose of the play is "first of all to spread the good news of Grand View College; second, to give organized young people's groups and alumni chapters an opportunity to support the Grand View College Jubilee Fund." We are confident that the presentation of this play will serve both these purposes. Scenery and back-drops are being made in Chicago and will be available for all the groups who stage the play. These are being prepared by Mrs. Margaret Aaberg Heise, Mr. Jens Sorensen and Mr. Martin Knudsen, all of Chicago.

We recommend the play for production in the various communities. The idea came to us as we read the play, that possibly the best results would come from a group of young people from Chicago or Grand View College presenting the play, and then to travel through the summer to all the communities that could arrange for such an evenings entertainment. We believe this could prove a worthwhile project. If the theme and the general spirit of the play could register with our people throughout our synod, it would mean much for the future of Grand View College.

For further information concerning the staging of the play and the use of props write to the Executive Secretary of the Alumni Association, Grand View College, Des Moines, Iowa. Copies of the play may be secured from the same source.

H. S.

## **Bethlehem Ladies' Aid's 65th Anniversary At Cedar Falls, Iowa**

When it was recalled that on Feb. 7, 1946, we could celebrate the 65th anniversary of the Danish Ladies' Aid of the Bethlehem Church, we immediately proceeded to plan for a celebration. Such a committee was appointed which worked diligently, delving into past history to prepare a program and a pamphlet. This committee also arranged for a banquet where all could enjoy the festivity together and not as is usually the custom, have some one doing all the work and missing out on the festivities.

On the eventful evening, four long tables stood beautifully decorated in the banquet hall of the Woman's Club House. Danish and American flags, lighted tapers as well as red and white flowers made the table very inviting and festive looking. Following a three-course dinner, we proceeded with the program which was carried out in the Danish language. Rev. H. O.

Nielsen as toastmaster spoke of the women's work as an Aid and related some of his own experiences in connection with the Ladies' Aids. Mrs. Richard Sells then sang two lovely and well beloved songs—"Bag Bølgende Have" and "Hils fra os derhjemme." Miss Mary Wille accompanied Mrs. Sells and also played a piano solo. Both were greatly enjoyed.

Rev. and Mrs. Ottar S. Jorgensen and son Paul of Chicago, Ill., had been invited as special guests. The toastmaster now introduced Rev. Jorgensen. He particularly stressed the untiring work and efforts of a women's organization as he had watched and worked with them during his 17 years in Cedar Falls. A Ladies' Aid is more than an organization—its aim and purpose is also to further friendship and mutual understanding. He brought forth several humorous incidents from his years in Cedar Falls. Mrs. O. S. Jorgensen thanked for the many years of work and for the friendships she had been privileged to enjoy with us and brought greetings from Chicago.

Mrs. Christine Ostergard, president of the Aid, then thanked all who had taken part in the program as well as the committee for their untiring efforts in arranging for this occasion. The older members particularly were thanked for their many years of faithful work as was also Mrs. Chas. Olsen, honorary member, for her many thoughtful gifts. A beautiful bouquet of flowers graced the center of the speakers table, a gift from our sister organization, the Study Group, for which thanks was extended.

Mrs. Stage, president of the Ladies' Aid of Freds-ville, spoke briefly and extended a greeting from the Aid in Freds-ville. Mrs. Chris. D. Jensen also expressed her thanks for the past years. A greeting was read from Mrs. Hostrup of Seattle, Wash., a former member. Mr. Godfrey Guladger, chairman of the church council, thanked for the faithful help and work extended to the congregation throughout the many years. Mr. Aug. L. Bang then spoke and stressed how important it is that there are faithful women ever ready to help out when it is needed.

In the program-pamphlet placed at each service was printed a greeting from Rev. and Mrs. Graven-gard. Rev. Jorgensen had also contributed to this little book. Beside a brief resume of the history of work of the Ladies' Aid there were two songs written specially for this occasion by Mr. Bang. They were sung by the entire group. Following the program, all gathered in the club parlors where Rev. Nielsen closed with a prayer and we sang the old favorite, "Altid frejdig naar Du gaar," thus closing a long to be remembered festivity.

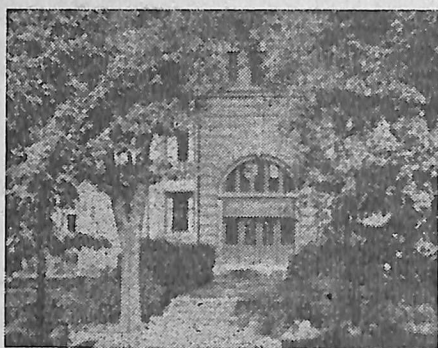
**You Are Welcome At The  
SIXTY-NINTH ANNUAL CONVENTION**

**JUNE 18 to 23**

**Des Moines, Iowa**



## GRAND VIEW COLLEGE



### An Inner View Of Grand View

Calling all readers! Calling all readers! Grand View College, Des Moines, now reporting.

And we'll let Dr. Knudsen begin this report. On March 26, he started a series of chapel periods in which he answered a student's question on "What are the characteristics of our church?" His answer included:

1. We are all one. We may be in different folds but we are of the same flock.
2. We are one with the Evangelists and the Lutherans.
3. We have a historical heritage.
4. All men were created by God in His image. We must accept life, therefore, as a gift and take the responsibility of becoming good Christians.
5. We are all granted salvation. Christ rose from a human condition to become Lord and Master.

And now the report from the Junior League Basketball Tournament held March 29 and 30. Tyler, Fredsville, Cedar Falls, Askov and Kimballton were represented. Cedar Falls won the trophy by defeating Tyler in the last game, while Fredsville won the consolation trophy. As Harold Knudsen, the manager of the tournament, stated the night of the trophy awarding, "we saw some good, clean and fair playing done in good sportsmanship and with real enjoyment."

The school reported from the Luther Memorial church basement on March 31 through a musical program given after the monthly sandwich supper. Numbers composing the program were three selections by the choir; a quartet number by Fred Palisgaard, Vernon Frost, Elin Jensen and Mildred Pagard; a musical reading by Bodil Strandskov with Esther Dixen at the piano; a piano solo by Anna Christensen, and a piano duet by Mildred Pagard and Esther Dixen.

April 2 was a day of reporting for most of the student body. A presumed April Fool's joke in the form of hash with a possible addition of Sel Hapatica caused general alarm! (And discomfort).

Rev. Jensen spoke on the four parts of baptism and their meaning. One of

his statements which were striking was "renunciation brings a new beginning."

The International Relations Club reported from A. C.'s home April 3. Russia was the topic of discussion. Mildred Pagard reported on the conditions during and after the World war; Ingrid Ellen Holme on the government under Lenin; Borge Smidt on Stalin and his work; and Eric Sloth on Russia as it is today.

A local pianist of great ability reported musically from the lecture hall at U. K. April 6. Louis Weertz is giving a series of recitals the last of this month. He lives in his music and finds his true expression there.

Bodil Strandskov reported from Iowa Lutheran hospital a few days last week having had a brief illness. She is now with her parents at home for a short rest.

Peter Jorgensen has reported on the plans for world economy at this week's chapel periods. He briefly reviewed Alvin Hansen's book "America's Role in World Economy." His suggestions included:

1. Full employment in industrial nations.
2. Industrialization and development in the backward countries.
3. Lowering of tariff walls.

He also reviewed Sigrid Arne's book, "United Nation's Primer." This book named and explained two suggestions of the Bretton Wood's Conference—1. an international monetary fund, and 2. an international bank. If these two functioned properly, the economic cause of war might and could disappear. Denmark, even though occupied by Germany, signed the document through Henrik de Kaufmann.

April 9 marked the date of the German occupation of Denmark. Dr. Knudsen emphasized, however, that it has since been replaced by May 5, the liberation date.

A visiting speaker, Rev. Ingvard Andersen, reported to us on the work at the Ebenezer Mercy Institute, Brush, Colo., of which he is director.

And now for a report concerning the future. That's right—

#### STUDENTERFEST!!!

The theme is "New World to Come," the committees are busy and anxious; the weather is fine and getting better; and you simply must keep May 3—5 open so that Studenterfest becomes the best one yet. We're preparing and we know you are too! B Cing U!!!

A Grand View report for next year has been published and sent out in the form of a Junior College bulletin. They have been sent to those names received from the various pastors. Should there be others who have not been contacted just drop a card to Dr. Knudsen, Grand View College, and the bulletin will be promptly sent to you. (The opening date next fall is September 16). The introduction in the bulletin reads:

"Grand View College extends its 1946-47 invitation for a year of study, inspiration and fellowship. Our commun-

ities, our churches and our country need young men and women of good character and high purpose and with a sound training to meet the manifold tasks that confront us. We aim to help prepare you in this wise through a year or two of Junior College education."

The report from Grand View College has now been concluded. Until next time, then—

"That is all!"

Norma Due.

### Do We Know?

As young people of the Danish Lutheran Church, do we know the special characteristics of our church and in what respect our church differs from certain other church groups? If asked by a Catholic, a Missouri Synod Lutheran, or a Baptist why we attend our church instead of theirs, can we answer anything except that we are used to our church and that, well—, that is where most of our friends go, etc? Can we defend our faith and our particular Lutheran church and say: "I am a Danish Lutheran because—" and list the reasons why? I fear that because of lack of church history training in confirmation classes and Bible school classes most of us cannot.

Some of us here at Grand View College have enjoyed a class in which we have had a presentation of the challenge which N. F. S. Grundtvig, the well known church leader of Denmark in the nineteenth century, faced as he made a thorough study of both the scriptures and church history. Grundtvig came to the conclusion that Christian faith is nourished through the two sacraments of the church, and that Christ as thus revealed to His church is God's living word here on earth.

Some churches uphold that the Bible is the one and only normal source of Christian life. If this should be true, how could the early Christian church then continue with a strong and conquering faith through the first several generations of its existence without the Bible. These people confessed Christ as the living word from God and the sacraments became the main source of God's word, Christ himself, to them. Then little by little, the various writings of the New Testament came into being and became a valued and all-important source of information and enlightenment.

Our church is not a large, intricately organized church with a pope at command who interprets Christianity to his followers nor does our Christianity depend upon learned Greek translators, professors or pastors who all have a part in changing the interpretation of the original scriptures. Instead of using a new creed, as many Protestant churches do, we express our belief in the old confession of faith, retaining the "faith of our fathers" stripped of scriptural limitations and formal organization, professing only membership in God's invisible church on earth. Through that confession we were accepted in Holy



Baptism into the church, and as we live in that confession we share in the gift of life from God.

We agree with Grundtvig, that because life is a gift from God, it should grow and we should nourish it, including all its sides, physical artistic, national and spiritual. If we have vigor and health from God, why not use it in wholesome recreation? If we have from God the gift of music and color why not use it in various forms? If we have from God a rational mind, why not enter that primary election with the hope of elevating our nation's political life?

Evil does exist in "worldly" living, but after having recognized that fact, we still believe that "worldly" living can be on a higher Christian plane and that, through participation, we can gain a clearer understanding of the service the great, loving and majestic God wants of us.

**Bodil Strandskov.**

## Good And Evil

There are many who have often wondered why God suffered Adam to transgress. Why didn't God create a world without evil when He had the power to do so? Why does He allow a world, wherein there is much sin, to exist as it now does?

Let us examine these questions and answer them for ourselves.

When God created man, He also gave him reasoning power, otherwise man would have been mere puppets, knowing not, why one thing was justifiable and good and another evil.

By putting forth a provoking object, God let man choose and reason between the right and the wrong. Man received reward and praise for the right choice in a manner that brought on good feeling and contentment.

At the same time of giving man reasoning, God creates passions and many pleasures within him. These passions and pleasures when rightly used and tempered, are the true ingredients of virtue.

There are those of us who have the desire to remove sin by expelling the matter of sin, but this will also remove a like amount of virtue for they go hand in hand. Remove all objects of lust, keep all youth shut up in a hermitage, exercising the severest discipline that can be used, and you are still unable to make them chaste that came not thither so. Again, if we were to expel sin by this means we would also expel virtue.

God's giving of reasoning to man justifies His ways of doing things.

Though He commands us justice, continence and temperance, He pours out before us, all desirable things, and gives us minds that may wonder beyond all limits.

Therefore we should not affect a stiffness of manner contrary to the manner of God and of nature. We should exercise our prerogative and do

that which would be approved of by God, which in turn will grant to us pleasure and good feeling.

**Eric Niels Sloth.**

## District VIII Convention

The annual convention of District VIII of our synod will be held at Watonsville, Calif., May 3-5, 1946. All members and friends of our church work are cordially invited to attend.

Send in your registration in good time to Mr. L. P. Holgersen, 813 Main Street, Watonsville, Calif.

**Svend Kjaer, Pastor.**

**Niels Nielsen, Dist. Pres.**

## CHURCH AND HOME

By **REV. M. MIKKELSEN**

I believe I have said it before in this column that the church is the people who worship in the building dedicated for this specific purpose, and the home is the family who share the privileges home-life affords. There is more to a church and a home than the buildings we see, these are only the frame of the real thing.

The church is a fellowship, and so is the home. It is not right to say that a Christian is one who is interested in the church, for by doing so would be to say that only those interested in the church are Christians, and that would not be true. There are many other Christians than those who have a special interest in a certain church. After all the church is not God, it is not an end in itself, it is a power station on the way and a help that no one should refuse to accept; but there certainly must be higher interests in life than that, if we stop there and go no further the journey is never completed.

Interest in the church will follow in due time, and it is not nearly as important as being interested in human problems. In stating who is a Christian I find that we come much closer to the right definition by saying that a Christian is one who is interested in the problems of his fellowman. If the church is the people who belong together because they are of one faith, and if their highest interest was in the church, then their interest would be in self, or at least in the group of their association. This is all very fine as long as this interest attitude is kept free from selfishness and arrogance. "Love is not puffed up."

If the church, that is, the Christians, had done as much before the war as they did during the war to relieve human suffering, if through sacrifice and love they had lived Christianity before the war, when to many they merely talked about it, if it had been obvious then as it proved itself to be during the war that the church is identical with the merciful Samaritan, the war would probably never have been.

The next great problem facing us is the possibility of the next war. Should we as Christians be satisfied to sit

back and enjoy the peace of "Church and Home," and while Christian ideals are taught to the next generation at home, war-mongering is getting everything ready for another kill when the infants of today are old enough to shoulder a rifle?

This must be avoided, and I believe it can be. It is a question of politics and of our policy toward other nations. All Christians must take an active interest in these problems and never be afraid to demand the right and denounce the wrong. Let us begin by demanding a return to a policy of friendship with the Soviet Union, and of true international cooperation as the only road to our own security and a peaceful world.

## The Santal Mission

The annual convention of the Santal Mission will be held at Calvary Lutheran church, Willmar, Minn., commencing Friday evening, May 3rd, and closing Sunday evening, May 5th.

An invitation is extended to all to come and hear about the work in the Santal Mission, the oldest of our inter-synodical Lutheran missions.

On Saturday evening, there will be a Mission Fellowship dinner.

Speakers at the convention include Rev. Odd Gornitzka, dean of the Lutheran Bible Institute; Dr. C. M. Weswig, professor emeritus of Luther Seminary; Dr. Erling Ostergaard, medical missionary; Rev. Dr. Kristofer Hagen, soon to leave for the Santal field in India; Rev. Bernhard A. Helland, educational missionary and at present secretary of the Santal Mission, Miss Dagmar Miller, missionary to the Santals; and others.

The annual business meeting of the Santal Mission Association will be held at Calvary Church, Saturday, May 4th, at 10 a. m., at which five board members will be elected to take the place of those whose terms expire.

Visitors who wish to attend the Santal convention will kindly notify the pastor of Calvary Church, Rev. Chr. Olson, 314 1st Street So., Willmar, Minn., at least a week in advance.

**Bernhard A. Helland, Secretary.**

## Acknowledgment Of Receipts From The Synod Treasurer

For the Month of March, 1946.

**Towards the Budget:**

Previously acknowledged ----\$14,812.84

**General: --**

**Congregation--**

Troy, N. Y. ....	60.00
Muskegon, Mich. ....	33.20
Racine, Wis. ....	91.38
Clinton, Iowa ....	100.00
Cedar Falls, Iowa ....	300.00
Des Moines, Iowa ....	269.00
Moorhead, Iowa ....	40.00
Withee, Wis. ....	37.06
Bone Lake, Wis. ....	64.00
West Denmark, Wis. ....	183.00
Dalum, Alta. ....	90.00



Flaxton, N. D. ....	14.50
Kronborg-Marquette, Nebr. ....	453.50
Omaha, Nebr. ....	30.00
Los Angeles, Calif. ....	44.56
Tacoma, Wash. ....	103.80

**Pension Fund (Misc. Contr.):**

Congregation—	
Moorhead, Iowa .....	10.00
Clinton, Iowa .....	71.50
Withee, Wis. ....	20.00
West Denmark, Wis. ....	29.65

Miss Alice Jensen, Minneapolis, Minn. ....	3.00
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Jorgen Christensen, Sandstone, Minn. ....	1.00
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**Pension Fund (Pastors' contr.):**

Rev. John Enselmann, Dagmar, Mont. ....	17.00
Rev. H. M. Andersen, Viborg, S. D. ....	12.20
Rev. Ottar S. Jorgensen, Chicago, Ill. ....	34.35
Rev. Harris A. Jespersen, Clinton, Iowa ....	21.00
Rev. Svend Marckmann, Pasadena, Calif. ....	3.61
Rev. Niels Nielsen, Fresno, Calif. ....	11.00
Rev. James N. Lund, Troy, N. Y. ....	22.44

**Home Mission:**

Misc. gifts and subscriptions to Lutheran Tidings .....	57.25
"In memory of Mrs. Peter Holm," Peter Holm, Detroit, Mich. ....	5.00
Bethania Ladies' Aid, Racine, Wis. ....	50.00

**Canada Mission:**

Congregation, West Denmark, Wis. ....	10.60
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**Annual Reports:**

Congregation—	
West Denmark, Wis. ....	3.00
Diamond Lake, Minn. ....	2.00
Newark, N. J. ....	2.50
Pasadena, Calif. ....	1.50
Tacoma, Wash. ....	3.25

**Chicago Children's Home:**

Miss Alice Jensen, Minneapolis, Minn. ....	3.00
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**Tyler Children's Home:**

Received direct—Good Hope Ladies Aid, Lake Norden, S. D., \$10; Ladies Aid, Marquette, Nebr., \$10; St. Peter's Ladies' Aid, Detroit, Mich., \$15; Dansk Kvindeforening, Junction City, Oregon, \$10; Ladies' Aid, Kronborg, Nebr., \$15; Danish Ladies' Aid, Newell, Ia., \$10; Danish Ladies' Aid, Askov, Minn., \$5; Bethlehem Ladies' Aid, Brush, Colo., \$5; Danish Ladies' Aid, Alden, Minn., \$10; Danish Ladies' Aid, Manistee, Mich., \$5; Miss Alice Jensen, Minneapolis, Minn., \$4; W. P. Schmidt, Marinette, Wis., \$20; Danish Ladies' Aid, Marinette, Wis., \$5; St. John's Ladies' Aid, Hampton, Iowa, \$5; Ladies' Aid, Solvang, Calif., \$10;

Sunday school, Gayville, S. D., \$30; Sunday school, Oak Hill, Iowa, \$5; Friend of Steffen Jorgensen (deceased), Viborg, S. D., \$7; St. John's Ladies' Aid, Exira, Iowa, \$5; Christmas offering, Alden, Minn., \$17.35 203.35

Total toward budget to date—\$17,325.04

**Received for Items****Not on the Budget:****Lutheran World Action:**

Previously acknowledged, (1946) ----- \$ 1,314.20

**Congregation—**

Easton, Calif. ....	10.00
Los Angeles, Calif. ....	17.10
Withee, Wis. ....	85.00
Flaxton, N. D. ....	28.00
Parlier, Calif. ....	195.00

The Guiding Circle, Ringsted, Iowa ..... 5.00 |

Danish Ladies' Aid, Tacoma, Wash. .... 25.00 |

"In memory of C. M. Christensen, Ruthton, Minn.," from Joseph Vadheim, Tyler, Minn. .... 10.00 |

Ingemann's Ladies' Aid, Moorhead, Iowa ..... 10.00 |

Total received in 1946 ----- \$ 1,699.30

**Eben-Ezer Mercy****Institute, Brush, Colo.**

Congregation, West Denmark, Wis. .... 23.80 |

**Towards Re-building****Danevang Church:**

Previously acknowledged ----- \$ 1,827.78  
Bethania Guild, Racine, Wis. .... 5.00  
Congregation, Withee, Wis. .... 7.00

Total to date ----- \$ 1,839.78

**G. V. C. Jubilee Fund,****Cash Contributions:**

Previously acknowledged ----- \$42,384.33  
Arthur V. Jensen, Chicago, Ill. (St. Stephan) .... 20.00  
Congregation, Withee, Wis. .... 5.00  
Congregation, Hartford, Conn. .... 11.00  
Congregation, Waterloo, Iowa .... 75.20  
G. O. Johnson, Viborg, S. D. .... 25.00  
John K. Buck, Viborg, S. D. .... 25.00  
H. V. C. Hansen, Easton, Calif. .... 25.00

"In memory of Johannes Laurson", Martin Thomsen, Jens Jensen, Peder B. Pedersen, Ringsted, Iowa ..... 3.00 |

Rev. C. D. Randolph, Hannibal, Mo. .... 10.00 |

Mrs. Lauritz Nielsen and family, St. Paul, Minn. .... 15.00 |

Mrs. Kristine Laursen, Waterloo, Iowa ..... 25.00 |

Rev. Svend Jorgensen, Detroit, Mich. .... 10.00 |

St. Stephan's Men's Club, Chicago, Ill. .... 50.00 |

Danish Ladies' Aid, Tacoma, Wash. .... 25.00 |

Rev. Vilhelm Larsen, Canwood, Sask. .... 50.00 |

From Omaha, Nebr:

Young People's Society, "Sentinel" ..... 45.00 |

Danish Brotherhood Lodge No. 195 .....	10.00
John Jacobsen .....	5.00
Mr. and Mrs. Peter Hall .....	10.00
Mr. and Mrs. Marinus Larsen .....	10.00
Mr. and Mrs. Martin C. Hansen .....	50.00
*Mr. and Mrs. H. B. Grobeck .....	18.50
Mr. and Mrs. K. J. Henrickson .....	5.00
*Miss Adele Grobeck .....	5.00
*Chris Bjerg .....	10.00
*Mr. and Mrs. Magnus Christensen .....	5.00
*Mr. and Mrs. Anton Holm .....	18.50
Mr. and Mrs. Niels Jensen .....	5.00
Miss Katherine Nielsen .....	5.00
Mr. and Mrs. Oscar Lawson .....	10.00
Mr. and Mrs. Carl Mortensen .....	18.50
Mr. and Mrs. Niels Rasmussen .....	5.00
Mr. and Mrs. M. Thorup and Ruth .....	10.00
*Mr. and Mrs. Peter Jensen .....	10.00
*Mr. and Mrs. Carl Olsen .....	18.50
Mrs. O. C. Olsen .....	50.00
Miss Eileen Lang .....	5.00
Harmon Smith .....	5.00
Miss Dorothy Smith .....	5.00
Miss Mildred Due .....	10.00
Miss Elaine Trukken .....	5.00
*Mr. and Mrs. A. P. Grobeck .....	100.00
*Mr. and Mrs. M. R. Grobeck .....	50.00
John A. Jensen .....	50.00
Mr. and Mrs. J. P. Jeppesen .....	25.00
Mr. and Mrs. Olaf Olsen, Dearborn, Mich. ....	18.75

Total cash contributions --\$43,356.28

NOTE: The asterisk (\*) appears before the names of those who, although having previously contributed, are now making additional contributions in the final effort to reach our goal.

**G. V. C. Jubilee Fund, contr. in Bonds (Maturity value):**

Previously acknowledged ----- \$31,375.00  
Nazareth congregation, Withee, Wis. .... 25.00  
Mr. and Mrs. Chris Frederickson, Omaha, Nebr. .... 25.00  
\*Mrs. C. Clausen, Omaha, Nebr. .... 25.00

Total in bonds to date ----- \$31,450.00  
Thanks to everyone for these gifts and contributions,

**Olaf R. Juhl,**

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Minneapolis 7, Minn.

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Gowen, Mich.



## OUR CHURCH

Mrs. Marie Dan, Chicago, the widow of the late Rev. Adam Dan, died from a heart attack while riding on a street car on Sunday, March 31. Mrs. Dan was on her way to the regular morning service of the Trinity church. Having no identification of any kind on her person, her body was removed to the city morgue, and was not identified until Wednesday of that week. Mrs. Dan was living alone in an apartment at 1041 North Leamington Ave., with a private family. As she did not return on Sunday evening it was taken for granted that she had gone to visit some friends for a few days, as she had been known to do before.

Funeral services were held Saturday, April 6, from St. Stephan's church and interment in Oak Woods cemetery.

Mrs. Dan observed her 70th birthday on Wednesday, March 27, and many friends gathered at the St. Stephan's church to honor her.

**Perth Amboy, N. J.**—"Dansk Aften" was held in the church parlors on Wednesday evening, April 3. Rev. Ove Nielsen, pastor of the church, spoke of his experiences as pastor of the Enumclaw, Wash., church. The usual "Kaffebord" and "Fællessang" was also a part of the program.

On Thursday evening, April 4, Rev. A. C. Kildegaard, Bronx, N. Y., was the guest speaker in the Perth Amboy church, this being his annual visit as District president.

Rev. M. Mikkelsen has resigned from his pastorate of the Bethlehem's church, Askov, Minn., said resignation to take effect July 1. Rev. Mikkelsen has served the Askov congregation since 1939.

Rev. Erik Møller has accepted a call from the St. Peter's congregation, Hay Springs, Nebr., and consequently resigned as pastor of Our Savior's church, Omaha, Nebr. Rev. Møller has served the Omaha congregation since October 1, 1934; he will terminate his pastorate in Omaha June 10.

**Greenville, Mich.**—Rev. and Mrs. C. A. Stub observed their silver wedding anniversary on Tuesday, April 2. A dinner was served in their honor at the Trufant high school, the five Ladies' Aids of the churches served by Rev. Stub being in charge of same. Approximately 300 guests were present, among them Rev. and Mrs. Stub's two children, Helen, who attends Grand View College, and Holger, who is a sergeant in the army, stationed at Camp Grant, Ill. Present were also Mr. and Mrs. Olaf Juhl of Minneapolis, Mr. Juhl is a brother of Mrs. Stub. Rev. Holger Jorgensen of Muskegon, Mich., was the main speaker of the evening. Other talks were given by fellow pastors of the Greenville area and by others. Rev. and Mrs. Stub were given a purse of money and many other gifts.

Rev. Alfred Jensen, synodical president, was guest speaker in the Withee, Wis., church in Sunday, April 7; in the West Denmark, Wis., church on Thursday evening, April 11, and in the Askov, Minn., church on Sunday, April 14. He also assisted these congregations in their final drive for the Grand View College Jubilee Fund.

**Kimballton, Iowa**—At a recent congregational meeting Rev. Harald Ibsen was voted a salary increase placing his salary at \$200 monthly.

**Juhl, Mich.**—Rev. Holger Jorgensen, District president of this area, was the guest speaker in the Juhl church on Tuesday evening, April 9.

**Detroit, Mich.**—St. Peter's Danish Lutheran church gave a concert for the benefit of the "Save The Children Federation" for Denmark Sunday evening, March 10. The choir was assisted by Mr. Olaf Hjorth, tenor soloist. Mrs. Eloise Mikel at the piano and Mr. Aage Sorensen at the organ rendered a masterful piano-organ duet.—About \$250 were raised for the worthy project.

**Tyler, Minn.**—The reconditioning of the Danebod Folk School building is well under way. The dining room has been enlarged, new floor has been laid

## SYNODICAL OFFICERS, ETC.

Rev. Alfred Jensen, President,  
1232 Penn. Ave., Des Moines 16, Iowa.

Rev. Holger O. Nielsen, Secretary,  
1410 Main St., Cedar Falls, Iowa.

Mr. Olaf R. Juhl, Treasurer,  
4752 Oakland Ave., Minneapolis, Minn.

Mr. Herluf L. Hansen, Trustee,  
111 Pershing Blvd., Clinton, Iowa.

Dr. F. N. Thomsen, Trustee,  
Tyler, Minn.

Miss Dagmar Miller,  
Santal Mission, Treasurer,  
Tyler, Minnesota.

Dr. A. T. Dorf,  
Danish Seamen's Mission,  
193 Ninth St., Brooklyn, N. Y.

in the kitchen and the dining room. The heating system has also been repaired and is in working condition. A new board has been elected: Christian Johansen, president, Vermund Ostergaard, secretary; Ralph Buhl, treasurer; Hjarne Duus and Henry Petersen, board members. Plans are progressing for the DAYPL National convention to be held in Tyler July 3—7. A large attendance is expected.

Rev. Holger Jorgensen, District president, was the guest speaker in the Detroit church Monday evening, April 8.

**Fredsville, Iowa**—An Easter Sunrise service for the young people of the Lutheran churches of the Fredsville, Cedar Falls and Waterloo area will be held at Fredsville Easter Sunday morning. A breakfast will be served by the young people of the Nazareth church in Cedar Falls after the service.

**H. P. Gravengaard**, Cincinnati, Ohio, has recently been appointed managing editor of the Diamond Life Bulletins of the National Underwriters Insurance Company. Mr. Gravengaard is the oldest son of Rev. N. P. Gravengaard, pastor emeritus, of Los Angeles, Calif. He attended Grand View College 1913-17, and is a graduate of the G. V. C. theological seminary. He later attended the University of Nebraska and Harvard University. Mr. Gravengaard is author of several books and has proven himself successful in his field of work. His present office is 420 E. Fourth St., Cincinnati, Ohio.

NEW ADDRESS—If you move, then write your name and new address in the space provided. Be sure to state what congregation you belong to. Clip this out so that the old address is included and mail to AMERICAN PUBLISHING CO., Askov, Minn.

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

Name \_\_\_\_\_

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

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

JENSEN, JENS M.  
TYLER, MINN.

RTE. 2.

## NO. 562, SALMEBOG

Here is a copy of the latest edition of the Danish hymnbook, SALMEBOG, just received from Denmark. This beautiful little book measures no larger than 2½x4 inches and has a thickness of ⅝ of an inch. Rich leather binding, thin paper pages, the edges of which are laquered. Contains 675 hymns, hymn suggestions for every Sunday in the church year, alphabetical listing of hymn authors and index. Comes in attractive little box. Suitable as a gift for any occasion. Price, \$3.50, net.

You may have any name imprinted on this book for only 25c additional.

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