

Lutheran Tidings

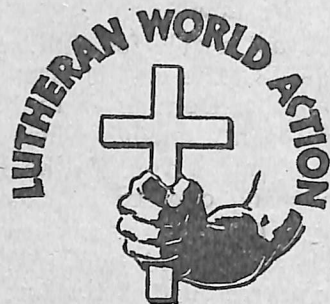
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Our Leaders Call Us To Action



REV. ALFRED JENSEN, president of the Danish Evangelical Lutheran Church: "May we give generously of our material and spiritual blessing through Lutheran World Action in the coming months to our suffering brethren in Europe and Asia. We know they are without food, shelter, clothing, a home country, Christian fellowship. We shall make love's working arm extended to them mighty and merciful, abounding in good will and works."

DR. T. O. BURNTVEDT, president of the Lutheran Free Church: "I am convinced that God wants us to do no less than the program of Lutheran World Action calls for. I am equally convinced that God has abundantly given us the necessary means to minister to the physical and spiritual needs of our brethren in the war-torn countries. Have we the will to do it? God pity us if we do not. For we cannot without serious damage to our own souls turn away from the task until it is finished. The spiritual welfare of our own church is as much at stake as the church abroad."

DR. P. O. BERSELL, president of the Augustana Synod: "For the Lutheran Church, more than for any other this is a day of divine destiny, inescapable responsibility, and glorious opportunity. Lutheran World Action brings this challenge home to the members of our Church. May we not fail our Lord and our brethren in this testing of our vision, our faith, and our obedience to the divine will, even to the point of sacrifice."

DR. A. HAAPANEN, president of Finnish Suomi Synod: "'Actions speak louder than words.' Let us speak to the millions of our fellow Lutherans, our brothers and sisters in Christ, suffering spiritual and physical want. We all know their desperate plight. Let us send them the sorely needed help. Everyone is asked by God to do it, and can do so by giving generously to the Lutheran World Action. Act now. Tomorrow might be too late.—'Freely ye have received, freely give.'"

DR. N. C. CARLSEN: "The distress of brethren abroad is appalling. We hear their voice like the sound of many waters crying for relief. Surely we cannot fail to respond in a big way. We can, we must, oversubscribe the goal. Lutheran World Action constitutes more than a challenge,—it offers the greatest opportunity that ever came to Lutherans of America. He who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully."

DR. J. A. AASGAARD, president of the Norwegian Lutheran Church: "The rest of the world has nothing, compared to us. There are bombed cities, ruined industries and starvation levels in many countries, churches are gone and the flocks are scattered. To us comes the question: What have we done for Him? We must feed the hungry, clothe the naked and bring spiritual rehabilitation to the many who need the Gospel of Christ today as possibly never before in the history of the world. You and I cannot afford to stand on the sidelines. The cry comes from orphaned missions and from devastated areas in Europe and Asia. The hungry and the starving, both for the Bread of Life that came down from heaven and for material bread, are reaching out their arms and crying to us: 'Come over and help us.'"

DR. EM. POPPEN, president of the American Lutheran Church: "To give or not to give for Lutheran World Action—no, that is not the question. The question is simply this, How much do we love Christ, and how far are we willing to go in following His example. That test comes to you and to me in the offering for Lutheran World Action. With more willingness, love and determination than ever before, let us pray for it, speak for it, give for it! Let the outcome of the offering show the love of the Church for Jesus Christ and His needy brethren in Europe."

DR. FRANKLIN CLARK FRY, president United Lutheran Church: "It is a shame how vivid words are abused. Consider 'crisis.' It has been so hysterically overworked in recent years that many people are callous to it—or even suspicious. American Lutherans rouse yourselves! Lutheran World Action 1946-47 is no false alarm. It is solid ALARM. Without lavish gifts ancient Lutheran churches in Europe will be crippled or will perish. Cast your vote in favor of God. Show a truly sacrificial generosity now!"

When Everything Depends Upon Our Love

By PAUL C. EMPIE
Director, Lutheran World Action

This isn't exactly a sermon—at least it's not intended to be. If it were I'd have to choose for a text some portion from Scripture like "whose god is their belly," and that would defeat my purpose, for at once everyone would think that I was talking about someone else. Actually I wish to speak about ourselves—we who consider ourselves the Christians in America today. Even a topic like "Modern Neros who Fiddle while Rome Burns" wouldn't do because even in a democracy people generally repudiate responsibility for what their Neros do, and too, they still contend that all the blame for starting the fire belongs elsewhere. So why should they worry about it?

Yet, confronted by mankind's misery today, a vivid sense of personal obligation ought to haunt every one of us—should weigh upon our hearts like "a ton of bricks." One can't travel in America these days without noticing the conspicuous absence of such a sense, not only among Americans generally, but also among that part which is Christian America. Are we blind to the similarity of our situation with that of the upper classes not many centuries ago, who feasted and danced in their sumptuous castles, when in the dungeons below their feet oppressed people rotted, and outside embittered throngs threatened, while the storm clouds of revolution crept over the horizon?

"The one thing we learn from the study of history is that people never learn anything from the study of history."

History has a way of forcing itself on us nonetheless and its evaded compulsions exact heavy penalties. Too often we view the calamities which befall nations with the smug observation, "There, but for the grace of God, go we," instead of realizing the possibility that twenty years from now, "There, in spite of the grace of God, go we!" It is terribly important now, when the future of civilization depends so much upon what Christians do today, that we pay heed to history's witness.

Few can better analyze the tragedy that came to Germany than Martin Niemöller. Fearlessly, he has sought to arouse his fellow countrymen to the true implications of their guilt, and his blunt words have usually been a bitter and unwelcome pill. He blames the apathy and inaction of German Christians in the face of evil to "the stark materialism of our time."

"To enjoy life is the highest good." This," he states, "was the highest dogma for 89 out of 100 people, not in theory but in practice. We made life our god—we made life an idol . . . We are guilty because we did not live up to our responsibility, when we did not confess openly enough when it was time to confess, and we did not love wholeheartedly enough when everything depended upon our love." Through that default, evil took over, and the world will bear its scars for generations to come.

"We did not confess openly enough when it was time to confess."

"We did not love wholeheartedly enough when everything depended on our love."

The sombre overtones of these tragic words could sound the death-knell of any branch of the Church of which they were a true record. Page American Christianity; it's her turn now!

Of course it's not a role for timid souls, this witnessing of our faith. The cost is often high. Let me tell you about another German—a Lutheran nobleman who did confess openly enough when it was time to confess. Count Helmuth von Moltke believed in the German Republic and opposed Hitler from the early days of his rise to power.

When danger threatened and friends urged him to flee, he only answered that Naziism must be overcome from within Germany and could not be conquered from without—and stayed. He was finally imprisoned for over 15 months and then hanged. The following words from his last letter written before the execution speak eloquently of the compulsion which weighed upon him all during those years:

"My trial is finally set for January 8-10th. This means humanly speaking, that I will be hanged on the 18th. What God has in store for me I do not know, but I enter upon these days full of confidence. Since my turn has now come I want to tell you that you, the survivors, must know that none of us died in vain. How God wants to use us and you is hidden in His impenetrable counsel. We only know that He wants to save us and that we have to walk joyfully in the paths He chooses for us . . . We can both say that without this experience, the treasure of faithfulness now found would have been hidden. I can only say, preserve it! . . . You will have to do that; **you owe it to us.**"

History records that like him many of his colleagues "preserved the treasure of faithfulness." Here's what happened to one of them. He was handcuffed, set upon a stool without a back and grilled under brilliant lights for five days and nights. He was told that unless he revealed names his wife would be tortured, his children sent to a camp under other names, and his 17-year-old son inducted into the Navy, would be publicly disgraced. When he withstood this ordeal, for weeks he was kept in solitary confinement on the verge of starvation. Then finally the end came. He was first struck about the head until his teeth were broken and his head was streaming with blood. Then they twisted his arms from their sockets and snapped them back. Then they beat him into unconsciousness. During all this time they screamed into his battered ears, "You swine, you friend of Roosevelt! You swine, you talked with Churchill! You swinish comrade of Jews!" Then he was stripped bare above the waist and beaten until his emaciated body was a mass of welts. Finally he was hanged.

You see, he had not made an idol out of life. He was sustained by a compulsion that went beyond and above it—a faith that other brethren would carry on

the good fight that right might triumph and generations yet unborn might be blessed. If death was the price, so be it!

Let me tell you of another who confessed when it was time to confess, and when his message was not popular. A Catholic priest, he wrote his people: "My dear brethren, is Hitler alive? Is he dead? I don't know. One thing is certain, his spirit is still living and is working havoc in France. It works havoc in the lies which the newspapers and propaganda lavish upon us each day; in the happenings within certain concentration camps and prisons; in the spirit of hatred and vengeance which is the triumph of Hitler.

"You will not be astonished, brethren, if we who fought with all our strength against Naziism still fight against its human manifestations. Men die of hunger; they are beaten and trampled on. Dachau still exists, but no longer in Germany.

"I love France passionately. In spite of all I am proud of my country—I don't want it to be disgraced. Don't let yourselves be deceived, brethren. The spirit of vengeance and the spirit of hate are neither human nor Christian. I ask you not to let yourselves be led by this spirit. Don't be little Hitlers."

Most of us only dimly comprehend how much the hopes of humanity are staked upon moral leadership and healing ministration from a Christian America. Yet it is not exaggeration to say that current developments have suspended this hope and left it hanging in the balance. Do we American Christians possess a sense of personal obligation sufficient to exert such moral leadership? Are we willing to pay the price for this healing ministration? Or is evil again gaining ground through Christian default?

As conservative an organ as the New York Times states bluntly: "Death stalks through Europe, mowing down victims at an even faster rate than the war . . . No doubt the war is in large part to blame for this. Insofar as this is the case, the responsibility can be put on Germany . . . But there is no blinking the fact that to a large degree this is today a man-made political famine for which Allied shortcomings and policies must likewise be blamed. And for these the Allies themselves must accept responsibility. These shortcomings consist in the main of the failure of Allied governments to heed early warnings of the impending famine and to provide for it. On that point the United States is most at fault. Though least incommoded by the war diet, the United States was the first to abandon food rationing. Since then it has consistently failed to live up to its commitments . . . At the same time, all reports from Europe agree that the present famine is not merely a passing distress but is likely to last for years. And the main reasons for that lie in Allied policies which have crippled and disorganized Europe beyond anything accomplished by the war—policies which have severed Europe's food deficit areas from its food surplus areas, and then devastated a good part of the latter, which have delayed both peace and reconstruction."

This is a confession of guilt—a guilt which in a democracy must be shared by all citizens. In it lies a personal sense of obligation that should weigh down on us "like a ton of bricks." If we attempt evasion

by saying we are not responsible for what the government does or fails to do, do we forget that this argument is precisely the one used by the German Church as an excuse for not witnessing its convictions during Nazi atrocities? **Of course** we are responsible for what our government does! Furthermore, far more to the point is our concern over what **we** do. Such evil is what Kaj Munk, Count von Moltke, American G.I.'s, and thousands of others fought and died to destroy; **we owe it to them to keep on fighting!**

This brings us down to you and me. Are we ready, **now**, "to confess openly enough when it is time to confess, and to love wholeheartedly enough **when everything depends** upon our love?" Will we "preserve this treasure of faithfulness," by meeting the "high cost of loving?" There is so much that each of us can do:

- We can continually pray in private and speak in public, in behalf of suffering humanity the world over.
- We can communicate to our government our eager willingness to support any program of rationing necessary to feed the starving millions, who will otherwise die.
- We can declare to the proper authorities our unalterable opposition to any peace settlements incompatible with Christian principles, and demand that they be scrutinized in the light of such standards.
- We can and must each give sacrificially, not once but for the duration of the need, in amounts that more than temporarily inconvenience us, that vast sums of money and unprecedented volumes of clothing and other vital supplies may be poured abroad through the church programs of relief and spiritual rehabilitation.

Never mind what others do or fail to do! What matters is that each of us must keep the faith with the living and the dead, and above all with our Saviour.

For remember, those thousands of innocent children in Hungary, Finland, Poland, Germany, China, Japan and other countries, are not imaginary characters. They're as real and precious as your own John and my Susan. Their helpless cries are just as pitiable, their tears are just as heart-rending. Those mothers who have been mistreated and ravaged and who are worn to the breaking point with worry and care are just as tender, sacrificing and courageous as we remember our mothers to be. Those aged gray-haired people stumbling down the dusty highway, emaciated and dulled by suffering, differ little from those grandparents we loved to visit. **These people are flesh and blood**—millions of them in straits so desperate that any stalling in the face of their needs and searching about for excuses is equivalent to pronouncing their death sentence!

Should we fail them, will any who survive ever believe again in the essential goodness and love of people who called themselves Christians, but who scarcely stirred themselves to rescue their brethren, and only complained about inconveniences when asked to share their abundance? How meaningless that majestic word "sacrifice" becomes as we apply it to our responses that at best can only be described as "petty." Have we yet in the process felt the gnawing

pangs of hunger? Have the threadbare clothes we wear become a symbol not of our poverty but of the wealth of our love? Shall we put off longer the securing of pre-war comforts and conveniences that our gifts may sustain the spirits of those to whom comforts and conveniences are but a dim memory? If not, how can we ever hope to escape the stern rebuke of Scripture to those "whose god is their belly?"

For Lutherans, at least, Lutheran World Action is the spot where we must all start. Other Christians have similar channels open to them. Time is precious. A worker in Central Europe recently wrote: "I just came back from a walk through the barracks where more refugees have arrived. They are old people, almost frozen to death—crying mothers whose children died on the road or are sick, helpless men, pale and hungry children. **You cannot imagine how much it means if you keep us from standing here with empty hands.**"

"We made life an idol." . . . "You owe it to us." . . . "Keep us from standing here with empty hands." . . . these words must sear themselves on our very souls! Let each Christian vow to reach such sacrificial heights in responding to his brethren's needs that history will write of us that we **did** love wholeheartedly enough when everything depended on our love.

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 varies, 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.

Proposal To The Annual Convention

I

"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 congregation 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."

Erik Møller.

Holger Nielsen.

Alfred Jensen.

II.

The Pension Fund Board submits the following proposals to the convention:

1) That Article V, Paragraph 2 of the Pension Fund Rules which reads as follows: "Ministers, who are single, and ministers' widows shall receive only one-half the amount in pension paid to a married couple," shall be revised to read as follows: "Ministers, who are single, and ministers' widows shall receive \$250 when a couple receives \$400; \$300 when a couple receives \$500."

2) That Article VII, Paragraph 4 which reads as follows: "Retired and pensioned ministers, who re-enter the active service of the Synod, and ministers' wives or widows shall be entitled to that part of their pension lacking in their salary up to \$1,500 for a single person and \$2,000 for a couple. But in no event shall they receive more than any other pensioner from the Pension Operating Fund," be deleted from the rules.

Pension Fund Board,
A. E. Frost, Pres.-Sec.

CONFIRMATION

By Rev. V. S. Jensen.

Pastor's Institute, Grand View College, April 23, 1946.

Confirmation, as we observe it in the Danish Lutheran church, stems from an ordinance by King Christian VI, of Denmark, 1736. Bishop Engelbreth in his work, "The History of the Danish Church After the Reformation," calls this ordinance the greatest good deed of King Christian VI toward the church of Denmark. Whether or not a person can acquiesce on Bishop Engelbreth's judgment in this matter, will depend upon whether or not that person is pietistically inclined. The time of Christian VI was the time when Pietism was at its zenith in Denmark—when the city gates were closed until four o'clock on Sunday afternoon, so that people should not desecrate the "sabbath" as Sunday then was called, by making picnic excursions to the woods—when Christianity was conceived of as a law with promises on the part of man to keep the law and this law and these promises rested as a yoke upon the necks of believers which they were not able to bear without a sore conscience.

The ordinance and practice of confirmation, as we have it today stems from the time of Pietism and has the earmarks of Pietism. The reformers with that sure instinct for what is true Christianity which always is present when the spirit descends and moves upon the waters, had discarded confirmation, as practiced in the Roman Catholic church where it had been made into a sacrament. They found no sacramental word of Christ for the rite, and together with four others of the "seven sacraments" of the Roman Catholic church it was discarded as a sacrament. As a rite in the Danish church it was continued even after the Reformation. Young people were "heard in the catechism" before their first communion. In 1627 Bishop Hans Poulsen Resen enjoined upon the ministers to confirm "with laying on of hands."

Then came Pietism with its accent upon what man can do and should do for his own salvation; and when the accent is upon what man can and should do, instead of upon what Christ has done and can do for man's salvation, then law, and promises to keep the law, are in order, and we get King Christian VI's greatest good deed toward the church of Denmark, that is, an order establishing the rite of confirmation by enjoining upon the minister that he must instruct the young people that they must be "heard in the catechism," and that such as "know their catechism" are to be confirmed. The public hearing to determine whether the children "had learned their Christianity" and were able to give a reason—not for the hope that was in them, for the children's only hope was to get

through the hearing safely—but for the doctrine of the church which the minister had endeavored to inculcate, took place on the very day of confirmation. Indeed minister and children proceeded directly from the hearing to confirmation, thus accentuating the fact that it was a matter of learning, a matter of the head. No doubt it was desired that it should be a matter of the heart also, but the accent was upon the head, not upon the heart. The whole performance could not but leave the impression that Christianity first and foremost was a matter of knowing the Christian teaching.

To make the matter more solemn, the baptismal covenant was made into a vow. It was expressly stated that at confirmation the children renewed their baptismal "vow." That is, it was the children that confirmed, not the children that were being confirmed. The children took upon themselves the "vow" which the sponsors to their baptism were supposed to have made in their stead. It was not the congregation of believers that confirmed, established, strengthened the children in the covenant which God had made with them in and with the new birth; it was the children themselves who were asked to confirm.

The hymns for confirmation in the pietistic era corresponded to this conception of confirmation as a vow. The hymns even went further; they not only spoke of the affirmation of the children at confirmation as a vow, they even went so far as to speak of it as an oath. The children took an oath at the altar that hereafter they would renounce and believe:

"Remind me always of my oath
And if I fall upon the course
Help that I may regret it."

"My God, I swore a holy oath
To worship thee in earnest."

At the same time the hymns testified that the oath had not been kept and could not be kept:

"O, I did break my covenant
With thee, the God eternal."

"My Savior, O the pact I broke
To my eternal death I broke it."

These hymns are good for the purpose of making wise—not unto salvation, but wise as to Pietism. They indicate clearly whereunto this whole conception of Christianity as a promise of man to God, leads us. They indicate that confirmation conceived as a promise of the confirmant to God, leads to a bad conscience

for having broken a vow an oath to God—a bad conscience instead of that good conscience which God has covenanted to us in baptism. In conceiving of confirmation as a renewal of the baptismal covenant by a confirmant, the very opposite goal is attained to, from that which was aimed at. For whereas confirmation should confirm and strengthen the good conscience which the Lord gave in and with the forgiveness of sins, it turns the confirmand back into the evil conscience which man always must have when he undertakes to save his soul by law and promise instead of giving honor to the Savior by letting Him who began the good work in us, perfect and finish it until the day of Jesus Christ. This whole business of man making promises to God, creature making promises to Creator is so wrongly conceived that it has nothing whatever to do with Christianity. It is a return to heathendom where man makes promises to his gods in return for favors asked for.

But if confirmation is not a promise made to God by man, what then, is confirmation. Whence did we get it? We Protestants say that we did not get confirmation from the Roman Catholic church, which, after all, is our mother-church whether or not we as Protestants like to admit it. But if we did not get it directly from our direct mother-church, whence confirmation? The Pietists say that they brought it in according to *primævæ ecclesiæ ritum*, a rite of the primitive church. What was this rite in the primitive church?

In the first church baptism was, of course, baptism of adults. And since in baptism the fallen person becomes a child of God, he thereby secures the right to his Father's table; for children have a right to their Father's table. Therefore the baptized person was admitted to the Lord's Table immediately after baptism. But the ancient church had a rite which formed the transition between baptism and the Lord's Supper. Before the baptized person was admitted to the Lord's Supper the church performed a rite with him. This rite is in the Roman Catholic church called *confirmatio*. But this is not the original name for the act; this name came into vogue during the middle ages, although confirmation as performed by and as it can be performed only by the bishop is found as early as the fifth century. But the act itself is much more ancient—seems to be as ancient as baptism itself.

But when the question is of ancient rites, not the Roman, but the Greek Catholic church should be consulted. There we find the ancient rites in, as it were, a petrified condition. The Greek church has not made the act for transition between baptism and the Lord's Supper into a sacrament, but has, as far as men of learning are able to see and say, kept the rite as it was from the beginning. What, then, is this rite in the Greek Catholic church?

In that church the act is called "the anointing," or "the seal." There children are still admitted to the Lord's Table immediately after baptism and the "anointing," or the "seal" forms the transition between the two sacraments. The act itself is that the priest anoints the child with the sign of the cross and says, "The seal of the gift of the Holy Spirit."

From the Greek church fathers we have a number

of statements as to the extreme antiquity as well as to the significance of this act. Cyrillos of Jerusalem says, "To us also the **anointing** was given in the same way, when we arose out of the waters of the holy stream." In Eusebus III, 23 we find the statement that the priest to whom the apostle John had committed the young man, took him home so that he might always keep an eye on him, and finally he baptized him. From that time on he diminished his vigilance, thinking that under the **seal of the Lord** he was well preserved.*

How "the seal" is joined with baptism is shown by Dionysios the Areopagite: "Having clothed the baptized person with the baptismal vestment, we bring him to the priest again, who **anoints** him with the dedicated oil and **seals** him, and then declares him worthy to partake of the most holy eucharist."

In the Greek church to this day, baptism is concluded with a rite that is called "the seal" or "the anointing," consisting of a symbolical anointing with the laying on of hands, signifying the giving of the Holy Spirit. This act gives right and access to the Lord's Supper. It cannot be overlooked that the New Testament has references to this act. In 2 Cor. 1:21-22 St. Paul writes: "Now, he that established us with you in Christ, and **anointed** us, is God, who also **sealed** us and gave us the earnest of the Spirit in our hearts." I John 2:20-27: "And ye have an **anointing** from the Holy One, and ye know all things." "And as for you, the **anointing** which ye received of him, abideth in you, and ye need not that anyone teach you; but as his **anointing** teaches you concerning all things and is true and is no lie, and even as it taught you, abide in him." A comparison of this with Jesus' words John 16:13 "When the Spirit of truth is come he shall guide you into all the truth" would seem to indicate that John identified the anointing with the Holy Spirit; but it may merely mean that by the anointing the baptized person was sealed with the Holy Spirit. In Eph. 1:13 Paul says: "In whom ye also, **having heard the Word of the Truth**, the gospel of your salvation, in whom having also believed, ye were **sealed** with the Holy Spirit of promise." It was in baptism that the person "heard the Word of Truth," this Word being kept secret in the ancient church till a person was to be baptized and then in, by and with that act, the Word of Truth was transmitted to him. With the above agrees Peter's statement on the Day of Pentecost, Acts 2:38: "Repent ye, and be baptized, every one of you in the name of Jesus Christ unto the remission of your sins, and ye shall receive the gift of the Holy Spirit." Again in Eph. 4:30 we read: "Grieve not the Holy Spirit of God in whom ye were **sealed** unto the day of redemption." These statements by the apostles seem to refer distinctly to a blessing by the Holy Spirit which is called "**the anointing**," or "**the seal**," and the likeness to the rite of transition which the Greek church has preserved from of old under these very names, seems unmistakable.

Nor is it only the ancient Greek church that had this rite. The Latin church fathers also give us a num-

*See Euseb. Hist. Eccl. ed. Heinichen, I, 232 where several instances are found where both "enlightenment" and "seal" mean baptism.

ber of statements that unmistakably refer to the same rite. Tertullian says: "When we come up out of the bath, we are **anointed**, according to ancient custom, with the ointment of blessing. — — Whereupon follows the laying on of hands with blessing, supplicating and inviting the Holy Spirit." This, evidently, is the same as in the Greek church. Cyprian writes: "It is also necessary that the one who is baptized, is **anointed**, so that he, when he has received 'christma,' that is the anointing, may be God's anointed and have in himself the grace of God." "They who are baptized in the church, are brought before the heads of the church, and by our prayer and laying on of hands they receive the Holy Spirit and the perfecting by the seal of the Lord." In this Augustine agrees with Cyprian, when he writes: "None of the disciples gave the Holy Spirit; they prayed that he might come upon them on whom they laid their hands; but they themselves did not give him. This same custom the church preserves now in her presiding elders."

In the West the practice of admitting newborn children to the Lord's Supper was gradually discontinued. Thus years might elapse between the baptism and the first communion. Where, then, was the rite of transition between baptism and the Lord's supper to be performed: Directly after baptism, or directly before the first communion? The Roman church kept the rite in both places. "Rituale Romanum" prescribes that when the act of baptizing has been performed, the priest shall dip his right thumb in the holy "christma," ointment, and anoint the elect one upon his forehead in the form of a cross saying: Almighty God, the Father of our Lord Jesus Christ, who has born thee again of water and the Holy Spirit and given thee forgiveness of all (thy) sins, he himself **anoint** thee with the **anointing of salvation** in the same Jesus Christ our Lord unto life eternal.

This is the anointing and the seal as the Greeks also have it; and we see that in neither the Greek nor the Roman church has the anointing and the seal ever been separate from baptism. But in the Roman church, where the first communion is separated by years from baptism, it is repeated—before the first communion to indicate that baptism is what admits to the Lord's Supper. In this place, then, the act is called confirmation and can in the Roman Catholic church be performed only by the bishop. But since the bishop derives his power to confirm from the Pope and the Pope is Christ's vicerent on earth, the stipulation that only the bishop may confirm, indicates that it is God himself who confirms, that is, strengthens the grace of baptism in the person confirmed.

This, as will be seen, is a far cry from the pietistic conception that a promise has been made, a vow taken, on the part of the child at baptism, and that when the child grows old enough to assume the promise and vow himself, he must do this by confirming what on his account has been promised.

(To be continued)

Attention, Convention Delegates

It is expected that the reports to the Convention of our Synod will be published about June 1. In order that each one of you may be sure of getting a copy, please see that I have your mail address before May 30. Have your congregational secretary send the names and addresses of all delegates to me before that date. Pastors and other persons, automatically members of the Convention, will also be sent copies. However, their addresses are on file.

It is important that all delegates bring proper credentials signed by either the president or secretary of the congregations they represent. Those credentials should be turned over to the credentials committee upon registration. The credentials committee will be ready at 2 p. m. June 18.

Alfred Jensen.

The Eighth Annual Pastor's Institute

The annual Pastor's Institute held at Grand View College April 23, 24 and 25, was not as well attended as some of the former meetings. Twenty pastors from outside of Des Moines had come to share in the fellowship of the College family and to find new help and guidance from the men who had been invited as the speakers of the Institute.

As it was stated the last evening in a brief farewell talk by one of the pastors and it seemed to be the general opinion that this Institute rated as one of the best we have had here at G. V. C.

The guest speakers were Dr. C. G. Carlfield of the Augustana Seminary, Rock Island, Ill., Dr. J. Sittler, Jr., of the Chicago Lutheran Seminary, Maywood, Ill., Dean S. A. Slaughter of the Drake Bible School, and Mr. Svend Godfredsen, Educational Director of the Union Packinghouse Workers in Chicago. From our own group we heard Rev. V. S. Jensen, Rev. A. C. Ammentorp and Dr. Johannes Knudsen, all of the Grand View College Seminary. Rev. Erik Møller introduced for discussion the topic: "Our Relationship to Other Church Bodies" and a profitable discussion followed. Rev. Alfred Jensen conducted the Communion service Tuesday evening in the Luther Memorial church.

It will be impossible at this time to give a complete report of the meeting. Space will not permit this, and a meeting of this type can not be reported to others satisfactorily.—

However, a few highlights may be given. Dr. Carlfield spoke in the first of his periods on the topic: "The New Testament in Modern Form." It was a challenging presentation of the constant need and the resulting value of newer and better translations and versions of both the Old and the New Testament. He stressed the fact that many of the early translations were made "by people who did not know the content of what God wants to say to us" and only worked as a slave performing a dutiful task. He spoke highly of the new "Revised Standard Version of the New Testament" and gave many illustrations of the much improved text readings. His second lecture was an

(Continued on Page 11)



HAROLD PETERSEN, Editor
Ringsted, Iowa

VOLUME XXXVIII

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No. 3

TO OUR YOUTH

A People Who Need Not Pray For Daily Bread

One day Martin Luther met a man who told him that he did not need to pray for his daily bread. "Why not?" asked Luther. "Well, I have plenty of money in the bank to give me a good living the rest of my days, and my barns are full." Luther could have helped the man to think differently by calling his attention to the word "our" in the prayer. Instead he went home and wrote the explanation to the fourth prayer in the Lord's Prayer. In that explanation he points out that daily bread includes a good home, a good wife, good children, good neighbors, enough to drink, clothes for the body and a house to live in—a desire for fellowship with God.

Are we a nation which needs not pray for our daily bread? I notice it is terribly hard to get people of great wealth to express their gratefulness for abundance on a Sunday morning. The message and discipline of a Christian Church is not in high favor with many of them. They have enough in a filled gasoline tank, the golf links far away, and a week-end of family gatherings.

L. C. Bundgaard.

A Note

Since the editor of Lutheran Tidings has an abundance of material on hand and since the Youth Page editor does not, the one page ordinarily given to the young people is being turned over to the Lutheran Tidings editor in this issue.

In the meantime it is not too early for you who plan to come to the convention in Tyler to begin thinking about the future of this particular section of Lutheran Tidings. For a while I treasured the hope that we might launch a new youth paper but when there is not enough spark left in the Danish Church to keep two pages alive then there is not much hope for a youth paper.

Harold Petersen.

A Word From Alden, Minn.

Here in Alden as in so many other places the war has played havoc with our Young People's society. Things have not been going so well lately. But, now that the war is over and many of our boys have returned we decided that it was time for us to try to do something about it. We therefore sent a letter to each and every member asking him to come to a special meeting. The purpose of this meeting was in general to try to build up our Y. P. S. and make it an active and effective group.

We are happy to report that this meeting, which

was held on April 16, was quite successful. If the enthusiasm shown and the work accomplished at this meeting is any indication then we can look forward to a much better future. Perhaps the most encouraging factor was the attendance which approximated thirty.

It was decided that we should have a goal to strive for. It is not enough that we just meet to entertain ourselves. We are a part of the church and as such it should be our purpose to do what we can to further the work of the church. There were several suggestions made as to what we could work for but the times being as uncertain as they are and with prices of things we might buy being very high at present, it was thought best to begin to raise the money first and then decide how best to use it. This does not mean we have no goal in mind but it does mean we want to tread carefully and not set out to do more than we might be able to accomplish.

We then discussed ways through which we might raise money and have a good time doing so. The first step is to be a basket social on May 7th, to which all the members of the congregation are invited. Farther in the future lie plans for a play and other social activities.

The question of what we would like to do at our meetings was also discussed and the result was that committees be appointed to provide the entertainment and the lunch at each meeting. On the basis of this we are looking forward to some good times.

Our meeting night has in the past been Sunday but we have now changed it to Tuesday and we feel that the attendance should be increased as a result of the change.

The last thing on the agenda was the election of officers. We chose an ex-service man, Henrik Pedersen, for president. Evelyn Sorensen, Jean Jensen and Arnold Pedersen were chosen vice-president, secretary and treasurer, respectively.

Following the business meeting we enjoyed a brief skit, two vocal solos and a piano duet. Round games and a lunch concluded this fine evening.

We still have our fingers crossed, so to speak, but we feel that we have taken a step forward. If the spirit that prevailed at this meeting continues we will have an active and happy group here. The future is far from assured but at least we do have new grounds for hope.

Hopeful.

"Did any of you ever see an elephant's skin?" inquired a teacher of an infant class.

"I have," exclaimed one.

"Where?" asked the teacher.

"On the elephant."

Our Women's Work

Concerning W. M. S.

Our annual church convention time is almost here again. As usual, it is quite certain that the women will meet some time during the convention to hear reports from the W. M. S. officers concerning the past years work of the group, and also to discuss the plans for the coming year. The attendance to this informal meeting has usually been good, but we would like to have every woman, young or old, who is at the convention this year, meet with us for that brief hour or hour and a half. I want to repeat here what is said every year at the convention, when the W. M. S. meeting is called, that you are **all** urged to be present. You are **all** members of W. M. S. with voting privileges at the meeting, if you are interested enough to attend. W. M. S. has never had a paid membership. We all belong to the degree that we wish to help carry on the various projects and aims in which W. M. S. is interested.

The board of W. M. S. consists of five members elected alternately for two years at our annual meeting. There is one representative in each of our nine synodical districts. They are chosen at the annual district meetings for three year terms. The five board members, together with the nine district representatives constitute the working staff of W. M. S.

Off and on some one brings up the motion that we should organize into a more business-like setup. But the idea has never seemed to click. Ever since 1908, when W. M. S. was begun, many have marveled at the amount of good that has been accomplished through so free a setup. One reason that we can work as efficiently as we have done with so little organization is, of course, that our synod is so small. It is not too difficult to make contacts all over the line.

During the last year a program committee consisting of three women has been appointed by our president. This is a new addition to our work which should become a very helpful one if kept up. Already, in its few months of existence this committee has prepared a panel discussion which has been mimeographed and sent to all district representatives. In it there is a wealth of thought provoking material. In almost every paragraph can be found ideas enough around which to build a good program for a meeting. Mrs. Nielsen's Scripture studies printed from time to time on your page in Lutheran Tidings are there also as a result of the work of the program committee.

The business meetings of W. M. S. board are carried on through Round Robin letters which circulate every 4-6 weeks between the five board members, Mrs. Knudstrup and the editor of your page. Through these letters each member has an opportunity to make reports, give suggestions and to discuss business in general. It is again a simple but quite effective way of doing business. To me personally these letters have often been both informative and inspirational. During the months when our biggest project of the past

year, the collection for Danevang, was taking place, all the letters showed joy at the results. I know that with all the work it meant for her, our treasurer was bubbling over with pleasure for the fine contributions. Then she began to worry about the general fund—maybe that would be forgotten because of the Danevang gift; but in her last letter Mrs. Jensen admits, "I should not have worried for our people are coming through as usual."

I have permission to pass on from the Round Robin letters what may be of interest to all so I am quoting a few items from some of them:

"The Friendship Circle, Los Angeles, for their bazaar used a savings box fixed up to resemble a church. On the steeple was placed a card telling of the Danevang disaster. This box was also placed by the church door a number of Sundays and donations were generously dropped in."

"The new mission group in Tacoma, Wash., contributes generously. Mrs. Andersen writes they are only a small group now; but as they learn more about W. M. S. work they hope to grow. Mrs. Svend Kjaer sends a contribution from the Ladies' Aid in Salinas—their first. W. M. S. is still new to them, she writes."

"In Withee, Wis., a quilt was given and numbers sold. The proceeds were sent to the Danevang fund. Rev. Bundgaard reviewed the history of D. K. M. at a joint meeting last fall and there has been a decided interest created for W. M. S."

"Contributions from District I have been unusually large this year. I believe Mrs. Kildegaard, Jr., must have been writing some letters. At Cordova, Nebr., each Ladies' Aid member brought a guest to a Christmas party and each gave a quarter which was sent to W. M. S.'s general account. The little mission group in Brush, Colo., can also be mentioned for being very active and contributing very generously."

"At the convention last year it was voted to send \$50 to "Child's Friend" for cuts. In a letter from Marie Nielsen shortly before Christmas, she says it means so much to have these cuts to work with. So far she has been able to get twenty and she expects to get more in the near future."

So the work goes on. Many, many things are done that we never hear about; but brick by brick a wall is being built. Ideas are brewing for the coming year. There are so many places where we can lend a helping hand. I am sure that we all are looking forward to meeting in Des Moines in June to plan for the future.

F. S. P.

W. M. S. OFFICERS:

MRS. IDA EGEDE, President,
Hampton, Iowa

MISS YRSA HANSEN, Secretary,
Aurora, Nebraska

MRS. AGNETA JENSEN, Treas.,
1604 Washington St.,
Cedar Falls, Iowa

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2351 Chilcombe Ave.,
St. Paul 8, Minn.

IN THE WIDE, WIDE WORLD

By Alfred C. Nielsen.

An Open Letter to Our Ex-Service Men

About twenty-seven years ago I was released from the army. I shall never forget the feeling that welled through me when I had that army discharge, signed and counter-signed, in my hand. I was once more a free man.

But I did not find it so easy to adjust myself to a world of civilians. I was confused. The life in the army had been a challenge to so many of the things I had learned to love at home and in college.

If I was confused after eighteen months in the service, I can hardly imagine the confusion of many of you who have been in much longer and have experienced mental and physical hardships quite beyond my imagination.

We have all grown to maturity in a materialistic society. Money talks. Money counts. Our whole social order is permeated by that spirit. Not even the churches and education have been spared. This statement by President Robert Hutchins of Chicago University contains much truth, "A further consequence of American ideals in American education is that the moral questions are omitted from it. The end given is money. The issue is how to obtain it as rapidly as possible and stay out of jail."

But if civil society is materialistic, surely the services are doubly so. The army and navy were built to fight and kill and not to build character. They did a grand job fighting. In the service the body is all. The spirit is nothing. Sex, booze and money are really in the saddle. The looting and theft that have been going on overseas are by now generally known. Black market operators have rolled in rolls of money. All of this has affected each one of you, and rarely for the better. How could it? Many a soldier after having seen all this has been tempted to say, "Well, if that's the way they do it, I'll get mine too."

It is reported that of the service men who have entered college, 40% are taking courses in engineering. Now, engineering is an honorable occupation, but if all these men go on through with their courses, we shall have enough engineers to fill a W.P.A. army by 1950.

It is also reported that a very large percentage of the men who taught in high school and college prior to the war are not going back into teaching. They are trying to find more lucrative jobs. Well, all I can say to this is if it is money they are after they should not go into teaching. However, I should like to ask them if the past history of our country proves that the highly paid jobs are so plentiful that all can have them.

I have known many of our young men who will discover that money is not enough. In this connection I should like to tell a story from actual life. Some years ago we lived next door to a man who with his brother had a successful law business. In the evening

each of us worked in his garden, and as time went on we became acquainted and had many good talks. One evening he said to me, "Do you know that I envy you?"

Well, I didn't know that and I was very much surprised. He had much more of this world's goods than I had. He went on to say, "I can see that you are happy in your work and I am not. Nearly every day I have to do things that I must despise myself for doing. My greatest longing is to retire from this whole mess."

He is dead now. He died not from too much work, but from too much inner conflict. He was at war with himself. He made money all right, but how much joy did it bring him?

To many of you young men who have spent so many precious years in the service, the most important thing may seem to be able to find a good, paying job. I have no objections to good pay. I am too often too flat for comfort. But next in importance to finding the right wife, is finding the right job. You have got to live with both.

In one of the Psalms of the Old Testament there is a line which runs something like this, "If I flee to the ends of the world He is there." Some of you have seen the face of God and you will never forget it. After your service you may say that you want your money too. The lawyer had money, but there was a still, small voice that would not let him alone, day or night.

Our world is very, very tired and cold and hard. It is just worn out with strife. We all know that it needs loving hands that will soothe it and heal it. More strife and poverty will make it an almost impossible place to live in. What we need now, much more than engineers, is men and women who will come and work with people; help people to become more kind and sensible. Mankind has reached the place now that if we are going to be able to survive physically, we must grow better spiritually. We are all created in God's image—all black, white, yellow—and we must learn to live together.

G.I., think it over before you make your decision. It is later than most people think. It is "One World or None." We need a lot of help from you and you and you.

P.S.—If you have the time, you might like to read, **Reveille for Radicals** by S. D. Alinsky. It is a call to action; a call to work with people on the community level.

"Sit down!" said a nervous old gentleman to his son, who was making too much noise.

"I won't do it," was the impudent answer.

"Well, then, stand up. I will be obeyed!"

The Eighth Annual Pastor's Institute

(Continued from Page 7)

illuminating presentation of the "Lundensian Theology."

To most of those attending the Institute, Dr. J. Sittler, Jr., of Chicago Lutheran Seminary undoubtedly brought the most challenging message of the entire Institute as he spoke to us on "The Lutheran Doctrine of the Word." This presentation was followed with keen interest and appreciation. We who have listened so often and shared in the Grundtvigian interpretation of "the living Word from God" rejoiced as we listened to Dr. Sittler voicing his conviction that: "The Word of God in scripture is never equated with scripture, because it was before scripture." "The Word of God is that total action of God—which worketh in history, but whose source is beyond history — which only the eye of faith can see." The Word is God "entrusting himself to — articulating himself with man." "When Luther says: 'The Word of God shall stand secure' he does not mean a book. God's word is constant action from God to man." The above are only brief and very inadequate notes taken from Dr. Sittler's address. A discussion followed, and we all felt that we had shared in a rich and fruitful sharing of thoughts on the eternal Gospel message: "The Word became flesh and dwelt among us."

With this profound message we closed the Institute and standing we sang "God's Word is our great heritage."

We bring in this issue of Lutheran Tidings the first part of a paper on "Confirmation" as presented by Rev. V. S. Jensen the first day of the Institute. We feel that Rev. Jensen has given a clear and historical presentation of this topic in such a way that we believe many of our readers can benefit from reading same.

Editor.

From The Pastor's Institute At Grand View College

In the discussion that followed upon Dr. Sittler's wonderful presentation on "The Word of God," the following was brought out:

When you go from the school into the church, whom do you find there? You find the babes in Christ. The wise and understanding often get no further than into the school. But what is the deepest need of the babes in Christ? Their need is an answer from God to the innermost craving of their souls. And what is the innermost craving of man's soul? It is to believe, to hope and to love. And in the church the congregation meets man with the Word of Faith in baptism as God's answer to the craving of his soul to believe. She meets man with the Word of Hope: "Our Father, thy kingdom come, thy will be done," as God's answer to his craving to hope.

And she meets him with the Word of Love "Our Lord Jesus Christ — — — said, this is my body, which is given for you; this is my blood, which is shed for you;" for greater love has no man than that he gives his life for his friends. She gives him this Word to

him as God's answer to the craving of his soul to love. She believes, that as the Word of Hope, "Our Father," is from the mouth of the Lord; as the Word of Love in the sacrament of the altar probably is from the mouth of our Lord, according to Paul's words, 1 Cor. 11: "For I received it from the Lord what also I have committed to you that "Our Lord Jesus Christ, in the night in which he was betrayed — — —"; so the Word of Faith as God's covenant Word to us in the new birth is probably from the mouth of the Lord.

When man has come spiritually awake he cannot live without a Word of God that creates what it says. The Word of Faith says, "Forgiveness of sins, resurrection of the body, life eternal"; in and with and by that Word God gives forgiveness of sins, gives the powers of resurrection to become active in man, gives eternal life. When man takes the Word of Hope in his mouth and permits his soul to rest in "Our Father," as the child rests in its father's and mother's arms, then hope that his kingdom is coming "in me," his will more and more is being done "in me," gains strength, grows mightily into freedom of development.

When man goes to the Lord's Table and in faith eats the bread of blessing and drinks the cup of blessing, then by God's Word of Love in and with the Lord's Supper God leads the stream of Christ's life of love into man's veins so that he can begin to love with that love with which Christ loved. That is the deep secret in John's words: "We love, because he first loved us."

Thus he who has made us for himself and unto himself, has answered the innermost cravings of our souls for himself.

V. S. Jensen.

Bishop Fuglsang Damgaard Is Coming

In reply to the invitation extended by the Church Councils of the Danish Lutheran Church and the United Evangelical Lutheran Church to Bishop H. Fuglsang Damgaard, Bishop Primate of Denmark, to visit the conventions of both synods and some of their congregations in 1947, the following answer has arrived, reading identically the same to the presidents of both synods:

To the President of The Danish Evangelical Lutheran Church

Dear Rev. Jensen:

With sincere joy and heartfelt thanks I have received your esteemed and kind invitation to be your guest at your conventions in 1947.

Permit me to say that it is with great pleasure I accept your invitation, and I sincerely hope that nothing will happen meanwhile to prevent me from coming.

I am expecting much from this visit. When you write so kindly that you will be enriched by a refreshing breath from the mother church, let me assure you that I am not in doubt that my visit in your churches will yield me a rich experience and good impulses, and I am grateful for the privilege of assisting in the resumption of the direct communication between our Churches, which was broken off for such a long time on account of the war.

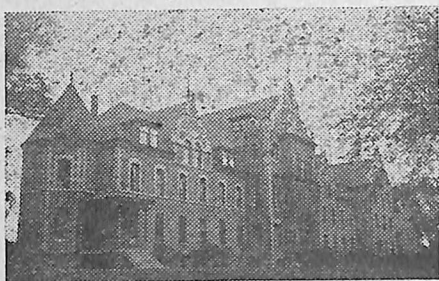
I am glad that your invitation is for 1947. For various reasons, it would have been very difficult for me to make a trip to America this year.

Kindly greet your congregations and extend to them my thanks for the loyalty they have at all times manifested toward the mother church.

Yours truly,

H. Fuglsang Damgaard.

GRAND VIEW COLLEGE



An Inner View Of Grand View

Today the ripple of conversation seems to be on the topic of leaving school and its subsequent ending of months or years of experience here at Grand View. We dread it, so we'll overlook it until the time comes.

The program for the sandwich supper April 28, consisted of movies and a talk by Dan Christian Andersen, editor of a newspaper at Hornbeck, Sjælland. The movies of the occupation and liberation of Denmark were taken by newsmen, sometimes under great danger.

He spoke at chapel Monday morning on the same topic. He began his remarks with an expression of great satisfaction concerning the added verse of the song "There is a Lovely Land" by S. D. Rodhom which reads:

Black clouds may o'er it roll;
Brute force may try to crush it,
But free is Denmark's soul.
In cot and castle burns a light
Which nothing can extinguish;
It breaks through darkest night.

He stated that Denmark's conflict was not so much in actual combat but rather in mental pressure brought to bear by the German occupation and attempt at control. He also stated that it was only through the cooperation of the Danish people; through the leadership and trust of King Christian X; and through the prayers of people all over the world that Denmark succeeded in throwing off the German yoke.

Dr. Knudsen spoke of the establishment of the Danish folk schools by Johan Borup during devotions that week. The purpose in our life should be to find the place where we may serve God and our fellowmen. We American young people need faith and patience in this seeking.

May 3, Prof. Ferson of Milwaukee, Wis., spoke to the students. Through the centuries various causes have been given for juvenile delinquency. Among them we find the views: (1) children are born with the evil, (2) foreigners are evil, (3) evil is a mental condition and (4) environment has not given them an opportunity. All these views place the police and restrictions in control rather than community mores and individual ideals. We must choose between liberty and its necessary control

or communities mores. Which shall it be?

That evening "Studenterfest" guests began to arrive. Room changes, last minute preparations, welcomes and greetings and general finalities caused a hectic and busy day. Thanks to you who attended, "Studenterfest" was, as predicted, bigger and better than ever. We hope you alumni truly enjoyed your homecoming, as it has come to be.

Saturday afternoon was occupied with girls' gym, boys' gym and folk dancing exhibitions. In the evening the formal "Studenterfest" dance was held. Some few attended the Victor Borge program at the Shrine. The famous Danish comedian and pianist was well received.

Sunday morning saw us at Luther Memorial church where Rev. Marius Krog conducted the services. Noon lunch was eaten outside to allow the dining room committee to prepare for the evening banquet. The afternoon program consisted of the following:

"America" -----Choir and audience
"New World to Come" -----Choir
"Smoke Gets in Your Eyes" -----Choir
"Built on the Rock" -----Choir
Piano solo -----Anna Christensen
Soprano solo -----Elin Jensen
Quartet numbers -----Elin Jensen, Mildred Pagard, LaVerne Larsen, Donald Osterby.
Piano solo -----Esther Dixon
Musical reading -----Bodil Strandskov
"Homing" -----Choir
"Lord I Believe" -----Choir
Address -----Marius Krog

Approximately 225 plates were served at the evening banquet in the dining rooms. Rev. A. C. Ammentorp presided over the program following the dinner.

The play, "Willow and I," was presented in the gym at 8 o'clock Sunday evening. (Plans are in progress for taking it to Kimballton May 10). The cast included:

Bessie Sutro -----Kathrine Utoft
Tinny -----Julia Kibsgaard
Mara Sutro -----Ingrid Christensen
Bailey -----Esther Knudsen
Theodore Sutro -----Vernon Frost
Millie Sutro -----Karen Torp
Dr. Oliver -----Arnold Knudsen
Robin Todd) -----Erling Clausen
Kirkland Todd) -----
Dora Todd -----Sonja Knudsen
Mabel -----Esther Jensen
Dr. Trubee -----Wilhelm Larsen

The days' events ended with coffee and farewells. Thanks to all those who came; thanks to the teachers, especially Miss Strandvold and Knutie; thanks to the committee chairmen and their aides; and thanks to all those who granted us the use of their furniture, homes and time. Cooperation and co-ordination had some outstanding results. Our Monday morning question "Was it worth it?" gets a positive answer from the alumni.

To those who could not be present we welcome you to Grand View in words and through writing and hope that some day it may be in person and

through direct words. As the Studenterfest theme stated, there is "A new world to come." Our "Studenterfest" spirit seemed to fairly illumine with new hope the first and last stanzas of the song by that name:

New World to come!

Thousand desires drive us on to its beach:

Hearts that are aching for things out of reach

Paint on the dark, drifting clouds that arose

Out of our woes

Visions of what through our faith shall arise,

Gladden all eyes

In New World to come.

New World to come!

Slowly arising it warms where it shines,
Kindles our souls and enlightens our minds,

And as our work and our home-life is drawn

On toward the dawn,

We, when departing, like Moses shall view

All things made new

In New World to come.

This was the climax of several weeks work; I wish to make it the climax of this brief resume. Was it a "Lost Week-End?"

Norma Due.

P.S.: The Board of Education is meeting this week. The building program is the main issue.

CHURCH AND HOME

By REV. M. MIKKELSEN

Faith is God's answer to man's many difficult problems. Faith is the builder of love. The relationship between faith and love has accomplished some of the finest workmanship ever displayed. It is love built by faith that will show us where to go and work and how to do the work. Lack of love is the cause of idleness and unemployment in the field of human welfare. Where there is love new work multiplies faster than it is possible to take care of it.

Before people began to discover that Jesus was interested in the problems of humanity they were mostly interested in their own personal problems. It was His interest in human welfare that created in men an interest for other people's problems and suffering. Hospitals, clinics, homes for children and the aged, welfare societies, the Red Cross, etc., are Christian institutions and agencies inspired through faith and built by love. Without love such work would have been left undone, and starving people would be left unfed. "If you have love, go and feed my lambs." It is Christ's invitation to serve, if you love to serve. The church is built on faith, but every part of its work is done out of true love; without love it is only there as a monument, and its work is left undone.

As love for God and man is created

in human hearts the fear of insecurity begins to vanish. The more love the less fear. The world has experienced once more a period of agony and fear which has hardly subsided as yet. It is no wonder that people are afraid of what may come when we consider the experience of the war-years. The "fear not" of the gospel message is difficult to accept. But back of it, of course, is the conviction that eventually men will learn to love when they discover that they are themselves the object of God's love, that, seeing the interest and love of Jesus for the suffering and pain of mankind, they will become interested themselves and through love's work help to eliminate fear and create in mankind an attitude of confidence and trust. The more God's love is transpired through Christ to men, and through men to other men the world over the less reason there is to fear.

But there is still present among us the fear of evil and of starvation. It cannot be eliminated merely by preaching a gospel that has been taken out of actual service, preaching must be in "deed and truth." Separated from the problems of actual life the gospel ceases to be the gospel, it no longer serves the need of man. On the lips of men who are afraid to face the consequences the gospel is but empty words.

The disciples of Jesus were far apart when they began, they were of one heart and soul when they ended; the Kingdom had conquered them. When man has seen in the soul of goodness the way of love, he is strengthened to follow this way in service for mankind.

Acknowledgment of Receipts From the Synod Treasurer

For the Month of April, 1946.

Towards the Budget:

Previously acknowledged\$17,325.04

General:

Congregations—

Perth Amboy, N. J.	\$ 400.00
Portland, Me.	30.68
Sayerville, N. J.	26.00
Bridgeport, Conn.	35.00
Troy, N. Y.	60.23
Newark, N. J.	82.00
Bronx, N. Y.	76.92
Muskegon, Mich.	61.45
Detroit, Mich.	261.00
Grant, Mich.	60.00
Victory, Mich.	20.00
Montcalm Co., Mich.	22.00
Dwight, Ill.	636.51
St. Stephan's, Chicago, Ill.	196.55
Marinette, Wis.	120.00
Menominee, Mich.	49.15
Clinton, Iowa	50.00
Racine, Wis.	370.04
Hampton, Iowa	141.00
Exira, Iowa	94.00
Fredsville, Iowa	767.00
Waterloo, Iowa	476.50
Cedar Falls, Iowa	146.54
Oak Hill, Iowa	181.60
Newell, Iowa	656.00
Kimballton, Iowa	645.60

Alden, Minn.	258.50
Askov, Minn.	449.77
Volmer, Mont.	40.00
Withee, Wis.	218.71
Minneapolis, Minn.	270.98
Ruthton, Minn.	118.78
Tyler, Minn.	5.00
Viborg, S. D.	146.00
Nysted, Nebr.	130.00
Cozad, Nebr.	119.60
Cordova, Nebr.	250.00
Denmark, Kan.	81.00
Davey, Nebr.	98.00
Rosenborg, Nebr.	127.00
Hay Springs, Nebr.	29.00
Brush, Colo.	116.75
Omaha, Nebr.	30.00
Easton, Calif.	141.50
Watsonville, Calif.	35.00
Salinas, Calif.	333.17
Parlier, Calif.	80.00
Solvang, Calif.	325.00
Los Angeles, Calif.	121.35
Seattle, Wash.	155.00
Wilbur, Wash.	62.46
Ladies' Aid, Argo-White, S. D.	40.00
Ingemann's Luth. Ladies' Aid, Moorhead, Iowa	35.00

Pension Fund, (Miscellaneous contributions):

Congregations—

Perth Amboy, N. J.	1.00
Bronx, N. Y.	89.40
Newark, N. J.	7.00
Greenville, Mich.	60.30
Muskegon, Mich.	61.00
Detroit, Mich.	42.00
Menominee, Mich.	17.35
Waterloo, Iowa	60.20
Dwight, Ill.	15.00
Clinton, Iowa	48.50
Cedar Falls, Iowa	143.65
Withee, Wis.	6.00
Minneapolis, Minn.	69.51
Tyler, Minn.	204.22
Seattle, Wash.	28.00
Hans K. Hansen, Exira, Iowa	3.00

Pension Fund, (Pastor Contributions):

Rev. C. A. Stub, Greenville, Mich.	23.18
Rev. Harold Petersen, Ringsted, Iowa	18.78
Rev. Harris A. Jespersen, Clinton, Iowa	1.00
Rev. Holger P. Jorgensen, Muskegon, Mich.	20.20
Rev. Christian P. Hasle, Junction City, Ore.	18.00
Rev. M. Nygaard, Fredsville, Iowa	16.34
Rev. Eilert C. Nielsen, Ruth-ton, Minn.	21.52
Rev. L. C. Bundgaard, Withee, Wis.	15.50
Rev. Alfred Jensen, Des Moines, Iowa	26.00
Rev. John Pedersen, Portland, Me.	20.00
Rev. Svend Holm, Grayling, Mich.	15.60
Rev. Ove R. Nielsen, Perth Amboy, N. J.	27.50
Rev. Aage Moller, Solvang, Calif.	16.40
Rev. Holger O. Nielsen, Cedar Falls, Iowa	31.57

Rev. Erik Moller, Omaha, Nebr.	25.92
Rev. A. E. Farstrup, Los Angeles, Calif.	37.40
Rev. Vagn Duus, Danevang, Texas	15.00
Rev. Ernest D. Nielsen, Chicago, Ill.	6.00
Rev. Johs. Knudsen, Des Moines, Iowa	27.90
Rev. Viggo M. Hansen, Marinette, Wis.	12.72
Rev. F. O. Lund, Brooklyn, N. Y.	26.00
Rev. Howard Christensen, Cozad, Nebr.	13.84
Rev. A. C. Ammentorp, Des Moines, Iowa	19.00
Rev. Alfred E. Sorensen, Seattle, Wash.	37.00
Rev. Richard E. Sorensen, Juhl, Mich.	12.43
Chpl. Einer Romer, U. S. Army	20.00

Home Mission:

Congregation, Greenville, Mich.	20.00
Congregation, Greenville, Mich. (Lutheran Tidings)—	51.00
"In memory of June Winter," Mr. and Mrs. Rudolph Jacobsen, Mrs. Ferdinand Jensen, Mr. and Mrs. Carl Lind, Flaxton, N. D.	5.00
Congregations—	
Denmark, Kan.	32.00
Troy, N. Y.	14.00
West Denmark, Wis.	16.30
Los Angeles, Calif. (Lutheran Tidings)	1.00
Miscellaneous gifts and subs. Lutheran Tidings	18.00

Annual Reports:

Congregations—

Greenville, Mich.	6.25
Cordova, Nebr.	2.00
Hetland-Badger, S. D.	2.00
Juhl, Mich.	5.00
Enumclaw, Wash.	2.50
Easton, Calif.	2.25
Parlier, Calif.	2.25
Trinity, Chicago, Ill.	5.00
Portland, Me.	3.00
Watsonville, Calif.	1.00
Davey, Nebr.75
Kimballton, Iowa	3.25
Menominee, Mich.	1.50
Marinette, Wis.	1.50
Gardner, Ill.	1.00

To President's Travel Expense:

Congregations—	
Denmark, Kans.	10.00
Askov, Minn.	18.10
Withee, Wis.	22.01
Racine, Wis.	20.00

Chicago Children's Home:

Received direct: Mrs. Ebba Nielsen, Trinity, Chicago, Ill., \$100; Trinitatis Kvindeforening, Chicago, Ill., \$10; S. N. Nielsen, Chicago, Ill., \$25; Miss Ida Hoffman, Chicago, Ill., \$5; Trinity Sunday School, Chicago Ill., \$10; Ladies' Aid, Alden, Minn., \$5; Mrs. Toby Christensen, Cedar Falls, Iowa, \$5; Sunday School, Oak Hill, Iowa,

\$5; Ladies' Aid, Manistee, Mich., \$5; Ladies' Aid, Junction City, Ore., \$10; Einar and W. Smith, Marinette, Wis., \$10; Study Group, Cedar Falls, Iowa, \$10; Sunday School, Solvang, Calif., \$5; Elsie Blunck, Withee, Wis., \$10; Sunday School, Denmark, Kans., \$10; Danish Ladies' Aid, Parlier, Calif., \$25 ---- 250.00
Tyler Children's Home:
 Congregation, Ruthton, Minn. 15.00

Total towards budget, 1945-1946 ----- \$28,720.97

Received for Items Not on the Budget:

Lutheran World Action:

Previously acknowledged, (1946) ----- \$ 1,699.30

Congregations—
 Seattle, Wash. ----- 53.10
 St. Stephan's, Chicago, Ill. 366.00
 Nysted, Nebr. ----- 30.00
 Dwight, Ill. ----- 949.00
 Cozad, Nebr. ----- 75.00
 Kimballton, Iowa ----- 525.49
 Tyler, Minn. ----- 1.10
 Viborg, S. D. ----- 26.90
 Sheffield, Ill. ----- 23.00
 Enumclaw, Wash. ----- 88.65
 Los Angeles, Calif. ----- 14.75
 St. Stephan's Men's Club, Chicago, Ill. ----- 25.00
 "In Memory of Daryle Hansen, died in action on Okinawa," United Service Women of America, Seneca Unit No. 278, Ringsted, Iowa ----- 10.00
 Joint L. W. A. Group, Brush, Colo. ----- 97.05
 Guiding Circle, Ringsted, Ia. 5.00
 Mrs. A. C. Ries, Ringsted, Ia. 10.00
 "For the Starving Children of Europe," from St. John's Danish Luth. Sunday School, Seattle, Wash. ----- 75.00
 St. John's English Ladies' Aid, Hampton, Iowa ----- 5.00
 Trinity Lutheran Ladies' Aid, Victory, Mich. ----- 5.00
 "In Memory of Mrs. Hans C. Svendsen," by Junior Class, Tyler, Minn. ----- 4.85
 "In Memory of Kenneth Kuld," by Danish Ladies' Aid, Tyler, Minn. ----- 25.00
 Sunday School, Tyler, Minn. ----- 6.00
 Canadian Lutheran Commission for War Service, by Rev. J. R. Lavik, D. D., Saskatoon, Sask., Canada ----- 108.00
 St. John's Sunday School, Ringsted, Iowa ----- 25.00
 Social Hour Club, Tacoma, Wash. ----- 15.00
 Mission Study Group, Tacoma, Wash. ----- 10.00
 Ladies' Aid, Sheffield, Ill. ----- 10.00

Total received in 1946 ----- \$ 4,288.19

Eben-Ezer Mercy Institute, Brush, Colo.:

Congregation, Seattle, Wash. \$ 2.00

GVC Jubilee Fund, Cash Contributions:

Previously acknowledged ---- \$43,356.28

Received from Ringsted, Iowa:

Andersen Bros. ----- 10.00
 S. J. Lund ----- 10.00
 Lars Jensen ----- 10.00
 V. E. Sorensen ----- 10.00
 Hans Mouritsen ----- 10.00
 Knud Bonnicksen ----- 10.00
 Mrs. John Petersen ----- 10.00
 Herman Petersen ----- 20.00
 Alfred Petersen ----- 5.00
 J. N. Hoiem ----- 10.00
 Mrs. Jens Andreasen ----- 10.00
 Carl Bensen ----- 10.00
 Einer Christensen ----- 10.00
 Fred Peitersen ----- 10.00
 Thorvald Petersen ----- 5.00
 A. V. Nielsen ----- 10.00
 John J. Jensen ----- 10.00
 John C. Madsen ----- 10.00
 Robert Jacobsen ----- 5.00
 S. C. Hoiem ----- 5.00
 Nels Nelsen ----- 5.00
 Robert Hansen ----- 10.00
 Niels Jacobsen ----- 10.00
 Anton Dahl ----- 10.00
 Ingvar Ostergaard ----- 15.00
 Ludvig Andersen ----- 5.00
 Theo. Christiansen ----- 10.00
 Robert Nielsen ----- 5.00
 Axel Christensen ----- 5.00
 Chris Godfredsen ----- 5.00
 Wm. T. Nielsen ----- 25.00
 Ray Christiansen ----- 5.00
 George K. Nielsen ----- 10.00
 Oscar Andreasen ----- 10.00
 Aug. Sorensen ----- 100.00
 Mrs. Marie Strandskov ----- 5.00
 Thorvald Rasmussen ----- 20.00
 Melvin Madsen ----- 5.00
 Clarence Madsen ----- 10.00
 John Jorgensen ----- 20.00
 Paul and Solveig Petersen ----- 5.00
 P. H. Petersen ----- 2.00
 Harry L. Nelsen ----- 5.00
 Harold C. Jensen ----- 15.00
 R. S. Sorensen ----- 5.00
 Thorvald Hansen ----- 10.00
 Roy P. Bensen ----- 10.00
 August Christensen ----- 5.00
 Alfred Gammelgaard ----- 10.00
 Peter Johansen ----- 5.00
 Jens E. Jensen ----- 10.00
 Adolph Meyer ----- 5.00
 Peter A. Petersen ----- 10.00
 Herluf Johansen ----- 5.00
 Cora Sorensen ----- 50.00
 J. J. Rovn ----- 5.00
 Leonard Heerdt ----- 10.00
 John G. Schultz ----- 10.00
 Fred Henriksen ----- 10.00
 Martin Henriksen ----- 15.00
 Ernest Jacobsen ----- 5.00
 M. C. Henriksen ----- 25.00
 Melvin S. Nielsen ----- 5.00
 Cecil Andersen ----- 5.00
 Jens Petersen ----- 18.75
 Peter N. Hansen ----- 5.00
 Arne Rovn ----- 5.00
 Ernest Christiansen ----- 5.00
 Axel Thomsen ----- 5.00

\$ 760.75

Received from Bridgeport, Conn.:

Miss Dagny Schultz ----- \$ 5.00
 Mrs. Lavard Pedersen ----- 5.00
 Mr. and Mrs. Svend Petersen ----- 10.00
 Mr. and Mrs. Harry Jensen ----- 2.00
 Mr. and Mrs. Martin Thomson ----- 5.00
 Mr. and Mrs. Morten Mortensen ----- 5.00
 Mr. and Mrs. Adolph Schmidt ----- 2.00
 Mr. and Mrs. William Steeves ----- 5.00
 Peter Sorensen ----- 25.00
 Mrs. Henriette Petersen ----- 10.00
 Ann and Harrison Burger ----- 2.00
 Ray and Tena Sorensen ----- 3.00
 Ray and Elsie Sicotte ----- 1.00
 Ken and Inga Ross ----- 1.00
 LeRoy Sorensen ----- 3.00
 Mr. and Mrs. Theo. Jorgensen ----- 5.00
 Mr. and Mrs. Peter Petersen ----- 5.00
 Miss Alberta Christiansen ----- 2.00
 Mrs. Anna Nielsen ----- 1.00
 Elmer Nielsen ----- 5.00
 Hope Ladies' Aid Society ----- 50.00
 Mr. and Mrs. Otto Andersen ----- 5.00
 Mrs. Kamma Kristensen ----- 2.00
 Mrs. Inga Kyed ----- 1.00
 Miss Emily Feldtmose ----- 10.00

\$ 170.00

Received from Moorhead, Ia.:

Anton Fredrickson ----- 5.00
 Raymond Fredrickson ----- 5.00
 Arthur Fredrickson ----- 5.00
 Herold Fredrickson ----- 5.00
 Esther Fredrickson ----- 5.00
 Nels J. Nelson ----- 5.00
 Anton Petersen ----- 5.00
 Elmer Larson ----- 5.00

\$ 40.00

Received from Omaha, Nebr.:

Ladies' Aid, (Thimble Teas) \$ 100.00
 Mr. and Mrs. J. M. Jensen (Frontier) ----- 100.00
 Mrs. Peter Hansen ----- 25.00
 Mr. and Mrs. Taft Larsen ----- 10.00
 Mr. and Mrs. Oswald Christiansen ----- 5.00
 Mr. and Mrs. O. E. Jensen ----- 25.00
 J. P. Jantzen ----- 2.00
 Mr. and Mrs. Niels Madsen ----- 1.00
 Mr. and Mrs. Henry Petersen ----- 5.00
 S. T. Rhode ----- 10.00
 Danish Brotherhood Lodge No. 74 ----- 10.00
 Misc. contributions ----- 9.50

\$ 302.50

Received from Viborg, S. D.:

"A Friend" ----- 50.00
 Harl Holm ----- 25.00
 Hans Jensen ----- 15.00
 Aage Ibsen ----- 10.00
 Eskild C. Lund ----- 100.00
 Carlos C. Kemper ----- 100.00
 L. J. Rasmussen ----- 10.00

\$ 310.00

Congregations—	
Seattle, Wash.	5.00
Greenville, Mich.	62.00
Menominee, Mich.	10.25
Muskegon, Mich.	14.00
West Denmark, Wis.	15.86
"Anonymous," "In Memory of Carl Mathiasen and And- rew J. Smith," Troy, N. Y.	25.00
Viggo Sorensen, Racine, Wis.	25.00
Miss Dorothea Larsen, Seat- tle, Wash.	25.00
Mr. and Mrs. Edward Jensen, Junction City, Ore.	20.00
Mr. and Mrs. Henry Henrik- sen, Diamond Lake, Minn.	10.00
Rev. Harris A. Jespersen, Clin- ton, Iowa	25.00
Miss Elna Jensen, Centerville, S. D.	25.00
Mr. and Mrs. Chris Thoger- sen, Moorhead, Iowa	5.00
Mr. and Mrs. Harry E. Thue- sen, Fredsville, Iowa	200.00
"Anonymous," Kimballton, Ia.	2.00
Rev. and Mrs. Harald Ibsen, Kimballton, Iowa	18.50
Miss Esther Nisager, Kimball- ton, Iowa	25.00
Mrs. Georgia Jensen, Menom- inee, Mich.	10.00
Miss Esther Rasmussen, Wayne, Alberta	25.00
Mr. and Mrs. Carl G. Chris- tiansen and Elaine, Tyler, Minn.	50.00
Social Hour Club, Tacoma, Wash.	15.00
Mrs. E. K. Dorwin, Tacoma, Wash.	10.00
C. M. Andreasen, Hay Springs, Nebr.	4.00
Edgar Christoffersen, Hay Springs, Nebr.	5.00
P. J. Nissen, Hay Springs, Nebr.	20.00
Mr. and Mrs. Carson Collins, Des Moines, Iowa	5.00
Evelyn L. Nielsen, Chicago, Ill.	50.00
Miss Mildred A. Hansen, Ra- cine, Wis.	10.00
Karen and Erling Muller, Minneapolis, Minn.	18.50

Total cash received to date...\$45,674.64

GVC Jubilee Fund, Contribu- tions in Bonds (Maturity Value):

Previously acknowledged	\$31,450.00
Mr. and Mrs. N. A. Nielsen, Bridgeport, Conn.	25.00
Friendship Circle, Bridgeport, Conn.	25.00
Women's League, Menominee, Mich.	25.00
*Mr. and Mrs. Einar P. Chris- tensen, Omaha, Nebr.	25.00
Rev. H. M. Andersen, Viborg, S. D.	25.00

Total in bonds to date\$31,575.00

*Additional contributions.

Old People's Home Endow- ment Fund:

Margretha Larsen Estate, Des Moines, Iowa	\$ 2,383.81
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Pension Endowment Fund:

Mrs. J. C. Speck Estate, Ran- kin, Ill.	\$ 500.00
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We will with this list have concluded another fiscal year in our synod's history. I am very happy to be able to report that our budget of \$27,400.00 was completed with total contributions of \$28,720.97. I wish on behalf of the synod to thank everyone who has helped to reach our goal.

Sincere greetings,

Olaf R. Juhl,
Synod Treasurer.

4752 Oakland Ave., Minneapolis 7,
Minn.

OUR CHURCH

Rev. Harold Petersen has accepted a call from the Bethlehem Church, Askov, Minn. He will, according to present plans, terminate his pastorate in Ringsted, Iowa, on Sunday, Sept. 8, and he and his family will move to Askov immediately afterward.

Rev. Richard Sorensen, district president of the D. A. Y. P. L. of District II, spoke Tuesday evening, May 14, in Greenville, Mich.

Dean Alfred C. Nielsen of Grand View College was recently elected president of the board of trustees of the State Library Association of the state of Iowa. Dean Nielsen has been active through several years in the promotion of better public libraries throughout the state.

Racine, Wis.—At a recent congregational meeting of the Bethania church the following proposals were made and adopted: 1) That the deficit in the synod quota, if any, be met from the general fund; 2) That the congregation sponsor a program for returned servicemen; 3) That two adult members be appointed as Young People's Society advisers (Viggo Sorensen and Anker Ericksen were appointed); 4) That the Bethania Church extend an invitation to the synod to conduct its annual convention in Racine in 1947.

Ringsted, Iowa.—At a recent congregational meeting of the St. John's Church action was taken for an English service every Sunday in the church. However, the two Sundays a month when a Danish service is held, the English service will be held in the evening.

Detroit, Mich.—The 1st anniversary of the liberation of Denmark on May 5th, 1945, was observed in the St. Peter's Church on Sunday, May 5. An offering amounting to \$50 was taken to be given to "Save the Children Federation in Denmark."

Withee, Wis.—The congregation honored Rev. and Mrs. J. L. J. Dixen at a party given for them in the Assembly hall on April 9, the occasion being Rev. Dixen's 70th birthday. 175 friends were present at the festivities and were seated around the coffee tables. Many willings hands helped to decorate the tables with flowers and a large birth-

Ordination

God willing Ordination service will be held at the convention Sunday, June 23, at 9 a. m. in Luther Memorial Church, Des Moines, Iowa. Pastors will kindly bring their gowns.

A. W. Andersen.

Manager Wanted

for the old People's Home at Howard City, Mich. A married couple preferred. Anyone interested write to

Rev. C. A. Stub,
907 N. Lafayette St.,
Greenville, Mich.

day cake.—Several songs were sung and talks were given by Rev. L. C. Bundgaard, Rev. Alfred Jensen and by the honored guest, Rev. Dixen. Mr. Arnold Rasmussen, in behalf of the congregation, presented Rev. Dixen with a purse of money as a gift from friends.

The District Convention of the Michigan district will be held in the St. Peter's Church in Detroit during the week-end, September 13—15.

Watsonville, Calif.—The annual convention of the California district was held in the Watsonville church May 3—5. We hope to bring a report of the meeting in a later issue of Lutheran Tidings.

Muskegon, Mich.—Rev. Holger P. Jorgensen, pastor of Central Lutheran Church, was recently elected vice-president of the Muskegon Pastor's Conference. At the same meeting the Rev. Moses J. Jones, negro pastor of the John Wesley Methodist Church was elected president of the conference. The Rev. Jones has served this church during the past ten years and has during this period been active in the Greater Muskegon Pastor's Conference.

Fredsville, Iowa—The Fredsville congregation observed its 75th anniversary Saturday and Sunday, May 4th and 5th. Rev. P. C. Stockholm, Marquette, Nebr., Rev. Jens Holst who until recently served the Alden, Minn., church, Rev. S. D. Rodholm, Des Moines, Iowa, Rev. Alfred Jensen, synodical president, Rev. Harald Ibsen, Kimballton, Iowa, and Rev. Holger O. Nielsen were the guest speakers. The church choir rendered several special selections. A 75th anniversary booklet, prepared by Rev. and Mrs. Marvin Nygaard, can be had for 75 cents by writing to Mrs. Harry E. Thuesen, Rt. 1, Cedar Falls, Iowa.

Rev. Alfred Jensen, synodical president, served the Hetland-Badger, S. D., congregation during the Easter holidays.

Los Angeles, Calif.—A committee of three was appointed at a recent congregational meeting of the Emanuel Church for the purpose of making a study of the need and the possibility of an Old People's Home for older people of Danish descent in the Los Angeles area.

Bridgeport, Conn.—Rev. A. T. Dorf, formerly pastor of Our Saviour's church in Brooklyn, was the guest speaker in

the Bridgeport church on Sunday, May 5. Rev. and Mrs. A. C. Kildegaard were at the time enjoying a vacation in the midwestern states.

St. Stephen's, Chicago—At a recent congregational meeting the St. Stephen's church voted a \$300 salary increase to its pastor, Rev. Marius Krog, and also voted a \$200 bonus for the past year.

Mr. Richard T. Grau, who through several years has served in the public school in Clinton, Iowa, was recently elected superintendent of the Lyons Independent School District in Clinton. Mr. Grau is active in the St. John's Lutheran Church in Clinton, having served as board member and as president of the Church Board of Trustees.

Dr. Edward J. Sparling, president of Roosevelt College in Chicago, was guest speaker in the St. Stephen's Church Thursday evening, May 9, at a meeting sponsored by the Men's Club of the church. Dr. Sparling spoke on the topic, "Liberal Education."

Sheffield, Ill.—Rev. Holger Strand-skov served the Sheffield congregation on Easter Sunday with an afternoon service. An offering amounting to \$33 was taken for the Lutheran World Action.

Minneapolis, Minn.—Fifteen adult members and a number of children were accepted in membership in the St. Peder's Church on Easter Sunday. Many of these were returned service men and their families.

Juhl, Mich.—A Men's Club was organized in the Juhl, Mich., church at a meeting held April 22. The men are already sponsoring the making of a park and playground along side the church.—A special service for all members of the family was scheduled in the Juhl church for Sunday, May 5. A similar service was held in Germania on Sunday, May 12, both services in

observation of National Family week.

Alden, Minn.—Mr. and Mrs. Jens Petersen of Freeborn have donated \$5,000 in bonds to be used for the perpetual care of the Carlston cemetery. When the bonds mature the money is to be re-invested and the income therefrom is to be used for the care of the cemetery.

Dalum, Canada—The Easter and Passion week services in the Dalum church were unusually well attended this year. Both Danish and English services were held through the week and on Easter Sunday.—The annual "Stiftelsesfest" of the Dalum congregation was observed on Sunday, May 5. Rev. P. Rasmussen was invited as guest speaker in the Dickson, Alberta, congregation on Sunday, May 19th.

NEWS BRIEFS

LUTHERANS PUSH CAMPAIGN FOR RELIEF CLOTHING

By Religious News Service.

New York—A nation-wide campaign by Lutheran World Relief to collect clothing and shoes for European relief will be intensified this summer although the original goal of 2,000,000 pounds of clothing already has been reached. Dr. C. E. Krumbholz, chairman of the administration committee announced here.

Dr. Krumbholz said the summer drive was necessary to assure a steady flow of goods to the war-stricken countries. He pointed out that stocks on hand at the agency's warehouse at Easton, Pa., are nearly depleted, and stressed the necessity of building up a backlog of supplies for shipment during the summer.

Lutheran World Relief has been allocated space by CIALOG to send 300 tons of goods per month in April, May and June to the American zone of occupation in Germany, Dr. Krumbholz said.

It also is expected, he said, that 50 tons will be sent monthly to both the French and British zones in Germany. In addition, plans are nearing completion to ship 20-30 tons monthly to Japan through the newly-organized Licensed Agencies for Relief in Asia (LARA).

AMERICAN MOTHER OF 1946 IS WIDOW OF AME ZION BISHOP

By Religious News Service.

New York—The 71-year-old widow of an African Methodist Episcopal Zion bishop and the mother of seven college-educated children, Mrs. Emma Clarissa Clement, has been chosen the American Mother of 1946 by the Golden Rule Foundation here.

Mrs. Clement, who was born in Providence, R. I., but now lives in Louisville, Ky., is the first Negro to receive the award. Her selection was announced by Mrs. Harper Sibley, last year's winner.

The granddaughter of a slave, Mrs. Clement is a graduate of Livingstone College, Salisbury, N. C., and her chil-

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.

dren attended the same school. They are Dr. Rufus E. Clement, president of Atlanta College, Atlanta, Ga.; a daughter, Mrs. Clarence P. Jackson, executive secretary of the Women's Home and Foreign Missionary Society, African Methodist Episcopal Zion church; Frederick A. Clement, professor of physics at West Virginia State College, Institute, W. Va.; Mrs. J. Max Bond, another daughter, wife of the director of the Inter-American Education Foundation, Port-au-Prince, Haiti; George W. Clement, recreation director of the American Red Cross in Italy; Chaplain James A. Clement, a major in the U. S. Army, and Mrs. Saunders E. Walker, professor of English at Tuskegee Institute, Tuskegee, Ala.

RELIGIOUS GROUPS CRITICIZED ON RACIAL EQUALITY

By Religious News Service

Chicago—America's religious groups are giving only lip service to the principle of racial equality and content themselves with passing resolutions, Saul Alinsky, author and social worker, charged here at the Institute of Human Relations sponsored by the Chicago Round Table of the National Conference of Christians and Jews.

Alinsky, author of the book *Reveille for Radicals*, and executive director of the Industrial Areas Foundation, said the American people must re-analyze their social structure and "irreligious attitude" toward humanity.

DANISH WARTIME UNDERGROUND PAPER TO BE CONTINUED

By Religious News Service

Copenhagen—Publication of the Danish wartime underground paper *Kirkens Front* (Church Front) is to be continued bi-monthly, it was announced here. Editorial policy of the paper will be "to keep the spirit of the Christian Resistance Movement alive . . . (and) to make more widely known conditions in churches abroad."

50,000 HYMNALS TO BE SENT TO JAPAN

By Religious News Service

New York—American Protestant churches will send a gift of 50,000 hymnals to the Church of Christ in Japan for use in Japanese churches, the Rev. Herbert C. Lytle, Jr., assistant director of the Commission for World Council Service, announced here.

He also reported that reprintings of 15 German theological books for students and pastors now in Prisoner of War camps had been completed.

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