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Business Session at the Racine Convention

Christianity's Imperative Mood

National Church Convention, Racine, Wis., June 22,
1947. Holger P. Jorgensen, Muskegon, Mich.

In grammar we speak of verbs having moods. We mean thereby the distinction of form in a verb to express the manner in which the action it denotes is conceived. That is, it tells: what is the intention of the action. There is the indicative mood which conveys the intention of giving information. On the other hand the subjunctive mood indicates that not facts are given, but rather mental thoughts, deductions or suppositions. Then there is the imperative mood which denotes command or invitation.

Our Christian religion is packed with the imperative mood. Can you think of any such commands or invitations? For a few seconds think quickly through

the gospel and see how many commandments or invitations you can recall.—Do you have them in mind? It would take hours to recall all of them. Just as an example or two, there is the great missionary command: "Go ye and make disciples of all nations—"; "go work in my vineyard"; "enter into the narrow gate"; "do this in remembrance of me"; "go thou and do likewise."

It is this imperative mood in our Christian religion I wish to consider with you today with all the emphasis I can command. I do it for several reasons. First of all, because I feel it is very urgent. It is indelibly true that we must work; work for the night

is coming. Secondly, because there is so overwhelmingly much to be done even though there should be plenty of time left. Thirdly, because the responsibility is placed squarely upon us in the church to go, teach, baptize and save. WE ARE GOD'S WORKING ARM. Lastly, the invitation to preach this sermon on the gospel for today opened up the opportunity to unburden something that has been on my heart for some time.

The urgent need of taking this imperative mood in our Christian religion seriously has come to me with force during the last few weeks. Some time ago I talked with a pastor who had just come from an interview with some of the scientists who are working on atomic energy. He told me that they had made this comparison: The stone age lasted 10,000 years; the iron age 1,000; the industrial (machine) age 100 years. By comparison the atomic age will last 10 years of which 3 are already gone. Be that as it may, the truth remains that events are moving rapidly and we in our churches must step along lively to keep pace.

At about the same time I was reading the Prophet Ezekiel for my own information and spiritual edification. Chapter 33v7-9 struck me with an uncomfortable responsibility. Listen: "So thou son of man, I have set thee a watchman unto the house of Israel; therefore hear the word of my mouth and give them warning from me. When I say unto the wicked: o wicked man thou shalt surely die, and thou doest not speak to warn the wicked from his way, that man shall die in his iniquity, but his blood will I require at thy hand. Nevertheless, if thou warn the wicked of his way to turn from it and he turn not from his way; he shall die in his iniquity, but thou has delivered thy soul." Doesn't that strike you squarely in your conscience? I suppose the pastors are first to be concerned, but surely every Christian man and woman who has found salvation in our Lord and Saviour and thus knows the way of Christian living and eternal life must bear witness of the truth. We must let our light shine. "Hear the word at my mouth and give them warning." Doesn't that almost frighten you? Just think, we will be called upon to answer for how much or how little we proclaim the message of salvation.

Increasingly we are being made aware of the apparent failures of the established denominations in reaching the so-called sinners. The sectarian groups are having a spectacular growth among the so-called poorer class. We are not reaching them. Our churches are composed of the middle class people and not of the laborers. There is something definitely lacking with us. We are not going out to find the lost as we should. We have lost some of what Jesus took for granted we had when he said: "which one of you if you had hundred sheep and one was lost would not go out and seek it." Therefore we need to do some rethinking and to acquire a new sense of mission, a new zeal, warmth and love for our fellowmen who are not as well off as we are.

Our gospel lesson for today impresses upon us the value of the individual and God's untiring search

for the one who has been lost along the way. The knowledge that the great number are safe and sound gives us no right to be glad and smugly satisfied. There must never be any rest nor peace of mind as long as even one is lost. We have no right to abandon the search for even the last one. God has called us in his church to be his shepherds, to watch his fold, to guard his precious souls and to diligently search for the lost in order that all may come to acknowledge the truth and be saved.

Surely we are impressed with the great joy when the search is crowned with success and the lost has been securely restored.

We live in a beautiful world. I often marvel at the beauty of God's great, wide, wonderful, beautiful creation. Also, we live in a magnificent country. In spite of all its faults, it is a great country, these United States. But it is also a *dirty* world which needs a lot of cleaning. Many precious souls have gotten mired and lost in the dirt like the shining piece of silver in our parable. Poverty, riches, strife, temptations, sensuality, disillusion has caught many in its briars, wounded them or holds them captive. How the world needs Good Samaritans. Much of the world and its peoples lie wounded, sick, robbed, lost and hopeless. It needs someone to pour healing balm into its festering wounds and to carry it to safety. To that end God has put us in his Church. We are to be those Good Samaritans, those good shepherds who, in Jesus' name, seek out the weary and lost. Someone has said: "Always remember the broken-hearted for there is at least one in every street."

Jesus is the friend of sinners. He loves us to the extent that He gave himself for us, even to the death on the cross. In Him we are saved. Oh what a joy to know. That is the gospel of Jesus Christ. Let us proclaim it to the world that others also may know it. Jesus is the friend of sinners who seeks them into the far corners and carefully brings them back. He restores them. In His name is salvation and eternal life.

Christianity's imperative mood bids us to bring that message of salvation to all parts of the world. "Hear ye the words from my mouth and give them warning from me—." Do we obey Christianity's imperative mood? Oh, we talk about it glibly; we sing about it lustily that Jesus is the friend of sinners, but how do we re-act in practical life?

Let us play a little game of supposing. Suppose that half dozen characters from State Street here in Racine should come in here right now to listen to the preaching. They came seeking for something better because they were sick and tired of the way they are living. What would we do? Would we be happy about it? I'm sure we would wrinkle our eyebrows, pull in our coats lest they get dirty and mumble: what are they doing here; don't they know that this is a respectable convention service?

In Muskegon we have a place called the Tooner-ville Tavern. It prides itself in being the tavern of all nations. Whites and Negroes can enjoy the "good fellowship" around the bar. Now suppose six of those whites and Negroes should come in here to listen to

the sermon to seek because they were sick and tired of themselves and their kind of life and that kind of fellowship. Would we remember that Jesus is the friend of sinners; that He seeks the lost; that there is joy in heaven over one sinner who repents? Would we share in the joy? Speaking for myself, I am not too sure I would, and that is what alarms me. I should be happy without reserve, and so should you.

We need to be reminded of and strengthened in this truth: Jesus came to call sinners and not the righteous. There is no better time or opportunity for this than here at our convention.

I have a pet question I ask every confirmation class I have. When we come to Matthew 9,13 where Jesus says: "for I came not to call the righteous, but sinners," we talk it over thoroughly and I try to impress upon the young people what it means. In the final examination I always ask this pet question: Whom did Jesus come to call, the righteous or sinners? underline which. For eighteen years ninety per cent of the pupils have underlined: righteous. Why, I wonder, even after having the correct answer impressed upon them in class. I have tried in my own mind to find the reason. Is it because our churches are made up of respectable people, middle class, well fixed, well dressed, who seldom if ever get entangled with the law, and that our children have NOT seen us go out and get ahold of the so-called sinners? I do not know, but I am beginning to think it is at least part of the reason. If that is true, it is a sad commentary on the missionary zeal of our churches.

Recently I attended the Lower Michigan Regional Committee meeting in Detroit. A large number of the cases before this committee for clearance are relocations of old established churches because of the lower class of people having moved into the locality. Our churches then move out to the new and better localities of the city. At the dinner table we got to talk about these relocations. Is it right to relocate? Has a church that has been in a locality sixty years the moral right to pick up and move out because a different type of people move in? Have we not a responsibility no matter who lives there? Should we not rather keep our church there as a mission project among the type of people who have moved in? It is worth considering seriously.

Friends, we are to go out and find souls. We are to tell the story in word and deed in order to win the unchurched. Christianity's Imperative Mood says: Go, teach, baptize, heal, cleanse. We must not shake off this imperative mood.

Way back in the early dawn of human history a brother murdered his own brother. After the crime God came and asked: "Cain, Cain, where is thy brother Abel?" To which Cain sullenly answered: "Am I my brother's keeper?"

Bishop Berggrav says of this: "Morality began with that question, but reaches its fulfillment in this: When God puts it to the good man about the bad; to the man who is up and in about the man who is down and out; to the religious man about the pagan; to the righteous man about the wicked, saying: Abel, Abel, where is thy brother Cain?" Do you get the difference

between mere morality and Christian love of a Brother? The Christian brother-love does not ask: What has the evil brother done with the good one, but what has the good one done to the evil, needy one. Ah yes, that is Christian morality over again the ordinary morality in living together.

We are our brother's keeper and we have the Christian moral responsibility to seek our evil, needy brother. Abel, Abel where is thy brother Cain? May that question bite deep into our conscience and spur us to positive action in the imperative mood. Remember, "I have set thee a watchman to warn, to call and to save."

WHAT CAN I DO? I hope you are asking that question in your mind. I'll try to give a practical suggestion or two. Too often we preachers boom away at our laymen about what they ought to do. We can become very eloquent then. We fail, however, to tell them how, to teach them how and to put material helps into their hands. Because we often fail to give some simple instructions about how to go about accomplishing things, too much ends in good intentions. The impulse to do is there, but they don't know how.

I feel that in our Danish Church we are very weak in training our laymen in active church work. We have been quite strong in emphasizing the "living word," but weak in training for "living work." We need to train our laymen, for example, to lead the church services when the pastor is away rather than close the church. There was a time when some of our laymen did conduct reading services. I believe it is seldom, if ever, done now. We need to put material helps into the homes and train the members of the family to conduct the family devotions. We need to help people in HOW to approach the unchurched.

WHAT CAN I DO? Each one feels he is only one, and what can one do. Remember then, I AM ONE, and as one I can do something; and that something I ought to do.

Let us begin with the Sunday School. Do you know how many children in your neighborhood do not go to Sunday School? If not, find out and try to interest them in your Sunday School; help by bringing them with your children. Furthermore, are you willing to take a class in your Sunday School? There is no better opportunity to spread the gospel than to tell the story to a group of children in such a way that it also impresses upon them what the story has done for you. There is always an opportunity with the children.

Then at your place of work. Do you know how many of your fellow workmen go to church and where, and how many are unchurched? If not find out, for it is your business to find out. Have you let them know where you go and have you invited them to come with you? Have you encouraged one to stop his cursing? Do you show by your WAY of acting, talking and working that you are a child of God? Make use of the opportunity. Someone may be waiting for your invitation.

And how about the Home Mission projects of our Synod? Do you know where they are? Do you follow them with interest? Do you give to Home Mis-

sions? Do you talk about them to others? Or don't they concern you? There's an opportunity for you there.

Furthermore, your pastor always has names of prospects. Do you help him by calling on those unchurched and talking about their spiritual welfare? Tell them about what they are missing by not being in the fellowship of the church.

These are only a few suggestions. Try them out to begin with and you will find the field and opportunities enlarge.

Let none hear you idly saying:
"There is nothing I can do."
While the souls of men are dying
And the Master calleth you.

Christianity's Imperative Mood will not let you rest as long as one is lost or missing.

God grant that His Holy Spirit may instill into every single one of us the full significance of Christianity's Imperative Mood.

AMEN.

The 70th Annual Convention

(Continued from Last Issue)

The Report of the Board of Education For Grand View College as submitted to the convention was printed in the last issue of L. T. The discussion at our conventions in regard to our work at G. V. C. has always been given a very prominent place. This is only natural as our College and Seminary probably more than any other field of work in the synod reflects and portrays the creative forces in our synod for renewed growth, expansion, etc.

The report of our College and Seminary was very encouraging. The college had enjoyed by far the greatest enrollment in its history. And the prospects for the coming school year indicated an ever higher enrollment.—The enrollment at the seminary is at a low ebb at the present, a condition which is found in many seminaries due to the fact that few young men of the pre-seminary age asked for exemption from the military draft. And those that have returned to take pre-seminary work are determined to get their four years of college work before entering into the seminary.

As two members of the seminary faculty have reached the age of retirement the convention gave a rising vote of thanks to express the synod's appreciation of the work of Rev. S. D. Rodholm and Rev. V. S. Jensen. These men will, however, according to present plans continue as instructors in the seminary on a part time basis during the coming year.

After some discussion pro and con the following motion presented by the Board of Education was adopted: "Whereas there is a great need for further expansion of the physical plant at G. V. C. and whereas, there is a bill pending in Congress appropriating funds for non-housing College buildings, Be it resolved that the Board of Education be authorized to apply for such essential funds,—and that the construction of additional buildings be authorized when funds are available, but it shall be understood that no part of the Jubilee Fund is to be used for this purpose."

On the discussion of the above resolution Rev. Ove R. Nielsen and others expressed a fear that the proposed bill in Congress might be a step in the direction of eliminating the American principle of separation of church and state.—Others, however, that had made a study of the bill assured the convention, that the bill pending was only another step along the same line as the present government aid to the large number of

war veterans seeking further education.—The bill provides for the grant of Federal aid up to 50 per cent of the cost of non-housing buildings in order to accommodate the large influx of G. I. students.

The Board of Examiners for the Seminary of Grand View College in its report asked for a reconsideration of the responsibilities of this Board. Complying with this wish the following resolution was adopted: "that a committee of five clergymen be appointed by the Chairman of the convention to study the duties and responsibilities, and the enlargement of the Board of Examiners and the Board of Ordination, and report their findings and recommendations to the next annual convention."

The Jubilee Fund Committee reported that the \$100,000 goal (from the synod) has not yet been reached. (The total reported as of April 30th was \$91,778.13). The drive soliciting funds from the Des Moines Business Firms had been conducted under the able leadership of Mr. E. J. Lindhardt, Mr. E. A. Kramme and Mr. Erling V. Jensen. A rising vote of thanks was given to these men. A total of \$51,759.40 had been pledged from this source, contributions ranging from \$5.00 to \$10,000.—Dr. Johannes Knudsen and Rev. Alfred Jensen had also given much time in connection with this drive in Des Moines for which the convention expressed its sincere appreciation.

The convention voted to continue the Jubilee Fund drive until the \$100,000 from the synod was reached. The committee informed the convention that it was considering appointing a Field Representative to travel in the interest of the Jubilee Fund, and that the necessary contact has been made with such a man who is willing to do this work provided that his traveling expenses be defrayed from funds other than those of the Jubilee Fund. Mr. Erling Jensen, chairman of the Jubilee Fund, further informed us that an interested person has promised to contribute \$1,000 toward the traveling expenses of such a Field Representative.

Many felt, however, that even when the goal of the \$100,000 from the synod had been reached, we would still be in need of further expansion at Grand View College. After some discussion on this subject the following motion was adopted: "Whereas the G. V. C. Jubilee Fund will soon officially be completed—be it resolved that a Grand View College

Building Fund be established to which our congregations and friends of Grand View College are urged to contribute. One feature shall be to recommend to all congregations that they set aside one Sunday a year for a Grand View College Building Fund Offering."

Upon recommendation by the synod president the following motion was adopted: "That the convention instruct the proper authorities of the college and synod to present a certificate of award to Mr. E. L. Lindhardt, Des Moines, for his services to the Jubilee Fund drive in Des Moines."

The Report of the Synod Treasurer showed that the Synodical Budget for the past year was met with 106½ per cent. There were, however, nine congregations that had failed to meet their synodical quota.

The convention voted to urge more congregations to carry out the previous proposal of closing their budget on December 31 of each year. It was also voted to "urge each congregation to send the synodical quota remittance to the synod treasurer on a quarterly basis."

The convention further voted: "If a congregation's quota to the synod budget has not been met in full, said congregation shall lose its right to participate in the Travel Expense Refunds, unless a valid reason, acceptable to the Synod Board, be given for not being able to meet the quota."

The Old People's Home in Des Moines reported "a good year with very little sickness." Four have passed away during the past year, and five have been accepted to the home. There are now 23 old people residents in the home, with 6-8 on the waiting list.—Immediately after the last convention the board with the help of an architect began planning the remodeling of the attic. But the final conclusion of all concerned was that this proposed improvement in order to accommodate additional members in the home would prove very costly and would be impractical. Consequently the board presented to the convention several plans with blue prints of same for an additional building. After some deliberation by the convention in regard to the various plans, the following was adopted: "—realizing the need for expanded facilities at the Home—that the Home Board be authorized to erect an addition to the Home adequate to meet this need as fully as possible in accordance with the building plans presented by the Board." And further adopted: "—that the convention recommends that a two story addition be built with an open terrace roof."—According to reports given at the convention a sum of \$20,000 is now held in the Operating Fund and the Home Board has the right to use this sum for the expansion of the present building.

Our children's Homes (Chicago, Tyler, and the Children's Home Fund in Perth Amboy, N. J.)—These three fields of work reported a successful year. The Home in Tyler is now with the exception of four children (all of one family) being conducted as an Old People's Home there being eight elderly people in the Home. Old People's Home Rules for the Des Moines and Tyler Homes had been drawn up during the past year by a committee consisting of Rev. Enok Mortensen, Mr. P. L. Lund of Des Moines and Mr. Charles Lauritzen of Dwight, Ill. These were adopted.

Both the Chicago (the Chicago Home had 23 children) and Tyler Homes reported a deficit in the operating budget due to the high cost of living. The Tyler Home had received considerable less in gifts the past year than in previous years, and both the president of the Home and the president of the synod pleaded for additional gifts to our Institutions of Mercy, and the Tyler Home needs the added support of Endowment gifts so that its future may be more secure, and the scope of its service extended.

The Eben-Ezer Mercy Institute in Brush, Colo., reported considerable progress during the past year.—The synod president explained the work of the institute and strongly urged the support of this work. The committee recommended that the congregations of the synod be urged to give an offering to this work on the 13th Sunday after Trinity as the tradition has been through many years in many of our churches.

The Synod Statistician's Report contained several helpful suggestions which were acted upon. All congregations are urged to exercise extreme care in filling out the statistical blanks. It was voted that the blanks shall hereafter be sent out early enough that they may be in the hands of the presidents of the congregation by January 1st.—The convention also voted "the advisability of changing our synodical accounts in such a manner that at least the cost (and perhaps an appropriate reserve for depreciation) of all our synod's physical assets will be revealed."

The Report of the Santal Mission caused the convention to "express our joy that the synod again is able to send new missionaries (Rev. and Mrs. Harald Riber) into the field, and we pledge them our support in prayer as well as in deed."—The committee for the report urged the delegates to "exercise care in forwarding our contributions to the Santal Mission to our own Santal Mission treasurer rather than sending same to the general office in Minneapolis."

The Report on the Pension Fund revealed that Pension has been paid during the past year to seven couples and to 12 individuals. The pension has been paid on the basis of \$600 to a couple and \$350 to a single pensioner (the \$50 to each being an extra gift which the Pension Board hopes to be able to pay again in the coming year). As the Board had been confronted with the problem of determining to what an extent a retired pastor can return to active work and still be eligible for his pension a discussion was held on this point. The following motion was adopted: "Part time service or acting pastorate does not deprive a pensioner of his pension. The following definition was given for an acting pastor: "An acting pastor is a pastor temporarily serving a church without a Letter of Call."

The Report of the Seamen's Mission had been sent by Rev. A. Th. Dorf. Rev. Dorf has resigned from the position of the Seamen's Mission, and Pastor Povl Baagøe from Denmark has been assigned to full-time work in New York City for Danish seamen under the auspices of Danish Seamen's Mission in Foreign Ports. Pastor Baagøe was present at the convention and was bid welcome into our fellowship. He spoke Thursday evening in the Bethania Church about his work in New York City. The convention voted the

following resolution: "that the convention give Rev. A. Th. Dorf a vote of thanks for the splendid work that he has done for the mission through many years; and extend a hearty welcome to Pastor Povl Baagøe who succeeds Pastor Dorf."

The Report of the Committee on Publications contained many suggestions for the improvement of our entire field of publications.—The convention voted to support the idea of having a booklet printed for distribution containing information about our synod and its institutions. The possibility of making LUTHERAN TIDINGS a weekly paper was tabled indefinitely.—The Publications Committee was urged to give continued study to the possibility of securing a publishing plant for the synod.

The Report of the Synodical Historian and Archivist was accepted with appreciation of the work done by the synod's historian and archivist, Rev. Enok Mortensen, as he has faithfully collected material of historical value to our synod.—The committee urged that the work be continued and the various District Boards were urged to give full cooperation in this effort.

The president of Grand View College informed the convention that the new dormitory will provide space and equipment which will be made available for the archives. In the same connection Rev. Alfred Jensen stated that this made it possible for the synod, in conformity with an earlier convention decision, to complete arrangements for acquiring the collection of books, pictures, relics, etc., from Rev. Enok Mortensen.

The Report of the President of the D. A. Y. P. L. to the convention was welcomed by many as an indication of closer cooperation between the D. A. Y. P. L. and the synod. To promote this unified Youth Program the following amendment was voted to the By-Laws of the synod: "The synodical convention shall, in odd-numbered years, elect a representative to serve as a member of the D. A. Y. P. L. governing Board, as an advisor and a liaison between the synod and the league for a two year term. This representative shall report to the synodical convention." (Paragraph 52).—Further: "The synod convention shall accept and consider an annual report from the president of the D. A. Y. P. L." (Par. 53). The convention also voted to place the D. A. Y. P. L. Program on the annual Budget of the synod.

The Constitution, By-Laws and Rules of Instructions are in need of re-editing. A committee was appointed by the chair to carry out this work, and the suggestion was made that said Rules, etc., be printed in loose leaf form and that each congregation of the synod be supplied with such a copy to be kept by the secretary. It would thus be possible to make regular changes on the respective page without necessitating a reprint of the entire booklet. It was also suggested that the committee considers the possibility of buying the metal slugs from which the printing is done so that future changes may easily be made on any page and this page can be replaced.

The Proposed Welfare Board was established by the convention consisting of: "The Superintendent of Old People's Home, Des Moines, The Chicago Chil-

dren's Home, the Tyler Children's and Old People's Home, a representative from Perth Amboy Children's Home Fund, and Eben-Ezer, Brush, Colo., appointed by their respective Boards, the President of the synod as ex-officio member and one member elected at the annual church convention for three years."

The Inter Church Relations Report covered our many relationships with National Lutheran Council, Lutheran World Action, World Council of Churches, etc. It was a very comprehensive and very challenging report. Considerable discussion followed. The president of the synod informed the convention that we had as a synod contributed more during the past year to Lutheran World Action than we had to our own synodical budget. He also challenged everyone concerned for renewed effort in order that we may meet our 1946-47 quota to the Lutheran World Action.—It was voted to support the 1948 program of the Lutheran World Action. Our share on that budget will amount to \$21,372.30, or on the basis of \$1.50 per confirmed member.

The convention moved to approve the appointment of Rev. Einar A. Farstrup as the official delegate to the Lund, Sweden, conference.

It was further voted "that the convention express its wish that the president of the synod attend the Amsterdam Conference (World Council of Churches) in August 1948."

Elections were held on Saturday. Results of these were published in the last issue of L. T. as well as the annual budget for the coming year.

We have omitted in this brief report, for lack of space, the mentioning of the many votes of thanks which were given to all workers in the various institutions, the individuals who reported to the convention, etc. Such votes of thanks were given in each case. And on this last day rising vote of thanks were given to all synodical and board members that retired from their respective fields of work, as well as to the Bethania Church and the Holy Communion Church, where the convention sessions were held.

As there were no invitations for the next year's convention, the synod board was instructed to arrange for a suitable place for same.

Bible Hour and Devotion periods were held every morning; Services and other meetings were held each evening usually in both churches. And as usual Sunday was the outstanding festive day. We have brought and will be able to bring more of the sermons and meditative messages given at the convention.

In every way the 70th annual convention of our synod was one of the largest and it was a good convention.

—H. S.

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At the University of Dubuque

Rev. Muller of the National Lutheran Council had asked me to be present at the conference of the American Country Life Association in Dubuque, Iowa. I was pleased to receive the invitation and consented to go.

On the train to Dubuque I saw the great damage that the spring floods have done to the good land of Iowa. Thousands of acres of crops have been washed out or drowned out. Knowing what has already been done in the Tennessee Valley, I mused that these devastating floods need not be. We have the intelligence to stop the erosion of our sacred soil, but lack the will. Long ago the prophet Jeremiah had lamented, "Many pastors have destroyed my vineyard, they have trodden my portion under foot, they have made my portion a desolate wilderness. They have made it desolate, and being desolate, it mourneth unto me; the whole land is made desolate because no man layeth it to his heart."

Will we lay our land to our hearts to let it wash away, and cause future generations untold hardship and sorrow?

The University of Dubuque was founded in 1852 by a Presbyterian minister. He saw hundreds of immigrants, mostly Germans, come by ferry across the Mississippi River to settle on Iowa land. Hard work, rain and good soil would supply food for their bodies, but who would supply food for their souls? Being a resolute man he opened a theological seminary in his small home. The first year two students enrolled. The University now has 600 students in its liberal arts college and 40 young men in the seminary.

Now I was on this campus. After I had registered, I was told to go to room 349. It was a huge room reminding me of the so-called bullpens at G. V. C. My roommates were Prof. Paul Nyholm of Blair, Nebr., and Mr. Kluckner from Rockford, Ill.

Shortly after entering my room I heard singing and went to the window to listen. It was a group of young people sitting on the steps of the seminary building. The first song I heard was, "Evening Star Up Yonder." The next was, "That Cause can never be Lost." Both I had learned in my childhood and in the Danish!

While these young people were not a part of the Country Life conference, I do want to say a word about them. There were about twenty of them. They were receiving special training to be parish workers, and would go out into rural congregations for six weeks this summer to help the pastors with their work. They had volunteered to work for six weeks without pay.

One evening at 9:30 Prof. Nyholm and I went over to listen to their singing. They sat about on the floor of a dimly lighted room. There was a sincerity and consecration about the group that I shall not soon forget. I hope that Rev. Farstrup may get a chance to study their parish workers program. I know that all of us have a lot to learn.

The conference at Dubuque was the twenty-sixth of the American Country Life Association. As implied in its name the association is interested in pre-

serving and fostering the best in American rural life. Many prominent men are and have been connected with this group. Pres. Theo. Roosevelt was active in his day as was also Gov. Louden of Illinois.

To give an idea of the scope of interest, let me list some of the subjects discussed:

Rural Ideals—The Hope of America.

A Constructive Philosophy for Rural Life.

Agriculture and World Peace.

Using Food to Write the Peace.

What are the Most Important Issues Facing Farm and Rural Life?

The Place of Conservation in a Rural Philosophy.

New Forces Influencing Rural-Urban Relations.

What Kind of Rural People does Urban Industry Need?

Labor's Concern in Rural-Urban Relations.

The Concern of the Church in Rural-Urban Relations.

Most of the speakers were keenly aware of the fact that American agriculture is on uncertain ground. Once more the American farmer has expanded his output greatly, and when the rest of the world gets back into its former production, what will happen to the American farmer? Will it be 3 cent hogs and 10 cent corn with foreclosures and bankruptcy as after World War I?

All speakers seemed to agree that it is absolutely necessary to keep a high national income, with high wages for labor, if disaster for agriculture is to be avoided.

More than one speaker expressed concern about the fact that the American farmer is losing political power. In Washington's day about 90 per cent of the people lived on farms. Now, according to the figures, only about 18 per cent live on farms. How will agriculture fare when the farmer is no longer strong in the halls of Congress. Will American agriculture share the fate of agriculture in ancient Rome and in modern England?

This question was asked by more than one speaker, "Why is the Farmer so often hostile to Labor?" Some of the worst labor baiters of the present Congress are from rural areas. All seemed to agree that the farmers and the city workers need to stand together against the reactionary forces of this country. Hitler managed to separate the farmers and the workers, and that helped him to power. Leaders of labor were urged to carry on a better educational campaign among the farmers. That is sorely needed in view of the anti-labor attitude of many of our newspapers and radio commentators.

One of the most stirring addresses of the meeting was made by the Rev. M. R. Zigler. He spoke about the hunger of Europe. He told about speaking to a congregation of Lutherans in Poland. The temperature in the church was far below freezing. What could a well-fed American say to these hungry and cold people? When he rose to speak to them he opened his remarks by saying, "Remember, my friends, that American Christians love you." With these words the poor people wept like children.

We were well taken care of in Dubuque. While the bed was hard, I slept well. The fact that Mr. Kluck-

Our Women's Work

Greetings

Thank you, Marietta Strandkov, for the warm words of welcome to this page. I also wish to thank you for your work in preparing for "Our Women's Work" page the reports of the W. M. S. meetings at Racine. They were very comprehensive and we certainly enjoyed reading them. Looking back over the pages of "Our Women's Work," I am impressed by the amount of work done by the women who have been in charge: Anna J. Stub, Frances Nielsen, Thyra F. Hansen and, last but not least, our retiring editor, Fylla S. Petersen. They have not only written to the page themselves but have been able to bring out a lot of "hidden talent" amongst the women of our synod. It is now my hope that all of you women who are interested in church activities will continue to co-operate with your editor in the future as you have done in the past.

It was almost with a sinking heart that I accepted the election as editor of this page, but I was greatly encouraged by the number of women who came to wish me good luck. Several of them even offered to send contributions, which was very kind, indeed.

Since getting back from the convention, I imagine that we have all been busy getting our houses back in the old routine; we have been canning cherries, making currant jelly, etc., and "in between times," we have been telling our friends what a wonderful time we had at the convention. Besides, there was that report to make out to our home congregation. For my part, I was so enthusiastic about it that I had to keep curtailing my report to keep it within reasonable bounds. Some of the happenings at the convention should be left for the other delegates to tell!

Here in Kimballton a number of things have been going on lately. There was the wedding of Miss Ydun Virginia Jensen and Rev. Clayton Nielsen. It was a beautiful affair with all the "trimmings." Good luck, Virginia and Clayton. We are happy that you young people will take up the work in our church; we know that it is not always easy, but what worthy vocation is easy?

The closing program of our summer school was very enjoyable. Our instructors this summer were Fred Pallesgaard in the Danish and Vernon Frost and Katharine Utoft in the English classes. We appreciate very much that these three G. V. C. students would come out here and teach the children of our church. Judging by the fine exhibition in gymnastics, folk

ner, a two hundred pounder, slept in the deck above me did not keep me from sleep. The food was plentiful and good. The weather, while damp, was not too cold. But I did miss something. I suppose all of us present were Christians. But for some reason we did not sing and we were too busy for devotions. We needed to strengthen the bonds of fellowship. Common prayer and song can do just that.

—ALFRED C. NIELSEN.

dancing, singing and hand work, the group really must have worked during those four short weeks.

Next came the concert by Miss Carla Petersen and Mrs. Gudrun Sorensen. According to reports, it was very well received and we all wish them the best of success on their concert tour in Denmark. Miss Peterhas a very good enunciation in the Danish language.

A 4th of July festival planned by our Ladies' Aids was held on our beautiful church lawn. After a picnic supper we enjoyed the speaking and singing arranged by the committee. Rev. J. Andreasen of Oak Hill, Iowa, spoke on the topic, "The Solution of Our Problems," Rev. Andreasen stressed that the only way to acquire a definite standard of what is right and what is wrong is through Faith. Rev. Ibsen spoke about the Swedish editor, Torgny Segerstedt, some of whose utterances during World War II might be likened to those of Kaj Munk. Both were very good lectures challenging us to dare to stand for what is right.

Now please tell us what you are doing in **your** congregations.

Next time I expect to have a report from the International Sunday School Convention at Des Moines, Iowa, July 23-27. I hope that many of our Sunday school teachers and other church workers will attend this convention.

—JOHANNE B. LILLEHOJ

WOMEN'S MISSION SOCIETY ITEMIZED STATEMENT OF RECEIPTS AS TO DISTRICTS

	Gen. Acc't	G. V. C. Acc't	Pamph- let	Total
DISTRICT I				
Sr. & Jr. Lad. Aid, Brooklyn, N. Y.	\$ 20.00	\$	\$	\$ 20.00
Trinity Ladies' Aid, N. Y.		5.00		5.00
Dan. Lad. Aid, E. Port Chester, N. Y.	5.00			5.00
Dan. Lad. Aid., Hart- ford, Conn.	11.00			11.00
W. M. S. Soc. Bridge- Port, Conn.		40.00		40.00
Lad. Aid, Perth Am- boy, N. J.	10.00			10.00
St. Ang. Lad. Aid, Portland, Me.	10.00			10.00
Total	56.00	45.00		101.00
DISTRICT II				
Dan. Lad. Aid, Gray- ling, Mich.	11.25			11.25
Luther Jr. Aid., Gray- ling, Mich.	6.05	10.00		16.05
Mission Group, Green- ville, Mich.	15.00			15.00
Mr. and Mrs. Chris Jensen, Detroit		200.00		200.00
Ladies' Aid, Detroit, Mich.	20.00			20.00
Mission Circle, Manis- tee, Mich.	25.00	25.00		50.00
Ladies' Aid, Manis- tee, Mich.		25.00		25.00
Ladies' Aid, Muske- gon, Mich.	18.66			18.66

Received from sale of pamphlets -----			2.00	2.00	Total -----	210.95	72.65	18.90	392.50
Total -----	95.96	260.00	2.00	357.96	DISTRICT VI				
DISTRICT III					English L. Aid, Tyler, Minn. -----	16.20			16.20
Danish Ladies' Aid, Dwight, Ill. -----	55.50			55.50	Individual Gifts, Tyler Minn. -----	15.50			15.50
Women of Dwight & Gardner, Ill. -----	39.67			39.67	Indiv. Gifts, Ruthton, Minn. -----	5.00			5.00
W. Workers, Dwight, Ill. -----		53.06		53.06	Hope Ladies' Aid, Ruthton -----	10.00			10.00
Trin. Mission Group, Chicago, Ill. -----	10.00			10.00	Dan. Lad. Aid, Tyler, Minn. -----		50.00		50.00
Bethania Guild, Racine, Wis. -----	10.00			10.00	Lad. Aid, Lake Benton, Minn. -----	15.00			15.00
Bethania Dan. Lad. Aid, Racine, Wis., -----	10.00			10.00	Indiv. Gifts, Viborg, Dan. L. Aid, Viborg, S. D. -----	5.00			5.00
Dan. Lad. Aid, Marinette, Wis. -----	5.00			5.00	Dan. L. Aid, Gayville, S. D. -----	8.00	25.00		33.00
Gertrude Guild, Clinton Ia. -----	15.00			15.00	Total -----	14.63	36.00		51.23
Danish Ladies Aid & friends, Clinton, Ia. -----	31.00	60.00		91.00	DISTRICT VII	89.33	111.60		200.93
Received from sale of pamphlets -----			9.65	9.65	Beth. Ladies' Brush, Colo. -----		25.00		25.00
Total -----	176.17	113.06	9.65	298.88	Mission Study Group, Brush, Colo. -----	35.00	10.00		45.00
DISTRICT IV					W. Church L. Aid, Cordova -----	20.00			20.00
Dan. Ladies' Aid, Oakhill, Ia. -----	10.00			10.00	Ladies' Aid, Omaha, Nebr. -----	10.00			10.00
Luth. Memorial L. Aid, Des Moines, Ia. -----		200.00		200.00	Lad. Aid, Marquette, Nebr. -----	10.00			10.00
Joint Mission Meeting, Cedar Falls, Waterloo & Freds-ville, Ia. -----	95.40			95.40	L. Aid, Davey, Nebr. -----	5.00			5.00
Mission Circle, Kimballton, Ia. -----	25.00	25.00		50.00	Dan. L. Aid, Danevang, Tex. -----	10.00			10.00
Ladies Aid, Freds-ville, Iowa -----	15.00			15.00	Individual Gifts -----	2.00			2.00
Danish Ladies' Aid, Hampton, Ia. -----	13.00			13.00	Received from sale of pamphlets -----			13.75	13.75
Dan. Lad. Aid, Newell, Ia. -----	15.00			15.00	Total -----	92.00	35.00	13.75	140.75
St. John's L. Aid., Exira, Ia. -----	5.00			5.00	DISTRICT VIII				
Individual Gifts -----	5.00			5.00	D. K. M. Group, Pasadena -----	38.00			38.00
W. M. S. Meeting, Dist. Convention -----	101.92			101.92	Lad. Aid, Pasadena, Calif. -----	10.00			10.00
Received from sale of Pamphlets -----			27.00	27.00	Dan. L. Aid, Salinas, Calif. -----	10.00	30.00		40.00
Total -----	285.32	225.00	27.00	537.32	Friendship Circle, Los Angeles -----	36.00			36.00
DISTRICT V					Dan. L. Aid, Easton, Calif. -----	15.00			15.00
In memory Mrs. N. P. Andersen, Alden, Minn., friends and family -----	41.50			41.50	Ladies' Aid, Parlier, Calif. -----	20.00			20.00
Virkelyst, Minneapolis, Minn. -----	10.00			10.00	Individual Gifts -----	2.00			2.00
St. Peter's Guild, Minneapolis -----	10.00			10.00	Received from sale of pamphlets -----			12.75	12.75
Danish Ladies Aid & Luth. Guild, Withee -----	46.50			46.50	Total -----	131.00	30.00	12.75	173.75
Danish Ladies Aid, Askov, Minn. -----	60.35			60.35	DISTRICT IX				
Ladies' Aid, Alden, Minn. -----		50.00		50.00	Dan. L. Aid, Seattle, Wash. -----	10.00			10.00
Joint Mission Meeting, Minneapolis -----		21.65		21.65	Cong. Seattle, Wash. (in memory Rev. A. W. Andersen) -----	12.16			12.16
Ladies' Aid, Canwood Sask., Can. -----	5.00			5.00	Annex Club, Seattle, Wash. -----	15.00			15.00
Individual Gifts -----	7.00	1.00		8.00	W. M. S. Joint Meeting Enumclaw, Tacoma & Seattle, Wash. -----	22.41			22.41
W. M. S. Meeting Dist. Convention -----	30.60			30.60	W. M. S. Group, Tacoma, Wash. -----	5.00			5.00
Received from sale of pamphlets -----			18.90	18.90	Dan. L. Aid, Wilbur, Wash. -----		15.00		15.00
					Mission Circle, Enumclaw -----		25.00		25.00
					W. M. S. Meeting Dist. Conv. -----	25.77			25.77

Sale of Pamphlets --			8.00	8.00
Total -----	106.64	40.00	8.00	154.64
W. M. S. Collection, Nat'l Conv., Des Moines, Ia. -----	191.50			191.50
Total -----	\$1,434.92	\$ 932.31	\$ 92.05	\$2,459.28
Cash on hand, May				

5th, 1946 -----	811.79
Total Receipts -----	3,271.07
Total for G. V. C. Dormitory Furniture Fund, including the amounts acknowledged by Mr. Olaf Juhl and Dr. Johannes Knudsen, \$3116.50.	
A sincere Thank You for all gifts through the year.	
AGNETE JENSEN, 1604 Washington St. Cedar Falls, Iowa	

From The Introductory Sermon

Ordination Service, Sunday, June 22nd, 1947,
Racine, Wis.

Now when they saw the boldness of Peter and John, and perceived that they were uneducated, common men, they wondered; and they recognized that they had been with Jesus. Acts 4:14. (RSV)

We find the Apostles in the midst of the Rulers of the Jewish Church. Their Master had been at the same place only a short while before, and the result had been his death warrant, but nevertheless we find that the Apostles, far from being "full of fear and trembling" for the result of this hearing, were bringing a testimony as to their faith and conviction. And therefore the above written words were used by a contemporary writer to describe their attitude.

They were facing the dawn of a new era. They had received a command from their Master that seemed impossible. How should they go out into the fearlessly testified to the death and resurrection of Jesus? Could the result of such action be anything but certain death? Even their own nation and its leaders were against them. And yet, we find them fearless testifying to the death and resurrection of Jesus Christ.

In spite of the fact that the mighty Judaistic Church put all its wheels in motion to crush this new movement, we find that the movement continued, gained momentum and enveloped all of Judea, Samaria and reached to the "end of the world" (Acts 1:8) What was the secret of the boldness of the disciples and the followers of Christ? What gave them the strength and the power to continue in the face of such terrible odds?

In spite of the fact that the mighty Roman empire over a period of three centuries did everything possible to crush this new movement, and that the culture and science of the day by all subtle means tried to destroy the growing church from the inside, we find that men and women with boldness proclaimed the new way of life and gladly offered life and health and happiness for its growth. What was the secret of their strength and willingness to sacrifice and why did they finally conquer in spite of unsurmountable odds? In spite of the tremendous power of the Church of the middle ages, where desire for worldly power and possessions and honors had replaced the simple, trusting faith of the first Church, and where traditions and the dogmas of men ruled out the authority of the Spirit in human hearts we find men like Wycliff in England, braving the storm of the established Church in his fight for the Spirit to rule men's lives.

We find Savonarola in Florence choosing death for the sake of proclaiming the eternal truth to all mankind, we find John Hus in Bohemia, who would rather be burned at the stake than compromise with the voice in his heart, and we find Martin Luther facing the whole might of the church, stating: Here stand I—I cannot do otherwise. . . . What was the secret of such a strength which in the face of unimaginable suffering and brute tyranny stood firm in conviction and faith—with boldness—thereby validating the supremacy of the Spirit. They did not achieve this by might, but by quiet refusal to compromise. Whence the power to withstand the power of "the generally accepted mode of life." They were all facing the dawn of a new era. How did they succeed in preparing for the "new Day."

In spite of the terrible fact that the closing of the 18th century with its turmoil and upheavals had left Europe a continent where it was generally accepted that "the old religion had played out its part, and God was no longer sufficient"—where the leading nation—leading in philosophy and science and freedom—on the 10th of November, 1793, crowned a woman of questionable character to be the Goddess of Reason, and it looked as if the Christian Era had come to an end—in spite of that terrible fact we see on the 11th of November 1793—a day after this had taken place—that a man with great vision and great boldness begin the great movement of Protestant missions which were to spread into all corners of the earth. At that darkest moment for the Christian Church a man stood forth with boldness. What was the secret of his strength and faith? Why did he succeed in an undertaking which in his day was considered the greatest folly?

Why did Martin NiemueUer on that famous day speak his firmly adhered to: NO, when he stood in the office of the mighty Adolf Hitler, knowing that it would lead to his imprisonment and possible murder. Why did he patiently suffer eight years of concentration camp with all the inhuman brutality and spiritual and physical sufferings when he could have compromised and still have retained his self-respect as a German national? What was his secret power when he faced the dawn of a new era?

Those who have had the opportunity to visit with men like him, and with Kagawa in Japan, Berggrav in Norway, the Bishop of Hungary and others, know that they have this in common—the spiritual strength

inherent in meekness—it has always been the meek—the terrible meek—who have inherited the earth.

Harald and Mary Riber, Leif Kirkegaard; you are also standing at the dawn of new era. Not because you today, formally, are entering into the ministry of the Christian Church; but because we are all facing that dawn whether we realize it or not. Therefore it is necessary that also we come to the knowledge of where to find the strength that shall enable us to become men and women who can stand and withstand upon the evil day. That we may cast the light into the darkness surrounding us, that we—more by our actions than by our words—may be able to lead the nations into the light of the new day. And that can only come to pass if we also become the possessors of boldness.

And that can only take place in us if we, like the many before us, **permit ourselves to be divinely used.** Let me give you the words of Paul to the Ephesian Elders, when he thought that he had come to the end of his service: "But I do not account my life of any value nor as precious to myself if only I may accomplish my course and the ministry which I received from the Lord Jesus, to testify to the gospel of the grace of God. . . . Take heed to yourselves and to all the flock, in which the holy Spirit has made you guardians, to feed the Church of the Lord which he obtained for himself with his own blood." Acts 20:24;28 (RSV)

This is the secret of the strength of the meek. This is the power which has conquered the world. It is simple to state, it is difficult to obtain, but there is no other way to true service and happiness. May God grant you and us all the will to be divinely used.

Lead me Saviour, in Thy kindness,
Even when in willful blindness
I would from Thy guidance flee
Send me where it be Thy pleasure
O but let me ever treasure
The blessed faith, I am serving Thee. Amen.
—FRANTZ-OLUF LUND

VITA

I, Harold Nielsen Riber, was born in Dwight, Illinois, Feb. 27, 1923, the third of four children born to Kresten Riber and Kristine Riber, nee Larsen. I was baptized by the Rev. J. C. Aaberg, and was confirmed by the Rev. S. Kjaer at St. Peter's Evan. Luth. Church in Dwight, Ill.

I have no doubt that the early training that I received as a boy in my home, under the guidance of my parents, is the most important single factor in my being led into the Christian faith. To express gratitude in words for this guidance would be impossible; my hope is that I shall be able to continue to foster within my own life and in the lives of others that same spirit of love. Remembrances of the active interest that my parents have taken in the teachings of Christ and the principles of His Church, have been, and will always be a source of spiritual strength for me.

In the spring of 1940, I was graduated from the Dwight Twp. High School, and the following autumn I entered the Junior College at Grand View in Des Moines, with the intention of taking one year of pre-medical training at that school. Here, for the first time, I encountered many young men who were interested in, and others who were preparing themselves for work in a field that I had many times previously thought about, but had never seriously considered as my own life's work. Before the end of the first semester I had become intensely interested in the frequent theological discussions that were held in the dormitory, and was greatly impressed by several

of the seminary students. The desire to pursue this field of thought continued to grow, the desire to study medicine did not subside. The logical step, I thought, was to combine the two, and enter foreign mission work. After attending the annual convention of the American branch of the Santal Mission at Racine, Wis., in the spring of 1941, where I discussed the matter with missionary Rev. B. A. Helland, I decided to prepare for that work.

Since that time many factors have come to play upon my earlier decision, and the medical aspect has been discarded. I entered the seminary in September, 1942 (at Grand View), and graduated in January, 1945. During that time I was granted a leave of absence and attended the Divinity School of the University of Chicago for a period of six months (Winter and Spring Quarters of 1944). On November 23, 1944, I was united in marriage to Miss Mary Louise Olsen of Des Moines, Iowa. After graduation from the seminary, I took a semester's work at Augsburg College in Minneapolis, Minn., and then matriculated at the Univ. of Minnesota, where I received my B. A. degree on August 30, 1946.

Being reared in a Christian home and gaining further religious training through Sunday School, Young Peoples Society, and Church membership, I have often felt, especially in the past few years, that my outlook on life has been quite narrow and restricted, rather than comprehensive and broad. Although many earlier religious beliefs have been altered and new ones have been adopted, at no time during my educational training has my faith in God ceased to grow, and today that faith is the dynamic force which compels me to seek a position in the ministry of the Christian Church.

The desire to enter foreign mission work has increased, and in January, 1945, my wife and I were accepted by the Executive Board of the Santal Mission of India, as candidates to work in that mission. Having received a call from the General Board of the Santal Mission, American Branch, to serve as a missionary of the Gospel in India, it is my sincere desire that the Board of Ordination of the Danish Evangelical Lutheran Church in America will accept my application for ordination.

—HAROLD NIELSEN RIBER

VITA

I, Leif Ancker Kirkegaard, was born in Minneapolis, Minnesota, on January 4th, 1913, the only son of John Kirkegaard and Martha Kirkegaard, nee Olsen. I was baptized in the Danish Evangelical Lutheran Church by Rev. A. J. Tarpgaard.

My parents were active in the life and organizations of the Danes in the Twin Cities. At the age of seven I went with my mother to Denmark where we stayed for three years. From the period I was a pupil in the Copenhagen Public Schools I particularly remember one of my teachers, a Mr. Olsen of Frederiksbundvej School who taught religion and history. He has always been my ideal as a teacher.

Some years after our return to this country I became a student of the academy at Grand View. I completed my high school in 1931 and attended the college during the following year.

At this time I was uncertain as to my future work. I considered the ministry and one of my teachers, Johannes Knudsen encouraged me, but I decided otherwise.

I enrolled as a student at the University of Minnesota, first as a pre-law student, later changing to teaching, majoring in sociology and history. In the skeptical and mechanistic atmosphere that prevailed at the university my religious convictions were put to the test. I realized the need for a Christian faith but I did not have one strong enough to withstand the doubts that arose.

In 1936 I married Ellen Miller of Askov, Minnesota. As I continued my search for a religious certainty my mother suggested that I hear Dr. Mecklenburg of Wesley Methodist Church in Minneapolis. His dynamic and positive approach to Christianity impressed me. My wife and I joined his church. I taught a Sunday School class of boys from the surrounding downtown neighborhood of the church.

In 1939 we moved to New Rockford, North Dakota, where

I became junior high school principal. We became members of the local Methodist Church. The more I saw of church work the more I realized that it was fully as necessary as the school. We attended a summer camp of Glenn Clark's at Paynesville, Minnesota, and were deeply impressed by the richness of the Christian fellowship that we found there.

In 1943 Rev. Bauman, our minister at New Rockford, had me elected lay preacher by the congregation and with the approval of the district superintendent. Beyond conducting a few services at the New Rockford Church I did not act on this kind invitation to join the ministry.

We moved to Lewistown, Montana, during the same year and after teaching there until the following spring I accepted the position of high school principal at Rushford, Minnesota.

Here I for the first time thought seriously of becoming a minister. The town was mainly Norwegian and the Lutheran Church was an active force in maintaining the high standards of the community. I became increasingly certain that, small as one's part might be, there could be no more important work than serving God and the Church.

It seemed only natural and right that I should ask to serve the church of my fathers so I wrote to ask Dr. Johannes Knudsen if this was possible. With his guidance and that of Rev. Alfred Jensen it was arranged that I should prepare for the ministry during the winter and spring of 1946 and 1947. Rev. S. D. Rodholm and Rev. V. S. Jensen helped me with my studies which were carried on while I continued my work in Rushford.

In the spring of this year I received and accepted a call to serve as pastor for the congregation of St. John's Church at Ringsted, Iowa. I have applied to the Board of Ordination of the Danish Evangelical Lutheran Church for ordination in order that I might serve this congregation.

May God be with us in the work that lies ahead.

—LEIF A. KIRKEGAARD

* VITA

I, Warren Clayton Nielsen, was born at Lake Benton, Minnesota, on May 14, 1923, the second of five children born to Harald J. P. Nielsen and Alma, nee Hanson. I was baptized in the Diamond Lake Danish Evangelical Lutheran Church by Rev. Henrik Plambeck.

My childhood and early youth were spent on our farm in Diamond Lake township where I grew unconsciously, and later consciously, in Christian faith and knowledge. Since my mother came from the United Danish Evangelical Lutheran Church, I have the influence and background of both our Danish churches as a heritage. During my childhood our own local church was without a pastor much of the time, so, together with my parents, I attended churches of different denominations, a fact which has made me more tolerant and understanding of other Christian groups.

Although my parents never mentioned it directly, I know and knew they cherished the idea that I would some day decide to enter the ministry. One of the vivid memories of my childhood is that of father and mother singing in various churches as well as at home where we all gathered around the piano to sing. I cannot say when I decided to enter the ministry; it seems that I grew up with the idea. It was firmly in my mind when I entered confirmation class, and the conviction has never left me. No words can express the deep gratitude I feel toward my father and mother whose thoughts and prayers have been with me. My father was killed in an automobile accident in the fall of 1938, while I was a senior in high school. My mother continued to make our home for us and her faith and love have been a constant source of inspiration.

I was confirmed at the age of thirteen on May 2, 1937, in the first confirmation class of the Rev. Harald Ibsen. The instruction that he gave us added to my desire to enter the ministry, and his encouragement did not fall on unhearing ears. It was largely through his influence that I decided to enter Grand View College. Had it not been for that influence, I might have gone elsewhere, but I am happy for the choice he helped me to make, for I feel that I came to the right place. After two years at Grand View, I matriculated at St. Olaf

College where I completed my general college training. The friends I made there and the influences I felt, as well as the courses which I took, have been of great assistance to me in my subsequent work in the seminary. I was graduated with the Bachelor of Arts degree on June 4, 1944. The following day I began my work in the theological seminary.

The years of preparation seemed to have been but a few short weeks. Now, I felt, I was ready to begin my final and greatest preparation for the ministry. The years in the seminary have possibly not been my most inspiring years (I did not expect them to be), but they have been years of molding and clarification, as well as of fellowship with others of like mind. I am very grateful for them. My theological professors have all contributed to making my seminary days a time when I could grow and deepen my spiritual roots. I would thank each one for his contribution.

The summer months of both 1945 and 1946 were spent in serving the Danish Evangelical Lutheran Church at Denmark, Kansas, as student pastor. These two summers have helped to deepen the desire to serve, as a pastor, our Lord and Savior. They have also been invaluable in helping me to apply and to see the importance of my seminary work. In some ways, these two summers have been the most inspiring of all the work of preparation for the ministry, probably because I have felt a partial fulfillment of my deepest ambitions.

I have received and accepted a call to serve the Danish Evangelical Lutheran Church at Denmark, Kansas. In accordance with the regulations governing such procedure, I have applied to the Board of Ordination of the Danish Evangelical Lutheran Church of America for ordination as a pastor in order that I may serve that congregation and the Church of Jesus Christ on earth. It is my hope and prayer that I may serve with diligence and proper humility.

November 18, 1946

—CLAYTON NIELSEN

* Clayton Nielsen was ordained in Luther Memorial Church, Des Moines, Iowa, February 9th.

NURSING AS A VOCATION

Almost every week one is reminded, in one way or another of the shortage of nurses. One week one meets perhaps a young woman who gives a part of her time as a volunteer worker in one of the city's large hospitals to alleviate the shortage of trained workers. Another week one meets perhaps, as I did, a member of the staff of doctors who comes up to one and says, "Pastor can't you help us to secure prospective nurses from the homes of church people?" Still another week, one finds oneself sitting next to a nurse in a bus traveling toward the great city on one's way back from an inspiring young people's convention. And the nurse tells us about her work in a manner which reveals real interest in her chosen field of work.

Our synod does not own any hospital, but our churches are interested in the work that is being done in many hospitals. From time to time there are young women from our churches that take up nursing as a profession, but often they take their training in places where we have no churches. Realizing that there may be young women who are interested in becoming nurses, especially if they could train in a city where they could find churches and young people of their own, we do suggest that such individuals might consider the School of Nursing in the Norwegian American Hospital, Chicago.

The hospital is opposite our Trinity Lutheran Church which affords a splendid opportunity for sharing in the fellowship of the church and its activities. The hospital is fortunate in having the school of nursing with class room facilities, lecture hall etc., right on the grounds; in short it is a hospital and school with modern equipment. Both are also fully recognized. There is a full staff of capable instructors, and many well-known physicians and surgeons of Scandinavian background are on the staff.

Any interested person 18 years or over with a High School education is invited to write either to the undersigned, who shall be glad to forward any inquiry, or directly to the Norwegian American Hospital—School of Nursing, 1044 North Francisco Avenue, Chicago 22, Illinois.

Please feel free to write.

—ERNEST D. NIELSEN.

Bishop Malmstrom of Denmark Visits New York

On July 2, Salem Church, Ovington Avenue, Brooklyn, New York, was honored with a visit by Bishop Axel Malmstrøm of Viborg, Denmark, and Mrs. Malmstrøm. Bishop Malmstrøm was en route to a World Church Convention in Toronto, Canada, but had time for a brief visit to New York, and all members of the three Danish Churches, the Seamen's Mission, and of the Danish Colony, as a whole, were invited to be present at a service in Salem Church to be followed by a festival in the auditorium.

The church was impressively decorated. The red and white of Denmark's national colors were everywhere evident in the carnations, which adorned the altar and the organ, and the somber green of two tall palms emphasized the vivid hues of the flowers.

Rev. Videbeck was absent, owing to the fact that he had left by plane for Lund, Sweden, to attend the World Congress to be held there, but Rev. F. O. Lund of Our Savior's Church, 9th Street, Brooklyn, and Rev. Povl Baagø, in charge of the Seamen's Mission, were present. Rev. A. C. Kildegaard of Trinity Church, Bronx, was unable to attend because he was out of the city, but Rev. Tarpgaard, formerly pastor of Trinity Church, was at the service. Rev. Lund officiated at the altar, and Rev. Baagø delivered the Address of Welcome to the Bishop. Miss Dorothy Berthelsen sang the song, which had been sung throughout the length and breadth of Denmark during the Occupation, "Ring, Klokke, Ring Fred." Bishop Malmstrøm conveyed a greeting to all Danes on this side of the Atlantic from Their Majesties, The King and Queen of Denmark. The audience received the greeting standing. The Bishop promised to convey a greeting to The King and Queen from the Danes in America. Bishop Malmstrøm preached on the theme, "Time is short," and delivered a gripping and challenging sermon on the tremendous opportunities and duties facing the Christian Church today, but through the entire sermon ran the refrain, "Time is short."

After the service a festival was held in the auditorium. The Ladies' Aid Society served refreshments. Consul General Christensen extended a cordial welcome to Bishop Malmstrøm on behalf of the civic authorities. The Bishop expressed his appreciation and spoke about Denmark and its problems, its struggles during the Occupation, the Sydslesvig question and the Valuta difficulties. Bishop Malmstrøm again stressed the many opportunities the Christian Church has for service today, the many open doors, but once again it was brought out that the time is now. Rev. Lund and Rev. Baagø conveyed greetings from Our Savior's Church and the Seamen's Mission respectively, and since Rev. Tarpgaard did not wish to make a speech, Rev. Baagø also conveyed a greeting from Trinity Church since he had acted as substitute there for Rev. Kildegaard the previous Sunday. In the absence of Rev. Videbeck and Mr. Alfred C. Hansen, the President of the Church, Mr. Carl Bruun, our former President, conveyed a greeting from Salem Church. Mr. Gunther Mayer played several piano

selections. At the conclusion of the program the guests were invited to visit the garden, which was festively illuminated with colored lights. It was an unforgettable evening, which will be treasured in memory by all, who had the privilege to be present.

Thursday, July 3rd, Bishop Malmstrøm visited "Den Danske Sømandsstue," the Danish Seamen's Reading Room, located in "The Seamen's Church Institute," 25 South Street, New York City. Pastor Baagø, who is in charge of The Seaman's Mission, bade the Bishop and Mrs. Malmstrøm welcome and introduced the Bishop to the audience. Before Bishop Malmstrøm spoke, we sang "Jeg elsker de grønne Lunde."

The Bishop delivered a very interesting lecture on his travels in India. He spoke of the indescribable beauty of the Taj Mahal, and the bedlam of sound that greets a traveller when arriving in Bombay. The Bishop then spoke of a trip he had taken through India. First, to Assam, in the center of the Christian Mass Movements' territory where he attended Divine Service on a Sunday Morning. There is a "Gymnasium," a School of Higher Education, connected with the Mission. The students are called "Gymnasiaster." Nearly all of the young people and a considerable number of the older people came to the service. They marched into the church in procession, and it looked very impressive.

There were Y. M. C. A. scouts present, wearing their green uniforms. They were drawn up in a peculiar formation, but then the Bishop discovered that the formation spelled "Welcome to Malmstrøm." One little boy rolled up into a ball made the period.

The southwest corner of India is called "India's Garden." While in this region the Bishop attended the closing session of a large Christian gathering. It is in this part of India that the Syrian Christians live. They have lived there from the second or third century. There were 40,000 people in one tent. There were meetings in the forenoon, afternoon and evening. The patriarchs led the singing and the meetings.

The Christian church is small. It comprises only 13,000,000 members of a population of 300- or 400,000,000, but the influence of the church stretches much further.

Bishop Malmstrøm said that the Caste System in India hinders the progress of Christianity. People torture themselves to become one with God, if not in this life, in some subsequent life. They believe in the doctrine of reincarnation.

The Bishop also attended the World Conference of the Christian World Mission. Denmark and Norway had each one delegate, Germany had five, India had 40, China had 40 and Japan had 40 delegates. Everyone was rather tense, worrying how the Chinese and Japanese would get along together. The Conference was held in 1937 after the war between China and Japan had broken out. But the Christian Chinese were able to keep from hating the Japanese, and the conference was carried to a successful conclusion.

Christmas Morning 1937 began with Holy Commun-

ion. At ten o'clock there was a large meeting in the lower hall. Five or six spoke in a very straightforward fashion about the miracles performed by the Gospel in our time and mentioned some of the great benefits Christianity had brought to the Orient.

Following the Bishop's speech we sang "Sæt dig et Maal, som har Evigheds Værd." The meeting then adjourned to recommence at the coffee table. Mrs. Ibsen Jensen and Mrs. Stub served coffee and delicious cake in true Danish style, and many songs were sung, which brought memories of Denmark and days gone by, such as "I alle de Riger og Lande," "I Danmark er jeg født, der har jeg hjemme," "Langt højere Bjerger saa vide paa Jord" og tilsidst "Fred hviler over Land og By."

Mrs. Ibsen Jensen presented Mrs. Malmstrøm with an exquisite bouquet of red and white carnations, and both the Bishop and Mrs. Malmstrøm stressed

that red and white were their colors, meaning the colors of Denmark.

At the conclusion of the festivities we rose and sang "Altid frejdig, naar du gaar," in conformity with a custom, which has been followed at the Seamen's Reading Room from the beginning of its existence. Before leaving, the guests were requested to comply with another regulation, namely, signing the Guest Book, which we did with great pleasure. The Seamen's Reading Room is, in truth, a small Denmark on foreign shores, and I urge all Danes to visit it when opportunity offers and in his manner tender a concrete and visible expression of thanks to our seamen to whom Denmark and Danes everywhere stand in such heavy debt or their invaluable and unselfish contribution during the war years.

—ADA JOHNSON

Grand View College And Our Youth

Teaching Summer School

IN MY HOME COMMUNITY

Unlike Theo. Thuesen, whose article about teaching summer school appeared in the last issue of Lutheran Tidings, I didn't travel many miles to a strange congregation to teach. No, when I left Grand View this spring I came home to Tyler and after a one-day vacation Carlo Petersen from Chicago, Esther Johansen also from Tyler, and myself began a four-week's session of summer school.

Many of the students at G. V. C. were surprised to learn that Esther and I were going to teach at home. They thought it would be so much harder to teach in the community where we had both grown up and where we were known so well.

On the contrary, we found it very pleasant to work in familiar surroundings among children we knew. Naturally the children called us by our first names but we only felt that added to the friendship and fellowship shared in the school.

With Tyler being the largest congregation in the synod it was only natural that our summer school enrollment should be the largest. There were sixty-five children attending school. In spite of the fact that we were three teachers we had more than enough to keep us busy.

Every morning at 8:00 our day's activities began. We were fortunate in being able to use the two classrooms and main auditorium at the Danebod

Folk School for our classes. We had folk-dancing and gym in the gym hall. The first hour was spent in instruction in the Danish language for those who wished to attend. About twenty-five children came every morning for this extra instruction. Then at 9:00 the rest of the children arrived. School was in session until 3:00 in the afternoon during which time we had devotion, Old and New Testament stories, mission stories, Danish history, mythology, singing, folk-dancing and gym.

The children gave a short program on the last day of school and then they folk-danced again as part of the program at Danebod on July 4th.

I'm quite sure the children enjoyed the four weeks and I know we teachers did. Even sweeping the floors after school was fun because it gave us a chance to talk over the problems and humorous incidents of the day.

Carlo, Esther and I all attended G. V. C. this past year so naturally our conversation often turned to talk about the college. We are all three among the more fortunate ones who can go back for a second year. We know changes are being made on the campus this summer that will change the life at G. V. C. this fall. It will seem strange to come back in September and see new buildings completed and the old building remodeled in several places. However, we, like the other young people returning to G.V.C., feel that the spirit of the college will remain the same. We shall still be led on "to grand and noble visions" as have so many young people before us.

Elaine Christiansen, Tyler, Minn.

Gymnasts at Storm Lake

The F. Jensen Danish Gymnasts, now famous from coast to coast in USA, will appear August 1st at Storm Lake, Iowa, under light, at Buena Vista College stadium. You are invited to come and see them—they are wonderful.

1947 District V Convention Des Moines, Iowa, Aug. 15, 16, 17

FRIDAY—2:30 P. M.—4:30 P. M.

Business Meeting

6:00 P. M. ----- Supper

8:00 P. M. ----- Opening Meeting

Welcoming speech by Tony Berg, Jr., President of the Des Moines Young Peoples Society.

Guest Speaker to be selected.

(Immediately following the opening meeting—Social Hour "Round Games, etc.")

SATURDAY—9:00 A. M. --- Devotions

10:00 A. M. ---- Business Meeting
Continued.

12:00 P. M. ----- Dinner

1:00 P. M. ----- Choir Rehearsal

2:00 P. M. ---- Outdoor sports, (Baseball, Swimming, Horse-shoe, Volley Ball, etc.)

6:00 P. M. ----- Supper

7:00 P. M. ---- Miscellaneous rehearsals if needed

8:00 P. M. ---- Program to be given by the Des Moines Society.

(Social hour following program)

SUNDAY—10:45 A. M. ----- English services (Communion)

12:00 P. M. ----- Dinner

2:00 P. M. --- Concert (Joint-Choir)

Guest Speaker to be selected

Joint Folk Dancing Exhibition

6:00 P. M. ---- Supper (Picnic on the church lawn)

7:30 P. M. ---- Campfire and Closing Meeting

Sunday School Teacher's Institute

The Joint S. S. Teacher's Institute of District VII, DELC, and the Nebraska District of UELC will be held at Nysted, Nebraska, on the dates of August 14-17, inclusive.

The general plan of the program will be as in former years. The topics have, however, been selected to appeal to all

laymen as well as to Sunday school teachers. We hope that this will encourage a larger attendance this year.

Let us again stress the importance of training our S. S. teachers for their work in our congregations. All lay workers, be they S. S. teachers or not, can benefit richly from the fine Christian fellowship which they experience at these institutes. Congregations are urged to pay the expenses of their S. S. teachers, and in this way encourage their attendance.

The cost of the Institute has been set at \$2.00 per day. All meals will be served at the Nysted School. Please bring necessary bedding, towels, etc.

Send your registration to Rev. Howard Christensen, Cozad, Nebraska, who is in charge of meals and lodging.

EMILIE STOCKHOLM
S. S. Supt., Dist. VII.

ITINERARY

Pastor Enok Mortensen
District VIII (California)

August 3 ----- Oakland
August 10 ----- Salinas-Watsonville
August 14 ----- Solvang
August 17-23—Summer Camp in the
San Bernardino mountains.
August 24 ----- Los Angeles-Pasadena
August 31 ----- Easton-Parlier
SVEND KJAER
District President

OUR CHURCH

The Dagmar, Mont., Midsummer Festival held June 27-29 was well attended and the weather was ideal throughout the three days. The guest speakers were Rev. Rudolph Arendt of Vancouver, B. C., and Rev. Verner Hansen of Chicago, Ill.

District II will meet for the annual convention at Ludington, Mich., during the week-end Sept. 26-28.

The Pioneer Evangelical Lutheran Church is the new name voted for the Lake Norden-Badger, So. Dak., church as it recently was re-incorporated.

St. Stephen's Church, Chicago is at the present conducting a three weeks' Vacation School and Summer Camp for children 8 -15 years old. Rev. and Mrs. Alfred Sorensen are in charge of the school and camp. The children are invited to camp at the parsonage through the week and thus enter into a full fellowship of living, working and playing together.

Rev. Clayton Nielsen, pastor of the Denmark, Kansas, Church, was married on Friday, June 27th, to Miss Virginia Jensen of Kimballton, Iowa. The young couple journeyed westward after the wedding to attend the Young People's Convention in Brush, Colo., and the Youth Camp held the following week in the Rocky Mountain area west of Denver. Hearty Congratulations!

Manistee, Mich.—A Closing Program

for the Sunday school was held on Friday evening, June 27th in the Manistee church. A two months' vacation is held through the summer in the Sunday school.

Miss Imogene Jorgensen, a faithful member of the choir of the Manistee church, was married on Sunday, June 29th, to Mr. Fred Mole. Pastor Seastrand of the Messiah Lutheran Church officiated.

Flaxton, No. Dak. Our little congregation at Flaxton has been busy reconditioning their small chapel. Gordon Miller from Grand View College has been the student pastor through the summer. He has conducted services regularly and has conducted a summer school for 12 children, also preparing two boys for confirmation.

The Drive For The G. V. C. Jubilee Fund sponsored by Rev. Alfred Sorensen during the Racine convention amounted to \$3180.00 in cash and pledges. Well done Alfred Sorensen!

District III Annual Convention will be held during the week-end, Sept. 26-28. The Marinette, Wis., and Menominee, Mich., congregations will be hosts to the meeting.

Correction: In the article, "Now We Are Seventy-Five" the phrase, "Racine—Cradle of Our Synod" was intended as the subheading of the first paragraph, and not of the entire article. So, please move it down immediately above the first paragraph, where it belongs.

Santal Missions

General Budget

Women's Missionary Federation, Des Moines Dist.	25.00
West Denmark Sunday school, Luck, Wis.	9.15
Bethany Luth. Church, Ludington, Mich.	78.75
Askov Sunday school, Askov, Minn.	7.00
Axel Olsen, Perth Amboy, N. J.	25.00
Danish Ev. Luth. Church Convention, Racine, Wis.	310.91
In memory of Mrs. Petersen, Chris Petersen, Des Moines, Iowa	5.00
In memory of Niels P. Nielsen, St. Peder's Church, Mpls., Minn.	5.00
In memory of Carl Bundgaard, Withee, A friend,	3.66
In memory of Mrs. Jorgen Paulsen, Askov, A friend, and from Mrs. Sejr Petersen and family	5.00
In memory of Mrs. Niels Petersen, Curtiss, Wis., Andrew Olsens, Fred Millers, Niels Isbergs, Jacob Christensens, John Potacniks, Carl Andersens, Marie Miller, Karl and Mrs. Marius Jensen, Karen, Alpha and Niels Holm, Emil Hansens, Andrew Millers, Thomas Millers, Ed Lanevilles, Rev. Bundgaards, and Chr. Frosts	15.00
In memory of Mrs. Peter	

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Dir. Nurses

1044 N. Francisco Avenue
Chicago 22, Ill.

Sorensen, Withee, Wis., Withee P. O. staff, Withee, Wis.	6.00
Florence and Robert Johnsons, Al. Jansens, Uno Bakkers, V. E. Hermansens, Sorensen Andersens, Karen and Mrs. Peter Nielsen, Mrs. Clara Christensen, Rev. Bundgaards, Rev. Dixens, M. F. Millers, C. B. Andersens, Emil V. Hansens, N. C. Holms, Marie Miller, Chris. Frosts, Niels L. Nielsens, Karl and Mrs. Marius Jensen, all of Withee. From Mpls. friends — Emmanuel Pedersens, Earl Ellingsens, Tillie Zeise, Mathias and Emma Frosig, John Stoves, John Petersens, Ralph E. Allens, Lyniss, Mrs. L. Piper, Eyrichs, K. Gilmans, and Theodore Fredricksens.	40.00
In memory of Mrs. Agusta Hansen, Withee, Wis., M. F. Millers, C. B. Andersens, Emil V. Hansens, N. C. Holm and Karen, Marie Miller, Stella Warden, Bertel Millers, Arvid Heikkinens, all of Withee, Wis.	
From Mpls. friends, Geo. Chinanders, M. P. Madsens, Frank Gregersens, Hyman Fittermans, and Niels Nielsens	13.00
Also in memory of Mrs. Agusta Hansen, Withee, Harold Christensen, Walter Blunko, Ed. Lanevilles, Alfa Holm, Dorothy Nielsen, and Sigurd Sorensens, all of Withee.	6.00
Thyra and Kai Hansen, Peter Sorensen, Axel Sorensens, Robt. Johnsens, Emil H. Hansens, Alfred Frosts, Sigurd Sorensens, and Mrs. Ida Rasmussen	14.00
In memory of Kirsten Jensen, Solvang, Calif., Anna Rasmussen and Peter Sorensens, Cedar Falls, Ia.	2.00
In memory of Ole and Dorthea Stevns, Kvissel, Den-	

mark, Peter Sorensens, Cedar Falls, Iowa	2.00
In memory of Mrs. Anne Petersen, Owen, Rev. Dixens	1.00
By Mrs. Mari Stottrup in memory of Mrs. Jens Andersen, Mrs. Jorgen Paulsen, Mrs. Chr. Appel and Mrs. L. Henningsen	5.00
For children in school, Bethlehem S. S., Cedar Falls, Ia.	25.00
For lepers, Laura Boose, Chicago, Ill.	5.00
Total for June	\$ 624.47
Total since January 1	\$3625.96
Dagmar, Miller.	
Hampton, Iowa.	

Acknowledgement Of Receipts from The Synod Treasurer

For the Month of June, 1947

Towards the Budget:

Previously acknowledged	---\$1,543.92
Congregations—	
Omaha, Nebr.	30.00
Clinton, Ia.	50.00
Convention Sunday Collection	293.47

Earmarked Pension Fund:

Congregation—	
Clinton, Ia.	1.00
Luck, Wis.	51.91

Home Missions:

Congregation—	
Marlette, Mich. (Pres. Travel)	25.00

Total to budget to date ---\$1,995.30

Received for Items Outside the Budget:

G. V. C. Jubilee Fund, Cash Contributions

Previously acknowledged	---\$68,194.91
St. Ansgars Ladies Aid, Salinas, Calif.	233.65
Rev. L. C. Bundgaard, Withee, Wis.	5.00
Enevold Smidt, Granly, Miss.	5.00
Aage Andersen, Marquette, Nebr.	50.00
T. S. Hermansen, Marquette, Nebr.	50.00
N. J. Lamb, Sidney, Mich.	100.00
Mrs. Cathrine Clausen, Omaha, Nebr.	30.00
Jens Gregersen, Santa Barbara, Calif.	100.00
Mrs. Sine Simonsen, Waterloo, Ia.	5.00
Mrs. T. P. Larsen, Waterloo, Ia.	5.00
J. C. Grau, Newell, Ia.	5.00
Henry Hendricksen, Lindsay, Nebr.	20.00
Mr. and Mrs. R. Madsen, Chicago, Ill.	20.00
Rev. and Mrs. J. J. Lerager, Brush, Colo.	5.00
Alfred Jensen, Dagmar, Mont.	1.00
Mrs. Bob Sorensen, Racine, Wis.	10.00
Mrs. A. E. Kramme, Des Moines, Ia.	20.00
S. E. Andersen, Des Moines, Ia.	10.00
Carl Olsen, Des Moines, Ia.	5.00
Margaret Andersen, Des Moines, Ia.	5.00
Mrs. S. E. Andersen, Des Moines, Ia.	5.00
Erling Jensen, Ames, Ia.	100.00
Dick and Carl Jensen, Ames, Ia.	5.00
Mrs. E. C. Lund, Viborg, S. D.	25.00
John Lund, Waterloo, Ia.	5.00
Hans Jensen, Hutchinson, Minn.	10.00
Miss Laura Boose, Chicago, Ill.	70.00
Miss Ann Miller, Chicago, Ill.	15.00
Miss Viola Frimand, Chicago, Ill.	10.00
Michael Miller, Chicago, Ill.	10.00
Mrs. Albertine Miller, Chicago, Ill.	10.00
Miss Ellen H. Andersen, Chicago, Ill.	5.00
Miss Ragnhild Strandskov, Chicago, Ill.	10.00
Miss Nanna Strandskov, Chicago, Ill.	10.00
The Esper A. Petersen Foundation, Chicago, Ill.	200.00
Holger Petersen, Chicago, Ill.	15.00
Rolf Pedersen, Chicago, Ill.	15.00
Albert Lykke, Chicago, Ill.	1.00
A. V. Teisen, Chicago, Ill.	15.00
Mrs. Kathrine Sloth, Chicago, Ill.	16.35
Walter Andersen, Chicago, Ill.	10.00
Rev. Verner Hansen, Chicago, Ill.	5.00
Axel Mikkelsen, Chicago, Ill.	10.00
Jens Mikkelsen, Chicago, Ill.	5.00
Mr. and Mrs. Leon Lauge-sen, Chicago, Ill.	5.00

"Anonymous", Chicago, Ill.	27.00
"Anonymous", Fredsville, Ia.	100.00
S. N. Nielsen, Oak Park, Ill.	25.00
Mr. and Mrs. Alfred Andersen, Oak Park, Ill.	25.00
Mrs. H. E. Mose, Oak Park, Ill.	25.00
Mr. and Mrs. Jens Sorensen, Oak Park, Ill.	25.00
Mrs. Kathrine Jessen, Wheaton, Ill.	5.00
Paul Mouritsen, Dagmar, Mont.	25.00
Aksel Nielsen, Elmwood Park, Ill.	50.00
Alfred Hansen, Pasadena, Calif.	5.00

Total to date ---\$69,768.91

G. V. C. Jubilee Fund, Contr. in Bonds (Maturity value)

Contributions to date ---\$31,800.00

Towards Room Furnishings of New Dormitory:

Previously acknowledged	790.59
"In Memory of Peter Petersen Lund", Miss Dorothea Lund, Del Rey, Calif.	200.00
Ladies Aid, Solvang, Calif.	50.00

Total to date ---\$ 1,040.59

To Lutheran World Action:

Previously acknowledged 1946

-1947 Quota	---\$37,367.85
Clinton, Ia.	100.00
Cedar Falls, Ia.	127.71
Portland, Me.	236.20
Hartford, Conn.	400.00
Marinette, Wis.	157.00
Sunday School, Marinette, Wis.	73.00

"In Memory of Theodore Madsen, Turin, Ia.", Sunday School, Moorhead, Ia.	5.00
"Friends", Moorhead, Ia.	1.50
Mrs. Soren Larsen, Solvang, Calif.	5.00
Ingrid Kildegard, Newark, N. J.	5.00
"A Friend in South Dakota",	1,000.00

Total toward 1946 - 1947

Quota ---\$39,388.26

Correction—May receipt list erroneously credited The Ladies Aid of Salinas, Calif. with a contribution of \$223.65 which should have been credited to the G. V. C. Jubilee Fund.

To The Church Extension Fund:

Rev. L. C. Bundgaard, Withee, Wis.	5.00
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Respectfully submitted,
Olaf R. Juhl,
4752 Oakland Ave.,
Minneapolis 7, Minn.
per H. Strandskov.

Correction: The item in the June 5th issue of \$21.00 to the Santal Mission from Armand Madsen, etc., should read: In memory of their Grandfather, Jes Andersen, to the Santal Mission, \$21.00 from the I. E. Hansen, Boyd Andersen and Armand Madsen Grandchildren.

—EDITOR.

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

July 20, 1947

I am a member of the congregation at

Name

New Address

City

State

JENSEN, JENS M.
TYLER, MINN.

RTE. 2,