

# Lutheran Tidings

PUBLISHED BY THE DANISH EVANGELICAL LUTHERAN CHURCH OF AMERICA

Volume XIV

October 5, 1947

No. 5



**Rev. A. C. Kildegaard**

**Born July 11, 1880—Died Sept. 28, 1947**

Rev. A. C. Kildegaard of Bronx, N. Y., died early Sunday morning, September 28th, after a few days illness in the Flowers-Fifth Avenue Hospital in Manhattan, N. Y.

On Wednesday evening, Sept. 23th Rev. Kildegaard was suddenly, while driving his car toward his home, stricken with a paralysis of the left half of his body. He was able to stop his car, and was, after being examined by a doctor in his home, taken to the hospital. He remained conscious until about Friday evening, but gradually became weaker. On Sunday morning shortly after midnight he quietly ceased breathing, and he had departed from this life.

A memorial service was held on Monday evening, Sept. 29th, in the Trinity Church in Bronx, which he had served as a pastor since 1944. The pastors of the district were present, also Bishop Malmstrom of Denmark, and many fine tributes were paid to a fellow-pastor who had been active to the very last.

His remains were taken, accompanied by his widow and his children, to Dwight, Ill. Services were held here on Wednesday, October 1st, at the St. Peter's

Lutheran Church, where Rev. Kildegaard had been united in marriage in 1906 to Miss Ellen Hansen of the Gardner-Dwight community.

Many pastors, relatives and friends had come from a distance to be present at the funeral service of a co-worker and a friend. The following pastors were present: Alfred Jensen and S. D. Rodholm, both of Des Moines, Iowa; C. A. Stub of Greenville, Mich., Viggo M. Hansen of Marinette, Mich., Alfred E. Sorensen and Verner Hansen of Chicago, Harris Jespersen of Clinton, and Axel C. Kildegaard, Jr., Bridgeport, Conn. These pastors all assisted the local pastor, Holger Strandskov, with the service in which it can well be said that the keynote was one of joy and thanksgiving for the life of a fellow-pastor and a friend who now had been called to his last reward.

He was laid to rest on the Oak Lawn cemetery of Dwight. Many greetings and floral contributions, "In Memoriam" gifts, etc. were received throughout the day. Rev. Alfred Jensen spoke in Danish at the service and Rev. Viggo Hansen in English.—Rev. Axel C. Kildegaard, Jr., a son of the deceased officiated at the committal at the grave, and Rev. S. D. Rodholm

pronounced the closing benediction. Six of the pastors carried their friend to his last resting place.

Rev. Kildegaard was born July 11, 1880 in Alden, Minn., and was the son of Rev. F. M. Christensen. He moved with his parents to Denmark, Kansas in 1884, and here he received his early schooling.—He attended Grand View College during the period 1899-1905 and was ordained into the ministry in Denmark, Kans., on Sept. 10, 1905. A year after on Sept. 10, 1906 he was united in marriage to Miss Ellen Hansen from the Gardner-Dwight community. He has served the following churches: Grayling, Mich. (1905-1908), Muskegon, Mich., (1908-13), Bronx, N. Y. (1913-20), Cedar Falls, Iowa (1920-25), Los Angeles, Calif. (1925-27), Greenville, Mich. (1927-37), Clinton, Iowa (1937-42), retired from the ministry because of ill health and lived in Muskegon, Mich. (1942-44), served a pastorate again in Bronx, N. Y. (1944-47).

He leaves to mourn his passing his widow, Mrs. Ellen Kildegaard, three sons, Theodore of Grand Rapids, Mich., Axel C. of Bridgeport, Conn., Richard of Des Moines, Iowa, two daughters, Mrs. Elna Carr of Muskegon, Mich., Miss Ingrid of Bronx, N. Y.; also a brother, Harald Kildegaard of Greenville, Mich., and a sister, Mrs. Chris Fredericksen of Trufant, Mich.

Mrs. Kildegaard's mother, Mrs. Johanne Hansen lives in Gardner, Ill., where Mrs. Kildegaard will visit at least for some time. We know that many readers of L. T. extend greetings and sympathy to the entire Kildegaard family as they face the loss of a husband and father. Rev. Kildegaard served faithfully throughout the many years and will be missed by many friends.

## The Divine Factor

(Address delivered at the devotional period of the Synod Convention, Wednesday, June 18th, 1947, Racine, Wisconsin.)

*"Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be the glory in the church and in Christ Jesus unto all generations for ever and ever. Amen," Eph. 3:20, 21.*

At our Annual Conventions our church or synod, as a collective body, is at work with the problems that especially are our own. The emergence of new problems is inevitable in the life of the developing church. The church at work with its own problems in the modern world is a church in action. In our predilection for definite adjectives I suppose that we want to speak of our action in terms of Christian action. For practical purposes one does not need to raise any serious objection to such a term any more than to such familiar terms as "social action" and "Lutheran World Action," etc. We are the church, as a synod, at work during these days in which we are assembled in convention.

However, it is exceedingly more difficult to be rightly orientated in Christian action than in Christian worship. The danger of capriciousness is far greater in Christian action than in Christian worship. For even so-called Christian action is not always motivated by the unquestioning acceptance of the mind of God. The church at work, as a collective body, is every moment facing the question: what is the mind of the synod? Do our actions as a body, expressing our collective mind, reflect the unquestioning acceptance of the mind of God? Do we at times so act as to say, God can wait? This is business and not worship. I am deeply persuaded that it is not for the sake of perpetuating a sacrosanct tradition that we assemble for a period of devotion before commencing each day's session of work. There is a deeper reason. The scripture tells us that "the Lord is a God who

knows it all, and what men do he judges" (1 Sam. 2:3. Moffatt's translation). Somehow there is no escape from God.

The human factor is most assuredly present here as elsewhere. It is we human beings who engineer the vast amount of work that enters into a successful convention. Yes, the human factor is a very tangible reality which confronts us at every turn. Moreover, its significance must not be underestimated. The human factor may be a real good; it is good when its source transcends itself. However, there are times when the human factor possibly may become so conspicuous that it is a question whether what men, in such instances, do have any significance for the church at all. The extent to which what we do ceases to have significance for the church, to that extent it ceases to be Christian; it becomes degradingly secular because it altogether too easily camouflages as Christian action. For that reason Grundtvig at times relegates men and movements to secular history, that we ordinarily include in the history of the Christian Church. And in 1530 Luther writes: "—you should not keep on repeating to us, Church, Church, Church, but you should prove to us that you are the Church." And, finally, J. P. Bang writes: "An ecclesiastical establishment must never beforehand declare itself to be the Church or demand that its utterances shall be interpreted as the voice of the Church. If in a given instance it truly is the voice of God which is being expressed at an ecumenical conference, at a meeting of a church council, or whatever it may be, then the ecclesiastical establishment in that instance becomes the Church." Yes, that which we, men and women, do for and through the church may possess value which transcends our human thought and action, precisely because we committed ourselves to the source of good in a concrete situation. Yet, we cannot hope to attain this, except as we reckon with the question of



the mind of God in relation to the things which occupy thoughts and time throughout this convention. Indeed, the human factor is inextricably intertwined in our work.

Nevertheless, there is another factor. Although the Apostle Paul refers to himself and his fellow-Christians not less than sixty-two times, I believe (counting the use of pronouns), in the three brief chapters which conclude with the text above, he begins the doxology with the words: "Now unto Him," thereby setting God, as the divine factor, in direct antithesis to the numerous references to himself and his fellow Christians. This change of subject, shifting from the subject of himself and his fellow Christians to the subject of God, is of profound significance. There is a power which transcends the power of the subject which is I and we. There is a power which is not ours but God's. There is a God whose ultimate concern for His beloved community is of such a nature, that He communicates to that community that which in its very essence lies beyond man's own power. It is, to use the words of the text, "the power that worketh in us." Yet, let us not forget that sometimes religion, more especially in its institutional form, obstructs the release of that spiritual power which it is its very function to make a living reality. Christians assembled in convention are nearly always in danger of losing the creative possibilities of the moment through overstatements which have their source in our traditional pattern of thought and action. If ever this is the time for the church throughout the world to grasp that unless we learn the meaning of Christian commitment, the various traditions which Christian peoples rightly cherish may prove to be an impediment instead of a help.

The church is a fellowship. Furthermore, the church is the social realization of a spiritual ideal which rescues the believer from living in spiritual isolation. The Epistle to the Ephesians is the first Christian writing to introduce the word "unity," thereby increasing our Christian vocabulary, giving us a term of nomenclature which enlarges our whole concept of such words as "church," "fellowship" and "community." The underlying idea is not new, but the introduction of the word is indicative of a development in which a well-known spiritual ideal, inherent in Jesus' own teaching, by its own weight and applicability to a given situation makes its social concretion inevitable. It is the only New Testament writing in which we find the word "unity," and, as such, it clearly marks a growing-point of the church. The Epistle to the Ephesians is thus a testimony to a trend within the early church which its writers not only discerned correctly, but knew how to meet. Events were at work in the world of the Apostle Paul, which lent themselves to the emergence of something creative, something new, within the church wherever there were responsive commitments to "Him," as the writer says, "that is able to do exceeding abundantly above all that we ask or think."

Here, we shall not discuss what happened to the enlarged concept of "church," "fellowship," and "com-

munity" when the challenge to realize the spiritual ideal of the oneness of the believers in Christ Jesus, through the concretion of the unity of the church, ceased to be interpreted dynamically. At that very point the unity of the church lost its real meaning and became an obstruction to that very catholicity which the church attributed to its unity. The original creative event had lost its real significance. The loss was the fault of man.

It must have been a thrilling experience to live in a new world in which creative events were powerfully at work, and where men because of the working of this power in them endeavored to serve it under the slogan of the unity of the church. The word still haunts us but the issue is no longer quite the same. Luther in his straightforward Torgau Articles writes: "— We are not members cut off from the church." Grundtvig did not intend to erect new barriers to the unity of the church in his day. On the contrary, he removed some of its most formidable obstacles. Luther and Grundtvig won. Their contributions are lasting, but the issues which they valiantly fought are not the life and death issues of today. We need not fight their fight. Truth and time are on their side. I am persuaded that this seventieth convention will not pass without some serious attention to the historical and spiritual significance of these men for the life of our church. They have something to contribute to the life and death issues of today, but let us repeat, that these issues are not the same as those which they fought in their day.

The Apostle Paul reminds us that there is a definite domain in which praise ought to be given to God. Surely, we are grateful to God for His dealings with us as a synod. The one domain in which praise is an imperative obligation is in the church. Although we shall spend hours in work rather than in worship at this convention, yet even our action may reflect the very attitude which permeates the text. "Now — unto him be the glory in the church and in Christ Jesus—." The praise which we offer we give not in our own name, but in the name and spirit of Jesus Christ. We petition God that the work which we shall undertake during these days may be a cause for rejoicing in the church, and to that end let us carry on our work in the spirit of Jesus Christ. Amen.

—ERNEST D. NIELSEN.

**Lutheran Tidings** -- PUBLISHED BY THE DANISH EVANGELICAL LUTHERAN CHURCH OF AMERICA

Office of Publication: Lutheran Tidings, Askov, Minnesota.

Editor: Rev. Holger Strandkov, 325 W. Chippewa Street, Dwight, Ill.

Circulation Manager: Svend Petersen, Askov, Minnesota.

Subscription price: 1 year, \$1.25; 2 years, \$2.25

Published semi-monthly on the 5th and 20th of each month. Entered as second class matter September 16, 1942, at the post office at Askov, Minn., under the act of March 3, 1879.



# The International Sunday School Convention

## In Des Moines

(Continued)

Delegates from our synod enjoyed the coolness of the Luther Memorial Church basement Saturday afternoon after sitting in the Coliseum where the intensity of the heat increased hourly.

The meeting was called to order by Agnes Holst, acting chairman. With Mrs. Carl Jensen from Dwight, Ill., at the piano, and her husband who accompanied her on the violin, a real spirit entered into the singing as we opened the meeting with "Lord I Wish To Be Thy Servant."

Rev. C. A. Stub from Greenville, Mich., lead us in devotions. Rev. A. C. Ammentorp extended a welcome to the delegates on behalf of the Des Moines congregation. Agnes Holst gave a brief report of the Grand Rapids meeting, where our synod officially became a member of the International Council of Religious Education.

Then followed the work-shop session. We were divided into four groups, Ones, Twos, Threes and Fours. Each group was handed a problem, assigned a meeting place and instructed to choose a leader for the discussion which was to follow.—The first fifteen minutes were devoted to an exchange of ideas and opinions relative to the problems assigned, and the last ten minutes to the preparation of a summary which was presented by the leader to the general assembly at the close of the twenty-five minute period.

Here are the problems and a written review of each summary: **Problem One—How Can We Secure Full Cooperation of the Parents in Sunday School Work?**

(Conclusions of Group One:)

This question was considered by representatives from our churches in Lindsay and Omaha, Nebraska; Dwight, Ill., St. Stephens, Chicago and Greenville, Michigan. Realizing that to have a really good Sunday School we simply must have the interest and cooperation of the parents. In fact, they are the real teachers, we are only their helpers. The attitude that parents have toward Church and Sunday School, and what they do about it, speaks much louder to a child than what any teacher could say.

If parents send or bring their children to Sunday School even ever so regularly, but fail to go to church themselves to worship, and to learn about the Christian way of life, they thereby show their boys and girls that they really don't consider it very important. How difficult that will make it, even for the best Sunday School teacher, to get these same boys and girls to understand that "God's way of life" is the only way to live good and happy lives. And so we gathered a few "tried" suggestions, hoping it might be of help to others.

Almost all of our groups had found help in having children's Services in church once in a while with special invitations sent to all parents. These Services then aim to be simple enough for a child to under-

stand and still helpful for adults. Just to be in church and to worship together, can't help bringing something good into the life of any family. It was reported by Laura Boose that St. Stephens Church in Chicago have these Services every fifth Sunday (a good idea) and sometimes they also have Sunday evening services for children, with moving pictures or slides. Visual aid in more effective teaching of the Bible, was stressed very much by the exhibits at the Convention.

Our churches at Dwight and Omaha also report Children's Church Services at which the older children take part by being ushers, taking the collection, etc. Miss Petersen of Omaha stressed the importance of Sunday School teachers getting to know the parents personally. To accomplish this they arrange family gatherings in the church. Mrs. Petersen from Rosencborg, also stressed the importance of personal contact, and suggested finding occasions to invite parents. On "Promotion Sunday," for example, the day the children change from one class to the next, she mentioned that it was a good idea to have a little quiz so that the fathers and mothers could hear what their children had learned. Adult Sunday School classes were also mentioned. They can be a great help in supplying teachers for the regular Sunday School—and it is good for a family to do things together.

Mrs. Carl Jensen of Dwight told about a Cradle Roll Party given by their congregation (or Sunday School) for mothers and their babies. It was not just an ordinary party but a party that, with its setting of soft colors, pretty flowers and decorations, tiny placecards, lovely little songs and poems, suggested the happy, innocent life of small children. The young mothers for whom those babies are the most precious thing in the world can hardly help being impressed and interested in a church and Sunday School which will honor their little children in such a nice way.

And so it went, everyone eager to suggest some way in which to help parents to become interested, willing to cooperate and to help the teacher to make the Sunday School a happy and important part of our children's life.

MRS. C. A. STUB,  
Greenville, Mich.

**Problem Two—In What Way Can the Local Sunday School Teachers Meetings Aid in Teacher Training? Can the District be of Help?**

(Conclusion of Group Two:)

1. All substitute teachers should attend meetings.
2. A class for training new teachers together with the regular meetings should be a help.
3. Valuable time at meetings should not be used in planning picnics, Christmas parties and the like, but devoted to study, either of methods and techniques of teaching or of background lesson material.
4. Teachers should feel free to discuss classroom problems at regular meetings.



5. Questions arising in the preparation of a lesson should be saved for a question box.

6. Nebraska has demonstrated the value of a S. S. Teacher's Institute in the district, held jointly with the teachers from our sister synod.

7. A full day devoted to Sunday School work at District Meetings might be inspirational and helpful.

8. We recommend time to be allowed for S. S. work at the annual synodical convention, display of materials, S. S. sessions with lectures and discussions.

MISS CHRISTINE KJELDGAARD,  
Omaha, Nebraska.

### **Problem Three—Why Is There A Shortage of Teachers in Many Congregations? How Can This Be Overcome?**

Our group of five members had representatives from Michigan, Iowa and Nebraska. We found the first part of this problem easy to answer. Probably the greatest reason for a shortage of teachers is that to accept such a position means being saddled with it for life. Other members of the church just do not volunteer to teach as long as there is a teacher for every class. To be relieved of this job takes some drastic measure such as a breakdown in health. Then too, individuals do not feel qualified to teach. Some hear dissatisfaction voiced by teachers who are teaching year after year because there is no one else to do it, and they shrink from starting what seems to be a distasteful job. Others say they don't feel called to teach.

To arrive at some solution to the problem took a great deal more thought. Our biggest possibility for new teachers lies in the young girls in the congregation. Give them some job in the Sunday School such as counting and recording the collection, passing out the papers and other jobs of like nature and then include them in the Sunday School staff meetings. The staff should be getting a definite teacher training course, either at the monthly meetings or at some other set time. With this arrangement the young people could continue their confirmation work without a break. Then they will be equipped to take a class when they are needed. It was felt that a training course was an absolute necessity. It is criminal to ask a person to teach without any training whatsoever. This is one way that we can pay our teachers, by a training course in the individual churches, sending them to institutes, and giving them books and material to help make them better teachers.

Give status to Sunday School teaching. Send out calls from the church to prospective Sunday School teachers. The Sunday School should not be separate from the church. A Board of Christian Education in the church welds the Sunday School and the congregation together. The congregation should constantly be made conscious that the Religious Education program is its work, that in the children lies the future of the church. One speaker at the downtown session made this eye-opening statement: "The church is never more than one generation away from extinction."

MRS. JOHN SCHULTZ,  
Fremont, Nebraska.

### **Problem Four: Are The Sunday School Materials Available, Adequate? If not, Why?**

The group which discussed this problem represented our Sunday Schools in Dwight, Cedar Falls, Greenville and Des Moines. All are using the Augsburg series.

The group agreed that the materials available are adequate if each Sunday School can afford to supplement the lesson books with reference books. Many good Sunday School references have been reviewed in "Lutheran Tidings" but few Sunday Schools have availed themselves of this material. For this reason the following recommendation was made:

We suggest that as we feel Sunday School material is available and adequate, a Sunday School Reference Library in each congregation would be a valuable supplement to the lesson books.

The group also mentioned the great need for material for summer school work and asked our Council of Elementary Religious Education make a study of such material and review references in "Lutheran Tidings."

MRS. JOHANNES KNUDSEN,  
Des Moines, Iowa.

This concludes our report of the International Sunday School Convention. We have utilized a great deal of space and yet we have only touched upon the knowledge, information, and inspiration gained at this convention. As Mrs. Ezra Miller wrote in her report in L. T.: "We realize, as never before, that there is so much to be done."—And it is important that we lose no time, because as Dr. T. Z. Koo of Geneva, Switzerland, stated at the Children's Work Conference of our meeting: "As educators of children and youth we have an opportunity to build the foundation for "One World" and for lasting Peace. It is the contribution we make through religious education which will aid in the upbuilding of a free democratic society in which personality stands as the highest product of life."

AGNES HOLST,  
Member of Council of Elementary  
Religious Education.

## **2,000,000 Children Attend Released-Time Classes**

Chicago — More than 2,000,000 children are enrolled in released-time classes in religious education in cooperation with public schools, Dr. Roy G. Ross, secretary of the International Council of Religious Education, disclosed here on the eve of Religious Education Week. They attend classes in 2,200 different communities throughout the country.

At present 34,000,000 students are enrolled in the nation's Protestant Sunday schools and during the last summer 5,000,000 young people attended vacation church schools and 350,000 attended 2,000 summer camps and conferences, Dr. Ross declared.

(RNS)



# Integrating The Work For The Christian Education Of Our Children

We have, then, the Sunday school and the summer—or everyday church school for our children. So far, they have, in most places, been two schools, but the children in both are, to a great extent, the same. They have been two schools in that the work in the one has not been integrated with the work in the other. When summer school started we in many places, proceeded without regard to what was or had been taught in Sunday school. A certain complaint grew of this and other circumstances. It was that we, year after year, began again from the beginning with Adam and Eve. The complaint has not been heard as much of late years, since the “helps” in Sunday school have come into vogue—the lesson-books with their questions and answers. But that the complaint has ceased to be heard does not mean that there, of late years, has been an orderly progression in the teaching of Bible history so that we do not, from year to year, begin again and again with Adam and Eve; it means merely—and I may as well say it outrightly—that we have abandoned the telling of Bible history. For the telling of this thrilling narrative, tracing the marks of God’s footprints among men on earth, we have substituted cut and dried questions and answers—canned goods for fresh meat.

But if we are to return to that form of teaching which in our childhood made our eyes glow and our hearts beat faster, we must have a plan of progression. The work in the Sunday school and summer school must be integrated. As life is progress, so the narrative of the experience of man with God must progress if it is to be a living narrative. Thoroughness and progress must be the watchwords. Thoroughness conditions true progress; let us first treat:

## THOROUGHNESS

The children should, at a certain age, be given Bible history books, but the teacher should use the Bible. Bible history is a condensed retelling of the main stories in the Bible in a form adapted to the understanding of the child; but the Bible has the details that can give the teacher the true insight and understanding of what is told. Now, part of our trouble has been that the teacher confined himself to the use of Bible history books and did not make use of the Bible. He retold what the uninspired person had told, who had compiled the Bible history, instead of retelling the stories as they have been given to us by seers, prophets and apostles. One of the results was a skimming along so that the class covered altogether too much ground. The children received a smattering of the knowledge of Adam and Eve, Cain and Abel, Noah and The Tower, Abraham and Moses; but that thorough knowledge that gives insight and understanding of persons and events they did not get. Knowledge, whatever they got of it, remained unfruitful for their lives. **EXAMPLE:**

The first four chapters of the Bible are fundamental

for the understanding of why God had to send his Son as Savior to mankind. But the stories in these chapters may be told in such a way that the child merely learns of our first parents, that they lived in a beautiful garden, but had to get out because they ate of a forbidden tree. They may also be told in such a way that the child begins to glimpse the loving kindness of God in making man in his own image, in preparing a place for him where he could be “at home,” instead of having to roam the wide earth—begins to glimpse the wisdom of God in leading the animals to man and letting him give them names, so that he first had to study them until it dawned upon him that among them there was not found a help-meet for him.” They can be told so that with these stories the child will feel that Adam and Eve had reason to believe and hold fast the Word of God when he had said: “Of all the trees of the garden thou mayest freely eat; but of the tree of knowledge of good and evil thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die.” On that background the child may begin to desire to hold fast the Word of God.

The same with the story of Cain and Abel. If told with a knowledge of what every word and statement in the Bible implies, the child will know how great a mistake Cain made when he “went away from the face of the Lord,” after the Lord, in spite of Cain’s crime, had shown his loving kindness by promising to protect Cain seven times better than ever before.

The teacher must know the Bible so that he is able to use the Bible, able to see and grasp what it really says—yes and love the Bible so that a touch of that Spirit which was upon the men that told the stories of the Bible may be also upon him. The teacher must have gone through a course of instruction in the Bible. We would not take a man to build a house for us who has not learned carpentry; but why do we take a person to teach the Bible who has not learned the Bible? The Spirit never blesses nothingness; man must know the knowledge before the Spirit can make that knowledge alive to him. He must have learned the story thoroughly, he must have learned to be thorough—to be thorough.

Then can he begin to teach the child, and to teach the child to be thorough. The child must **learn**; the Sunday school is a **school**, and a school exists for the purpose that the pupils should learn. By this statement I am refuting neither Kristen Kold, nor what I previously have said about telling the child the story. That is fundamental. The living, glowing account told by one who knows the story must always constitute the groundwork from which the child can proceed to **his** work.

## A DIGRESSION:

A teacher may fall to doubting whether his telling of the story really accomplishes what it was intended



to accomplish. I did so once in a confirmation class. And so one morning I said to the class: "Maybe I should not take time to tell the story; maybe we should just read it with each others." There was silence for a while, and I was preparing to meet my Waterloo, when one of the boys spoke and gave me the lift that I needed. He said: "Jeg tror nok, vi faar det bedre, naar du fortæller det." "I believe we get it better when you tell it." My heart jumped within me: The spoken, living word! God made all things by His spoken Word, and he has given to us that our word may be an image of his. "He spoke, and it was done; he commanded, and it stood there, Psalm 33:9, we speak, and at least sometimes it is done.

But the children must learn; a school is for learning. Now please, they among you who have had a smattering of science, please do not scoff when I say: Let them learn by heart what God created each day of the six days. I will confide a secret to you; I will whisper it in your ear (men of science **think** they know that the world and things in it were not created in the order which the Bible tells us. But they merely think they know; they do not really know). Let the children learn by heart that in the beginning God had created the heavens and the earth, but the earth had become empty and void, and darkness was upon the face of the deep, yet "the Spirit of God hovered over the waters—the, so far, dead waters. Let them learn that then God said, Let there be light, and then there was light—that then God made the firmament, and then he separated the water from the dry land, so that the land could bear grass, herbs, trees with fruit and trees with seed, etc., etc. Let the teacher say it for them and with them. Let them learn by heart Gen. 2:7; Gen. 2:16-17; Gen. 3:15, etc. Let them work hard at it. Permit them the joy of personal accomplishment.

#### ANOTHER DIGRESSION:

There doubtlessly will be some among those who read this who will say: "But those stories in the first eleven chapters of the Bible are doubtful; they may be legend and fable."

Let us, for a minute, assume that they are legend and fable. Then we go to the New Testament. If we are Christians we do not want to think that what the evangelists and apostles tell us, are legend and fable. But Luke tells us that Jesus, as man, was descended from Adam. Luke 3:38, evidently presupposing that the story in Gen. 1, is a true story and that a person by the name of Adam has lived and was the father of the human race. Paul believes that Eve was a real human being, and that the story of the Fall is a narrative of things that have happened; he says, 2 Cor. 11:3. "But I fear, lest by any means, as the serpent beguiled Eve in his craftiness, your minds should be corrupted from the simplicity and purity that is toward Christ." Moreover, when Paul wants to preach the fundamentals of Christianity, i.e. the resurrection, he cannot do this without assuming that the stories of Adam and the Fall are narratives of persons that have lived and events that have happened, for he says, 1 Cor. 15:29-22, "But now has Christ been raised from the dead, the first fruits of them that are asleep. For since by man came death, by man came also the

resurrection of the dead. For as in Adam all die, so also in Christ shall all be made alive." The Apostle. Peter believes that the story of the Flood is a narrative of what has happened, 1. Peter 3:20, "when God's long-suffering waited in the days of Noah while the Ark was a preparing, wherein few, that is eight, souls were saved through water." The Bible, consisting of a number of books, is just one book, leaving no loose ends; that with which it begins, with that it also ends. If you want to reject the first eleven chapters as legend and fable, then let all be legend and fable, and let us not believe that we, as a Christian congregation of believers are builded on the foundation of apostles and prophets, Eph. 2:20, since these must have been equally mistaken with those who gave us to think that the first eleven chapters were holy writ, were prophetic visions of what was in the beginning (profetisk Tilbageskuen). As Paul found it necessary to refer to Adam and the Fall when he wanted to preach resurrection from the dead, so is it impossible today to preach salvation without the account of the Bible of the creation and the Fall as the presupposed background.

Let the teacher believe the stories of the Bible and be thorough in the use of them, then will he be able to teach the children these stories in a thorough way; and then no need will be felt of every year beginning again with Adam and Eve. Then will he be able to make progress from year to year. But to do this, the work in Sunday school and summer school must be integrated. About that next time.

V. S. JENSEN.

#### Lutheran Seminars

Lutheran Seminars will be held as announced in our September 5th issue in fifty centers over the nation in October and November. Each seminar will be of one day's duration and each seminar will have three speakers.

Topics will be interpretation of the Lutheran World Federation Assembly in Lund, Sweden this summer. It is planned that at least two of the three speakers at any Seminar will have been delegates to Lund. The Seminars program will be made up of the following subjects: (1) "From a Balcony Chair at Lund." (2) "The Lutheran Church Confessing the Truth in a Confused World," and (3) "The Church's Mission in a Devastated and Troubled World."

We repeat the dates for the Seminars to be held up to October 27th when our next issue of L. T. should be in the hands of everyone—October 14, Calgary, Canada, Minot and Fargo, N. D.; October 15 Regina, Canada, Grand Forks, N. D. and Aberdeen, S. D.; October 16, Saskatoon and Sioux Falls; October 17, Winnipeg, Canada; October 20, Portland, Ore. and Urbana, Champaign, Ill., October 21, Seattle, Wash., Chicago, Ill., and Pittsburgh; October 22, Milwaukee, Wis., Spokane, Wash., and Harrisburg, Pa.; October 23, Green Bay, Wis., and Allentown; October 27, Washington, D. C.; October 28, Eau Claire, Wis., Cleveland, Ohio, New York; October 29, Minneapolis, Hartford, Conn. and Toledo, Ohio; October 30, Detroit, Duluth, Minn. We recommend these meetings to pastors and laymen. Watch local announcements.



# Our Women's Work

## Prairie Days

The minister's wife had difficulty in getting a girl to work for her while she was in bed, but finally one promised her two weeks.

She was as good as her word. On the day the minister's wife got out of bed her two weeks were up and she left.

The young mother was weak from her recent illness and would have been unable to walk into the living room had her husband not helped her. Now he led her over to the window so she could look out. And here she saw to her surprise the garden they had planned during the winter: The border which was to be planted with shrubs, the walks already graveled and the lawn where a faint green was showing. While she was in bed the minister had been busy!

It was hard to take care of a new baby, and do the housework, especially bad to climb the stairs many times during the day but after a few set-backs she gradually regained her strength.

When the baby was three weeks old it was baptized, and on that occasion the minister's wife put on her white wedding dress — with some difficulty—and held her baby over the baptismal font, and four weeks after the birth of the baby she and her husband had the summer school going with 15-16 children attending.

The schedule ran something like this: up at 6 o'clock, start the fire, set the table, bathe the baby, feed her, breakfast, wash dishes, and be at the schoolhouse 20 minutes of nine, staying until 12.

During the winter they had found it hard to get along without a back porch, where you could put washing machine, kindling, coal pail and various other items. The minister had offered to build an enclosed back porch, and the congregation had given the lumber, so now he was busily engaged in building this addition. At 10 o'clock he stopped to give the baby her bottle and after dinner he took over at the school house until four. There was no school on Wednesday, which was washday. School lasted six weeks, and was enjoyed by both teachers and children. The children were eager listeners, and loved to sing from the little red song books. But they were not too busy to enjoy the growing, new life all around them. To the minister's wife it seemed like everything had taken a new meaning, the growing grass in the new lawn, the young trees. The mother hen with her brood of yellow chickens, the wild flowers growing along the road. All seemed to sing the Song of Life.

One evening a young girl whose name was Dagmar, and whom the minister's wife liked very much brought her a big bowl of wild flowers. Mayflowers she called them. They were closed and did not look like much, but "wait 'til tomorrow" Dagmar said. In the morning they were all opened and looked like lavender crocus. The true name of this flower is Anemone

pulsatilla and it grows best on wild land, it is the state flower of Montana.

One morning she heard her husband calling loudly. She ran out and found him behind the wood shed where he had cornered a black fur-bearing animal with two white stripes down its back, and was holding it down with the pitchfork. He gave her the choice of holding the pitchfork or getting something to kill the animal with. She chose to hold the pitchfork, wishing she had a third hand to clamp over her nose. The place smelled of skunk for days.

No, there were no dull moments. One morning Maren called to wish the minister's wife a happy birthday. She was busy getting ready to go to school and said that there was no birthday yet, but when Maren was insistent a look at the calendar verified that is was indeed the 15th of June! The poor minister! He too had forgotten the day! But the ladies of the congregation had not. They came in the afternoon, bringing coffee, cakes and whatever was necessary for a surprise party, and the song books were not forgotten. Their gift to the birthday child was a beautiful white bed spread.

—E. P. L.

## Joint W. M. S. Meeting

The Fredsville Junior Ladies' Aid assisted by the Senior Ladies' Aid invited the women from the Bethlehem church in Cedar Falls and the St. Ansgars' church in Waterloo to be our guests at a special Women's Missionary Society luncheon at the auditorium August 20, and followed by a program in the afternoon. Despite the extreme heat that day we were very happy for the fine representation from the two invited congregations. It aids so much in cementing groups together to have joint meetings of this type and it makes us more aware of the common goal which we have in W. M. S. work.

After a delicious chicken luncheon and a pleasant social hour we assembled in the church. A missionary hymn was sung followed by opening devotion by Rev. Nygaard. Miss LaVonne Petersen, soprano, sang beautifully "How Lovely Are Thy Dwellings." Rev. Reuther, pastor of the Zion Lutheran Church near Hudson, Iowa, was the guest speaker. We forgot the heat when Rev. Reuther so capably took us all with him, so to speak, on a trip to Australia where we were permitted to "see" hardships, the endurance, but also the blessed experiences the missionaries have on their fields of labor. Rev. Reuther's parents were Lutheran Missionaries to Australia and in the northern wilds of this country where they were located, seven boys were born to this couple. In this day when we have become slaves to modern conveniences and modern living and with our meals so copious it seems unbelievable when we learn that there they ate large worms and the meaty tails of lizards which the natives taught them to prepare. Their meals and



mode of living was very meager but they survived and became a real blessing to the natives. Everyone of the Reuthers' seven sons are now in the ministry. Yes, we were deeply impressed by Rev. Reuther's message and when one hears of such experiences we can but admit of ourselves, "What we are doing is so little in comparison." After the message LaVonne Petersen sang "My God and I" after which an offering was laid for the Santal Mission. The meeting closed with the beautiful and meaning hymn "Hark, the Voice of Jesus Calling."

Many were the expressions afterwards that this had been a good day. This is the first W. M. S. joint meeting we have had at Fredsville, and it is hoped that in our congregation as well as in the congregation of our Synod a **definitely working and ever growing** W. M. S. may develop. Women's Missionary Society—there is much in that name—there is **much to be done in the work of** that name. God help us, the women in our Synod, that an ever growing fervor for work in W. M. S. may possess each one of us for the furtherance of His Kingdom in home and foreign missions. May our W. M. S. pledge be:

Let none hear us idly saying,  
"There is nothing we can do,"  
While the souls of men are dying.  
And the Master calls for us.  
Take the task He gives us gladly.  
Let His work our pleasure be;  
Answer quickly when He calleth,  
"Here am I, send me, send me."

(D. March)

EVA A. NYGAARD

## The 80th Anniversary Of The Santal Mission

Dear friends,

How profitable for all of us to pause on the occasion of the 80th anniversary of the Santal Mission.—Under God's grace and blessing prayers for victory have been answered and today this large Mission church beckons us anew: "Rejoice always; again I say rejoice." Our thanks shall surely go to Him that gives the increase. Such increase has indeed been made manifest in this young church of close to 29,000 members.

Friday, September 26, 80 years ago is the day that H. P. Børresen from Denmark with his German-born wife, and Lars Skrefsrud and his wife from Norway in faith set out to begin this blessed work.

The foundation was perhaps laid at the Suri prayer-meeting on January 1-3, 1867, when these two men and the English missionary, Johnson, together asked for divine strength and guidance to found a work to draw these primitive Santals out of heathen darkness into fellowship with Him who "came to save even unto the uttermost."

DAGMAR MILLER

Sept. 24, 1947.

## Contributions To Women's Mission Society

### GENERAL

Previously acknowledged, \$383.37.

Oak Hill Danish Mission Circle, Atlantic, Ia., \$5.00; Danish Ladies' Aid, Tyler, Minn., \$10.00; Fredsville Jr. Ladies' Aid, Fredsville, Ia., \$4.55; In Memory: Mrs. Christoffer Jensen, Mr. and Mrs. Ernest Madsen, Tyler, Minn., \$1.00; Mrs. Thor. B. Holst, Cedar Falls, Ia., \$2.00; In Memory: Carolyn Jorgensen, W. M. S. Group, Kimballton, Ia., \$5.00; St. John's English Ladies' Aid, Hampton, Ia., \$11.25; Danish Ladies' Aid, English Guild and friends, Withee, Wis., \$33.50; Mrs. Marie Knudsen, Cedar Falls, Ia., \$1.00; W. M. S. Collection, District 9 Convention, Seattle, Wash., \$34.50. For pamphlets: District 1, by Mrs. Axel Kildegaard, Jr., \$16.50; Ladies' Aid, Danevang, Texas, \$3.00; Danish Ladies' Aid, Withee, Wis., 60c; District 9, Mrs. Paul Mortensen, \$1.50. Total since May 1, \$512.77.

### TOWARDS ROOM FURNISHING OF NEW GVC DORMITORY

Previously acknowledged \$2,035.91.

Ladies' Aid, Cordova, Nebr., \$50.00; Rosenborg Ladies' Aid, Lindsay, Nebr., \$25.00; St. John's Danish Ladies' Aid, Hampton, Ia., \$100.00; District 1, DAYPL, \$23.18; Danish Ladies' Aid, Hay Springs, Nebr., \$5.00; Ladies' Aid, West Denmark, Wis., \$25.00; Annex Club, Seattle, Wash., \$110.00; Immanuel Ladies' Aid, Kimballton, Ia. \$100.00; Friendship Circle, Kimballton, Ia., \$100.00; Danish Ladies' Aid, Alden, Minn., \$50.00; Ladies' Aid, Withee, Wis., \$100.00; A friend, Bridgeport, Conn., \$2.00; Ladies' Aid, Marquette, Nebr., \$25.00; Ladies' Aid, Viborg, S. D., \$75.00; St. John's English Ladies' Aid, Hampton, Ia., \$18.50; Trinity Guild, Chicago, Ill., \$80.00; Hope Lutheran Ladies' Aid, Ruthton, Minn., \$25.00; South Luth. Society, Viborg, S. D., \$125.00; Forwarded from Dr. J. Knudsen: Mrs. H. R. Hansen, Exira, Ia., \$5.00 and \$300.00 previously acknowledged. Total to date \$3,379.59. Sent direct to Mr. Oluf Juhl \$1,100.59. Combined total \$4,480.18.

Acknowledged with sincere thanks,  
MRS. C. B. JENSEN,  
1604 Washington St.,  
Cedar Falls, Iowa.

## Christian Daily Newspaper Planned in Tokyo

Tokyo—Prof. Tadaoki Yamamoto, President of the YMCA here, has applied to Occupation authorities for permission to publish a christian daily newspaper which is to be called the Heiwa Nippo (Peace Daily).

Purpose of the new daily, Prof. Yamamoto said, will be to present "a broad christian outlook among the people with a view to cultivating a national character worthy of world citizenship."

Referring to a recent announcement by Gen. MacArthur which stressed the importance of christianity in Japan, Prof. Yamamoto said his newspaper would offer "accurate domestic and foreign news, news of scientific progress, especially as it can better our daily lives, the best religious and philosophic thought, and a constructive point of view in general which will be designed to give the individual new courage, advance the social consciousness, and invigorate the will for rehabilitation."

Three Christian weeklies are now published in Tokyo. They are the Christian Shimbun, the Catholic Shimbun, and the Women's Shimbun. Since war's end, 81 dailies have started publication in Japan while 400 others have filed applications requesting permission to publish. The acute paper shortage makes it unlikely that many permits will be granted. (RNS)



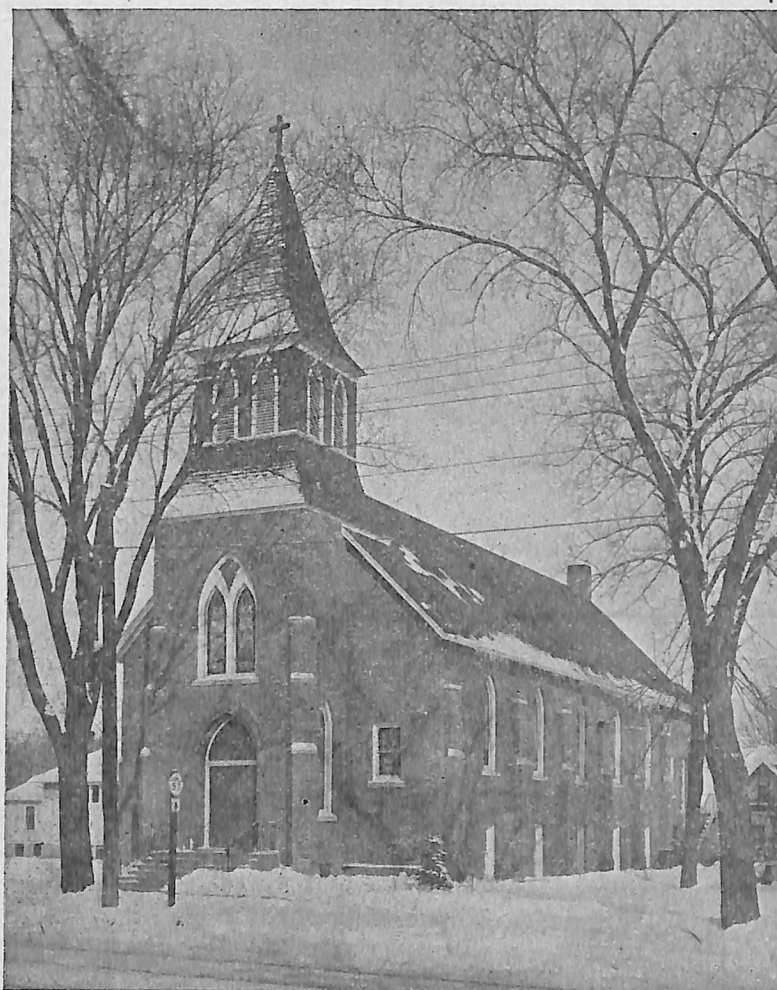
## 50th Year For Bethlehem Lutheran Church

Bethlehem Lutheran Church of Cedar Falls, Iowa, celebrated its fiftieth anniversary September 6th and 7th. The Golden Jubilee was also a homecoming, a homecoming for two of the former pastors, A. C. Kildegaard, of New York, and Ottar S. Jorgensen, of Minneapolis, Minnesota, their wives and Erling Jorgensen, now of Waterloo, Iowa, and for former members and friends of the congregation who came from near and far.

The festivities commenced with a banquet at the

cussions of the proposed style of the church building (which, it was unanimously agreed, must have a steeple), of the discussion over the selection of a name for the congregation which was settled by Jens Nielsen's quiet remark: "We are leaving Nazareth, let us go to Bethlehem."

Pastors A. C. Kildegaard and Ottar S. Jorgensen spoke of their experiences in Cedar Falls, Pastors A. E. Frost and M. E. Nygaard brought greetings and good wishes from St. Ansgars Lutheran Church of



**Bethlehem Lutheran Church  
Cedar Falls, Iowa**

Woman's Club House Saturday evening. The weather was ideal, the beautiful club house was decorated with a profusion of flowers, the dinner was excellent and a general feeling of good fellowship prevailed.

After greetings of welcome extended by the pastor of the congregation, H. O. Nielsen, and the president of the Church Council, H. J. Nielsen, Mrs. Richard Sells sang "Bless this House" (Brahe) and Miss Joanne Kyhl played two violin selections, "Meditation" from "Thias," and "Kajewiak."

One of the charter members, Mrs. Hannah Nielsen Larsen, told of the early days of the congregation, of the problem of buying land and erecting a church with only \$426.00 in the building fund, of the many meetings of the building committee and long dis-

Waterloo, Iowa, and the Fredsville Lutheran Church, and a number of members of the congregation gave short talks.

On Sunday, services commenced at nine o'clock and continued throughout the day. Pastors A. C. Kildegaard, Ottar S. Jorgensen, A. E. Frost, M. E. Nygaard, H. O. Nielsen and Christian Justesen of the Nazareth Church (United Lutheran Synod) took part. Special music was furnished by the choir and Robert Mortensen, vocal soloist. The ladies served dinner, supper and evening refreshments in the Parish Hall which was beautifully decorated as was also the church. Throughout the day telegrams, letters and baskets of flowers brought greetings and good wishes.

Between the various services the cool church base-



ment was a favorite gathering place. An exhibit of old pictures and church records had been arranged there and many good memories were revived as the yellowed pictures were studied and familiar faces discovered.

In addition to the ministers above mentioned, the congregation has been served during the past fifty years by the following pastors: Adam Dan, N. P. Gravengaard, J. M. Gregersen, Johs. Christiansen and Chr. N. Pedersen. It was a source of deep regret that Pastor and Mrs. Johs. Christiansen and Pastor and Mrs. N. P. Gravengaard could not be present.

Many words to remember and live by were spoken during the two days. It was an event long to be remembered by all who attended. May the good work so well begun by the founders continue to prosper and be a joy and blessing to future generations as it has been to the past.

JULIA MADSEN.

## Church and School

The Danish Grundtvig started in his early manhood to draw a line between the church and the school, and he continued to the end of his days to make the line deeper and more clear.

Grundtvig was a child of the interesting period called the Age of Reason. Deadly tired of dogmatism in people of western Europe and America found release in extricating reason from the prison and anointing him to be the king. The King commanded the followers to weigh all the accepted dogmas on the scale of reason. Now came a hey day for the arts, skills and humanities. Happy over the release the people had to express themselves in poetry. The muses rode on the back of people, whispering patriotic, nature and love songs into their ears.

It was a red letter day for a new kind of leaders who commenced to streamline education. The ones who had started to fetch the secrets of nature out of their lair felt the wings grow on their shoulders. Farmers came to the priests of the new religion, not to have their sins forgiven but to learn new methods of farming.

Education, Enlightenment! These were the watchwords. We want light over the landscape, so let us indulge in reading, writing and arithmetic, in the arts and skills! Patriotism grew with education. We have some of the best patriotic poetry from these days.

Grundtvig was integrated in the age, but his soul was sick. He surmised that the religion of pramatism was at fault. After very severe convulsions he commenced to see that man's very limited capacity for reasoning had put itself in God's place, demanding that the church conform or disappear. The age of reason repudiated a religion which hew a line crosswise. There must not be a God who passes judgment against the times and baptize man to a death. This new wonderful reason loyalty was so perfect that it was bound to set men free. It stood by the river shooping all the old fogies of the church out into the water. Away with the personal devil, the dogma of resurrection and a supersensate existence.

Grundtvig had to go through the one crisis after the other, and after each such crisis he saw more clearly that the key leading into life has not been given to education. It can therefore not release man, be it ever so penetrating. The keenest analysis does not baptize man in the spirit of fire. Let education keep the child until he is thirty, let it develop the art and humanities. Let man become a person who fluently speaks ten languages, who changes raw material into a flying-machine, and who changes a stone into bread, yet he is not free and happy.

The object of the culinary art is to negate vulgarity. It can only hide the vulgarity away in the stock-market, and it does not avoid starvation. Patriotism is determined to lift the nation up to a higher level, yet the nation reverts to its savage beginning. Natural science wants to master nature and the machine controls him. Social science should lead people into a community in which they live freely and fully together. Socialism is the result, and it grates fatally on the nerves.

Of course education has its place but it does not redeem. It produces more and more self-boundness.

What a blessed joy it was to Grundtvig to find out that the old rejected and undesirable parish, the church, is still an institution and it is as yet entrusted with the key. Only the church can say that God is grace and there is no disgrace in him. Only it can say that life is sacramental, that man becomes gracious like God only through a death and rebirth. The church can baptize and no one else can.

What a blessed joy that was to the people. It was the rediscovery of the church which caused so much jubilation and so much warm and pure congregational life. Now they know where the potent uncontaminated Word of Life could be directly spoken to them. Now they knew the reality of sin remission. I have known people who were truly happy amidst all the infirmities of human life.

Are we going to rediscover the church? As I think of church life in U. S. I realize that the majority of the people who met in schools, homes, halls and churches for the purpose of establishing churches were children of the age of reason. They believed in organized education. They wanted the school-house and they endured hardships in order that their children could go to college. A thousand times have I heard people say that education is a remedy for maladies. We can educate ourselves into the kingdom of heaven. If natural and social sciences are inadequate we must use psychology. Let the psychiatrist soothe the nervous soul.

The simple fact is that organized education does in conjunction with the national sovereignty and police station lead into the socialist stake, which is an abrogation of personal freedom and responsibility. It does not release.

We are groping, and some do commence to see that the church is something by itself, apart from education. Be the church covered under a crazy quilt and hidden behind clouds of humanistic panaceas, yet it is there. The state, education, moralism, and intellectualism cannot monopolize it.

AAGE MOLLER.



## Square Heads on Round Trip

By Ellen Nielsen

### IV

All those beautiful poems about the sea. . . I wager they were written on dry land through sheer imagination. No one could write poems about the sea on the sea!

But I used to look forward to the grey rustle of the nurse's uniform, to see her looming in the doorway with her fine disdainful face, her clear skin and eyes, and watch her mouth forming such adorable English words.

Betimes I plunged out of our cabin to gather news about weather and the ship from the deck boys. Clinging to rails and scratching at walls I would search them out. They were endlessly re-assuring telling me that I should then see a mid-winter storm, that was something . . . and they'd go through the motions of wrenching planks and steel pipes into figure eights. What I considered waves the first day they called "vakkert." The first bad day they called "brav." But the next day they admitted "hun ruller lidt."

When the first bad day began stacks of little cardboard boxes appeared all over. I thought "Heavens! Surely not games in this weather!" But by the third day the boxes were vanishing as quickly as the boys made them. (They used to sit of an evening on our deck folding them; a nice cozy pastime).

The tailor had a very tiny room, only large enough for his board. He ironed and pressed all day long and I loved to hang in the doorway breathing the dry, warm, scorching air. "Ah, Madam," he would say, "tomorrow it shall be better."

At night I would hear the most awful things, steel breaking. One night I was positive one of the engines was missing. . . I woke Niels who said "Nonsense." But yes, it was skipping, missing . . . sort of limping. I wondered if they knew about it.

I crept out to our deck. Not a soul was up. But I knew if I waited long enough the fire watchman would be around, carrying his little camera-like box. Right on the dot he appeared, saluted, smiled. I told him about the missing engine and he listened very gravely. I explained the odd noise it made "Chew-chew—chew." He said he would see about it but not to worry, to go back to bed, sleep.

Sometimes the ship seemed tossed into the air, with the screw (I think I was sleeping on it) churning air noisily, then it would come down sideways like a broncho and prance in one place until our suitcases slid across the floor and everything tipped over. Then it would make a dive straight down to . . . well, straight down into a trough, and then straight up.

Then I had to get up and go out and ask a deck boy if something hadn't happened that time. . .

By then they had soaked all the tablecloths in wa-

ter and put railings up around the tables, roped off part of the decks and put up signs "Afgang afstaengt." I knew we were going to go down. I hoped I would be brave at the last moment. I reasoned: I might as well be, there's nothing else to do.

I had many lop-sided conversations with the deck-boys, they were good boys, kind and delightful. One of them, looking very young assured me "Jeg gammel Mand." (I, old man). I looked my amazement. "Jeg har flicka saa stor" pointing to his chin. (I have a daughter so big) He it was who motioned to me confidentially and said in a low voice "Ved du hvorfor vi har saadan storm?" I said no, thinking about currents, wind and moon, "Jeg skal fortælle dig. Det er fordi vi har 20 præster ombord. To Præster godt, tre ikke saa godt, fire slemt, men tyve ! ! !" I said, hanging on to a rail from laughter and weakness "Smid saa nogle af dem over-bord!"

Reader, if you contemplate an ocean voyage I can tell you from the vast experience of my first voyage: Prepare things in time in your cabin. Know where everything is, have it at hand's reach for if you are "eel" to contemplate reaching for anything is something that requires every ounce of your strength and will (both equally weak). And bring a hot water bag. It will be your dearest friend. You will cuddle it lovingly like a rag doll. Fill it quite full and put it like a paper-weight on your stomach. I dreamed of a hot water bag as big as a zeppelin.

Bring fruit. Bring apples, especially. And eat, eat, eat. If only a mouthful, a nibble. It gives the stomach something to do, it keeps the stomach from thinking too much about being a stomach.

There are two schools of thought about staying up or staying down. I am all for the latter. The uppers get down eventually anyway. They get there later and harder. Although there was one little woman . . . She used to tear into our passage-way like a little bantam-rooster and urge us all to get up and breathe the air on deck. Breathe, breathe, she urged us. Her cheeks were fiery red and her eyes clear as marbles. She raced around during the entire trip, through storm, through fog. . . We looked at her from our bunks, wanly, without hope. . .

But after two days I got up. Not because I wanted to but because the First Steward had called on us. . . (But that first breakfast was an ordeal. There should be a law forbidding people to eat softboiled eggs).

The First Steward came to the door one day. He is small and solid with good broad shoulders, very still and quiet in his whole person; suddenly he stands there and **you begin to feel better**. Then he speaks and his voice is so beautiful, so gentle and soothing that you forget how dreadfully sick you are. How misplaced he is! He should be a surgeon, you'd let him cut you up any way he pleased. But he is a sea-man, he is of the ocean. He says (speaking perfect (English) "No, Madam, I promise you this ship will not go down. This is a good old ship." (For the first time in my life I hear the word **good** as a word meaning **good**!). He has fine, clear eyes, a neat head, delicate skin. . . how can he have such fair, delicate skin, it is like por-



celain almost, or the white meat of an apple tinged with red. The deck boys have cheeks that are splashed with red, exuberant. But the First Stewart is restrained in all his ways; he has the full fleshy jaw of courage and that subdues the rest, controls it. He is deliberate. I fasten my eyes to his and believe every word he says (this is a good old ship) for as long as I can remember his voice.

One night I am wandering around as usual ("did you hear that noise, Niels? That was a new one?" ... Deep sleep. Do they know there is something loose upstairs, something banging?) I come upon a puddle of water running off in a trickle down the corridor; it frightens me, now the ship is coming apart, didn't I tell you? No one seems up. Then I pass the First Steward's little room, he is up, working in his shirt sleeves at his desk. I am so surprised at finding him, at seeing the room, that I stand for a moment, staring. Here the ship does not pitch so much, here there is hardly any noise. . . . It is like an island, secluded, safe, like a painting: the green baize table, the sharp light, a man at his ease, writing. He looks up and I tell him I am frightened. He says "No, Madam, you must not be afraid, you need not be." Again he uses the words "This is a good old ship" and adds, putting his hands with gentle deliberation on the wall "This ship, this steel . . ."

This ship, this steel. Yes, he believes in her, he has given his word, his allegiance. (It is only later, out of range of his voice, that I remember the fragile life-boats swinging, swinging . . . what would he have said to the life-boats? Was ever a ship built without life-boats?)

I rest in the words for a moment, lulled by his voice. This ship, this steel.

Then I ask him if it is all right that water runs in the corridor. He looks at me questioningly and I say yes, pointing . . . He takes his officer's cap and in his it runs, here is the little pool. With feet wide apart and hands in his pockets he looks at it a moment, looks up at the steel beam overhead, deliberates, then says "It is of no matter. In a ship there is always water." I ask, is it then safe to sleep . . . and he assures me in his melancholy voice (not the Swedish voice, what can it be? There is a darker under-tone to it, more endurance, history of heart-break) later I learn he is Norwegian. "Yes, Madam, I say that you may safely sleep."

So I pad back to the cabin. And I say the words "This ship, this steel."

(To Be Continued)

## Soul Force Conquers Empire

By FREDERICK J. LIBBY

Gandhi's victory over the British Empire without war is the most significant event of our time. It should be a milestone in human history. The more deeply you reflect upon it, the more astounding and epoch-making it will seem. It is a lesson for our militarists and all militarists to ponder.

Recent photographs showing Gandhi chatting with the magnificent Lord Mountbatten symbolize the nature of the conflict which has been waged. On one side were India's illiterate, half-starved and unarmed millions led by the tooth-

less and half-naked Gandhi, and on the other side were the wealth, pomp, and military power of a proud Empire.

### He Made Salt and Defied the Empire

It was nearly forty years ago that this Oxford-trained high-caste Hindu turned his back on the legal profession and set out alone, without organization, and without military backing or the hope of any, since his people were forbidden to possess arms, to free India from the British yoke. Soul force was his only weapon. "Non-violent non-cooperation" was to be the method.

His first challenge to British power looked ridiculously remote from the goal he had set for himself. The making and sale of salt was a British monopoly. Gandhi announced that he was going to walk down to the sea and begin evaporating salt water to make salt in defiance of this prohibition.

His only mode of communicating with India's 700,000 villages was by word of mouth. No newspapers were at his command. As will be remembered, he was joined in his pathetic pilgrimage by several score of unimportant people along the way when they learned of his purpose. A queer, straggling little procession formed. In due time he was arrested and imprisoned by the authorities whom he had defied. They hoped that they had silenced him. They had only begun to make him the national hero.

The years passed. Defiance followed defiance. To show his fellow-countrymen how to become independent of the cotton mills of Lancaster, England, for their loincloths—their only garment most of the year—Gandhi began spinning in his morning hours of meditation. Again, it seemed a poor and futile little gesture, but it was the only way open to him of teaching international economics to an illiterate people.

### To Teach Non-Violence He Punished Himself

To teach the power of non-violence, he punished himself. When his followers rioted, he entered upon long periods of fasting, which filled distant villages and even distant England with fear lest Gandhi die. He taught by example that the self-punishment of a pure spirit wields a mightier influence upon the consciences of a sensitive people than any other act of man.

### Unlike Lincoln He Rejected Civil War

The Congress Party was the instrument he shaped in the course of time to achieve his purpose. In its organization he gave special recognition to the Moslem minority in the hope that this would keep India united. The 90,000,000 Mohammedans, who had lived mostly in the Northeastern and North-western Provinces of India from the time of Mohammedan invasion, feared that religious persecution from the 260,000,000 Hindus might follow the withdrawal of British control.

This attempt to hold India together has failed, at least temporarily. Jinnah with dedication to Moslem independence comparable to Gandhi's own dedication to India, has won an independent status for Pakistan, as the strangely constituted Moslem India, with 1,000 miles separating its two main provinces, is called.

Again non-violence prevented any attempt to force union on the dissident faction. Abraham Lincoln took the North to war to prevent such a division of our nation. Gandhi, though keenly aware of the danger of persistent strife between the parts, will wait until common needs bring co-operation and spiritual unity to the Indian people. For the present, he has chosen a Moslem slum for his own abode.

### God Always Aids His Chosen Instruments

God's chosen instruments are never let to achieve His purpose single-handed. "Events" come to their aid and God is able "to make the wrath of men to praise Him." The War came to Gandhi's aid. It weakened the British Empire until it could no longer hold an uneasy India. The rise of Russia helped Gandhi, because Russia was close to India and India's discontent with British imperialism had prepared an obvious field for Communist penetration. The coming to power of the British Labor Party hastened Gandhi's success, although no Tory government could have held India much longer.

### Never Such a Revolution Won Without Bloodshed

History records countless bloody revolutions, from earliest



times down to current rebellions in Indonesia and Paraguay. But there has never been a revolution so momentous and against such heavy odds, that was won without bloodshed by "soul force," which means the power of the spirit.

When will men learn, and teach their children, that, among all forces available to man, military or brute force is the weakest? Far mightier is soul force, and mightiest of all is a pure and humble God-filled personality.

—From "Peace Action"

## Greetings and Comments From Our Readers

### Believe in God

John 14:1

What matters is not so much the faith that believes something about God, but that which believes in him, which trusts in him, that, which as Luther said, "Ventures audaciously into God." The great thing is really to understand that whatever you attempt without him is vain; that if he were not there to support all your acts, and your faith itself, everything would crumble.

Children often imagine that a boat has to be strong to be able to float. "It has to support itself," they think. They do not realize that it is the sea that upholds it, and that it has only to let itself be carried, to confide itself to the sea. To believe in God is to do as the ship on the ocean; lose yourself in him so that he may bear you up.

The Master likes to have you seem to act, and even to act alone: he hides his presence instead of saying "Let me carry you." "Believe," as one would say to a bird, "Fly away."

To him who is not in the secret, a man who has faith like a bird that flies, has indeed the appearance of conqueror: its own efforts seem to lift it. In reality it is God who upholds the believer, as it is the air that supports the bird. In a vacuum the bird could not raise itself in spite of the strongest beatings of its wings, and everything you do outside the will of God remains a lifeless gesture. Imagine a bird that had experienced the anguish of the vacuum, of the sudden

death of its flight, finding again the invisible air against which its wings may lean. Then as a bird would fling itself into the new found life, trust in God so that he may carry your faith.

(From a Reader)

PHILIPPE VERNIER

## The Inheritance of Youth

When we take a backward look, we find periods in the history of nations when there was no inheritance for youth; there were no great causes which they could adopt as their own, and great records of the life of their forefathers were not available. This is not the case now. Good libraries are full of the records of our forefathers, both the good and the bad.

Many years ago a group of young people had the opportunity to spend an evening with Norway's great poet, Bjornstjerne Bjornson; he was in a great inspirational mood that evening, and inspirations are for a purpose. When we have a chance to be under the spell of it, we often continue as if that was just another puff of wind, instead of divine breath from another world.

Shortly after this meeting, Bjornson sent out his first collection of poems and in that he told part of his own life history. Where did he get his impetus to life? From the great spirits of the past and present. He mentions that it was with great respect he went into converse with "the greatest spirit in the north," he meant Grundtvig, and next he turned to the Finnish poet, Runeberg, whom he considered the guardian against the invasion of the Russian millions, and then he looked around in his own country, and he finds his great inspiration in Henrik Wergeland. Every people has its record in literature of great men and women. No one can afford to leave those records untouched.

But are we on the way back to dark ages? Are we about to forget the songs of our forefathers, their great moments, the supreme heights of vision to which some have soared? Is this a passive age which gobbles down indiscriminately the mental productions of a non-personal Hollywood and scientific discoveries of a scientific age?—Of course, the economic question always enters into living—but is that the all predominant question? Think of Dorothy Dix saying in her advisory newspaper column: "Don't marry a person that neither likes to think nor read."

L. C. B.

—From "The Tidings," Withee, Wis.

## Program for the District V Meeting, Dagmar, Montana October 10, 11, 12

### Friday, October 10th:

8:00 P. M. Service in the Danish language, Rev. P. Rasmussen.

### Saturday, October 11th:

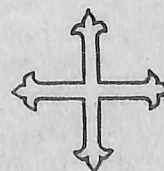
9:00 A. M. Devotion by Rev. Ottar Jorgensen.  
10:00 A. M. Business session.  
12:00 Noon Dinner in the church parlors.  
2:00 P. M. Business session continued.  
3:30 P. M. Introduction to Discussion by Rev. Alfred Jensen, "The Church in our time at home and abroad."  
6:00 P. M. Supper with hosts.  
8:00 P. M. L.W.A. Pictures in the Antelope H.S. by Rev. Alfred Jensen.

### Sunday, October 12th:

10:30 A. M. Sunday school, Rev. Harold Petersen.  
10:30 A. M. Communion service in the English language, sermon by Rev. Ottar Jorgensen. The choir will sing.  
12:15 P. M. Dinner served by the Ladies' Aid in the church parlors.  
2:30 P. M. Lecture in the Danish language by Rev. P. Rasmussen.  
3:30 P. M. Lecture in the English language by Rev. Harold Petersen.  
6:00 P. M. Supper in the church parlors.  
8:00 P. M. Address in the Danish language Rev. Vilh. Larsen.  
9:00 P. M. Closing address by Rev. Alfred Jensen.  
Closing remarks by the local Pastor.

Please inform Rev. John Enselmann, how you will arrive, by auto or train. Those who come by train (the Great Northern) and how many will buy tickets to Williston, N. D. The Olympian arrives at 1:30 a. m. and the Empire builder at 7:30 a. m. The last is the better train and the most preferable for the people at Dagmar who will come for you at Williston.

L. C. Bundgaard, District President.





## Grand View College And Our Youth

### Invitation to Open House

Grand View College invites the members of the Danish Lutheran Church to visit the new dormitory at Grand View College Sunday, October 19th, between two and five o'clock in the afternoon. At that time the new building should be complete in all details and we will be happy and proud to show it to you.

When I gave this invitation to the W.M.S. meeting at the Iowa district convention at Newell, Mrs. Axel Holst, Cedar Falls, added the following remark: "May I suggest that no one drives down without having a senior high school girl in the car."

Grand View College started its 1947-48 school year with an enrollment of about 235 students, but registrations during the next two weeks brought the total up to ca. 250. In addition to this the college teaches 49 student nurses from the Iowa Lutheran Hospital. We are thus handling 300 students on the campus.

As has been customary in former years members of the student body will report regularly in Lutheran Tidings. Verner Jensen from Viborg, S. D., brings you the first correspondence in this issue.

JOHANNES KNUDSEN.

Grand View College  
September 29, 1947.

### A New School Year Begins

Sept. 15 marked the opening of the '47-'48 school year which promises to be the biggest year to date in the history of Grand View College. Big not only because of increased facilities, faculty and enrollment, but also big in those immeasurable qualities of student living, friendship, and fellowship which thrive in the atmosphere of our college.

Amid the confusion of taxis and trunks, plumbers and paint, faculty and friends, some 298 knowledge-hungry students arrived from almost every part of the U. S. A. Yes, we have two students direct from Denmark, too. Of these 298 students, 145 are registered as first year students; 104 as second year students, and 49 are nurses from the Iowa Lutheran Hospital. Registration days were completed smoothly and as pre-arranged with first year students registering on Monday of the first week, and second year students registering the following Wednesday. Thursday then, was the real beginning as great numbers of students thronged

with book and pencil toward class rooms, to begin or to continue their studies toward the particular goal or profession selected. Grand View College offers a varied and complete curriculum with a very adequate and capable staff of 26 members.

Opening meeting completed the first day of school as the students gathered for an evening in the church. A program consisting of organ solos by Olaf Lund, selections by the choir, an introduction by Pres. Johannes Knudsen, and an address by Rev. Lokensgaard filled the evening. Thus, the school year was launched.

The campus of G. V. C. is a bit more crowded this year not only with students but with new buildings as well. The new dormitory has been initiated and approved by the girls, and a fine biology and zoology laboratory is in full use by appreciative students. Other improvements rather obvious to a second year student are the addition of a cafeteria serving table in the dining room, the remodeling of class rooms and offices in the main building, and the enlargement of the bathroom facilities.

Books and classrooms are not the only source of knowledge at G. V. C. Daily chapel and weekly lectures round out a balanced life for the student. The first lecture of the year was delivered by Pres. Johannes Knudsen on Thurs., Sept. 18. Dr. Knudsen's lecture concerned the significance of the status of international relations. On Thurs., Sept. 25, we were favored by a lecture by Dr. Winther, former Japanese missionary.

The student organization Unge Kræfter (U. K.) has been reorganized and is setting forth toward another promising year. Officers have been elected and are as follows: Wilmar Larsen, Pres.; Victor Skov, Vice-Pres.; Inger Jensen, Sec.; Howard Paulsen, Treas.; Bob Hermansen and Evelyn Frost, Trustees, and Walt Brown as Seminary Trustee. Esther Johansen was selected as Echo Editor, Kenneth Krantz as Echo Circulation Mgr.; "Pete" Petersen as Echo Bus. Mgr. For the year book, Verner Jensen was selected as editor, and Roger (Stumpy) Sorensen as Bus. Mgr.

Marie Paulsen and Thorvald Lund were elected captains of the Echo drive. I can promise all of you readers that very shortly you shall hear from these people regarding the matter of your subscription to the Grand View Echo.

Yes, college and its activities are under way. The period of orientation and adjustment is almost conquered and the full stride is being reached. A full and promising year of a wealth of knowledge, of student activity, and of Christian fellowship lies before us. We hope that we may make the most of our opportunity.

VERNER JENSEN

## OUR CHURCH

Rev. F. O. Lund, Brooklyn, N. Y., has accepted a call from the West Denmark, Wis., congregation and will according to plans, move with his family to his new pastorate January 1st. Rev. Lund has served the Brooklyn church since February, 1946.

"Danebo," the Old People's Home in Minneapolis observed its 25th anniversary on Sunday, September 21st. A day of festivity was observed at the Home, and special tribute was paid to Mr. Martin Nielsen, who has served as president of the Home during the 25 years. A 25th anniversary gift was presented to Mr. Martin Nielsen in appreciation of his many years of service. Rev. O. S. Jorgensen, Paul Steenberg, Dr. Ramby Rasmussen, the Danish Consul, Andrew Johnson and others brought greetings of congratulations to Mr. Nielsen and to the members of the Home.

The Children's Home in Chicago extends invitation to the annual "Open House" on Sunday afternoon, October 12th, 4 to 8 o'clock. Friends of the Chicago area will on that day have an opportunity to visit the Home and observe the fine work being done by the Matron and the helpers of the Home. Gifts for the Home will be accepted by the treasurer of the Home on that day instead of the former Tagday which has been discontinued in connection with our Home.

Tyler, Minn.—According to reports the Danish Folk Meeting at the Danebod Folk School convening during the week, Sept. 30-Oct. 5th, has a good attendance again this year. The speakers are the pastors, Halvdan Helweg from Denmark, P. Rasmussen, Dalum, Canada, Marius Krog, Lake Norden, S. D., L. C. Bundgaard, Withee, Wis., and the local pastor, Enok Mortensen.

Withee, Wis.—A violin concert was given recently in the parish hall by a Swedish violinist, Brune Esbjorn. It is mentioned in the church bulletin as "an outstanding event and a wonderful experience for us who heard it. It was a privilege to have such an artist among us—His technique was marvelous and his selections from the music of many nations is a program that anyone can enjoy."

Lutheran Home Mission Conference—A three-day Home Mission Conference was held Sept. 8, 9 and 10th in Toledo, Ohio, under the auspices of the Division of American Missions of the National Lutheran Council of which our synod is a member. The following delegates from our synod attended the meeting: Rev. Viggo M. Hansen of Marinette, Wis., who is our member on the Home Mission Council; Rev. Holger O. Nielsen, Cedar Falls, Iowa, Rev. Holger P. Jorgensen, Muskegon, Mich., Rev. Edwin E. Hansen, Racine, Wis., Rev. and Mrs. Holger Strandskov,



also Mr. and Mrs. Charles Lauritzen of Dwight, Ill.—We hope to bring a report of the meeting in the next issue of L. T.

**District III Convention** held in Marinette, Wis., and Menominee, Mich., during the week-end, Sept. 26-28, was well attended. Rev. Alfred Jensen, synodical president, attended the meeting Saturday and Sunday and spoke to the convention on Sunday afternoon.

Rev. Verner Hansen, who served as chaplain in the armed forces of our country, and who now is taking post-graduate work at the University of Chicago, has been engaged by the St. Stephen's Church of Chicago as director of the church choir.

Olaf Lund, son of Rev. F. O. Lund of Brooklyn, N. Y., has been engaged by Grand View College as teacher in chorus and music.

## Santal Mission

### General Budget:

Mrs. Jorgen Hansen, Gardner, Ill. -----	\$ 5.00
Fredsville Ladies' Aid, Cedar Falls, Iowa -----	25.00
Mrs. Peter Krog, Tyler, Minn. --	2.00
St. John's S. S., Hampton, Iowa	11.97
Marie Olsen, Ruthton, Minn. --	10.00
Mrs. Johanne Davidsen, Chicago	5.00
Germania Ladies' Aid, Marlette, Mich. -----	10.00
Germania Bible School, Marlette -----	14.00
Nain Lutheran S. S., Newell, Iowa -----	25.00
In Memory of Mrs. Christoffer Jensen, Tyler, Jens Jessens, Harald P. Nielsens -----	2.00
In Memory of Lorens Petersen, Arcata, Calif., Jens Jessens, Dagmar Miller -----	2.00

In Memory of Mrs. Carl Christensen, Tyler, Jens Jessens, Jens Borresens, Victor Jessens, Rasmus Sorensens, Martin B. Petersens, Ole Olsens, Arlie Svendsens, Hans Svendsens, Marie and Alfred Olsen, Art Andersens, and W. F. Newells ----- 12.00

In Memory of Peter Sorensen, Withee, Wis., Mrs. A. Zeise, W. Radke, R. Hebbel, E. Scheuerman, E. Ellingson, H. Hall, and J. Sparrow all of Minneapolis, Mr. and Mrs. Emanuel Petersen, Minneapolis, F. G. Cunnings, J. Lyness, Kermit Gilmans, C. A. Nelsons, Nans Larsens, Carl Andersens, Theo Frederiksen, Ralph Allens, John Petersens, John Stones, Martin Paulsens, Hans Paulsen and Chris Paulsen, all of Withee, Wis. ----- 32.00

In Memory of both Mr. and Mrs. Peter Sorensen, Martin Jensen and Morrel Pedersen ----- 5.00

In Memory of Pastor N. P. Hald, Solvang, Calif., Minneapolis Friend ----- 15.00

In Memory of Mrs. Cold Sorensen, Tyler, Niels P. Petersens, Tyler, Minn. ----- 10.00

Peter Shellgaards, Santa Barbara ----- 10.00

On Rev. A. W. Andersen's 75th anniversary, Mrs. Andersen -- 10.00

In Memory of Mrs. Caroline Jorgensen, Kimballton, Mrs. Madson, Geo. Bornhoffs, Carl C. Nielsens, Ernest Madsens, Dagmar Miller, Tyler, Minn., Hans Farstrup, Exira, and Wesley Pehrs, Richard Madsens, Verner Madsens, Ruthton, Minn. -- 9.00

In Memory of Mrs. Jens Holm, Racine, Thorvald Nielsens, Aage Sorensens, Arthur Sorensens, Dora Sorensens, and Christ Jessens, Detroit ----- 10.00

In Memory of Mrs. Sam Andersen, Withee, Wis., Leonard Jessens, Jens A. Jessens, C. B. Andersens, Fred Miller, N. C. Holms, Marie Miller, Peter Sorensen, Kai Hansens, Andrew Almands, and Niels Nielsens ----- 10.00

In Memory of Anna Lund, Lake Benton, Holm Petersens, Hans Meyers, Alfred Nielsens ----- 8.00

In Memory of Mette and Niels Jessen, Tyler, Minn., Laura and Laurits Muller, Minneapolis -- 2.00

In Memory of Niels Jessen, Luverne Relatives, Luverne, Minn. ----- 10.00

Victor Jessens, Jens Borresens, Ralph Hansens, Harald P. Nielsen, Jens Jorgensens, Mrs. Jens Sinding ----- 9.50

In Memory of Oda Petersen, Tyler, Dagmar Miller ----- 1.00

For Medical work, Mrs. Helene Ericksen, Marquette, Neb. ---- 5.00

In Memory of Peter Sorensen, -----

Withee, by Rev. Dixens, Sina and Clara Petersen, and Al. Jansens. ----- 5.00  
Total for September ----- \$265.47

Thank you,  
DAGMAR MILLER

## District VI Convention Diamond Lake, Minn. October 17-19

Diamond Lake Evangelical Lutheran Church herewith invites all delegates, members, and friends of our church in district VI to the annual district meeting. The convention opens Friday night at 8:00 o'clock with a meeting in the Diamond Lake church.

Reservations should be sent, not later than October 10, to Mr. Jorgen Krog, Lake Benton, Minn. or Mrs. Henry Black, Lake Benton.

JORGEN KROG  
President of the congregation  
EILERT C. NIELSEN  
Pastor  
ENOK MORTENSEN  
District President

### Program

Friday, October 17 at 8:00 P. M.: Opening meeting (Rev. Marius Krog)  
Saturday, October 18:  
9:00 Morning devotion (Miss Dagmar Miller)  
10:00 Business meeting  
12:00 Dinner  
2:00 Meeting continued  
3:00 Address (Rev. Eilert C. Nielsen)  
4:00 Woman's Home Mission meeting  
6:00 Supper  
Sunday, October 19:  
10:30 English service with Holy Communion in the church (Rev. Eilert C. Nielsen and Rev. Marius Krog).  
Danish service in the hall (Rev. E. Mortensen).  
12:00 Dinner  
2:30 Address (Rev. Enok Mortensen)  
3:30 Coffee, and closing meeting.

### 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. Viggo Nielsen, Trustee,  
190 Jewett Ave., Bridgeport, Conn.  
Mr. Charles Lauritzen,  
Reddick, Ill.

Miss Dagmar Miller,  
Santal Mission Treasurer,  
Tyler, Minnesota.  
Pastor Povl Baagøe,  
Danish Seamen's Mission,  
2223 Benson Ave.,  
Brooklyn 14, N. Y.

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, Astor, Minn.

I am a member of the congregation at -----

October 5, 1947

Name -----

New Address -----

City -----

State -----

JENSEN, JENS M.  
TYLER, MINN.

RTE. 2