

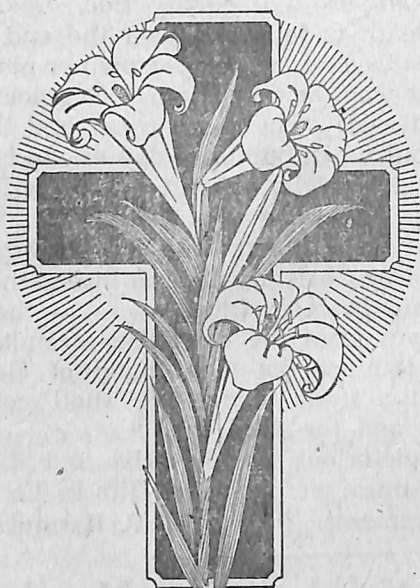
Lutheran Tidings

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Words of Hope That God Has Spoken

*Take away the signs of mourning,
Grow white lilies in their stead,
Blooming flowers, graves adorning,
Grace the garden of the dead.
Place, instead of signs of grief,
Angel wings in bright relief,
Palms instead of columns broken,
Words of hope that God has spoken.*

—N. F. S. Grundtvig.

Easter Day

"Since the world began, there never was another day like it."—(L. C. Buchheimer).

We are told that the first Christians hailed each other on Easter morning with the greeting: "The Christ is risen! He is risen indeed!"—Let us therefore recall some of the events from that certain day, the day of days.

In spirit we will pay a visit to the sepulcher of Joseph of Arimathea's garden.—We shall follow the faithful women who went there on that early Sabbath day morning.—They had been present at Calvary and also when Christ, their beloved Master, was buried. "And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him: among which was Mary Magdalene and Mary the mother of James and Joses (unknown to us) and the mother of Zebedees children — —." "And there was Mary Magdalene and the other Mary, sitting over against the sepulchre" (at the burial). Mourning and sad, with love still living in their hearts they made this decision: At the end of the Sabbath day we will go and buy fragrant spices and as soon as possible the morning after will go and embalm his body. And so they departed. Mary Magdalene was probably the last one to leave. She was extremely sorrowful. And then morning came.—I have read a fine comment about that morning: "The flowers are still asleep, nodding in the fragrant breeze. All nature seems silent, as in worship, as the first beams of rosy light appear in the east."

But the women see no beauty. They just keep on walking. Then came the thought of the big stone. "Who shall roll away the big stone from the door of the sepulchre? And when they looked, they saw that the stone was rolled away: for it was very great."

Right then Mary Magdalene, ran back, called Peter and John: "They have taken away the Lord out of the sepulchre, and we know not where they have laid him."—The other women continued and we follow them. And now we hear the angel's message, his invitation, his statement, his commission.

What a blessed privilege entrusted to this angel.—Was it the same angel (Gabriel) that spoke to Mary in Nazareth, to the shepherds on the field of Bethlehem, and now again at the empty tomb? We do not know. But there were many angels Easter morning as on Christmas night. The women saw a vision of angels (Luke 24, 23). The women went away in this state of mind, fear and great joy, trembling and amazed; and on their way they met Jesus. The church of today has the same glorious assignment as the angel to tell the people this fact: "He is risen." Just three little words but a key that will open up to unseen worlds.

As we linger by the tomb we hear footsteps from down yonder. Someone is coming with great haste. It is John, the apostle, who outruns Peter. "And he stooping down, and looking in saw the linen clothes lying; yet went not in."

"Then cometh Simon Peter following him, and

went into the sepulchre, and he seeth the linen clothes lie, and the napkin, that was about his head not lying with the linen clothes, but wrapped together in a place by itself. Then went in also the other disciple which came first to the sepulchre, and he saw and believed.

Away they went. They had come together, they went away together, but in different state of mind; one believing, one wondering.

Again we linger a little while and again we hear someone coming.—“But Mary stood without the sepulchre weeping and as she wept she stooped down and looked into the sepulchre. And now we have that wonderful meeting with her and the two angels and with Christ Himself, as John tells us in his gospel; and as it has been stated in the words of another report: “Her crushing sorrow was to be dissolved in inexpressible joy. She saw a man standing, but did not recognize him. A voice with sweet tenderness called her by name: ‘Mary.’ The scales fell from her eyes. ‘Rabboni,’ she responds, and dedicates her life to His service.”

We may go on with the day's events. In the afternoon Jesus met with Peter. He had sent him a greeting earlier in the day. Toward evening He walked with the two disciples toward Emmaus, expounded unto them in all the scriptures the things concerning himself. So much were they taken up with his company—“did not our hearts burn within us, while he talked with us by the way”—that they constrained him, saying: “Abide with us”—and he went in to tarry with them, broke the bread and blessed it; then their eyes were opened.

We talk about the end of a perfect day. But was there ever an evening as the one on that first Easter Sunday when Jesus stood in the midst of the disciples and said to them: “Peace be unto you” — — —. Then were the disciples glad when they saw the Lord. It was late before He left them; He had now his home in heaven, but appeared several times to his disciples and friendship during the next forty days.

Is this a true story?—That event in history rests on so many proofs. First it is in fulfillment of age-old Messianic prophecies. “I will put enmity between thee and the woman and between thy seed and her seed; it shall bruise thy head and thou shall bruise his heel (Genesis 3, 15). — — “For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy one to see corruption” (Psalm 16, 10).—Jesus had foretold his resurrection several times: “Destroy this temple and in three days I will raise it up” (John 2, 19). But He spoke of the temple of His body. “As Jonah was three days and three nights in the fish's belly, even so must the Son of man be in the bowels of the earth and rise again” (Matthew 12, 40).—Whenever He spoke to the disciples about His last journey to Jerusalem He added: “And on the third day rise again.”—After His resurrection, as we have seen, He appeared to the women, to Mary, to Peter, the two disciples on the way to Emmaus, to the ten, and the eleven, and as Paul writes in the letter to the Corinthians, the 15th chapter, “after that He was seen of about five hundred brethren at once, of whom the greatest part remains unto this present, but some are fallen asleep.

After that he was seen of James; then of all the apostles. And last of all He was seen of me also, as of one born out of due time.”

The apostles testified again and again that He arose and they were willing to lay down their lives as a testimony.

What influence has this event had upon mankind? Contrary to the heathens we believe in life everlasting. A few examples will certify this. A Roman orator said: “Death is to every man the end of all things, nothing is beyond, neither sorrow nor pleasure, neither weal nor woe, neither life nor consciousness.”—A Roman poet said: “The sun can set, and the sun can rise again, but when our brief day of life is spent there comes to us a night without a star, without a morning, a sleep that knows no waking.”

Opposite to such a dreary and dark prospect of the future, the Holy Christian Church makes this confession: “I believe in Jesus Christ — — — the third day He rose again from the dead; He ascended into heaven, and sitteth on the right hand of God the Father, Almighty; from thence He shall come to judge the quick and the dead.”

We have a victorious Savior. His first disciples met Him many times; we also meet Him in His words and in the Sacraments.

P. Rasmussen.

Board Of Education Meeting

The Board of Education for Grand View College met at the college February 10-11, 1948. All members of the board were present. The usual reports, financial and academic, as well as committee reports, were received.

The Seminary. Gordon Miller finished the course of the seminary at the close of the first semester. As already reported in our synodical paper he was ordained February 8th in the Luther Memorial Church, Des Moines, after accepting a call from our church at Brush, Colo. We extend our congratulations and best wishes to Pastor Gordon Miller. May God bless him richly as a minister in the Church of our Lord Jesus Christ.

President Knudsen reported that Rev. Axel Kildegaard will take up his duties as a member of the theological faculty at the beginning of the fall term of 1948. President Knudsen also stated that next year he himself will devote his teaching exclusively to the seminary.

It was decided that the seminary curriculum be revised by the faculty of the seminary with the possible introduction of comprehensive final examinations to be judged by the faculty and the Board of Examiners. It was furthermore decided that beginning September 1951, four years of college become the entrance requirement to the seminary. At present the requirement is two years.

Building Committee Report. Rev. Alfred Jensen reported for the building committee. It appears that the cost of the new dormitory will be ca. \$140,000.00. Remodelling of the main building classrooms, dormitory, apartment, new boiler, furnace and stoker, equipment and other expenses relative to erecting the new

biology laboratory building, etc., will be ca. \$40,000.00. The Jubilee Drive will not cover the total cost of the building and remodeling program. There will be a substantial deficit to cover.

This is an unofficial report. The official report belongs with the building committee through the synodical board. But inasmuch as the actual planning and recommending of building and remodeling is done by the school board, as authorized by the convention of the synod, some reference should be made of the matter in this report.

A careful review was made of the secretary's budget report as of January 31, 1948. After discussing the increased cost of operating the cafeteria it was decided that the charge for board be increased by one dollar per week for the last twelve weeks of the current semester.

The academic report was studied. The second semester had just gotten under way. Several students had completed their work at the end of the first semester but new students had enrolled for the second semester bringing the total regular enrollment up to 245. This does not include the student nurses from Iowa Lutheran Hospital. Mr. Yount, a science teacher from East high school, is teaching zoology and survey of biological science. Miss Musch who taught in this department resigned early in the school year. The administration was fortunate in acquiring Mr. Yount as part time teacher to take over these courses.

Upon recommendation of the faculty, the board decided to add a department of education to offer a Standard Elementary Certificate.

It was also decided that we take steps to apply for membership in the North Central Association of Colleges in March 1949.

Tuition, Board and Room for 1948-49.

It was decided that the tuition for 1948-49 be set at \$125.00 per semester; the charge for board tentatively to be set at \$150.00 per semester with the qualifications in the catalogue that final price be announced not later than August 15, 1948. Room rent for the girls' dormitory will be \$100.00 per year and for the boys' dormitory, \$75.00 per year.

The board asked the president to advise the teachers that they would be offered a contract based on the basic salary with a cost of living differential to be determined by March 15. The basic salary scale is with a few exceptions the same as that of 1947-48. See Report of Annual Convention p. 31.

President Knudsen reported that the course in Christian Education under the leadership of Rev. Einar Farstrup has gotten a good start. It was, however, found impossible to carry a non-credit Bible course besides the Jr. College course in Bible. During this current semester Rev. Farstrup teaches the following courses: Bible, American Church History, Principles of Leadership, and Religious Education. There are fifty-two students enrolled in these courses; 25 in the Bible course. Rev. Farstrup is also in charge of the daily chapel program.

We would like to call the attention of our congregations, homes and young people to this course in Christian Education. Why not plan to have someone from your church, Sunday School Teacher's Staff or Y.P.S. attend a semester or two next year? Lay plans for it now.

All teachers at the college, members of the administration staff and personnel are unified in our purpose, that of making Grand View College a college worthy of its challenging name, a blessing to the youth that train there, our homes, our church, our nation, and God's one world. I am sure that I am expressing the unanimous sentiment of the Board of Education when I say that it is a pleasure to be a guest there and to note the work and the fellowship which characterizes the college.

The large enrollment, as well as the influx of Des Moines students, has brought about some changes, but, changes which in time will see Grand View College emerge even a stronger college, better qualified to serve our youth, our land and people.

But—we need a new gymnasium and we need it soon.

Respectfully,

Ottar S. Jorgensen,
Chairman, Board of Education.

The Confirmation Class

IV

In the Christian Education of Our Children

Many ministers are now agreed that if we are to give the children a fairly rounded instruction for confirmation, we must have the children for two terms of six months each. We will then be able during the first term to give them the Old Testament Bible history from creation to Samuel, and in the New Testament Bible history to cover one of the gospels. During the second term we may then cover Israel's history from Samuel to Jesus, and the beginnings of the new Israel's history as given in the Acts of the Apostles.

We then start the second term with Eli and the birth of Samuel. The key word here is, "Speak, Lord, thy servant hears!" The background is a lamp burning dimly in the temple; the background is dearth

of God's Word in the land and consequently no visions breaking forth; the background is an old man in the high priest's office, an old, fat man who long has forgotten to say, "Speak Lord, thy servant hears."

Up against this background comes a woman grieved in heart. Why is she grieved? Read Psalm 127:3, and you will know the answer: "Lo, children are a heritage of Jehovah, and the fruit of the womb is his reward." She has no children. And judging from what she later did, are we not justified in saying: She wants a child, not only for her own sake, but also because of the grievous condition in Israel.

And so she prays. At the doorsteps of the tabernacle of God she prays. She is praying in her heart, but her lips are moving. The old, fat man sees it, but does not understand. He thinks she is drunk and takes her to task. Imagine her surprise, confusion

and sorrow: "No, I am not drunk. I am a woman sorrowful in Spirit; I am pouring out my soul before Jehovah."

The old man comes awake spiritually for a minute: "Go in peace, and the Lord grant thy petition."

He did. In a year Hannah has a son in her lap and she calls his name "Sam-u-el," that is "Asked of God."

Will the children take to this story? If rightly told they will not forget it as long as they live. They will remember the wide awake boy in the temple in the night, and the sleepy, fat, old man just across the hall. They will see the background changing as this boy grows to manhood; they will live with him as he goes about, judging Israel; they will share his sorrow when he had not been able to bring up Israel to understand that Jehovah himself would be their king, and therefore they should have no earthly king as the neighboring peoples. They will share his sorrow over Saul when Saul became disobedient to God, but will rejoice over Jonathan and Jonathan's armor-bearer.

Then comes David whom they will love most of all. See him there out in the Wilderness between Bethlehem and the Dead Sea, risking his life against a lion, risking his life against a bear; they shall not be allowed to take any of his lambs. See him there, hurrying home at his father's call, Samuel stepping forward with the horn of ointment, pouring it on David's head, anointing him king. Will the children think that this is all foolishness since there already is a king, and David is a mere shepherd with no army to destroy the old king and set David on the throne? The thought will not even enter their minds, for children are able to believe in God. That is the reason why we all must become like children if we would enter into the kingdom of heaven.

David was a king, David was a singer of hymns of praise to the Lord, David was a prophet; see the psalms. But there were other prophets.

There is a man walking up the steps to the king's palace in Samaria. He is hardly dressed right to appear before kings. A mantle of coarse tentcloth with a belt to hold it together is about all he is wearing. But he walks right in, walks right up to the king. And he says: "As Jehovah, the God of Israel liveth, before whom I stand, there shall not be dew nor rain these years except at my word." Then he turns around and walks out, and the king does not dare to touch him. His name was Elijah; the king's name was Ahab; the queen's name was Jezebel, and she was teaching Israel to serve other gods.

But the Lord tells Elijah to hide from Ahab and from Jezebel, and Elijah goes into the mountainous country east of the Jordan's upper course. There is a brook called Cherith; he stays there; he drinks of the brook and the Lord commands the ravens to bring him bread and flesh in the morning and bread and flesh at night.

But it never rained and the brook dried out. The Lord told Elijah where to go, for Elijah talked daily

with the Lord. At Sarepta, near Sidon, outside of the land of Israel, the Lord knows there is a widow who has a heart to believe in God. To her he sends Elijah. She is starving. All the people in the land are starving; no rain, no crops. She is out with her boy to find a few sticks to cook the last meal; when they have eaten that they must die from hunger. There is nothing more to eat to be had anywhere.

Elijah meets them; he says, Can you give me a crumb of bread to eat? She says: We have a little handful of meal and a drop of oil left; when we have eaten that then we die. Elijah said: Go, bake, and bring me first a little cake, for thus saith Jehovah, the God of Israel: The meal shall not give out in the jar, nor the oil in the cruse until the day that Jehovah sends rain upon the earth.—When the woman heard the name of Israel's God she believed and did as Elijah told her. And not only did she and her boy have enough to eat while Elijah was there, but he brought her boy back to life when the boy had died from sickness.

But the Lord has not yet finished with Elijah, with Ahab and with Jezebel.

V. S. Jensen.

"Employer" vs. "Employee"

I wonder how many of us as church members have ever, as such, considered that we are, as individuals and as a group, actually an "EMPLOYER." Do we not engage the services and labor of our pastors and through our contributions pay the wages agreed upon? (Never what is due them). Of course we do. The point I wish to raise is that we DO NOT recognize our responsibility to our pastors (employees) as such.

Nearly every industry and business today provides its employees with liberal social benefits such as Old Age Pension, Group Life Insurance, Sick, Accident and Hospitalization coverage, either for partial cost or entirely free and in addition to regular wages paid them. How can we, as "EMPLOYERS," expect to engage the services of a young man of today, when we offer nothing but a small wage and a paltry old age pension? \$50.00 a month is a starvation pension in this 20th Century of high cost of existing.

To induce a young man to enter our services and employment, he should at least be assured of an adequate retirement pension, and a like adequate "family protection" should he happen to die before reaching retirement age.

I do not know of a pastor in our synod who receives sufficient salary to warrant his investment in adequate family protection and old age security.

I sincerely believe it is the duty of us as "Employer" to provide this protection.

When a congregation asks the services of a pastor, it should be automatically understood that it will assume the amount required annually for a \$5,000 Death and Retirement Fund, while the pastor is in that congregation's services, and upon his transfer to be assumed by the congregation he goes to serve.

Such a policy would give a man peace of mind in

respect to the protection of his family and enable himself personally to look to old age serenely.

Such a plan can easily be arranged for the pastors, either as individuals or as a group, at least for those who have not yet reached age 45. It can and should be worked out without further delay.

We would to some extent compensate for past gross neglect. I for one would vote for such a plan. Are there any comments?

B. P. Christensen,
Marlette, Mich.



By BUNDY

Telle Lege—take and read. For many years the Jehovah's Witnesses have peddled their religious trash on poor paper in our communities and undoubtedly some of our people think that everything religious, on paper, is bunk, so even the best of reading in our reading rooms and lobby literature racks is left untouched. Many do not know the great importance of reading, they don't know that abiding knowledge and wisdom is stored in libraries and when words written catch fire in individuals then the living word is born. Somewhere I saw this:

"This is our Lutheran tragedy,
In pulpit and in pew,
Many praise the word of God,
But those who read are few."

A Reader would like to know what was meant by stating that some of the contributors to "What Lutherans are Thinking" — "have been riding around on a merry-go-round."

Perhaps the statement was prompted by the subconscious mind suggesting the time when Rastus and his wife Miranda went to fair together. Rastus was completely captivated by the merry-go-round and he left Miranda to find her own amusement. When Rastus finally was ready to get off the speed monster his wife was there waiting for him with an explosive stream of words: "Now, Rastus, yo don spent yo money ridin' round and round on that merry-go-round, but whea in the wo'ld habe yo ben?"

It was a church bell that inspired a Dane, Grundtvig, to say that "Through these earthly domains there sounds a heavenly voice." So many outstanding men in our time are verifying that poetical vision. Not least Le Comte duNouye in his great book **Human Destiny**. But the great harmony, only sensed by the poetic minds some years ago was also visioned by the Danish Theologian Otto Møller, who wrote, "Some day nature and it's laws will be clear. Nature will be servant to man. Some day History will be known and will be understood and our fate will then be in our own

hands, we will then sow only that which we wish to harvest, then God will also be revealed to us because He is the spirit in the revelation, the spirit in nature, the spirit in History, the eternal intelligence revealed in the events that happen.—But it will be so only to those who acknowledge it, who listen to His voice and heed it." Do we recall what "Time" wrote after the explosion of the first atomic bomb? "From now on every man is responsible for his own salvation." Yes, because eternity has now been revealed in fire from Heaven.

Nietzsche, the German Philosopher, was not devoid of some distant insights even though his theory of "The Superman" made him insane. He foresaw in Russia "the blond beast of Europe, a people of a stubborn and resigned fatalism." A place of force, of will, has long been accumulating, "now threatening to find release" and it would not surprise him—and maybe we can see signs of it now—if Russia becomes master over Europe. Other historians have made similar predictions but, of course, we don't believe very much in prophetic insights in our time. We did not believe it when someone said that the first Hitlerian grab in western Europe meant war, but it did.

THE LUTHERAN COMPANION (Augustana Synod) has a good spectators column. He keeps an eye on the Roman Catholics and they need to be watched. Here is one of his observations:

"Two items in the Lutheran Companion for Dec. 31, 1947, caught the Spectator's attention. On page 13 Pastor Howard S. Olson informs us that there is a Roman menace in Africa taking a rather curious and romantic form. On the former German Lutheran field the women outnumber the men. The Roman priests offer to provide husbands for the husbandless women on one condition, that they become converts to papacy. This is one of a thousand instances of proselytism on the part of this Church which despite its name is the least catholic and the most sectarian of all Christian denominations. The Spectator repeats: we Protestants must continually call attention to the merciless aggressiveness of Rome. On the one hand, we must favor religious freedom and equality under the American constitution, and, on the other hand, we must turn the spotlight on the underhanded political scheming of the hierarchy. This scheming has gone so far now that Prof. Harold Laski, British labor leader, is even more outspoken than the Spectator. (See the Christian Century for December 31, p. 1604). According to Prof. Laski, Cardinal Spellman is more powerful politically than any three Americans you may choose. Does that include even the President?"

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Our Women's Work

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Anne Marie Petersen And The Porto Novo Mission

(Continued)

While the work was progressing at Porto Novo, where Anne Marie and Esther were busily engaged in instructing children and making friends with the women of the community; and, Dr. Menon, besides supervising the work at the school, daily treated many patients, the confidence and cooperation of those sponsoring the Mission in Denmark was not progressing so well. This was due to the fact that unfounded slanderous rumors were being circulated by people who were opposing the tolerant views of Anne Marie and her co-workers. The result was that many former supporters withdrew their aid and their membership. The fact that it was at the beginning of the world-wide economic depression made it all the more difficult for the new mission to carry on.

Anne Marie left for Denmark on her second furlough with the firm conviction that all difficulties and misunderstandings would be righted when she met her friends face to face and had the opportunity to explain the situation to them from her point of view. But here she met with disappointment; for although there was a group of loyal friends who remained faithful, it was only a small percentage at first. This made it necessary for her to curtail the work of the mission at Porto Novo and get along with little and less efficient help than she had hitherto had in her good friends Dr. and Esther Menon and V. Chakkarai with his good wife. Chakkarai had before his conversion to Christianity been an able lawyer, which profession he later gave up to study for the ministry. He is today a much beloved pastor and author.

But even though Anne Marie had to return to her post with a heavy heart, her enthusiasm for her chosen work did not wane. She knew that she just had to work all the harder, and she has never spared herself even when her health was at stake. Throughout her many years of service at Porto Novo, Seva Mander has been a haven for many unfortunate women and young girls, who have through her efforts been saved from a life of shame and degradation to live a life of service to God and their fellowmen. Some of these have

become good wives, mothers and homemakers, others are now teachers and nurses, and there those who have become musicians and artists.

Dr. Menon who is today an efficient surgeon, became a Christian officially (in his heart he had been one long before) on the day when he and his first-born infant, Nani, were baptized in the same font. The Menons have two daughters; Nani was married about a year ago to a young British officer.

Anne Marie's lot in India has never been easy. During the German occupation of Denmark in the late World War, when no money could be sent out to her, a number of friends in the U. S. A. gave her a helping hand. It is because these, her friends, wish to know more about Anne Marie Petersen and her work that this little article has been written, also in the hope that more friends may be won for the Porto Novo Mission. Mrs. Caroline Jorgensen up to her death accepted gifts for the Mission. Until a new secretary is appointed, Johannes Jepsen, R. 1, Pulaski, N. Y., will take care of these gifts and account for them in L. T. He also collects used stamps of all kinds for the benefit of the Mission.

Anne Marie, now almost seventy years old, has just returned to India after a much needed rest in Denmark. She had sincerely hoped while there to find a young woman ready and willing to return with her as her assistant, eventually to take over full responsibility at the Mission. But in this she was disappointed. Perhaps someone who reads this little article might find it a special challenge to her.

Nanna Goodhope.

Viborg, S. D.

An excellent book on the Porto Novo Mission written in the Danish by Rasmus Anker-Møller, can be had from Johannes Jepsen at \$1.50. "Det Blaa Hefte" issued monthly by Porto Novo Mission can also be ordered from Mr. Jepsen at \$1.00 per year.—N. G.

Christ And Education

By George A. Buttrick

A boy about twelve years old sought enrollment in a church school. He was asked, "How much do you know about Jesus?" He looked baffled, and then made a guess: "Wasn't he one of the saints?" Another boy, similarly questioned, admitted that he had never heard of Jesus. Both were better than average students in the city schools.

Perhaps a few people would rejoice in this ignorance; but most, including even the honest skeptic, would have some qualms. American schools were

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originally founded in the godly zeal of the Pilgrims and Puritans. Now our public education is largely secular. The word implies "bound within earth and time."

Why this secularism? One reason is the fear of religious indoctrination. The fear is not unfounded: sincerely religious people share it. But in our fear of indoctrination we have practiced a worse indoctrination: by our silence in secular education, we have indoctrinated children to believe that God does not exist and that Jesus Christ does not matter. In protecting the scruples of agnostics we have trampled roughshod over the convictions of believers. This debacle has come so slowly that most people still do not realize its iconoclastic import.

Secular education has its doctrine of God, which might be stated as follows: "Perhaps God does not exist; perhaps He is only the projection of wishful thinking. If He does exist, He does not matter, at least not enough for us to risk religious controversy. Let the church schools talk about Him. Whatever our compunctions, no great harm is done by leaving Him unmentioned during the school week."

If this doctrine is sound, secular education is on right lines. But if the doctrine is unsound—if God is, if He **supremely** matters, and if disobedience to His will plunges the whole world into war, secular education is tragically blind.

Likewise, secular education has its doctrine of Christ. Again the credo is not hard to phrase: "Christ may not have lived; there seems to be some doubt. If he lived, He has been distorted by religious fanaticism, especially by such writers as Paul. He was probably one more man making one more guess. He was apparently nobler than most, but He is not a revelation. Revelation is a word of magic and superstition: educated people live by the facts. There is an aura of gentle charm about Jesus; but to be silent about Him for thirty hours a week is not a serious affair. At any rate, He is not worth the risk of controversy."

If this doctrine is sound, secular education may be fairly sound. But if it is false, if Jesus is the very disclosure of God in the flesh—or even if He is no more than earth's prime manhood—secular education is foolishly and deplorably out of focus.

In secular education there are certain disciplines of the mind, but very few disciplines in virtue. Even the ancient Spartans appointed teachers to instruct children in virtue; but, by our **false** doctrine, man needs freedom rather than discipline.

In secular education there is grotesque disproportion. Comparatively small regard is shown for Milton and Browning, and no place is found for that Christian faith without which Milton and Browning cannot be understood. Almost no room is given to the study of religion, though religion has been a far deeper influence in man's story than mechanisms or law.

We teach the literature of Shakespeare. Why not teach also the literature of the Bible?

We teach the hedonistic ethic of Aristippus and John Stuart Mill. Why not teach the ethic of the

Sermon on the Mount? In its sinew of thought, not to mention nobility of content, it makes some other ethics that are taught appear like babblings from the kindergarten.

We teach the development of government. Why not teach the development and profound influence of the church?

We teach the life and sayings of Benjamin Franklin or of Benedict Arnold. Why not teach the life and sayings of Jesus Christ?

Sunday schools confront a seemingly impossible task. They must offset in their one hour the indoctrinating silence of thirty hours of weekday school. They must grapple with the more-than-thirty hours of practical godlessness in many a home. What can be done with parents who hope that Sunday school will teach their children to pray, though they themselves do not pray, not even in grace at table?

Perhaps the church should say bluntly to such parents: "Forty hours of godlessness at home, plus thirty hours of the merely secular in day school, pitted against one hour—irregularly—of godliness in church: **the odds are too great!**" The preacher often feels like one John Smith who heard his case announced in Federal court as "The United States against John Smith," and who thereupon exclaimed, "Good gracious, what a majority!" How can the church teach holy discipline when homes are undisciplined and schools merely secular?

The church must take its educational task with far greater urgency. Its curriculum must compare favorably in intelligence with the best textbooks of the day school, and must have that added glow of faith and loyalty which the day school sadly lacks.

The center and burning focus should be **Christ**, Son of man and Son of God, as in all great ages of Christian history. "Learn of me," said Christ. What better learning in any education? We need his disciplines, His comradeship, and His yoked strength. When John Colet founded St. Paul's School in England in 1510, he placed over the headmaster's chair a beautifully wrought figure of the Child Jesus. Above the figure was the inscription, "Hear ye Him." What better hearing?

Secular education is bane rather than blessing, despite all its fine bestowals on our common life, to the extent that it remains merely secular. Its basic assumptions will not stand scrutiny, as its issues and our deepest nature well prove.

The word and power of Christ remain: "Take My yoke upon you, and learn of Me." He is truth for life and death and eternity. Therefore, He is for education.

Reprinted by permission from "Christian Herald" and from the author of the article, Dr. George A. Buttrick, pastor of Madison Avenue Presbyterian Church, New York City.—This time I have submitted an article of a controversial nature. Perhaps we do not all agree with Rev. Buttrick. Let us know what **you** think of this matter of teaching religion in our public schools.—Editor.

Contributions Toward the 1946-47 Lutheran World Action Quota

DISTRICT I				DISTRICT VI			
	Quota	Contri.	%				
Bridgeport, Conn. -----	\$ 880.00	\$ 772.06	87.73	Argo-White, S. D. -----	\$ 220.00	\$ 143.00	65.00
Bronx, N. Y. -----	640.00	32.00	5.10	Diamond Lake, Minn. ---	712.00	809.50	113.69
Brooklyn, N. Y. -----	1,000.00	477.60	47.76	Gayville, S. D. -----	344.00	344.00	100.00
E. Port Chester, Conn. --	300.00	103.50	34.50	Hetland, S. D. -----	676.00	726.00	122.18
Hartford, Conn. -----	804.00	440.35	54.77	Ruthton, Minn. -----	704.00	1,134.36	175.33
Newark, N. J. -----	260.00	55.00	21.15	Tyler, Minn. -----	3,164.00	3,380.50	106.84
Perth Amboy, N. J. -----	2,008.00	1,067.60	53.16	Viborg, S. D. -----	712.00	816.21	115.19
Portland, Maine -----	800.00	577.20	72.15	District VI convention --		50.00	
Sayreville, N. J. -----	72.00						
Troy, N. Y. -----	1,144.00	1,073.50	93.80		\$ 6,532.00	\$ 7,403.57	113.34
	\$ 7,908.00	\$ 4,598.81	58.15	DISTRICT VII			
DISTRICT II				Brush, Colo. -----	\$ 480.00	\$ 274.80	57.25
Detroit, Mich. -----	\$ 1,580.00	\$ 174.26	11.25	Cordova, Nebr. -----	600.00	612.00	102.00
Germania, Mich. -----	280.00	206.50	73.75	Cozad, Nebr. -----	440.00	443.38	100.77
Grant, Mich. -----	112.00	108.00	96.42	Danevang, Texas -----	808.00	442.00	54.82
Grayling, Mich. -----	256.00	329.00	129.14	Davey, Nebr. -----	200.00	205.00	102.05
Greenville, Mich. -----	1,628.00	922.68	56.67	Denmark, Kans. -----	356.00	356.00	100.00
Juhl, Mich. -----	420.00	672.71	160.17	Granly, Miss. -----	68.00	123.00	180.88
Ludington, Mich. -----	500.00	320.00	64.00	Hay Springs, Nebr. -----	96.00	124.00	127.70
Manistee, Mich. -----	356.00	129.20	36.26	Marquette, Nebr. -----	608.00	788.00	129.60
Muskegon, Mich. -----	732.00	732.00	100.00	Nysted, Nebr. -----	204.00	204.00	100.00
Victory, Mich. -----	80.00	80.00	100.00	Omaha, Nebr. -----	888.00	969.10	109.13
District II convention ---		87.00		Rosenborg, Nebr. -----	340.00	519.50	152.79
	\$ 5,968.00	\$ 3,761.35	66.34	Kirkwood, Mo. -----		5.00	
DISTRICT III					\$ 5,088.00	\$ 5,065.78	99.56
Clinton, Iowa -----	\$ 1,076.00	\$ 417.25	38.76	DISTRICT VIII			
Dwight, Ill. -----	1,340.00	1,470.73	109.75	Easton, Calif. -----	\$ 436.00	\$ 173.00	39.67
Marinette, Wis. -----	180.00	545.00	302.77	Los Angeles, Calif. -----	916.00	968.03	105.68
Menominee, Mich. -----	500.00	157.10	31.42	Parlier, Calif. -----	304.00	346.60	114.01
Racine, Wis. -----	1,680.00	1,624.63	96.70	Pasadena, Calif. -----	160.00	57.50	35.93
Sheffield, Ill. -----	160.00	38.00	23.75	Salinas, Calif. -----	792.00	680.50	85.92
St. Stephan, Chicago, Ill.	944.00	1,099.25	116.42	Solvang, Calif. -----	1,060.00	348.71	32.89
Trinity, Chicago, Ill. ---	1,320.00	1,336.27	101.23	Watsonville, Calif. -----	120.00	108.50	90.14
District III convention --		88.11			\$ 3,788.00	\$ 2,682.34	70.81
	\$ 7,312.00	\$ 6,776.34	92.67	DISTRICT IX			
DISTRICT IV				Enumclaw, Wash. -----	\$ 796.00	\$ 138.45	17.26
Cedar Falls, Iowa -----	\$ 1,756.00	\$ 1,813.47	103.27	Junction City, Ore. -----	660.00	415.00	62.87
Des Moines, Iowa -----	936.00	960.00	102.27	Seattle, Wash. -----	1,004.00	1,185.92	118.11
Exira, Iowa -----	304.00	304.70	100.00	Tacoma, Wash. -----	440.00	523.00	118.63
Fredsville, Iowa -----	1,344.00	1,127.37	83.88	Wilbur, Wash. -----	100.00	100.00	100.00
Hampton, Iowa -----	500.00	600.00	120.00	Pullman, Wash. -----		10.00	
Kimballton, Iowa -----	1,832.00	1,910.40	104.28		\$ 3,000.00	\$ 2,372.37	79.09
Moorhead, Iowa -----	152.00	152.00	100.00	MISCELLANEOUS			
Newell, Iowa -----	1,440.00	1,789.75	124.28	Women's Mission Society -----		\$ 391.53	
Oakhill, Iowa -----	464.00	464.00	100.00	Canadian Lutheran Commission for War Service		30.25	
Ringsted, Iowa -----	1,140.00	1,140.04	100.00	Danish Lutheran Church in British Columbia ---		19.00	
Waterloo, Iowa -----	1,032.00	894.50	86.66	District IX DAYPL -----		26.50	
Atlantic, Iowa -----		5.00		District I DAYPL -----		53.33	
	\$10,700.00	\$11,161.32	104.31	District IV DAYPL -----		52.96	
DISTRICT V				DAYPL National Convention -----		293.05	
Alden, Minn. -----	\$ 780.00	\$ 816.00	104.61	"A Friend in South Dakota" -----		6,000.00	
Askov, Minn. -----	1,468.00	1,239.37	84.42			\$ 6,866.63	
Bone Lake, Wis. -----	156.00			SUMMARY			
Canwood -----	320.00	266.50	83.28	District 1 -----	Quota	Contri.	%
Dagmar, Mont. -----	780.00	731.50	93.77	District 2 -----	\$ 7,908.00	\$ 4,598.81	58.15
Dalum, Canada -----	212.00	293.46	138.51	District 3 -----	5,968.00	3,761.35	66.34
Flaxton, N. D. -----	120.00	146.00	116.66	District 4 -----	7,312.00	6,776.34	92.67
Minneapolis, Minn. -----	1,128.00	1,538.63	136.40	District 5 -----	10,700.00	11,161.32	104.31
Volmer, Mont. -----	128.00	124.50	98.42	District 6 -----	6,424.00	6,631.82	103.23
West Denmark, Wis. -----	588.00	340.34	57.89	District 7 -----	6,532.00	7,403.57	113.34
Withee, Wis. -----	744.00	920.52	123.72	District 8 -----	5,088.00	5,065.78	99.56
Hutchinson, Minn. -----		175.00		District 9 -----	3,788.00	2,682.34	70.81
Fergus Falls, Minn. -----		20.00		Miscellaneous -----	3,000.00	2,372.37	79.09
Rushford, Minn. -----		20.00				6,866.63	
	\$ 6,424.00	\$ 6,631.82	103.23		\$56,720.00	\$57,320.82	101.4

Square Heads on A Round Trip

By Ellen Nielsen

XIV

"But Frode Hasseriis isn't a typical Dane," Dr. Heuch had said that day in the bookshop, "he wears his trousers creased, he is an American gentleman." The description fell in well with my own observation. I had been plagued by the word that would label him and finally I could write to him, "You are *artig*. (Proper)." Yes, he is always the good boy at the feast of life partaking of it all with his own well-earned delight. He has a two-fold enjoyment: he enjoys himself enjoying it! He has not only an active part at the feast but he savors his activity reminiscently **at the same time**, he is his own Boswell.

It was like coming home to be with Frode and Ingrid. They had been in America the previous summer and now we met in common, comparing notes of our impressions of the two countries; difficulties, disappointments and joys were mutually understood strengthening us all in the belief that as yet we were not one world and yet could be "sisters under the skin." They are a delightful couple gracefully supplementing each other. Usually I marvel, too critically, at the women men marry, but Ingrid and Frode are absolutely even in the bid for one's affection. You can put them in one department in your heart, you have no need to remind yourself, "Now remember he is . . . while she . . ." You say **you** to them and mean both of them; they both answer to **you**, too. All of us, here in America, will remember their perfect harmony together at the piano; that is the way they are.

Their "Møllehus" (the Mill House) is as contented as a purring cat. Everything belonged, it grew and had its being there. I am certain that in five years I could wander blind-folded through the house and everything would be in its own cozy place; I never saw such contented furniture and nooks. The dining room was the music room or vice versa. The big grand piano dominated the room so that eating became subordinate to music; naturally.

When we got out of the car Ingrid said, "Come see my American bathroom!" She was justly proud of it. And it actually worked! "Oh, your beautiful kitchens and bathrooms!" she cried. How she had revelled in America and come home with her head full of new vistas and ideas! The things she could tell about America! More, more, we'd beg her, and like children hearing a story we'd say, "And then what?" Her impressions were as much a revelation to us as to her. I saw how true the saying was: "If we do not see ourselves now and then as others see us we do not see ourselves truly." But Danes are very earnest and touchy about themselves and their country, I do not think they have the ability to laugh at themselves the way Americans can, a case, again,

of small family versus big family. The huge polyglot, heterogeneous family that is America is used to the rough and tumble of it; the small family wants things kept in place and left alone.

At Møllehuset I got a feeling of tradition that is warm and living; that was not always the case in Denmark, so often tradition seemed to have gone stale. When we had coffee on the terrace or in the garden we did not relapse soggily into mere coziness, if anything life was stepped up, it kept going on! (I don't know why the coziness in Denmark bothered me so, I only know I rebelled against it).

One night we had coffee on the terrace at midnight; a calm, warm night, the trees bordering the big lawn were etched against a lilac sky, not a leaf stirred. The light from the dining room splashed the stone floor of the terrace and back of the trees the old mill creaked sleepily. (Don't ever let them oil it, I begged Frode). Smoke from the Boghandler's cigar hung motionless in planes of light. We had fallen silent, the night was too perfect for speech, yet somehow a comment was needed to italicize it. Suddenly (in our dreamy silence we had not heard them go) Ingrid and Frode were singing at the piano "Natten er saa Stille." It was the right and precise little footnote to the night. Through the open doors the tableau was there again, as all of us in America remember it, Ingrid at the piano, Frode standing, properly, beside her. "We must do it **right**" his posture said.

Another night I was sitting in the big chair reading (poor Frode! his study was disorganized while I was there, shelves gapping like a toothless mouth) when Frode came, pushed me up to the fireplace where he had so properly built a fire, and warned me, "You must watch for sparks on the rug." Then he got out his violin and with Ingrid at the piano I heard such music as I've never heard before. Usually I'd as soon hear a cat as a violin. But for my money I'd trade Menuhin and all the others any day for Frode. Such restraint and precision! I had always felt violins got terribly out of hand running away in either arpeggios or blood, sweat and tears. But Frode's violin had all the delight of poetry quietly read, sensible but with depth. Ingrid and Frode have the ability to make beauty as solid and matter-of-fact as a piece of bread, in fact their gesture is plainly, "Here, taste this."

One time we were driving down the main street of Askov (Ingrid usually drove the Ford colt) and, stopping at the bakery, Ingrid ran in to buy something. On the way out she tripped and barely grazed her knee on the step. "Not a scratch," she assured us. We drove off. After two blocks Frode said, out of deep silence, "Always remember, Ingrid, **quietly**, not too much haste." Ingrid stopped the car right there in the middle of the road, looked at him in deliberate exasperation and said, "Really, Frode!" We burst out laughing, that is Ingrid and I did, Frode couldn't imagine why. He felt he had said the sensible thing. **That** was why we laughed . . .

Askov Højskole was rounding up the year, classes were all but done with; we did get in one of Dr. Kruuse's hours, that young cosmopolitan with his head full of brains. The man's ability is terrifying,

his intelligence phenomenal. (When he comes to America, as I hear the rumors are, we are in for a treat. Aside from his lecture, which will be brilliant and sharp as a knife, get him to read: H. C. Andersen's "Laserne" and parts of Holberg's "Erasmus" and . . . poetry. Ask him to read, too, the little-known "I Dødens og Livets Kælder" by Aksel Heltoft which has in it the damning line, "De fleste af Fangerne havde nok ikke længe igen. Jeg selv havde det godt. Jeg var Dansker og fik Pakker hjemmefra.")

By rights Kruuse and the Boghandler should travel as a team. But you'll never get Boghandleren across the ocean. If you do he'll turn around in New York and go home again. He insists he would die of "hjemve."

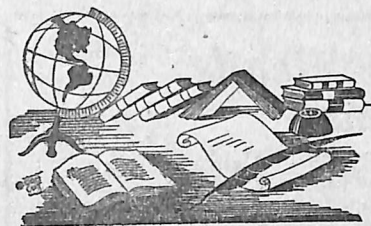
Those two had promised to read poetry to me until I'd have to be carried home. This became almost literally true. "Take my arm" said Boghandleren gallantly as we staggered down the torn-up road at 2 a. m. after 6 hours of poetry. So I reached up timidly, on tiptoe and hooked my arm in his. There I hung like a gooseberry on the branch of an oak tree.

Mrs. Kruuse is "Greta Garbo." Kruuse's mother was my first "Grande Dame" in long, black silk dress with lace at wrists and throat (like Whistler's mother) twinkling with the jewels that old ladies wear so well, and elegantly smoking a cherrot. Quite often Kruuse blew her kisses across the room. (Old women in Denmark are very charming; definite personalities, a sort of extra-curriculum of being that they make the most of, in many cases with a pretty defiance: nothing can hurt me **now**, now I'm going to be **me**. I found them far more attractive than the young girls. In fact, old people in America, can't hold a candle to old people in Denmark. In Denmark they are more tang-y, like the Danish apple).

Dr. Kruuse is young and brilliant. He teaches at Askov, reads a million books a week as reviewer for Jyllands-Posten (I begged J. P. to let me subscribe to their Friday-Kruuse-review-paper: no soap) writes articles, lectures, is on international committees, all with the ease of the young man on the flying trapeze. "We must find time for a long chat," he told me. I almost fainted. "You talk and I'll answer," I gasped. I've never seen such a mass of brains in one place; far be it from me to tangle with them.

So it took some courage to place the house of all this talent in danger during the Occupation. He likes being bright. So he worked in the dark nights of the Occupation keeping his brightness bright.

There were defenders at Askov, they were few but they were there, if not glamorously active then quietly and humbly doing work that had to be done **because they were that type of man**. I imagine it isn't in the Dane to be a crusader *per se*; he still asks the ancient question, "to be or not to be?" All the more commendable when he does fare forth. For it is really against his nature.



Across the Editor's Desk

A Lutheran Leader, Dr. Ross Edgar Tulloss, the retiring president of the National Lutheran Council, gave a challenging address at the recent annual meeting of the National Lutheran Council held in Richmond, Virginia. We believe that it is of great importance to our church people to know that we have leaders in our Lutheran Church who are voicing a challenge in regard to the present world situation.

Speaking at the opening session of the Council's 30th annual meeting here, Dr. Tulloss asserted that "the Marshall Plan, or some modification of it, wisely and constructively administered, is the only thing that can possibly prevent a collapsed and communistic Europe."

"Even the Marshall Plan is a gamble," he said. "It may not be a very good gamble. The chances of succeeding in what we would thereby try to bring about are perhaps sixty-forty, not more. But I say to you, it's a gamble we cannot afford not to take."

Dr. Tulloss, who is president of Wittenberg College at Springfield, Ohio, declared that "the most critical peace-time period that our nation has ever faced is upon us now," and that "we must do all we can, in order that the European crisis may not reach our own shores."

Dr. Tulloss suggested four things that ought to be done:

"First, we in America ought to appreciate what we have," he said. "If we could take a few thousand average American working men to Europe for four weeks, we would have a happier situation in America thereafter. Over there, they think of us as the most blessed of all the blessed countries of the world. If the way were open and ships were available, there would be fifty million people on the way to our borders tomorrow. They would so gladly come, if they were permitted to come. Far too many Americans are blindly unappreciative of the blessings that we have.

"Second, you and I ought to assume our personal responsibility. I'm talking now not only from the economic and political standpoint, but also from the humanitarian standpoint—you and I ought to gather up every piece of cast-off clothing we can find, and send it abroad. In this city, I am sure, there is enough unused clothing to keep tens of thousands of people in Europe from dying of the cold this winter. In every one of our towns there are agencies that are gathering clothing and shipping it. The government, instead of delaying shipments as it did a year ago, now provides ships to carry it across, transportation free.

"Third, we ought to accept the leadership of the world which Providence has given to us. Never in the world's history has the power to save the world, or to see it go to ruin, been placed to plainly and unmistakably in the hands of any one nation.

"Fourth, we must in every possible way help to

rehabilitate and strengthen the stricken churches of Europe. The one thing that has held the world together insofar as it is in any sense together, is religion. With all that we may do economically and politically, unless the force of religion can be felt throughout the world, there isn't very much hope for the long run."

Dr. Tulloss said that "aside from the communists, the people of almost every country in Europe live in constant fear of Russian domination."

"Let me make it clear," he added. "Notwithstanding the fact that there is a minority of Communists in every country, the mass of people of those countries will never turn Red. There are too many level-headed, hard-working, freedom-loving people in every land for that to come about if life can go on otherwise. But if their industrial life and their commercial activities collapse, then they will be taken over by the Reds. And you will agree with this, that when Russia has taken over a land, it will require a country not less powerful than the United States, to rescue and restore it."

Dr. Tulloss charged that the political situation in Europe "is a picture of crisis and danger because of Russia's clearly demonstrated purpose of continental domination."

"Consider now, the advantage Russia has," he said. "Observe the way in which many factors play into her hands. The present economic crisis. The existence of a communist minority in every land, ready to do Russia's bidding. The socialistic trend in so many lands. Don't let anybody tell you that Socialism is a protection against Communism. Socialism is just a step toward Communism."

Dr. Tulloss said that Russia is not ready to make a war today, but that she can be ready to make a war within eight or ten years.

"In the meantime," he added, "Russia proposes to take every piece of land on the face of the earth that she can take without getting into a war with the United States. Up to very recent months, we have allowed her to go steadily along on her road of conquest without much opposition. I rejoice that the days of our pussy-footing seem to be drawing to a close. I rejoice that one of our great leaders recently said: 'We do not propose to stand by and watch the disintegration of the international community to which we belong.'"

Dr. Tulloss was a delegate of the United Lutheran Church to the assembly of the Lutheran World Federation at Lund, Sweden, last summer, and traveled in ten countries abroad as an official representative of the U. S. National Committee for the Lutheran World Federation.

Greetings and Comments From Our Readers

WHAT'S THE USE? — AND WHO CARES?

A Layman's Answer to Christian Warthoe's "Mission Or No Mission"

First of all I want it understood that I am a very humble believer in Jesus Christ and His power to save **ALL** mankind from sin and condemnation.

Next, I am an American and proud of that fact.—Then, I am of Danish descent and very proud of that fact.

My early Christian education, for which I am sincerely grateful, I received from truly Christian parents. This instruction was given in the Danish language, as was also the instruction in our Saturday morning Church school, and later the instruction for confirmation, our Sunday school, and the Danish Vacation school (about five weeks each summer).—This was all given to me in Racine, Wis., often known as the "Denmark in America."

Certainly we were taught Danish culture, Danish traditions and Danish characteristics. We were taught to speak, read and write the language of our forefathers, sometimes to the tune of a hickory switch.—But sad to relate some of our teachers gave us the impression that anything not Danish, just was no good, that there was not much sincerity in the American churches. As we grew older and attended services in various American churches we found the same sincerity, the same devoutness, as in our best Danish churches.

All the Danish traditions, culture and characteristics, no matter how much we prize them, cannot save one soul from the righteous judgment of God.

Christ's mission with us is the saving of souls, not the saving of culture or tradition.

I wonder if Luther and Grundtvig, and above all our Lord and Saviour, will condemn our pastors if they gladly, and with open arms, receive non-Danish people as members of our churches and our synod.

On the contrary, they will be condemned unless they gladly receive all who come in a contrite spirit, as will each and every member of **any** church, who in any way hinders or obstructs the work of salvation.

Did not Christ command his disciples to teach **ALL** mankind and to baptize them in the name of the Father, and the Son, and the Holy Spirit?

How can we further the work of Christ if we build a high board fence around each Danish church and paint a sign on it: "FOR DANES ONLY?"

We cannot depend on Danish immigration for new members, as the quota is so small that it could not keep one good sized congregation going.

There can only be one Christian solution to our problem: "TEACH ALL MANKIND."

Just why should our synod lose its reason for existence in 15 or 20 years? I cannot find any sound reason why it should.—Only one thing can cause this and that is the defeatist attitude, ("WHAT'S THE USE?").

This, you say, prevails among the last two generations of immigrants. I have yet to meet any Danes who are defeatists or escapists.—However, I was also at the synod convention in Racine, and could find no trace of the defeatist attitude in pastors or lay delegates.—On the contrary the feeling was not defeatist, but very optimistic. If we will only give the president of our synod, Rev. Alfred Jensen, the cooperation he deserves, both in action and in prayer, then we will go forward.

Just who are the people of the old American stock? (If there are any such people).—Unless I am mistaken about American history, we are all "Rank Foreigners," some came from England, France and Holland, a little later from Denmark and other European countries.

*Solvang, California
in June*

Just why did they come?—First, to worship God according to their own conviction. Secondly, to better their lives both financially and socially. Eventually they were all joined together to form our great country, a great melting pot that fused together all peoples under the creed: "That all men are born free and equal."

If we want to live and prosper in America, the least we can offer in return for this privilege is to be true Americans and true Christians.—All true Americans, whether they be of old or new stock, do not consider new-comers as rank foreigners. On the contrary, they welcome and encourage them to become real Americans as soon as possible.

I would suggest to anyone having different ideas, that they attend a school where new-comers, and some that are not so new, are taught the fundamentals of citizenship by true American teachers, who gladly and without compensation, give their time and services toward making more good Americans.

We cannot hope to gain the respect and good will of true Americans, unless we are true Americans ourselves. There is no room anymore in this country for "hyphenated Americans." We cannot segregate ourselves and be true to America or to Christian ideals.

"One God, one Flag, one Country," that is true Christian citizenship. There can be no other way.

W. J. Nielsen,
Seattle, Wash.

Mr. Warthoe's Criticism

In Lutheran Tidings of February 20, 1948, Mr. Warthoe laments the lack of the spirit of Grundtvig and the Danish people in those ministers of our synod, who are born in Denmark.

If justified, he should lament the lack of the spirit of Christ, which is the only thing that matters in a preacher of the Gospel.

His idea of spiritual suicide is false. Only by turning away from Christ, can a person commit spiritual suicide.

He asks: Who cares, that Danish immigrants are anxious to become good Americans. America does and appreciates this spirit; which is right towards their adopted country. Those who lack it should by all means return to the old country.

The writer is born in America of Danish parents, and has retired in Solvang, Calif., because he likes the people of his ancestors. He speaks Danish whenever possible to help keep Danish tradition alive as long as possible in Solvang, and because it is the language he learned from his mother.

He feels a vague disappointment because the old order of "Danish only" in Danish settlements is passing; but a sensible person must adjust himself to the inevitable. To close our hearts and churches to those who seek the Lord, but are not Danes, partakes of the spirit of Pharisaism and is certainly not Christian.

Bertel Skou.

The Cyclotron And the Seminary

By President Ronald Bridges.

"Most people have no idea how or where their minister was trained. Good pastors are taken for granted by the big churches. If half of our clergy died or quit tomorrow, the large powerful churches would not suffer particularly. They would have first choice of those left. The big churches, with the greatest capacity to help, seldom see the problems of ministerial training. It is the small, the marginal, the vacant parishes where people realize how much remains to be done if a vigorous new generation of spiritual leaders is to be produced.

"When I was a child I was amazed to find that our minister had parents. The implications of the discovery staggered me. But until I came to the Pacific School of Religion I had not progressed much farther in examining the antecedents of the ministry. Most lay people haven't done much better.

"From my study window in Berkeley I can see the University of California cyclotron—where atomic energy is studied

and developed—and the Pacific School of Religion. The Cyclotron and the Seminary—with Berkeley, Oakland, San Francisco, and all the world lying between. The symbolism is striking to any but a dullard. The lights are burning in the cyclotron tonight—a thousand scientists and technicians—millions of dollars at work in the awful race for unearthly power. But the lights are on at the Pacific School of Religion too, with a hundred students and professors at their work. The odds are against the Seminary—but the odds were heavily against Christianity 1900 years ago and have been ever since. It is a battle of the old, old war which we have now joined, the struggle to provide a moral leadership great enough for the terrible years of decision ahead. I invite you to share in the business of recruiting and training a new minister."

—Contributed by a Reader.

Within Sight Of The Goal

At the synodical convention at Dwight, Ill., in 1942 our church authorized a \$100,000 jubilee drive for Grand View College.

In 1946 the ground was broken for a new girls' dormitory. This fine building now stands complete. As is known, this is an excellent, modern, fireproof three-story building. It is so constructed that the upkeep on it should be at a minimum. Even the window frames are made of metal. Thanks to our ladies, the rooms are beautifully furnished. It is doubtful that there is a better built and more beautifully furnished girls' dormitory in the state. And every room is taken.

But the new dormitory is not all. Far from it. The heating plant has been remodelled and a new and larger boiler installed. The main building has also been remodelled with larger classrooms, office space and better equipped bathrooms. The government gave us a new biology building, but there were some expenses in equipping it and getting it ready for use.

It is true that all of this work was done while prices were dreadfully high. But we are certain that it would not have been cheaper this year. When will it be cheaper? We needed all this at a time when the pressure of attendance was the greatest in history. During this school year we will have a larger attendance by far than we have ever had. It is our hope and prayer that these young people, about 300 of them, may experience something so big and so rich here that they will never forget it.

But as yet we have not reached the \$100,000 mark for our synod. We are, however, within sight of the goal. We lack just a small sum. Won't you put your shoulder to the wheel once more and help push this drive over the top. You see, if our synod reaches the \$100,000 we have been promised additional money. Under these circumstances we just can't afford not to reach the goal.

Alfred C. Nielsen.
Harry C. Jensen.
A. C. Ammentorp.
Valdemar S. Jensen.
Cleo. C. Gould.
Herbert T. Hurley.
Reinhard T. Weissinger.
Helvine Mailand.

A. E. Farstrup.
S. D. Rodholm.
Carl Strandskov
P. Jorgensen.
Marion Mortensen.
Ruth M. Thorup.
Jane Hansen.
Harald Knudsen.

Grand View College And Our Youth

Activities At G. V. C.

Yes, here it is, already the second week of March. Wow, how the time flies by. The whole winter here has been very clear and dry, with the exception of last week, when we became gifted with approximately twenty inches of snow.

So much for the weather; and now as we look indoors, we find—Every Thursday there is a lecture period in which we have a guest speaker. Last week

← READ THAT

we heard our own Dean Nielsen speak on Gandhi and his great accomplishments. This week, we heard Mr. Everhart, the secretary and treasurer of the C. I. O. of the state of Iowa, tell us that the capitalist is now having his largest profits with labor not benefiting by it.

Yesterday, I dropped in on the speech II class. They were delivering banquet speeches. The toastmaster and his four speakers did quite well on the subject of morticians.

At the present, a new contest has arisen. It is called the "Eligible Bachelor's" contest. Candidates are few due to quite a few qualifications to become eligible; but, some have them. The campaigns seem to enthuse the students to cast many votes for their choice. The contest ceases at the St. Patrick's Dance, Saturday, March 13.

Last Saturday, a basketball team from the Cedar Falls church, motored to G. V. C. The game was quite rough and strenuous, and the score was close all the way, but, G. V. C., kept pulling ahead in the last few minutes of play. Preceding this, three games of volleyball were played between the physical education class and the school all-stars. The all-stars won two of the games by a two point margin. Following the games in the gym, the girls gave a party in the basement of their dormitory.

Baseball practice was to resume the first of this month, but, due to the snow fall, many of the boys nursed sore arms from throwing too many snow balls.

We see the Viking committee busily gathering written articles and pictures for our annual, "The Viking."

As we look further into the future, we see May 1 and 2 drawing near. This is "Studenterfest" week-end, so, hope to see many of you then.

Richard Hansen.
Gardner, Ill.

Grand View Alumni

Many more donations are needed in order for US to complete our Station Wagon Drive. If you are among those who have not as yet sent in your donations, let us do so NOW. Just a very short time remains before "Studenterfest," and an even shorter time before the end of our desired Station Wagon deadline, as you know, April 1. I am sure that all of US want to do our share in the project that we all favored at our last "Studenterfest" meeting. NOW is the time to add your name to the list below. Acknowledging the following contributions:

Rev. Erik Moller, Hay Springs, Nebr.	\$ 5.00
Rev. and Mrs. Howard Christensen, Cozad, Nebr.	10.00
Harold C. Jensen, Ringsted, Iowa	1.00
Mr. and Mrs. Jens C. Jensen, Ringsted, Iowa	2.00
Thorvald Mikkelsen, Newell, Iowa	3.00
Mr. and Mrs. Andrew Petersen, Alden, Minn.	2.00
Axel L. Andersen, Frederick, Maryland	2.00
Anna Hoegh Hansen, Exira, Iowa	3.00
Mr. and Mrs. Merrill Christiansen, Ringsted, Iowa	5.00
Herdis Aaberg, Chicago, Ill.	5.00
S. Dixen Sorensen, Dwight, Illinois	5.00

Minneapolis Alumni Association:

Helga Bennedsen, Mpls.	3.50
Solveig Buhl, Mpls.	5.00
Mr. and Mrs. Marvin Jessen Mpls.	10.00
Rev. and Mrs. Ottar Jorgensen, Mpls.	10.00
Paul Jorgensen, Mpls.	5.00
Rey Muller, Mpls.	5.00
Doris Rix, St. Paul	5.00
Mr. and Mrs. Robert Sorensen, St. Paul	10.00
Holger R. Stub, St. Paul	10.00
Helen Stub, Mpls.	5.00
Katherine Utoft, Mpls.	5.00
Olaf R. Juhl, Mpls.	10.00
Paul Baadsgaard, Mpls.	5.00
V. S. Petersen, Mpls.	10.00

Martin Thomsen, Ringsted, Ia.	2.50
Axel Thomsen, Ringsted, Ia.	2.50

From Grand View College:

Ruth Thorup	5.00
J. Knudsen	5.00
Cleo Gould	5.00
A. C. Nielsen	5.00
Carl Strandskov	10.00
A. C. Ammentorp	5.00
Harry C. Jensen	10.00
Marian Mortensen	10.00
Einar Farstrup	10.00
Karen Madsen	10.00
Helvine Mailand	2.00
Peter Jorgensen	5.00
Harald Knudsen	10.00
Mr. and Mrs. Carl Eriksen	5.00
Thora Strandskov	5.00
Mrs. Norma Jeppesen	3.00

V. S. Jensen	3.00
S. D. Rodholm	3.00
Oluf Lund	5.00
Herbert Hurley	5.00
Raymond Stephens	3.00

Total acknowledged to date \$559.50
Thank You.

Cora E. Sorensen
521 E. Second Street
Spencer, Iowa.

Grand View College Choir Plans Tour

The Grand View College a cappella choir of 60 voices under the direction of Oluf Lund is now completing plans to present concerts for many of our congregations. Those who have heard the choir have recommended the tour so that many more can have the opportunity. Three Danish numbers will be included in the program. They will be: "I Østen Stiger Solen Op," Gade; "I Fjerne Kirke Taarne Hist," Weyse; "Moders Navn," Rung.

On Sunday, April 11, the choir will sing in the afternoon at Cedar Falls for the Cedar Falls and Fredsville congregations and in an evening concert at Waterloo. It is hoped that a large crowd will attend from far and wide.

The more extensive tour now being planned is as follows:

Clinton	May 7
Dwight	May 8
Chicago	May 9
Racine	May 10
Withee	May 11
West Denmark	May 12
Askov	May 13
Minneapolis	May 14
Arlington	May 15
Tyler	May 16

As yet final plans have not been completed but it is hoped that concerts can be arranged in each of the communities mentioned and we urge the members of the congregations mentioned to get behind the tour; advertise it, support it and look forward to it.

From Manistee, Mich.

The members and friends of Our Saviours Lutheran Church were saddened by the news of the sudden death of Karl Frederiksen on February 9. He had only been ill a week. Funeral services were held from the church on February 12th, Rev. Leon Appel of St. Peter's Lutheran Church officiating. Many friends gathered in the church for these last rites. He is survived by his wife, a son and daughter, two grandsons, five brothers and three sisters.

Karl will be sincerely missed by all in the congregation. He was a genial friend and faithful. He was a charter member of the church choir, being active in all its work, particularly as a singing member. He had served on the church council for seven years.

Thora E. Hansen.

OUR CHURCH

Junction City, Oregon—The Junior League members of the Seattle, Wash., church with their pastor, Rev. J. C. Kjaer, motored to Junction City, Ore., for a two day meeting, February 28-29, with the Junior League and friends of the Junction City church. Rev. J. C. Kjaer and Rev. C. S. Hasle were the speakers. A number of youth activities were discussed, amongst these a proposed Youth Camp at Lutherland near Seattle this coming summer.

The District I DAYPL Convention is scheduled to be held in Denmark, Kans., August 13-15, followed by a District Camp at Camp Lincoln, Cawker City, Kansas.

Mr. and Mrs. A. P. Grobeck, Omaha, Nebr., observed their 60th wedding anniversary on February 1. "Open House" was held in the church parlors, and throughout the afternoon many guests came to offer congratulations to the honored couple.—Mr. and Mrs. Grobeck are well known also outside of their own local church group, as they have often attended district and synod conventions. Although a little late, we extend our heartiest congratulations.

Rev. John Pedersen delivered his farewell sermon in the Portland, Maine, church Sunday, February 29. A farewell reception was held by the congregation on February 26th, honoring Pastor and Mrs. Pedersen and Gordon. Mr. B. L. Luja, president of the congregation, served as toastmaster. The pastors, Otto Nielsen of Westbrook and Dolliver Thogersen, Falmouth, were guest speakers. Several members joined in expressing words of appreciation for the ten years of service in the church.—A money gift from the congregation and one from the Young People's Society was extended to Rev. and Mrs. Pedersen.—On Monday, March 1, the pastor and his family began their long journey to the new field of work in Danevang, Texas.

Rev. P. C. Stockholm, who retired from active service about a year ago, has promised to serve the Portland, Maine, church as interim pastor, and plans to arrive in time to conduct the Easter week services.

Rev. Richard Sorensen, the national president of D.A.Y.P.L., will according to present plans make a speaking tour in the Eastern District during the first part of April. He will speak in the Portland, Maine, youth group on Saturday, April 10, and will conduct the regular worship service on Sunday, April 11.

West Denmark Church Herald is the name of a new church bulletin received from the West Denmark Danish Lutheran Church, Luck, Wis., and edited by the new pastor of the church, Frantz-Oluf Lund. The first issue contains an article by the pastor entitled "Onward With Our Church" in which he

presents his program for the work of the congregation, the Sunday school, Youth work and other activities. Rev. Lund also serves the Bone Lake church with two Sunday worship services a month and other meetings with young and old.

Granly, Miss.—Rev. Holger Strand-skov of Dwight, Ill., served the Granly congregation on Sunday, March 7. Mrs. Strandskov and Halvor accompanied him, and Mrs. Strandskov gave several musical selections at the afternoon and evening meetings, and also gave a reading at the evening Youth Fellowship meeting. Many attended the morning service and the meetings throughout the day.

The Annual Synod Convention will be held, as announced previously, at Solvang, Calif., during the week, June 22-27. One of our readers on the west coast wrote to the editor recently: "We of the West are happy about the Solvang decision to invite for the synod convention. It will bring closeness and a greater feeling of belonging to all of us out here."—We hope that there will be many from the various congregations here in the central states who often have considered a trip to the west coast who will make use of this opportunity and thus make a combined convention and sight-seeing trip to California.

Bethania, Racine—Central Lutheran, Muskegon—Rev. Edwin Hansen terminated five years of service at the Bethania Lutheran Church, Racine, Wis., when he preached his farewell sermon on February 1. A farewell gathering, with a sandwich supper and program was arranged for the evening. The pastor and family were presented a beautiful silver service set and a purse of money, as a token of appreciation. The Bethania Choir sang several selections, organizational heads spoke in behalf of their respective groups, and Mrs. Viviette Meyer Nelson sang, dedicating her first rendition of a new musical arrangement of the Aaronic Benediction, to the departing pastor and family.

The following Sunday morning, Rev. Hansen was installed as pastor of the Central Lutheran Church at Muskegon, Mich. The district president, Rev. C. A. Stub, officiated. The church auditorium was filled to capacity. A reception was held in the evening around the supper tables, with Rev. J. C. Aaberg, interim pastor, acting as toastmaster. The new pastor and family was given a hearty welcome by the Muskegon people. Rev. Stub and Rev. John Christensen of Ludington, welcomed them back into the fellowship of pastors and congregations in the Michigan district.

The district president also installed Rev. Hansen into the pastorate at the Kedron Lutheran Church at Grant, Sunday afternoon, Feb. 15. There, too, the congregation had arranged for a festive meeting with the new pastor; a fellowship supper was served, sociability en-

joyed, after which Rev. Hansen delivered a brief lecture on the topic: "Worthy Striving." Services in the Ashland-Grant group are conducted several times monthly.

Viborg, S. D.—Rev. Enok Mortensen, Tyler, Minn., served the Viborg and Gayville, S. D., churches on Sunday, February 29.

The April 5th Issue of "Lutheran Tidings" will move the deadline in the editor's office forward one day, to Wednesday, Mar. 31, noon. It will then be quite possible that L. T. can go in the mail that week-end, and thus we may avoid the extra delay of the Saturday afternoon and Sunday holiday in the print shop.—The deadline dates are otherwise, the 1st and the 15th of each month. In order to facilitate the printing and mailing schedule of our paper, we may on certain occasions move this date forward a day or two. Notice will then be given in "Our Church" news column in the previous issue.

Acknowledgement Of Receipts From the Synod Treasurer

For the Month of February, 1948

Towards the Budget:

Previously acknowledged ----\$12,515.29

Congregations—

Hartford, Conn.	173.49
Perth Amboy, N. J.	169.99
Muskegon, Mich.	30.09
Montcalm Co., Mich.	600.00
Grayling, Mich.	75.00
Grant, Mich.	73.75
Trinity, Chicago, Ill.	538.00
Clinton, Iowa	50.00
Des Moines, Iowa	70.00
Askov, Minn.	38.70
Volmer, Mont.	80.00
Minneapolis, Minn.	120.00
Dagmar, Mont.	425.00
Canwood, Melfort, Clouston, Mayfair, Sask., Canada ..	97.00
Tyler, Minn.	1,400.00

Earmarked, Pension Fund:

Congregations—

Perth Amboy, N. J.\$	4.00
Des Moines, Iowa	10.00
Minneapolis, Minn.	100.00
Pasadena, Calif.	26.00
All Saints Church, Brush, Colo.	20.00

Pension Fund, Pastors' Contributions:

Perth Amboy, N. J.	46.30
Ludington, Mich.	16.08
Detroit, Mich.	48.00
Dwight, Ill.	45.00
Des Moines, Iowa	36.40
Chicago, Ill.	3.14
Minneapolis, Minn.	32.72
Askov, Minn.	24.80
Dagmar, Mont.	27.00
Hay Springs, Nebr.	24.06
Lindsay, Nebr.	12.14
Cordova, Nebr.	16.52
Denmark, Kans.	13.40
Cozad, Nebr.	12.70
Nysted, Nebr.	12.70
Salinas, Calif.	41.38

Chicago Children's Home:

Sunday School, Viborg, S. D.	5.00
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....That Others May Live

SEND NOW . . .

Food

Sugar, Shortening, Cocoa,
Milk, Meats.

Clothing

Suits, Dresses, Coats,
Bathrobes, Stockings, Un-
derwear, Overalls.

Shoes

All sizes, Rubbers, Boots,
Slippers.

Bedclothes

Sewing Materials

Thousands of men, women and children overseas face death this winter from hunger and cold. American Christians must help these unfortunates, many of them our Lutheran brethren. Tons of food, clothing and self-help materials are urgently needed.

EVERY LUTHERAN CHURCH A COLLECTION CENTER!

Ship to

LUTHERAN WORLD RELIEF, INC.

N. 13th Street and Bushkill Drive,
Easton, Pennsylvania

Give through LUTHERAN WORLD RELIEF

Tyler Old People's Home:

Danish Ladies' Aid, Hutchin-
inson, Minn. ----- 10.00
Congregation, Minneapolis,
Minn. ----- 10.00

Earmarked Home Missions:

"Memory of Rev. Henrik
Plambeck":
Mr. and Mrs. Henry Black,
Lake Benton, Minn. ----- 2.00
Mr. and Mrs. Hans Meyer,
Lake Benton, Minn. ----- 1.00
"Memory of Mrs. Iver Mor-
tensen and Mr. Victor Lar-
son," Willing Workers,
Dwight, Ill. ----- 6.00
"Memory of Jens Kuntsen,
Lake Norden, S. D.":
Nels C. Thompson ----- 5.00
Mr. and Mrs. John Syversen,
Mr. and Mrs. Leonard
Engdahl ----- 3.00
Mr. and Mrs. Oliver Gun-
dersen ----- 3.00
Mr. and Mrs. Jens Nielsen
and family ----- 2.00
Mr. and Mrs. Nels Larsen
and Carl ----- 5.00
Mr. and Mrs. Chris Stens-
gaard ----- 1.00
Mr. and Mrs. E. H. Pries and
Jan ----- 1.00
Mr. and Mrs. A. C. Thomp-
son ----- 1.00
Mr. and Mrs. Lawrence M.
Larsen ----- 1.00
Mr. and Mrs. Carl V. Larsen
and Son, Mr. Chris Lar-
sen ----- 2.00
Mrs. Peder L. Pedersen, Mr.
and Mrs. Anthon C. Pe-
dersen, Mr. and Mrs. Elvin

Pedersen, Mr. and Mrs.
Glen Pedersen, Mr. and
Mrs. Roy Pedersen, Mr.
and Mrs. Chris Winther,
Mr. and Mrs. Ansel Knut-
son ----- 7.00
Diamond Lake Ladies' Aid
"Memory of Martin Johnson,"
Marie and Alfred Olsen, Mr.
and Mrs. William Petersen,
Mr. and Mrs. Andrew K.
Petersen, Elna and Clara Ol-
sen, Mrs. Hans Fredricksen,
Olivia and Arlie, Tyler,
Minn., Mr. and Mrs. K. P.
Christensen, Mr. and Mrs.
Martin B. Petersen, Ruthton,
Minn., Mr. and Mrs. Emil
Frey, Madison, S. D. ----- 9.00
Congregation, Cordova, Nebr.,
(president's travel) ----- 25.00
Congregation, Granly, Miss.,
(president's travel) ----- 22.50
Miscellaneous subs. and gifts
to Lutheran Tidings ----- 12.50
Congregation, Minneapolis
Minn., (annual reports) ----- .25
Total to date ----- \$17,163.90

To Church Extension Fund:

Congregations—
Tyler, Minn. ----- \$ 400.00
Dagmar, Mont. ----- 120.00
Canwood, Melfort, Clouston
and Mayfair, Sask., Can. ----- 45.00
Volmer, Mont. ----- 21.00
Minneapolis, Minn. ----- 50.00

Received for Items Outside the Budget.

GVC Jubilee Fund, Contribu- tions in Bonds:

Acknowledged to date, (ma-
turity value) ----- \$31,800.00

GVC Jubilee Fund, Cash Con- tributions:

Previously acknowledged ----- \$72,430.39
Interest earned ----- 11.17

Total to date ----- \$72,441.56

Lutheran World Action, 1948:

Previously acknowledged ----- \$ 1,037.07

Congregations—

Minneapolis, Minn. ----- 121.00
Brush, Colo. ----- 60.00
Wilbur, Wash. ----- 10.00
Rev. P. C. Stockholm, Withee,
Wis. ----- 15.00
"Anonymous," Viborg, S. D. ----- 50.00
"Memory of Martin Johnson,"
Mr. and Mrs. C. C. Madsen,
Ruthton, Minn. ----- 1.00
"Memory of Lena Larsen,
Castana, Iowa":
Mr. and Mrs. Jens Nelsen,
Dagmar, Mont. ----- 2.00
Mr. and Mrs. Elmer Jensen,
Onawa, Iowa ----- 2.00
"Friends in Moorhead, Ia." ----- 2.00

Total ----- \$ 1,300.07

Misc. Transit Items:

To Danish Seaman's Mission:

Danish Ladies Aid, Viborg,
S. D. ----- \$ 12.72

To GVC Room Furnishings:

Danish and English Ladies'
Aids, Askov, Minn. ----- 100.00
St. Paul's Women's Mission
Society, Tacoma, Wash. --- 25.00

Respectfully submitted,

Olaf R. Juhl,

4752 Oakland Ave., Minneapolis 7, Minn.

SANTAL MISSION

General Budget

Friends of the Mission, Oak
Hill ----- \$ 2.00
St. John's S. S. Birthday Box,
Ringsted, Iowa ----- 3.25
Nysted Ladies' Aid, Nysted,
Nebr. ----- 15.00
Diamond Lake Ladies' Aid,
Lake Benton ----- 4.18
Granly Ladies' Aid, Granly,
Miss. ----- 5.00
St. Paul's Women's Mission,
Tacoma, Wash. ----- 15.00
A Friend from Squth Dakota -- 1,000.00
A Friend, Tyler, Minn. ----- 10.00
Birthday Pennies, Askov, Minn. ----- 15.00
Hans Clausens, Chicago ----- 2.00
St. Stephen's Ladies' Aid Mis-
sion Boxes, Chicago ----- 5.50
Christ Petersen, Des Moines -- 2.00
St. Ansgar's S. S., Waterloo,
Iowa ----- 25.00
Kronborgs S. S. Christmas tree
offering ----- 15.00
Danish Ladies' Aid, Bone Lake,
Wis. ----- 10.00
Mrs. Bekker, Hartford, Conn. ----- 1.00
Mrs. Christine Christensen,
Hartford ----- 1.00
Mrs. Lauridsen, Hartford, Conn. ----- 1.00
Anna Jacobsen, Hartford, Conn. ----- 100.00
Mrs. Catherine Potholm, Hart-
ford, Conn. ----- 10.00

Mrs. Dagmar P. Petersen, Portland, Maine -----	15.00
Otto Jacobsens, Tyler, Minn. --	2.00
In memory of Mrs. K. Sorensen, Kimballton, Immanuel Ladies' Aid, Kimballton, Iowa--	5.00
In memory of P. K. Petersen, Mrs. P. K. Petersen, Tyler --	1.00
In memory of Mrs. Marius Hansen, Hampton, Iowa, Anna Miller, Chicago -----	1.00
In memory of S. Kibsgaard, Hampton, Iowa, Anna Miller, Chicago, Ill. -----	1.00
In memory of Mrs. L. Ursula Andersen, Racine, Wis., Mrs. Johanne Andersen, Withee, Wis. -----	3.00
In memory of Mrs. Maria Johnson, Tyler, Ernest Miller ----	1.00
In memory of father, P. E. Petersen, Alden, Minn., Mrs. Vivian Von Gortz, Los Gatos, Calif. -----	50.00
In memory of Mrs. Andrew Johnson, Tyler, Minn., Friends -----	11.00
In memory of Thomas Miller, Withee, Wis., Magdalene Dixen, Hampton, Iowa -----	1.00
In memory of Pastor H. Plambeck, Brayton, Iowa, Dagmar Miller -----	1.00
In memory of Peter Johansen, Ringsted, Iowa, Martin Olesens, Ringsted -----	1.00
For a Child's Keep— St. Peter's S. S., Dwight, Ill.---	25.00
For Leper Work— Mrs. Margaret Petersen, Alden, Minn. -----	2.00
Total for February -----	\$1,371.93
Total since January 1 -----	\$3,044.86
Gratefully acknowledged, Dagmar Miller, Tyler, Minn.	

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.

March 20, 1948

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

Name -----

New Address -----

City ----- State -----

JENSEN, JENS M.
TYLER, MINN.
RTE. 2,

Program For Pastors Institute, Grand View College

April 26, 27, 28

Monday, April 26:

- 2 p. m. Rev. E. A. Mueller of Division of American Missions of National Lutheran Council: "Rural America a Mission Field."
- 4 p. m. Dr. J. Knudsen: "On Preaching."
- 8 p. m. Dr. Anders Nygren, Professor of Systematic Theology, Lund, Sweden, President of Lutheran World Federation: "Revelation and the Bible-I."

Tuesday, April 27:

- 8:30 a. m. Devotion, Rev. H. P. Jorgensen.
- 8:45 a. m. Rev. S. D. Rodholm, on a Biblical Subject.
- 10 a. m. Rev. Mueller, "People Need to Hear the Message."
- 2 p. m. Dr. Nygren: "Revelation and the Bible-II."
- 4 p. m. Rev. A. E. Farstrup: "Trends in Religious Education."
- 8 p. m. Dr. Nygren: "Revelation and the Bible-III."

Wednesday, April 28:

- 8:30 a. m. Devotion, Rev. Alfred Jensen.
- 8:45 a. m. Rev. V. S. Jensen: "The Nature and Essence of Christian Certainty."
- 10 a. m. Rev. Mueller: "People Need to Grow."
- 2 p. m. Dr. Nygren: Revelation and the Bible-IV."

Registration fee: \$2.00. Individual lectures 50 cents. Meals served at regular college rates. Kindly enroll as soon as possible.

VITA

I Gordon Russell Miller, was born at Gayville, South Dakota, on May 24, 1924, the youngest of five children born to Soren Miller and Ingeborg Jensine, nee Lund. I was baptized into the Danish Lutheran Church of Gayville, by Rev. O. V. Smeby July 13, 1924.

My entire childhood was spent on our farm near Gayville, where I grew unconsciously in the Christian faith. My first contact with the Danish Evangelical Lutheran Church of America came through Rev. Carl Rasmussen, who was serving our church in Viborg, South Dakota. This contact later grew through Rev. Harris Jespersen, to whom, with my parents, I attribute my decision to enter the ministry.

When I was twelve years old my father died. At the time this incident seemed to weaken my faith in God as a loving father but later proved to be a comforting fact that my father was still living and living with the

one he loved and served while with us here.

I was confirmed into the fellowship of the church by Rev. Jespersen. The instruction and guidance he offered seemed to fall on non-receptive ears. At that time I had no idea of entering the ministry.

In the spring of 1942 I graduated from the public high school of Gayville, and after an unsuccessful attempt to join the armed service of our country I decided to enroll at Grand View College. I enrolled in the school of liberal arts with the intention of transferring to the engineering department. After another attempt to enter the armed service I read the statement, "They also serve who only stand and wait." Upon reading this I decided my place to serve my country was in the service of God through the preaching of the Gospel of our Lord and Master, Jesus Christ.

During my course of instruction at the theological seminary in Des Moines my faith has grown. I served the small but faithful congregation at Flaxton, North Dakota, during the summer months of 1947. These months in the service of God are, to me, invaluable.

I have received and accepted a call to serve the Bethlehem Lutheran Church at Brush, Colorado. I have applied to the board of ordination of the Danish Evangelical Lutheran Church of America for ordination that I may serve this congregation.

I pray God that I may serve His church with diligence and sincerity.

Gordon Miller.

District 8 Meeting

April 30—May 2, 1948

St. Ansgar Danish Lutheran Church, 112 S. Grand Oaks Ave., Pasadena 10, Calif., host to our annual district meeting, extends a cordial invitation to the pastors, delegates and friends of our churches to attend this convention. The meeting will begin Friday, April 30, with an opening service at 8 o'clock p. m., and last through Sunday. Reservations should be sent not later than April 23, 1948, to Jacob Jacobsen, president of the church or S. Marchmann, pastor of the church, 112 So. Grand Oaks Ave., Pasadena 10, Calif.

Svend Kjaer,
President, District 8.

WOMAN WANTED

We need help at Old People's Home "Valborgsminde" at once.

Good wages and good working conditions. Write to Mrs. H. Ries, 110 Grand View Ave., or to P. L. Lund, 1517 Guthrie Ave.