

Lutheran Tidings

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Lutherans Are Interested In Evangelism

Although many Lutherans for decades hesitated to accept a real program of evangelism simply because they were tempted to think in terms of the old "saw-dust trail," today reports are being received from various sections of the United States and Canada which tend to show that there is a growing interest in a type of evangelism which must be interpreted as a sharing of the Gospel and the Christ, the golden center thereof, with others.

From Maryland comes a report that at least 84 per cent of the churches participated in the program, with an average attendance of fourteen laymen from each congregation at the instruction meetings. "A rural parish of three churches in the Hagerstown area had seventy-two workers present for instruction, with complete plans for a full three-day visitation," according to Regional Director Leshner.

Far-away Nova Scotia likewise is getting the Lutheran Cooperative Evangelism Program under way. Pastors were 100 per cent present and accounted for at a meeting held in Lunenburg on February 15th, with the President of the Synod, C. H. Whitteker, acting as director. "Here again," according to a release received from Regional Director Leshner, "I found an enthusiastic reception of the program and a determination to make the best possible use of the service offered by the Lutheran Commission on Evangelism." The program will be carried out on a congregational level from May 22 to June 2.

Only two pastors of Ontario and Quebec were absent without having gone to the bother of sending excuses. "One pastor, whose parish is located in what is called 'The Bush,' walked three miles in fifteen inches of snow to catch a ride with the postman to attend the conference at Pembroke." Our Canadian brethren were keenly interested in the emphasis on "the establishment of the family altar." In rural congregations there is a real determination to attempt lay-visitation especially among the inactive members.

From the Rev. E. C. Reinertson, Director of Region Four, which includes all the northern states from Wisconsin to the Pacific coast, comes the reassuring report that in the Lutheran stronghold of Minnesota, "the real advantages promised by the pooling of the variety of experiences of evangelism in one great effort" are becoming more discernible day by day. The fact that the Governor of Minnesota, Luther Youngdahl, is deeply interested will have a tendency of encouraging laymen in all parts of that great state to become servants of the Lord.

Getting these reports early in 1949 from the Regional Directors of the Lutheran Commission on Evangelism is like listening to the first returns over the radio on election day. They indicate a trend. Thank God that it is a trend in the right direction! A trend which gives the assurance that the Lutheran Christians of America are becoming vitally concerned about the spiritual welfare of the people in their own communities! Thousands of laymen have already accepted the challenge to serve as "witnesses unto Jesus."

Submitted by the Rev. Alfred L. Grewe, D. D., Sterling, Illinois, Pastor of St. John's Ev. Lutheran Church, Sterling, Ill., and Publicity Director of the Lutheran Commission on Evangelism.

* "Jesus Calls Us—"

As we study the lives and works of Christ's disciples, let us ask ourselves two questions, namely, 1) What about my life?—What do I plan to be?—; and, 2) Am I a worker in the Lord's vineyard?

Of the group of young men who heeded Christ's "Come, follow me!" there are four in particular who merit more careful acquaintance. They are John, Simon Peter, Philip and Thomas. Each one is an individual quite different from the rest.

John is often referred to as the "Apostle of Love." He was the one whom Christ loved best, perhaps, because he understood his Master so well. Understanding and love are coterminous. It is for this reason that the gospel of John is the most personal. He has recorded the events of the life of Jesus as he, John, knew and loved that life. On that fatal night on Golgotha we find that John alone has returned to stand vigil. We cannot fathom the depth of John's grief and anguish as he observed the Roman soldiers performing their atrocious deeds. The old man exiled on the Isle of Patmos still bears bitter memories of that tragic episode.

Much has recently been written about Simon Peter, "The Big Fisherman" by Dr. Lloyd C. Douglas perhaps the most pertinent of all. This character can be just as tender as he is coarse; just as courageous as he is cowardly. Peter was only too conscious of his own faults. His life spent in service and self-sacrifice finds a fitting and mighty epitaph in Peter's Epistles, name, "Through suffering to glorification."

The fourth young man whom Jesus called to be a disciple was Philip. We hear very little about him. Our introduction is found in the terse but pithy statement "Christ found Philip!" If Christ found him, He had evidently searched for him first. He realized the youth's potentialities, hence, He calls him. The manner in which Philip is rebuffed by his friend, Nathaniel, is heartbreaking. "Can anything good come from Nazareth?" Philip's reply indicates his character, "Come, and see." We are told of the great friendship that stood the test of years between Philip and Andrew, Simon Peter's brother. It seems to me that this disciple's lot in life seemed to have been one of bitter rebuke and correction. However Philip patiently and gently bears his burden, seeking Andrew's assistance when needed.

The dual personality among the twelve followers is found in Thomas. He resembles Simon somewhat in this. The man had been rightly named as Thomas means Twin. He was a skeptical, critical nature. To see for himself was his only proof. How much Thomas-nature we possess today! How common is the expression "I doubt it." His reprimand occurs when the risen Lord offered his body—sword-pierced and mutilated—as proof of His identity. Thomas had lost faith in his Master and this he had now been told.

The grief and bitterness stings like gall when Thomas, the Doubter, cries: "My Lord and my God!"

*Excerpts from my Bible Class each Sunday at Atterdag.

Philip's plight was just as pathetic when Christ rebuked him with the words, "Have I been so long time with you and yet thou hast not known me, Philip?" And listen to Peter's heart-rending confession, "Depart from me; for I am a sinful man, O Lord."

Just as poignant as their grief must have been, just as joyous must have been their acceptance of Christ's call. "From henceforth thou shalt be fishers of men." And this call is just as urgent now as ever. My Christ give us patience and courage to heed His plea!

"Jesus calls us o'er the tumult
Of our life's wild, restless sea,
Day by day His sweet voice soundeth
Saying: "Christian, follow me!"

"Jesus calls us: by Thy mercies,
Savior, make us hear Thy call,
Give our hearts to Thine obed'ence,
Serve and love Thee best of all!"

Marie M. Hald.

Christian Fundamentals

II.

Grundtvig posits baptism as the first of the Christian fundamentals. He says: "Everyone must know that baptism is the only way of admittance into the church of Christ. And baptism has the testimony that it is not performed with water only, but with 'water and Spirit.' Therefore it is not a mere church ceremony, but it is a heavenly washing of regeneration in which the Holy Spirit in the name of our Lord Jesus Christ endows us with forgiveness of sins, sonship in heaven and the hope of eternal life. This is expressly said and testified to in that church of Christ in which Martin Luther was a member and a teacher and in which also I am a member and a teacher. Her testimony on baptism therefore is undeniably a major part of this church's testimony concerning the Christian childhood-teaching. For the Christian childhood-teaching undeniably must include both the manner and the means by which a person becomes a Christian, as well as what a person gains and fundamentally becomes by becoming a Christian, that is, by really and truly being accepted into the church of Christ."

Baptism, then, is the first of the Christian fundamentals, that is, that particular baptism which Jesus promised his disciples when He said: "Ye shall be baptised in the Holy Spirit not many days hence." (Acts 1:5).

We are all agreed that Jesus is Himself the founder of the Christian church and that He founded it on the day of Pentecost. On that day Jesus fulfilled His previous promise and 120 believers were baptised in the Holy Spirit. The Spirit was poured richly upon them, as Titus expressed it when he speaks of "Our baptism." That is, the words in which Titus expresses what happens to us in "our baptism" are the best description of what happened to the 120 in their baptism. Our baptism is in essence one and the same with theirs. The only difference is that they had been given the Word of God previously (John 17:8); we are

given the Word in and with baptism. If it were not so, Jesus might be the founder but would not be the upholder of his church.

This must be held fast, first, that our baptism is one and the same with that of the apostles (Eph. 4:5); secondly, that a Word of God is given in baptism. If in baptism there is no Word of God then baptism is nothing. For only the Word of God performs invariably that for which it is sent (Isaiah 55:11). Only of the Word of God can it be said: "He spake, and it was done; he commanded and it stood fast" (Psalms 33:9). If the Spirit is to be poured richly upon us in baptism there must be a Word of God, for the Spirit speaks "not of his own authority, but whatever he hears he will speak" (John 16:13).

It will probably be taken as rank heresy when I say that Luther was mistaken. But I believe that he was mistaken when, in speaking of the Word of God in baptism, he said: "What, then, is this Word of God?" and then gave the answer: "Concerning this our Lord Christ says in Matthew, the last chapter: 'Go ye, therefore, and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit!'" These words in Matthew are **Jesus' command** to baptize; they are not the Word of God into which we are baptized. The words in baptism: "Do you renounce . . . ?" "Do you believe . . . ?" with the answer, "I do," are evidently that "eperotema (question-answer)" to which Peter refers when he speaks of baptism (1. Peter 3:21). These are the words into which every Christian has been baptized; we have not been baptized into any words of St. Matthew or St. Mark. If in baptism we are given eternal life, then let each man judge for himself which of the above words are the life-giving Words of God **in baptism**—let him judge in and with what words the Holy Spirit is poured richly upon us.

But the Word of Faith in baptism is not merely committed to an individual here and there; it is committed to every individual who through baptism comes into the church. If, therefore, we want to know what is the Christian childhood-teaching concerning baptism we must ask the church what words she uses at baptism.

This can be resolved into an "either, or." Either the church has through the ages been faithful to the Word which God gave Jesus Christ and which He gave His disciples (John 17:8) and with which he cleansed his first believers (John 15:3) or she has not been faithful. If she has been faithful then the church still exists in, through and by the one and the same baptism (Eph. 4:5) with which Jesus baptized his first believers on the day of Pentecost. Then Jesus is still the bearer and upholder of the church even as He is the founder. On the other hand, if she has not been faithful through the ages in the use of one and the same God's Word in administering the new birth, then are we who call ourselves Christians the most wretched of all people. For then we are entertaining a false hope. Then we have no Word of God for the forgiveness of sins, the

resurrection of the body and for eternal life. For there is only One who has power to forgive sins on the earth (Mt. 9:6), and we are still in our sins if we have no Word from Him of forgiveness. There is only One who rose from the dead, who can bring us forth with Him (1. Thesl. 4:14). And if we have not really and truly by the washing of regeneration and renewing in the Holy Spirit been grafted into Him, then He can not bring us forth with Him. There has been here on earth only One who had life in Himself even as the Father has life in Himself (John 5:26). If we have not by His omnipotent Word received eternal life out of Him by birth of water and the Spirit as truly as we have received temporal life out of our temporal fathers and mothers by temporal birth, then we do not here in this life have eternal life. We will have to wait together with the millions who in this life were not born again.

Grundtvig sees that individual Christians fail and fall into error; but he has the word from Jesus that the powers of hell shall not prevail against the church of Christ. To this word he holds fast and according to this word he with good courage takes his stand in the congregation of believers. The church as such has not been permitted to fail. Therefore we must listen to the living voice of the church at baptism, and we must not listen to the voice of any individual if it sounds contrary to that of the church. He says: "We see that Luther's catechism, as little as any other book by an individual Christian, even if it were an apostle, can not in any way bear comparison with the testimony and childhood-teaching which is upon the tongue of the whole church and is given with living voice."

Grundtvig has been called a heretic, and I will probably be called a heretic with him when in the following article I say with Grundtvig that Luther made mistakes in his catechism.

V. S. Jensen.



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Report From The Chairman of the Committee on Lutheran Church Relations

The Danish Ev. Luth. Church of America assembled in convention, at Solvang, Calif., in June of 1948, heard the report from the Committee on Lutheran Church Relations. The report was received with approval, and the committee was given permission to continue its study of the United Lutheran Church in America, in order that a more comprehensive report with specific recommendations for future action might be submitted to the convention this year. To carry out this task the Committee on Luth. Church Relations met with the Commission on Relations with American Lutheran Church Bodies of the U.L.C.A. in Chicago, Wednesday, January 5, 1949.

The following members of the Commission were present: Dr. Franklin Clark Fry, Dr. Henry H. Bagger, Dr. Oscar F. Blackwelder, Edward Rinderknecht, and Mr. J. K. Jensen. The following members of the Committee on Luth. Church Relations were present: President Alfred Jensen, ex-officio; Rev. Alfred Sorensen, Mr. S. Diken Sorensen, Mr. Wm. Nielsen and Rev. Erik K. Moller, as well as two guests invited by the committee, Rev. Holger O. Nielsen and Dr. Ernest D. Nielsen.

The committee is of the opinion that the matters discussed are of such great importance that they should be known by the members of the synod before the committee report is presented to the convention in June. We therefore submit this preliminary report to the readers of Lutheran Tidings.

The meeting of the two groups was opened by President Alfred Jensen, who led us in the confession of the Apostle's Creed and in prayer.

The chairman gave a brief explanation of previous action taken in relation to the U.L.C.A. and read the Solvang Convention's decision regarding this matter.

These "preliminary steps prepared the way for the subsequent discussion of the questions which the two church bodies would have to study and consider in order to carry out their respective decisions regarding relations with other Lutheran Church bodies. The discussion, which continued throughout the day and evening, was characterized by an informality and frankness that long will be remembered by those who participated in this meeting."

Your committee was particularly interested in the doctrinal or confessional, and, of course, also the practical problems related to application and admission for membership in the United Lutheran Church in America. Dr. Franklin Clark Fry gave a very clear picture of the U.L.C.A. and "indicated that the doctrinal statement in the Constitution of the United Lutheran Church in America is a very carefully phrased statement. The acceptance of the Constitution of the U.L.C. is required of any church body which seeks to become a constituent synod."

When it is realized that the U.L.C.A. embraces 32 synods and 3 associate synods, it is obvious that a

constitutional statement of doctrine must be phrased in such terms as will be acceptable to all and yet make room for the various traditions represented in the synods. We quote the statement in its entirety as recorded in Article II of the Constitution of the U.L.C.A.

"Section 1. The United Lutheran Church in America receives and holds the canonical Scriptures of the Old and New Testaments as the inspired Word of God, and as the only infallible rule and standard of faith and practice according to which all doctrines and teachers are to be judged.

"Section 2. The United Lutheran Church in America accepts the three ecumenical creeds: Namely, the Apostles', the Nicene, and the Athanasian, as important testimonies drawn from the Holy Scriptures, and rejects all errors which they condemn.

"Section 3. The United Lutheran Church in America receives and holds the Unaltered Augsburg Confession as a correct exhibition of the faith and doctrine of the Evangelical Lutheran Church, founded upon the Word of God; and acknowledges all churches that sincerely hold and faithfully confess the doctrines of the Unaltered Augsburg Confession to be entitled to the name of Evangelical Lutheran.

"Section 4. The United Lutheran Church in America recognizes the Apology of the Augsburg Confession, the Smalkald Articles, the Large and Small Catechisms of Luther, and the Formula of Concord, as in harmony of one and the same pure scriptural faith."

To the committee, accustomed to the simplicity and brevity of the doctrinal statement in the constitution of the Danish Ev. Luth. Church of America, the above sections seemed rather formidable and perhaps confining, and a rather lengthy discussion ensued, particularly centering around the words of Section 2. "... the only infallible rule and standard of faith and practice." It is worth noting that there were no evasions in facing these momentous doctrinal questions, and in order to throw more light on the position of the U.L.C.A. our attention was turned to the Baltimore Declaration, a "Declaration on the Word of God and the Scriptures" adopted by the U.L.C.A. in 1938. This declaration is so significant, and indispensable, in understanding Section 2, as well as the viewpoints held by the U.L.C.A. regarding the Scriptures that we quote in full, although there is danger of making this report too long:

"That the United Lutheran Church in America, in view of the need of the world today for a clear testimony to the saving truth of God in Christ and in the belief that this clear testimony can be given by a statement concerning the Word of God and the Scriptures, adopt the following declaration which it holds to be in harmony with the teaching of the Scriptures as interpreted in our Confessions:

"I. We believe that 'the only rule and standard, according to which all dogmas and teachers are to be esteemed and judged, are nothing else than the prophetic and apostolic Scriptures of the Old and of the New Testaments' (Formula of Concord, Epitome, Intro., I, cf. Sol. Dec., Comp. Summary, 1). We also accept the teaching of the whole Lutheran Church that the Scriptures have this unique authority, because they are the Word of God.

"II. Both in the Scriptures and in the Confessions of the Church, this term 'Word of God' is used in more than one sense. For this reason it is important that we should understand what these different senses are and what we mean when we call the Scriptures by this name.

"III. We believe that, in its most real sense, the Word of God is the Gospel, i. e., the message concerning Jesus Christ, His life, His work, His teaching, His sufferings and death, His resurrection and ascension for our sakes, and the saving love of God thus made manifest in Him.

"We believe that in and through this Gospel the Holy Spirit comes to men, awakening and strengthening their faith, and leading them into lives of holiness. (Cf. Explanation of the Third Article in Luther's Small Catechism). For this reason we call the Word of God, or the Gospel, a means of grace (AC, Arts. V. XX; Fc, Epitome, Ch. II, 4-6, 19).

"IV. We believe that, in a wider sense, the Word of God is that revelation of Himself which began at the beginning of human history, continued throughout the ages, and reached its fullness and completion in the life and work of Jesus Christ our Lord (Gal. 4:4; Heb. 1:1ff).

"We believe that this revelation was given to men chosen and inspired by God Himself to interpret the historical events in which God made Himself known.

"V. We believe that the whole revelation of God to men which reached completion in Christ, the crucified and risen Saviour, is faithfully recorded and preserved in the Holy Scriptures, through which alone it comes to us. We therefore accept the Scriptures as the infallible truth of God in all matters that pertain to His revelation and our salvation.

"We also believe that the Scriptures are now, and will be for all times to come, God's revelation of Himself. And because He continues to make Himself known through them, we believe that the Scriptures also are the Word of God, and this is the third sense in which that term is used.

"VI. We believe that, as God's revelation is one and has its center in Jesus Christ, so the Scriptures also are a unity, centering in the same Lord and Christ. Therefore we believe that the whole body of the Scriptures in all its parts is the Word of God.

"The Scriptures have their more important and their less important parts, and the measure of their importance must always be the closeness of their relation to Christ, our Lord, and to the Gospel, which is the Word of God in the most real sense. (See above, No. III).

"We believe that there is a difference between the Scriptures of the Old Testament and of the New Testament. The Old Testament is chiefly prophecy; the New Testament fulfillment of this prophecy. The Scriptures of the Old Testament testify of the Christ who was to come (John 5:39; Luke 4:21; Luke 24:27; II Cor. 1:20). The Scriptures of the New Testament are God's testimony to the Incarnate Son of God, our Lord and Saviour Jesus Christ, Who by His suffering, death, and resurrection has reconciled us to God, and has committed unto us the word of reconciliation (II Cor. 5:19). Nevertheless, every portion of the Scriptures has its own place in God's total revelation of Himself.

"We believe that the canonical Scriptures of the Old Testament have been sanctioned by the Lord Jesus Himself and His apostles (Matt. 5:17f; John 10:35; Rom. 1:2; I Cor. 15:3, etc.) We also believe that the Scriptures of the new Testament were accepted as canonical by the Christian Church under the guidance of the same Spirit of truth of Whom the Lord Jesus said to His disciples, "He shall guide you into all truth" John 16:13).

"VII. We believe that the whole body of the Scriptures is inspired by God.

"God's saving truth, which comes to us through the Scriptures, and not otherwise, is God's own revelation of Himself. The writers of the Scriptures have been His agents in its transmission. The power to receive and record it has been bestowed by Him. The act of God, by which this power was conferred, we call by the Scriptural name of inspiration (II Tim. 3:16).

"We do not venture to define the mode or manner of this inspiration, since God's ways of using human instruments are past our finding out. But we accept the inspiration of the Scriptures as a fact of which our faith in God, through Christ, assures us, and this assurance is supported by words of Scriptures in which the fact of inspiration is asserted or implied (I Cor. 2:12; II Tim. 3:16; II Peter 1:21).

"The Scriptures are God's testimony to His Son, Who is

Lutheran Synods in America

By Ove R. Nielsen

Our Lutheran synods have occupied a unique place in American church history. No other divided denomination has had so much in common and yet has experienced so little in fellowship. Now, in our day, synodical singularity is retreating before a more studied consideration of unity. Even our synodical Committee on Lutheran Church Relations has explored the possibility that we might affiliate more closely with other Lutherans. It is a beginning for us which I hope may lead us into a merger with the United Lutheran Church in America. All Lutherans in America should be of one body and signs indicate that this might be effected within the next two decades.

The Lutheran Church in America is of early origin and of historical significance. Lutherans settled in America more than a half century before the Pilgrims signed the Mayflower Compact. French Lutherans in Florida were among the earliest to settle. This group met an untimely death at the hands of Spanish Catholics. Marking the Lutheran graves, their murderers left the following statement nailed to a cross: "We slew them, not as Frenchmen, but as Lutherans."

Lutherans from Denmark enjoyed a Christmas service at Hudson Bay nearly a year before the much publicized advent of the Pilgrims. Dutch, Swedish and

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their center (see above, No. V). They are God's Word, the means through which God leads us to faith in Christ (see above, No. III), and in our faith we see their testimony as God's own. Thus we know that they come from Him, are inspired by Him, and are God's Word.

"VIII. Holding these things to be true, we believe that the Scriptures are:

- "1. The spring from which the saving power of God continuously flows into the lives of men;
- "2. The only source of truly Christian doctrine; and
- "3. The only rule and norm for Christian faith and life."

We are sure it will be conceded that this remarkable document gives an interpretation to the question of the relation between the Word of God and (please note the **and**) the Scriptures which is, on the whole, very satisfying. While there are expressions which we within our "tradition" could wish said otherwise, it is worth noting that the discussion clearly brought out the declaration is not regarded as a rigid statement of doctrine, but a testimony in harmony with the teachings of the Scriptures.

It would be tempting to take each section of the Baltimore Declaration for detailed study and comparison with testimonies from our own "tradition," this will require more space and time than at our disposal at the present. We believe, however, enough has been said to give a fair and adequate picture of the position of The United Lutheran Church in America in regard to the questions dealt with in this report.

An article will follow dealing with matters of a more practical nature.

Erik K. Moller.

IN THE WIDE, WIDE WORLD

By Alfred C. Nielsen

SOME THOUGHTS ABOUT THE NORTH ATLANTIC PACT

While World War I was being waged, our leaders were busy bringing about a great world organization to keep the peace. This resulted in the United Nations Organization.

Allies in wars have a habit of quarreling when peace comes, and that has surely been true this time. In his book, *The Gathering Storm*, Churchill tells us that he never really had any faith in the Soviet leaders. Why didn't he tell us that during the war?

When the Russians proved difficult to work with, our President bravely proclaimed what has been called the Truman Doctrine. In this he promised aid to any people anywhere who would resist Communist advance. This was a big order, but that was the promise. It proved too big for us.

Next came the Marshall Plan or the European Recovery Plan. The main idea of this was to get Europe back on her feet economically speaking. When Russia and her satellite states refused to join the plan, we went ahead with recovery plans for the sixteen states that would cooperate.

Now there is a new plan before Congress and the world. It is a military alliance with the countries of northwestern Europe. The United States will arm these nations and thus Communism will be resisted and the peace will be kept. By the time this appears in print the Act will probably have been passed by Congress. But as free citizens we have a right to question the wisdom of both Congress and the administration.

Do alliances keep the peace? Not necessarily. When Bismarck made the Triple Alliance following his successful wars, some of the European countries interpreted this alliance as a threat to them, and France and Russia formed an alliance and a mad armament race was on. The war came in 1914.

While the name of Russia is said to have been omitted from the North Atlantic Pact, everybody knows that it is against her. How will she react? Will Norway armed by us be in less danger of invasion than before? How would we feel if Russia began to supply arms to our neighbors? We already have an air base in Arabia within striking distance of Russian oil fields. Will we now get air bases in Norway? Will that fill the Russians with sweet peace?

One of the ideas back of this military alliance is that if Russia moves, these nations will be able to hold Russia until Congress declares war and we can get an army ready to come to their aid. One question should be asked and that is, Will the Europeans fight the Russians or anybody else? The European peoples are very tired of war. The resistance to the German nazis in 1940 by Denmark, Holland, Belgium, and France was not very impressive. Some of these countries have many communists, and the leaders of the

French communists have already told the world that in case of a war good French communists will welcome the Soviet armies. That attitude is not very encouraging for us.

The idea behind the Marshall Plan was fundamentally sound. The best way to stop Communism and radicalism in general is bread and justice. American history has proved this conclusively. While Europe has been torn by strife between the right and the left, the United States has been relatively free from such strife. There was opportunity for men who could and would work.

Communism feeds on misery. The way to save Europe from Communism is not more good bombs, but more good jobs. Give men an opportunity to work, to build homes, and a future to live for, and Communism will stay behind the iron curtain, and will be in danger there. Men don't want to be slaves. But if driven to desperation by fear and hunger, they will accept Communism as the lesser evil.

There are many things that poor Europe needs. It needs a good reorganization plan. Down with the barriers so that goods may once more flow freely. Millions of men are needed to build. Who is going to rebuild Europe if the youth of Europe must once again be put into uniforms? The *Christian Century* has wisely asked if the Pact is a sign that the Marshall Plan has failed.

I do not know. But I do know that the way to permanent peace is not a new and bigger systems of alliances with mad war preparation. It is still true that what we need is One World. Let us not lose sight of that. Let the Christian West begin an effective international organization, an organization that fits modern conditions, and perhaps the threat of Communism will wither away.

Aid To Palestine

New York—Lutheran World Relief has appropriated \$10,000 to purchase blankets for distribution among needy refugees in Palestine, it was announced here by Bernard A. Confer, administrative secretary of the agency.

Mr. Confer reported that LWR planned to ship an additional ten tons of clothing to the Holy Land from contributions received at its warehouse in Easton, Pa., and also a forty-five ton carload of wheat from the Christian Rural Overseas Program (CROP).

According to Dr. Edwin Moll, representative in Palestine of the Commission on Orphaned Missions of the National Lutheran Council, some 400,000 "innocent, helpless people caught in the cruel backwash of war" are refugees in those parts of the Holy Land still held by the Arabs.

Our Women's Work

Mrs. Johanne Lillehoj, Kimballton, Iowa
Editor

W. M. S. Meeting At Fredsville

Under the sponsorship of the Junior Ladies' Aid of the Fredsville congregation, Rev. M. C. Dixon, executive secretary of the Santal Mission, was invited to be our speaker and to show moving pictures from the Santal Mission field on Wednesday evening, Feb. 23. All members and friends of the congregation were invited.

We opened our meeting by singing "Jesus Shall Reign" after which Mrs. Hilmar Schmidt led in scripture reading and prayer. The women's trio sang "Under His Wings." Mrs. Louis C. Nielsen introduced our speaker for the evening. Rev. Dixon visited India last summer so he brought us a fresh glimpse of the mission field and the work as it is going on today. He emphasized that we should be happy to hear and see what has been done in India by the preaching of the Gospel. Our speaker called attention to many who had been converted by the Gospel. Rev. Dixon urged us to continue our support and to add to our support for this wonderful work.

After singing "We've a Story to Tell to the Nations" Rev. Dixon showed movies taken during his trip to India. We saw the hospital where Dr. Hagen works and pictures of the lepers and the leper colony. It was a pleasure to see Harold and Mary Riber on various occasions, particularly at the Missionary Conference. The tea gardens were valuable, beautiful and productive and are worth more than many of our good Iowa farms put together. These tea gardens belong to the missions. It did our hearts good to see the many fine Christian churches in India and to see that there were many worshippers who came to the house of God. The Missionary Conference is attended by approximately eighty missionaries and their wives.

At the end Rev. Dixon mentioned that the Santal Christians pray for gifts from far away lands and are thankful for such. After seeing the pictures our hearts were opened for the Santal Mission.

An offering was taken by two of our young women for the Santal Mission, and it amounted to \$46.10. We closed by singing "Hark, the Voice of Jesus Calling" followed by the benediction by Rev. Nygaard.

Following our meeting we were served coffee in the dining hall. Each of the tables had been decorated with a dark blue center streamer representing the ocean in the middle of which was a white ship. On each ship were three flags, the Christian flag, the American flag, and the emblem of Glad Tidings. Several strings were extended at various lengths from each ship and on the end of these were life savers. The table centerpieces were symbolic of us as a Christian people in America sending of our means and of our loved ones overseas to the mission fields and bringing the Glad Tidings of the Gospel of Jesus Christ to all who seek—giving them the opportunity for accepting the Great Saver of Life who comes to their rescue and salvation.

Ed. Andersen, president of our congregation, and a subscriber to **The Santal Missionary**, spoke about this fine paper and urged members of our congregation to subscribe in order to better acquaint themselves with the work of the Santal Mission.

Rev. Nygaard, our pastor, closed our most enjoyable evening by prayer. **Evelyn Mikkelsen, Sec.**

Contributions To W. M. S.

Previously acknowledged, \$618.40.

Ladies' Aid, Waterloo, Iowa, \$5.00; W.M.S. Group, Brush, Colo., \$46.00; Mr. and Mrs. C. W. Bidstrup, Des Moines, Iowa, \$5.00; Ladies' Aid, Omaha, Nebr., \$19.37; Fredsville Ladies' Aid, Cedar Falls, Iowa, \$15.00; Nain Lutheran Ladies' Aid, Newell, Iowa, \$25.00; St. John's Ladies' Aid, Exira, Iowa, \$5.00; Danish Ladies' Aid, Alden, Minn., \$10.00.

"In memory of Anton C. Dahl, Ringsted, Iowa," Mr. and Mrs. Peter Thorsen, Mr. and Mrs. Louis Maas, Mr. and Mrs. Paul Glassnap, Mr. and Mrs. Nels Flint, Mr. and Mrs. Carl Bonnicksen, Mr. and Mrs. Forest Christiansen, Mr. and Mrs. J. J. Ravn, \$4.50; Bethania Ladies' Aid, Racine, Wis., \$10.00; Danish Ladies' Aid, Marinette, Wis., \$5.00; Hope Ladies' Aid, Ruthton, Minn., \$10.00; Sr. and Jr. Ladies' Aid, Brooklyn, N. Y., \$20.00; Ladies' Aid, Pasadena, Calif., \$10.00.

"In memory of Carl Mathiasen," Mrs. Maren Mathiasen, Alden, Minn., \$5.00; St. John's Lutheran Ladies' Aid, Cordova, Nebr., \$17.15; Virkelyst, Minneapolis, Minn., \$5.00; Ladies' Aid Society, Perth Amboy, N. J., \$10.00; Central Lutheran Ladies' Aid, Muskegon, Mich., \$17.80; Kronborg Ladies' Aid, Marquette, Nebr., \$25.00; Ladies' Aid, Detroit, Mich., \$20.00.

"In memory of Jens P. Christensen, Cedar Falls, Iowa," Mr. and Mrs. A. C. Nielsen, Des Moines, Iowa, \$1.00; Ladies' Aid, Bridgeport, Conn., \$10.00; Ladies' Aid, Wilbur, Wash., \$20.70; "In memory of J. P. Christensen," Mrs. J. P. Christensen, Cedar Falls, Iowa, \$5.00; Mission Circle, Kimballton, Iowa, \$25.00; "In memory of Kristian Kaltoft, Kimballton, Iowa," Mr. and Mrs. Willie Jacobsen, Mr. and Mrs. Charlie Sorensen, Mr. and Mrs. Ole Hansen, Mr. and Mrs. Ed Esbeck, Mr. and Mrs. Peter Lillehoj, Mr. and Mrs. Niels Bennedsen, Mrs. Christine Marcussen, Mr. and Mrs. Fred Bonnesen, Mr. and Mrs. Anton Christensen, \$9.00; "In memory of Hans Madsen, Solvang, Calif.," Mr. and Mrs. Fred Bonnesen, \$1.00.

Mr. and Mrs. Viggo Nielsen, Bridgeport, Conn., \$2.00; Ladies' Aid, Portland, Maine, \$10.00; Fredsville Sr. Ladies' Aid, Cedar Falls, Iowa, (Santal) \$23.00; Danish Ladies' Aid, Hartford, Conn., \$25.00; Danish Ladies' Aid, Hampton, Iowa, \$12.00; Willing Workers, Dwight, Ill., \$45.32; Jr. Ladies' Aid, Fredsville, Cedar Falls, Iowa, (Santal) \$46.10; Miss Marie Nielsen, Metuchen, N. J., \$10.00. For South Slesvig Relief: Danish Ladies' Aid, Askov, Minn., \$25.00; Mr. and Mrs. Emil Hansen, Askov, Minn., \$20.00; Mr. and Mrs. C. W. Bidstrup, Des Moines, Iowa, \$10.00. Total, \$1,208.43.

Grand View College Dormitory Furnishing Fund

Danish Ladies' Aid, Ringsted, Iowa, \$19.05; Danish Ladies' Aid, Hampton, Iowa, \$18.00; Bethania Guild, Racine, Wis., \$50.00; Mrs. Preston, Minneapolis, Minn., \$2.00; Trinity Ladies' Aid, Chicago, Ill., \$25.00; Danish Ladies' Aid, Wilbur, Wash., \$10.00; Danish Lutheran Ladies' Aid, Alden, Minn., \$70.00; Ladies' Aid, Manistee, Mich., \$25.00; "In memory of Peter Johansen, Jens C. Jensen and Rasmus Hansen, Ringsted, Iowa," Mrs. Wm. T. Nielsen, Estherville, Iowa, \$5.00; Mission Circle, Kimballton, Iowa, \$25.00; Danish Ladies' Aid, Wilbur, Wash., \$12.00; Trinity Mission Group, Chicago, Ill., \$80.00. Total, \$341.05. Total contributions to this project now \$7,804.28. Balance due on project, \$1,640.89.

Acknowledged with sincere thanks,

Mrs. C. B. Jensen, Treas.,
1604 Washington St., Cedar Falls, Iowa.

The Lutheran Church Goes To The DP Camps

By Henriette Lund

(Miss Lund is associated with the Lutheran World Federation's Resettlement Service and is working among displaced persons in Germany).

A bulky envelope bearing the stamp of the National Lutheran Council came to the Lutheran World Federation office in Germany on the last day of the year. There had been many other envelopes like this one, filled with offers of work and shelter for the homeless in Europe from the Lutheran people in the United States. But this was a special envelope, for among the fifty-five offers which it contained was one carrying the two-thousandth number. Two thousand jobs meant two thousand families released from desolate living into the American way of life.

The hour was late and untouched work lay on the desk. For a moment I pondered whether to postpone the trip to the camps to deliver the work assignment . . . but for a moment only. To be the courier of the Church in a message that meant happiness to men and women and youth and to bring that message on New Year's Eve was a sacred privilege.

So the driver and I started across country. The road was icy and deserted and the cold blasts were penetrating. On the starlit path ahead, silhouetted against a snow-bedecked wayside chapel, a deer jumped lightly across the way and disappeared into the forest. It was the prelude to a New Year's Eve wrought with beauty and wonderment.

In camp, the Lutheran pastor was officiating at a wedding. Life goes on under the most difficult terms of living—baptisms, confirmations, marriages, funerals, with the faithful pastor always there to give devoted leadership. On this occasion his one room—alike living, dining and bedroom, pastor's study and sanctuary—had been rearranged with an attractive altar. Candles were lit, and the pastor in regal church robes stepped from behind a curtain and beckoned the young couple to come forward. There was just enough room for them, so that the guests stood in the hall. I doubt that anyone was conscious of a crowded spot in a refugee camp. These were no longer people in exile. They were children of God who knew that His kingdom was large enough for all.

The pastor confided afterwards, with a twinkle in his eye, that he had skipped a few verses of the hymnal at the ceremony, for he wanted to hurry off to announce that a Lutheran worker had arrived in camp.

"It will bring hope to thousands of families in our camp to know that even a few of them are being freed. It is the finest New Year's greeting that I can give my people." Later he said: "This is the first time that anyone from the outside world has come to this out-of-the-way place to talk with us about our personal problems. We are proud that this is a service of the Lutheran Church. We will not fail our Church."

It was planned to quietly seek out the families who had been selected for the work assignments, and so the pastor and I—neither of us were any longer young—climbed endless stairs and slipped along dark, cluttered corridors in search of the chosen few. That is, we thought we slipped along unheeded, but in the course of a few moments it seemed as though the whole camp population were there. At length they were persuaded to disperse, with the promise to meet them when we had finished the individual consultations. Even so, some followed us from door to door, in the hope, possibly, that a few crumbs of a "left-over" job, as one man called it, might fall their way. It is not easy to see people suffer and be able to do so little.

In the personal interviews, each family unit is given a careful description of the proposed work and housing which are being offered, and together it is determined whether the

selection is suitable, from the standpoint of the employe and the employer. When this decision is made, the family is told that a Lutheran worker will follow their interests through the long process of documentation by IRO, the Army's Counter Intelligence Corps, U. S. Consul, Displaced Persons Commission analyst, public health officer and immigration officials. From the time the family is called forth for examination and screening by these authorities, until they board the boat, the Lutheran worker is available for counsel and guidance. At the American port of entry, another Lutheran worker meets the travelers and helps them to their final destination. At journey's end, too, there will be a representative of the Church to welcome them. It is carefully explained that the local congregation is interested in their welfare and offers the helpfulness of the Churches' pastors, welfare workers and its membership. The plan of the National Lutheran Council, to advance travel expenses in the United States on a loan basis if needed, is explained and always readily accepted by them. The U. S. map, incidentally, is a valuable possession in tracing job locations and marking distances across country.

No one is rushed during the consultation, for this is a momentous occasion in a human life. Time is given for questions, though usually there is too much excitement for talk.

"Will the modern farm machinery be difficult to handle?"

"Is it likely that the special skills for which we are trained can be used, such as weaving, jewelry making, wood carving?"

"Does the surgeon have the right to practice in the States?"

"Will our children be permitted to go to school?"

These and many other problems are freely discussed.

There was the predicament of the laboratory technician who was designated for the Lutheran hospital of an eastern city. His wife, herself a physician of skill, could immigrate on the same assurance (only one job is needed for husband, wife and minor children under the DP Act). The pastor was so excited when he heard of the opportunity for this young couple that he almost fell off his chair. The young man, however, did not move. There was strength in his voice when he finally spoke:

"My father was lost in the war. My two brothers are missing. I cannot leave my old mother. You must give the position to someone else."

Ah, but here is work at the hospital for an elderly person! You can all go together. Words did not pass his lips. Words were not needed.

The plight of the Estonian mother was less easy to meet. Her name was not among the 55 nominees. "I will do anything to get out of here," she shrieked. "I will scrub floors to the end of my life!" Her husband tugged at her sleeve and begged her to be calm. Afterwards the pastor's wife pleaded for her. Her nineteen-year old son had been taken into forced labor six years ago and had never been heard from. On the long trek across no-man's land into the U. S. zone, her small son developed a high fever and she sought in vain for shelter. He died in a cold rain on the open roadside, and she had to hurry on without him. Later she found her husband, from whom she had become separated in the flight. Now they struggle admirably to overcome their sorrow through productive work.

Surely the chance to live usefully can be given to this capable couple.

The unassuming little man who had registered in the LWF files as a painter (mistaken by us for house painter) was about to accept a handy man's job. "I will try hard to please my employer, for he is our liberator," he said modestly. His thin, transparent hands moved nervously. I could not look at him, for I was thinking of my own father if he were to be in a like situation. Then I was impelled to look up at a painting on the wall, which seemed to light the room

with its power and majesty. I forgot the human misery around me and kept looking at it.

"Do you like it?" the man whispered tensely. No need to explain that it was his creation. One knew instinctively that here was the great Latvian artist. Later, when plans for work in his own field were discussed with him, he said profoundly: "I will make the Lutheran Church proud of the opportunity that is given me. I will paint murals for its churches and pictures to warm people's hearts and help bring peace to the world."

Bless him, he has already done so. In a few weeks he, his wife, mother, daughter and son-in-law start out on their long journey to Minnesota.

America, be good to them.

It was puzzling to understand why the hungry-looking man had refused the farm offer for which he seemed so fitted. Could it be that he prefers some other kind of work and won't tell us? The interpreter lingered over this comment. The pastor waited till everyone was gone, looked about to see that no one was within hearing, carefully shut the door and then said in a low voice: "He expects his brother to walk across the Russian lines any night and he wants to be here when he comes."

I like to remember Maria. Someone in New Jersey had offered her a position as a domestic.

"Could my older sister immigrate instead of me?" she smiled sweetly. "You see, I walk with a bad limp, and my benefactor might not be pleased. I will stay behind if my sister can take my place. She is a teacher but does not speak English, and it will be hard for her to find work." A tear shone forth and dropped on the table.

No, Maria, we will not separate you from your sister. We will look for work for both of you. Who will help?

"This job requires a farm worker who is an expert milker. Do you milk cows?" The laughter that followed this question of mine was good for us all, even though I did not understand it. Milking among Balts, it seems, is a woman's job. It must have taken willpower for the strapping young man to answer, "But I will learn."

There was more hilarity, when the new home on the farm was described as "a house with three rooms." One forgets that children are born and raised in camps who have never known a home larger than a tiny room or a curtained-off part of a room, where parents, sisters and brothers and even grandparents live together. A three-room house can loom ludicrously large.

New Year's Eve was fast coming to a close. The 55 jobs were gone, but the people remained—those who had received opportunities and those for whom there were none. Church bells rang lustily to proclaim the new year, and quietly the people walked out into the open and stood with bared heads and folded hands raised heavenward. Then they shook hands and wished each other a Free New Year.

Thank God that our Lutheran Church cares about suffering people of the world.

As many as could crowd into the pastor's room stayed on to talk some more about the new life. Two hours later tea and bread were served, as rich a repast as one ever could wish. It is the way in which these dear souls share what they have that is precious and makes it seem like manna from heaven.

"Oh, come, all ye faithful," someone was singing in the distance.

A group of artisans who gave their address in exile as DP Camp, Kleinkotz, Germany, had saved their small earnings from their handwork and prepared an appealing little pamphlet.*

With dignity and simplicity they told their story. Artist, illustrator, printer, silversmith, organist, textile worker, engineer, doctor, cook, forester, draftsman—they had one common plea: We want to work and to live.

Between the lines were stories without words of heroic

efforts to survive, the will to live, yearnings for satisfying, unpersecuted living.

It is in our power to add one word that will close this tale of tragedy: Fulfillment.

It is not easy to see people suffer and to do so little. In the course of the work which I have been privileged to do for the Lutheran World Federation, I have visited many Displaced Persons Camps. I have seen the ruins of many cities. I have read the petition of several thousand Polish parents in search of their kidnapped children. I have heard the stories of Balts and Ukrainians and Hungarians and Poles who live on the borderline of existence. Uncounted millions of people in the Eastern countries have been murdered and made homeless by the fascist drive for power.

Obviously the answer isn't just to send homeless persons to another country. That is only one step in the humanitarian service of the Church. One has to remember that the whole of society has been badly shaken and the only hope for millions lies in rebuilding the world on a social-economic basis which will not permit recurrence of wars. Let's not forget what lay back of World War I and II—ruthless exploitation of people and resources, from which so much misery has sprung.

The Church has risen nobly to alleviate human suffering. It has a further great part in the struggle to eliminate human exploitation of our fellowmen in all parts of the earth. The Church recognizes the dignity and human rights of the individual and is a mighty power for good.

The fate of many people rests heavily upon us.

*District VI Convention

The District VI convention was held October 22-24 at Ruthton, Minnesota.—The meeting opened Friday evening with Rev. Marius Krog as the speaker. He had chosen as his theme: "Beauty Around Us."

Saturday morning at 9 o'clock Rev. Eilert C. Nielsen, the local pastor, was in charge of the devotional service. Following this service Rev. Enok Mortensen, district president, opened the business meeting. Nineteen delegates were present, representing all the congregations in the district. The four pastors of the district were also present, as well as Rev. Alfred Jensen, synodical president.

Rev. Enok Mortensen was elected chairman of the meeting and Mrs. Carl Carlsen secretary.—Minutes of the last year's meeting were read and approved. The treasurer's report was also read and accepted. This report showed a balance of \$20.06 in the treasury.

The meeting was informed that a former decision in regard to a registration charge of \$1 from all convention guests, had not been carried out. Some discussion followed, and the meeting voted to ask each congregation to contribute 25 cents per member to the District treasury for current District expense. Thus the entire offering given at the District meeting's Sunday service could go to Mission work.

The chairman voiced a greeting of welcome to Rev. Harald Ibsen and family, as they now have moved back to the District.

Reports were given from the various congregations. **Ruthton:** The parsonage had been remodeled. Sun-

*The first report from District VI meeting came to the editor's office in December, but was lost in some manner either in the editor's office or in the mail to the press shop. We apologize for the delay in its appearance.—Editor.

day school and vacation summer school have been well attended. **Diamond Lake** reports good attendance in Sunday school as well as in vacation summer school. **Tyler** reports that the church has been moved and a number of improvements made. Two services are held every Sunday, one in English and one in Danish. The Tyler pastor and his people are kept busy with many extra activities in the church and in connection with the Danebod Folk School.—**Lake Norden** reported that ten new members had been accepted into the congregation. **Badger** reported some improvements on church property. **Gayville** had installed a new oil furnace in the church and made other improvements. **Viborg** reported a new parsonage.

A letter was read from the Synod representative on the D.A.Y.P.L. Board, Rev. Holger Strandskov. Some discussion followed, and the young people's work in general was considered. Some criticism was expressed in regard to the financial support given by the synod to the work with the young people. It was the contention of some, that the young people should be able to finance their own program.—Rev. Enok Mortensen told us about the "Leadership Course" given last summer at Danebod, and which he hoped would prove beneficial and helpful in the young people's work.

Rev. Alfred Jensen, synod president, explained some of the various obligations of the District to the synodical work. He presented the figures for the Lutheran World Action quota and likewise the District's quota for the synodical budget. He urged all the congregations to give to the Extension Fund. And he reminded us of our obligation toward the Pension Fund.

In the election, the following were elected: Rev. Marius Krog, District president; Rev. Harald Ibsen, vice president; Mrs. Ane Carlsen, secretary-treasurer. The District board was to decide upon the best time for the next year's convention.

After a few minutes recess, the women held a short W. M. S. business meeting.—At 4 o'clock Rev. Harald Ibsen spoke to us on the topic, "Belief in God."

Sunday was, as usual at our conventions, the most festive day of the meeting. A Danish service was held at 9:30 a. m. conducted by Rev. Enok Mortensen. At 11 o'clock the English service was held, Rev. Alfred Jensen delivering the sermon, and Rev. Eilert Nielsen conducting the communion service. The Junior choir of the church sang "I Need Thee Every Hour." An offering was taken, amounting to \$10.05. Dinner was served to all the guests both Saturday and Sunday. One encouraging sign was that thirty people came from the small congregation at White, S. D., to take part in the entire meeting on Sunday.

The Sunday afternoon meeting was opened by Rev. Eilert Nielsen with scripture reading. Rev. Alfred Jensen spoke to us about the Amsterdam meeting which he had been privileged to attend.—I believe we all sensed something of the greatness and the importance of this meeting. Rev. Mortensen in his closing remarks, said that he felt as if doors and windows

had been opened, and we had seen and felt that we were a part of the great movement of a World Church.

Rev. Marius Krog closed the meeting with prayer and benediction. Words of appreciation were expressed to all for coming and for every contribution made toward the fellowship of the meeting.—Our meeting was brought to a close and the Ruthton ladies again served a good meal to all guests.

Ane Carlsen, Sec.

From New York to Denmark Via London

By J. C. Aaberg

XIII

Another visit that brought forth a host of memories was a brief stay at Aaberggaard, our old ancestral home and the place from which the Aabergs took their name. This is derived from its location on the shore of a small river, Aa, and just beneath a high hill, Berg. It is quite a large farm, as Danish farms go, of about 700 acres. It used to be much larger, but much of its former area has, from time to time, either been sold or parceled out to younger children. The Aaberg name is inherited from my grandmother. Grandfather was born at Volder in the parish of Bøvling. But he grew up on Holmegaard, an estate in Møborg for which his father had exchanged his former estate in Bøvling. Grandfather married a daughter from Aaberg, inherited the farm through her and, as usual in those days, adopted its name as his own.

My grandmother is said to have been a very energetic and strong minded woman, much more so than her gentle and rather ineffectual husband. And she is reputed to have managed both the farm and her husband. They had seven children, five sons and two daughters. An incident is related from the confirmation of one of the daughters which to some extent illuminates the character of the children. Pastors in those days had a custom of reading a brief sentence to the confirmands which was supposed to sort of epitomize the outstanding trait of their character and ability. And so the old dominee, when he had confirmed my aunt, said to her in his quavering, nasal voice: "You have had five brothers. The four were excellently and the fifth moderately gifted, but you seem of a truth to have been forgotten."

Poor aunty! She was the kindest and most lovable of women. We children all adored her. And it was a cruel thing for the old dominee to tell her what he did before a whole congregation. But she was in truth no intellectual genius. Nor was the fifth brother equal in ability to his brothers.

The four oldest boys were all called for military service during the war of 1848-1850, while the fifth was exempted to help his parents with the farm. But

Rev. P. Kjolhede, who worked there in his youth, has related that grandmother when the four had been called said, "The king has called four of my sons. That is his right. But I will now give him my fifth. For in times like these, one's country comes first."

My father served for six years in The Royal Horse Guard and, during most of that time, as orderly to His Royal Highness Prince Christian of Gluckburg, the later King Christian IX. The horse guard was mainly a parade regiment, and my father saw little of the fighting. But his brothers all fought in most of the biggest battles of the war and, among them, in the bloody but victorious battle of Fredericia. I remember hearing my uncle, Chresten Aaberg, telling how he, while serving as a guard in a tower over the main entrance to the city, watched anxiously every load of wounded that was brought in from the battlefield, wondering if any of his brothers was among them. And it was only after the battle that he discovered that, of them all, he was the only one who had been hurt. A bullet has passed through his leg, and his boot was filled with blood. But he had been too excited even to notice it.

In those days it was taken almost for granted that the oldest son should inherit the home farm, and be so placed that he could fittingly uphold the name of the family. The younger children usually received only what could be spared from that purpose. And so my oldest uncle, at the conclusion of the war, received the farm, while my father, the second oldest of the brothers, was given a small corner of the land on which to build a modest home.

A sizable brickyard belonged to the farm. My father usually managed this in his youth. And even after he had married and begun his work as a school teacher, he continued to do so during the then long summer vacations. But he passed away when I was only nine years old, and my older brother took over the management of the yard. It was located only a short distance from my home, and I spent much of my time there, playing around or helping my brother with such small tasks as I could do. It was an interesting place. The men worked hard, but they were always full of humor and up to all kinds of horseplay. There was an old cow herder on the farm, who would pass by the yard several times a day. And one day, when the boys had been discussing whether or not a man could imagine himself ill, they decided to try it out on Per Chresten. So the next time he came by, they started, one after another, to ask what was the matter with him, if he was sick, he looked terrible. Per Chresten said no, he was all right. But when he returned, and they started the thing over again, he wasn't so sure. And before night they had to call a doctor for him. And then it was the boy's turn to be scared.

Few things taste better than a fresh egg, wrapped in wet clay and baked on top of a kiln of hot brick. The boys usually tried to get some when they were firing. And Per Chresten was always helpful. He generally knew where some stray hens had their nest, and would rob these for the men, putting the eggs in his hat and his hat on his head to conceal the eggs. But one day he unfortunately met the foreman

of the farm, who, noticing how stiffly he carried himself, suspected the cause and greeted him with a hearty slap on his hat. It made quite an omelet.

But it was when the fire roared in the kiln and the brick, when looking into the fire channels, shimmering in the most delicate color of light cream, that life was most exciting around the yard. Then the men had to be very careful, lest a too heavy firing melt the brick. And then the young people of the neighborhood came visiting in the evenings and played around, singing, dancing, horseplaying. It was all quite innocent, except when once in a while a smart fellow brought a bottle of brandy along, and began to get rough.

There was usually a large number of people around the farm, doing the regular farm work, working at the brickyard, digging the peat with which the bricks were burned; tending to a large nursery, or planting evergreens on land which was considered too poor for cultivation. The workers ate their meals and spent much of their leisure time in a large, bare room, (Folkestuen) where they would sit around, playing cards, telling stories, singing popular songs, listening to an accordion. The entertainment was not always suitable for refined ears. But it represented a piece of folk-life among working people as it was lived in those days.

Aaberg was reputed to be a good place to work, and the regular help usually remained from year to year until they married. Even then, many of them settled in the neighborhood and continued to work there as day-laborers. When in need, these people would come to the farm for almost anything, food, fuel, money, and it was usually freely given. It was a sort of paternalistic system which has now largely been replaced by higher regular wages and legalized rules.

Uncle was a reserved, quiet spoken man who seldom, if ever, spoke harshly to anyone, even when angry. Rev. Kjolhede once told me that it was a most remarkable thing to see him and my father quarrel. They were both quick tempered men with definite opinions. But though their faces would grow red and their eyes flash as their argument sharpened, they would never raise their voices or break into each others speech. Being a member of the Rigsdag and active in innumerable civic affairs, uncle was seldom at home; and the management of the farm was, therefore, left largely to aunt and the foremen. Aunt was a plump little woman with a face so pure, mild and serene that one could not imagine that it had ever been crossed by an unclean or unkind thought. No servant ever heard a harsh word from her, and no person in the neighborhood was ever known to be ill except she would send her daughter or one of the servant girls with food, or whatever else might be needed. She was a truly pious woman whose life, without much talking about it, consisted in being good and doing good. Aunt was also my godmother. And all through my youth, she would ever so often call me in for a cup of coffee, and then quietly begin to examine me in my Christian faith. "For you know, Christian," she said, "I am your godmother. I promised before God that I would see to it that you were brought up in the faith of your baptism." Dear aunt, I owe her more than I can tell!

But while uncle and aunt saw to it that their hired help was well and kindly treated, their concern for their welfare appeared to end there. They lived and ate their meals in their own quarters, and outside of working hours their employes were left very much to their own devices. Which were not always the best. This was quickly changed, however, when their daughter married a Mr. Marius Boldsen, who was an active free church and folk-school man. After renting and moving onto the farm, Mr. and Mrs. Boldsen quickly joined the free church (Valgmenighed) in Bøvling, and became active in all the activities connected with the free church and folk-school movements. And they were anxious to share their interests with their employes. These were invited into their own quarters for meals and recreation. A large buggy, with seats for more than a dozen people was bought, and as many of the hired people as could possibly be spared from necessary work on the farm, were each Sunday invited to accompany their employers to church service. Efforts were likewise made to interest the young people in the rifle clubs, gymnastic societies, choral groups, folk-dancing society, and to attend the splendid lectures frequently offered in the assembly hall, and, especially, the great fall meeting held every fall under the sponsorship of the Grundtvigian Free Churches.

During this meeting, which continued for two or three days, all but the most necessary work on the farm was stopped and all the hired help was free to attend.

When at home, summer evenings were usually spent outside playing croquet or various other games; and the winter evenings in the employers own rooms playing chess, reading the good books and papers that were always at hand, singing from the folk-school song-book, or discussing any topic, serious or humorous, that might be brought up. Marius Boldsen was usually an eager participant in everything that was going on, while Mrs. Boldsen, a little more quiet and reserved than her husband but just as interested as he in encouraging the young people in every worthwhile interest, quietly looked on.

I have never seen a greater change than that which in a short while took place in these young people. Most of them appeared literally to become new men and women with a new outlook, higher ideals and a finer sense of human values. It was a wonderful demonstration of what applied Christianity can do. And if there be anything of Grundtvigianism in me, it is because of what I learned and observed at Aabergsgaard.

But there was something in the old Grundtvigianism which, though based on an earnest Christian faith, yet embraced the whole scope and interest of man, that seems somehow to be lacking in the Grundtvigianism of today. The old forms and activities are still largely maintained, but the spirit, which formerly motivated them, seems to be, if not lacking, then at least deplorably weakened. This change was probably most clearly stated by Lector Gunnar Boldsen, a son of Marius Boldsen, who is now professor at the Cathedral School in Aarhus, when he said to me: "You know my father spent a great deal of his time working for the furtherance of all the spiritual and cooper-

ative movements of his day, not, of course, because he ever received any payment for his work, but because he believed that a Christian ought to be interested and active in everything that might improve the life of his people and community. Today these things are still carried on. But I am afraid that to many they are merely a matter of tradition or a way of doing business."

And that statement coincided very much with my own impressions. It is a danger of any spiritual movement that, like a train once set in motion, it may continue for a long time after the engine, the power that once moved it, has been shut off. And I am afraid that that is what, to some extent at least, has happened to Grundtvigianism. It has become to many more of a humanitarian than a Christian movement. It is a hopeful sign, however, that some of the leaders within the movement are beginning to recognize this and are advocating a return to the old paths. But whether or not there is still life enough in the movement to effect this change will have to be seen.

The old farm is now owned by a son and daughter-in-law of the former owners, a fine youngish couple which it was a joy to meet. They have only one child, a girl, which makes it likely that an old, and so far true tradition that the farm will always be owned alternately by a male and female heir, will still hold true, at least for another generation.

But I have made a long stop at my home community, too long, perhaps, for the many to whom these reminiscences may have little interest except as they describe their own experiences in visiting the old home, and give a glimpse of life as it was lived and developed on a Danish farm.

Lutheran Synods In America

(Continued from page 5)

German Lutherans were among those who settled the now towering island of Manhattan. Swedish and Finnish Lutherans settled along the shimmering waters of the Delaware in 1636. The Old Swedes Church (Lutheran) was built in 1646 and people of the same faith from Germany settled Germantown, Pennsylvania, in 1694. The year 1734 found the Salzburgers in Georgia. Oldwick, a New Jersey village, was host to a conference of Lutheran pastors in 1735. There was an organized Lutheran Synod in America more than a quarter century before the signing of the Declaration of Independence.

Through negligence from abroad, a large segment of the Colonial Lutheran Church was quickly anglicized. Its pastors turned to English theological works. Since there were no Lutheran theological books in the English language, others turned to those of the Reformed churches. Young men preparing for the ministry were mostly trained in Reformed schools. The general trend was toward a complete loss of the Lutheran consciousness.

Available instructors had been educated in Reformed schools by the time English speaking Lutherans got around to establishing their own schools and seminaries. When the General Synod was organized in 1820, most of the affiliating bodies were

already confirmed in unionistic practices. We must bear this in mind if we are to understand the development of the Lutheran Church in America.

The first synod of Lutheran Churches in America was organized in 1748. It was the Ministerium of Pennsylvania. Its organization was inspired and led by Henry Melchoir Muhlenberg, who had come from Germany in 1742. It was through the influence of his son, Peter, that the Virginia Legislature passed a bill in 1785 which established religious freedom in that colony. The first amendment to the United States Constitution was based upon that bill. It guarantees that there shall be freedom of religion, of speech, press, assembly and petition.

The Ministerium of Pennsylvania faithfully followed its people as they moved west of the Alleghenies. For awhile these westward settlers in Ohio operated as a Conference of the Ministerium. Later they were augmented by heavy reinforcements from Germany, and so held to their mother tongue longer than did the Germans of Pennsylvania. Eventually they petitioned the Ministerium of Pennsylvania for permission to organize their own synod. Permission was granted and the Synod of Ohio came into being in 1818. When the General Synod was formed two years later, a large majority of the Ohio Synod wisely refused to join. Since German theology had reacted strongly from the rationalism of the eighteenth century, the Ohio Synod consistently took a conservative attitude. It established its own college and theological seminary. This kept the Ohio Synod from the practices of gross unionism.

The General Synod was not the only one organized in 1820. The Tennessee Synod has often been overlooked because of its size. It was the only synod of its time to stand squarely on the Augsburg Confession. Its influence can hardly be traced, but we may certainly believe that it had something to do with the present conservative position of the United Lutheran Church in America. The Tennessee Synod became a part of the United Synod of the South, one of the synods which entered into the merger of 1918 to form the United Lutheran Church. It was the Synod of the South which proposed the formation of the Common Service, one of the greatest potentials leading to Lutheran union.

The Saxons came to America to found the "Ideal Church." This group formed the backbone of the Missouri Church and the Synodical Conference. The Saxons came to Missouri, and in the beginning had a veritable struggle for existence. Later they grew rapidly. In 1913 the Synodical Conference was the largest body of Lutherans in America. This leadership has since passed to the United Lutheran Church.

Let us return for a moment to the General Synod which was organized in 1820. There was a conservative element in the General Synod which was drawn closer together in reaction to the liberal element. But so-called "American Lutheranism" was in the saddle. It reached a point where it could hardly be known as Lutheran. The climax came when the liberal leaders proposed the "Definite Platform." That was to be a

new Confession for a new day. It was to lay the foundation for unionism. In reality it was a recension of the Augsburg Confession. Article II was changed "by the elimination of the teaching of the new birth in Baptism and the Holy Spirit." Article VIII was made to reject that the blessings of the Lord's Supper are not dependent upon the worthiness of the officiating pastor. Article X was revised so that it read: "In regard to the Lord's Supper they teach that Christ is present with the communicants in the Lord's Supper 'under the emblem of bread and wine.'" Article XI was dropped completely because it dealt with private confession. Article XIV was changed so that the sanction of "Ceremonies" during the mass was done away with. Only three district synods adopted the Definite Platform. The cleavage finally consummated in the organization of the General Council in 1867.

There have been times when separation rather than union has been constructive. The formation of the General Council had a salutary effect upon the General Synod. This can also be seen in the separation of Ohio and the Norwegians from the Synodical Conference and the separation of Iowa from Missouri. It led to more careful definition of doctrine.

At present there are three general bodies of Lutherans in America. Nearly all of our Lutherans are represented in these three general bodies. These are the Synodical Conference, The American Lutheran Conference, and the United Lutheran Church. The latter is an organic union. As previously stated, the synodical Conference was the largest general body for a number of years. It was organized in 1872. However, with the organization of the United Lutheran Church in 1918, the Synodical Conference became second largest. The American Lutheran Conference is a rather loosely organized body which is made up of the Evangelical Lutheran Church (Norwegian Synod), The American Lutheran Church, The Augustana Synod, the Lutheran Free Church and the United Ev. Lutheran Church, our so-called Sister Synod. At present we are not part of any of the three. It is significant that the three federations or unions involve eleven of the seventeen general bodies of Lutherans in America. When we include the National Lutheran Council in the field of cooperation (of which we are a part), thirteen of the seventeen bodies are working together. Only seven-tenths of one per cent of the Lutherans in America do not cooperate or have not affiliated with any of the above.

The United Lutheran Church was formed by the three oldest groups of Colonial Lutheranism. Compared to its aberrations in the 1850's, it has become a conservative body. The ULC is composed of thirty-two synods with fifteen of them having full time presidents. It has a membership of about 1,887,00. Dr. Franklin Clark Fry is its able president.



Report From The Synod Treasurer

Grand View College Jubilee Fund, Our Building Program and Debt Retirement in Connection Therewith

I can now offer the following complete information on funds received and expended until March 1, 1949:

Jubilee Fund Receipts:

Contributions in cash	\$ 76,435.32
Contributions in bonds	23,948.00
Interest on bonds	1,094.02
Total from within Synod	\$101,477.34
From City of Des Moines, contributions	54,866.60
Received for Debt Retirement since 10-1-48 ..	3,101.51
Interest received since 10-1-48	12.50
Total contributions	\$159,457.95
Received from bank loan	\$ 35,000.00
Less repaid to bank to date	3,700.00
	\$ 31,300.00
Total net receipts	\$190,757.95

Disbursements:

New dormitory exclusive of heating except for installation in the building itself but including tunnel for conduction from heating plant in old building	\$140,954.11
New boiler and remodeling of boiler room	11,987.46
Remodeling of old building	19,401.08
Remodeling of gymnasium	583.13
Remodeling of chemistry laboratory	1,586.81
New biology building	2,806.76
Archives	190.98
Beds and mattresses	467.30
Interest paid to Feb. 1, 1949	1,487.01
Promotional expenses	2,538.52

Total expended

Total on Hand as of March 1, 1949:

Cash	\$ 754.79
Bonds	8,000.00
	\$ 8,754.79
Balance of bank loan as of March 1, 1949	\$ 31,300.00

Respectfully submitted,
Olaf R. Juhl, Synodical Treasurer.

Grand View College And Our Youth

The Basketball Season

According to Coach Harald Knudsen (better known as Knutie) this year's basketball team is the best he has had in 25 years of coaching here at Grand View College.

On October 19, last fall, about 30 boys turned out for the first practice session. This squad was cut to 15 after two weeks because of the lack of facilities. During these pre-season practice sessions the team played some practice games with the high school teams here in the city.

Clarinda Junior College was the first victim of the fighting "Danes." The starting lineup for that game consisted of Case, Rider, Hadley, Eshelman and Strandskov. This same five, incidentally, started the last game of the season also. Strangely enough you will have to look quite hard to find a "Dane" in that lineup, and just for the records there were only two boys of Danish descent on the whole squad. The rest of the boys are all from the City of Des Moines.

After romping over Clarinda 70-29, the team journeyed to Graceland J. C. at Lamoni, Iowa, where it met with its first and only loss in loop competition in the regular season. The final tally of that game was 57-47.

The next game was with Britt J. C. at East high's gym. The Britt boys were no match for our team and when the game was over Grand View had a 48-24 lead.

Boone J. C. was the next victim to the tune of 63-33. In this game Jerry Eshelman had the misfortune of breaking his wrist and did not return to the squad until the first of February. He was, however, ably replaced by Neil Gribskov of Junction City, Ore.

The next game was very exciting, but Grand View came through with a 46-44 victory. Ellsworth J. C. from Iowa Falls was the opponent. It was a very close game throughout.

Our team won the next two games without much trouble. The first victim was Creston J. C. The final score was 67-28. Red Oak J. C. was next on the list. This is the game in which our team ran up its highest score, 106-19.

Amid all the Christmas rush and excitement Grand View (with a record of 6-1) met a very strong Webster City five (5-0). The game was played at the Drake fieldhouse on the night of December 21. Webster City led until the third quarter. The teams went into the fourth quarter tied 35 to 35. From then on out it was nip and tuck and not until the final gun sounded was it apparent who would win. When that final cheer went up from the crowd the score board read 47 for Grand View and 46 for Webster City.

After Christmas Grand View extended its winning streak to ten. First there was Red Oak (58-20) in which the reserves started and did a good job until the second half when the regulars took over. Next came Bloomfield (55-50) in which the team built up an insurmountable lead and coasted in. Then was the Britt game where Grand View had to come from behind to take a 49-44 victory. Boone fell before the powerful Vikings 55-39, but not before putting up a good fight.

The next game was a benefit performance which Estherville J. C. won by a 41-38 margin. Next on the schedule

was Ellsworth who fell a little easier than the first time, 64-54.

The team traveled to Webster City for its next encounter. This one proved to be fully as exciting as the first one and the final result was just about the same, 56-55 in favor of Grand View.

Eagle Grove, Creston, Clarinda and Bloomfield were the last four games of the season before the tournaments and our boys won them all without too much trouble.

On February 23, Grand View traveled to Webster City to make its bid in the State J. C. basketball tournament. The first encounter was with Waldorf J. C. It turned out to be quite a battle but Grand View came through with a 52-48 victory. The next day the team met Estherville and they again proved to be too much for the Grand View team. The final score was 68-57. Incidentally Grand View entered the tournament as the top ranking team in the state, but Webster City won the tournament and the title.

I might just mention that Grand View joined the Southern Iowa Junior College Conference this year. The following schools are in the league: Clarinda, Creston, Red Oak, Bloomfield and Grand View. We were undefeated in this league and brought home the first place trophy.

Reporter.

A Tribute

Grand View College and all its friends look back upon the 1948-49 season with a great deal of satisfaction and pride. We had a wonderful team which won 17 and lost 1 in regular conference play to end up leading the league. The season's offensive average was 62 points and defensive 41 points. Dick Case was high scorer of the league with 280 points. Ove Strandskov also ranked high with over 200 points. Jack Rider

and Dick Hadley were among the best guards in the conference.

In the tournament Grand View was considered the favorite, but the team had an off day and was beaten in the second round by an aggressive Estherville quintet. It is a balm to our frustrated ambitions, however, to remember that the champions, Webster City, were beaten twice by Grand View in conference play—and only by Grand View.

All in all it was an excellent season—probably the best in the history of the college. So hail to Knutie and his boys!

John Henry.

ONE GREAT HOUR

On Saturday night, March 26, between 8 p. m. and 9 p. m. Eastern Standard Time, there will be broadcast one of the greatest single programs in the history of radio. Called One Great Hour, it will be heard over every one of the 1902 stations of the four major networks, CBS, NBC, ABC, Mutual, plus hundreds of non-network stations. One Great Hour will be sponsored by our church and more than twenty other Protestant, Anglican and Eastern Orthodox Churches. It will be designed specifically to raise more than ten million dollars for World Relief in our Church and thousands of other churches throughout America on Sunday, March 27, the Sunday immediately following the program.

Basic structure of this great program will be dramatized true-life examples of the many vitally important types of work now being done through Churches and Church organizations in Europe and Asia. The program will feature great names, great living drama, and great music.

A program of this magnitude and with so fine a purpose cannot and must not fail.

OUR CHURCH

Newark, N. J.—During the month of February the Newark congregation welcomed twenty-one adults into full membership. The church is served by Rev. Verner Hansen, who started his work in this Mission field last October.

D.A.Y.P.L. District IV conducted a Workshop in Des Moines, Iowa, Saturday, March 12. Rev. Leif Kirkegaard, District Advisor, was in charge of the workshop.

Greenville, Mich.—Rev. M. C. Dixon, secretary of the Santal Mission, Minneapolis, Minn., is scheduled to be the guest speaker in the Greenville and North Sidney churches on Sunday, March 27. He will also visit other churches in the Michigan District.

Rev. Alfred Jensen, synodical president, served the Granly, Miss., congregation on Sunday, March 6. On Sunday, March 13, he was the guest speaker in the Danevang, Texas, church.

Tyler, Minn.—More than 200 were registered for the Rural Life School held at the Danebod Folk School Feb. 21-26, most of the guests being from the Tyler community and adjoining communities in the county.—Guest speakers were Dr. E. W. Mueller from the National Lutheran Council office in Chicago, Lloyd Hansen and Mrs. Jeanette Hauschild from the State Extension Service, Rev. Harold Petersen, Askov Minn., and Prof. Harald Petersen of Tyler. The school was under the direction of Rev. and Mrs. Enok Mortensen.

Omaha, Nebr.—Our Savior's Church is preparing for the observance of the 75th anniversary of the congregation, which will be held the week-end of April 29-May 1.

Rev. Willard Garred, District I president, was guest speaker in the Bronx, N. Y. church on March 1. On Wednesday, March 16, Rev. Willard Garred and Rev. Verner Hansen of Newark, N. J., exchanged pulpits for the mid-week Lenten service in their respective churches.

Rev. and Mrs. C. A. Stub, Greenville, Mich., were honored on a recent Sunday afternoon in the Grange Hall in Greenville by a large number of members of the congregation. The occasion was the 10th anniversary of their coming to Greenville.—Chr. Fredericksen, president of the congregation, was the toastmaster and gave the main address of the day, expressing words of appreciation to the pastor and his wife for ten years of service. A purse from the members was given to Rev. and Mrs. Stub.

Askov, Minn.—Dr. Otto Hoiberg, University of Nebraska, was the guest speaker in the Bethlehem Church on Sunday, March 13. Dr. Hoiberg served through a number of years as the superintendent of the Askov Public School.

St. Stephen, Chicago—Lt. Joseph Simon of Vienna, Austria, was the guest speaker in the St. Stephen Church on

Wednesday evening, March 2. He spoke on the topic: "Vital Events in European Affairs."—Lt. Simon has previously visited and spoken in a number of our Danish communities. He was in Europe when World War II broke out, but he managed to escape to America, where he joined the U. S. Army. He still serves as an officer in the army, and is at present the presiding officer of the American Court in Vienna.

Svend Godfredsen, former student of Grand View College, and who through a number of years has been editor of Labor Publications in Austin, Minn., and in Chicago, has recently been appointed by the U. S. Government to direct labor informational work, primarily in Denmark and Norway, but will also have an itinerant assignment in Belgium, Holland and Luxembourg.—Mr. Godfredsen grew into manhood in the Dagmar, Mont., community. After attending Grand View College he entered the educational and journalistic field of work with the Packinghouse Workers of America, CIO. He served as the editor of UNIONIST, in Austin, Minn., and later as editor of THE PACKINGHOUSE WORKER, Chicago.—During the past year he was editor of the ILLINOIS LABOR, official publication for the Illinois State Industrial Union Council.—In the course of his professional duties as editor and educational director he has served on the Board of Directors of Roosevelt College, Chicago, and the Board of Directors of the Council of Social Agencies of Chicago.—He left for Paris on February 26, and according to plans his family will join him later, presumably taking residence in Paris or in Denmark.

Fiftieth Anniversary Celebration

Luther Memorial Church of Des Moines, Iowa, will celebrate its fiftieth anniversary Saturday and Sunday, April 23 and 24, 1949.

GRAND VIEW COLLEGE BOOKSTORE ANNOUNCES

In cooperation with the Publications Committee of the Synod, the Grand View College Bookstore will now supply you with all your book needs.

Send your order for all books, including Hymnals, to the bookstore, Grand View College, Des Moines, Iowa. Be sure to state the title, author, and publisher. We will do the rest.

We recommend at the present time the following books:

THE LIFE OF PAUL, by Robinson	3.50
THE STORY OF RELIGION IN AMERICA, by Sweet	3.50
HOW TO TEACH IN THE CHURCH SCHOOL	1.50
THE CAREER AND SIGNIFICANCE OF JESUS, by Denny	2.75
THE PROGRESS OF WORLD WIDE MISSIONS, by Glover	2.50
THE STORY OF THE CHURCH, by Jacobs	3.00
AN INTRODUCTION TO THE BOOKS OF THE OLD TESTAMENT (used), by Oesterly and Robinson	2.50

Remember you can now order ALL of your books from your own bookstore. This is for your convenience.

It hereby extends a cordial invitation to members and friends of our synod to take part in the festivities which will begin Saturday at 8 p. m. Housing will be provided for guests if they will only let us know in advance that they are coming. Send your registration a week in advance either to the president of the congregation or to the pastor. It is **important** to get your reservation for the banquet in advance since tickets will be limited to the capacity of the church parlors. Tickets, \$1.50.

Saturday

8:00 p. m.—Two numbers by the college choir. Speakers: Alfred C. Nielsen and Holger P. Jorgensen. Coffee served by the Y P. S.

Sunday

10:45 a. m.—English service with communion, S. D. Rodholm preaching; Holger P. Jorgensen, communion.

2:30 p. m.—Concert by the church choir. Speaker: Ernest D. Nielsen.

6:00 p. m.—Banquet. Speaker: Alfred Jensen, president of synod. Greetings,

Elmer Gravengaard,

President of Congregation,
3210—E. 7th St.,
Des Moines 16, Iowa,

Holger P. Jorgensen, Pastor,
1003 Grand View Ave.,
Des Moines 16, Iowa.

Acknowledgment Of Receipts From the Synod Treasurer

For the Month of February, 1949

Towards the Budget:

Previously acknowledged ----\$13,288.00

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.

I am a member of the congregation at _____ March 20, 1949

Name _____

New Address _____

City _____ State _____

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

Unassigned Receipts to the Budget:

Congregations—	
Bridgeport, Conn. -----	\$ 100.00
Bronx, N. Y. -----	48.75
Brooklyn, N. Y. -----	154.00
Troy, N. Y. -----	50.00
Manistee, Mich. -----	101.81
Detroit, Mich. -----	400.00
Menominee, Mich. -----	23.15
Trinity, Chicago, Ill. -----	500.00
Clinton, Iowa -----	100.00
Dagmar, Mont. -----	405.00
Volmer, Mont. -----	80.00
Tyler, Minn. -----	1,358.45
Omaha, Nebr. -----	64.00
Los Angeles, Calif. -----	150.00

To Pension Fund:

Congregations—	
E. Port Chester, Conn. ----	30.00
Brooklyn, N. Y. -----	31.00
Alden, Minn. -----	65.00
Clinton, Iowa -----	1.00
All Saints Church, Brush, Colo.	10.00

Mr. and Mrs. Mikkel Poulsen,
Dagmar, Mont.:

"In memory of Mrs. Jorgen Jorgensen" ----- 5.00

"In memory of Mads Strand-skov" ----- 5.00

Home Missions:

Congregation, Troy, N. Y. -- 46.50

"In memory of P. O. Nielsen,
Lake Norden-Badger, S. D.":

Mr. and Mrs. Jens Nielsen
and Family ----- 2.00

Mr. and Mrs. Harry Van
Waaren ----- 2.00

Mr. and Mrs. Chris Chris-
tensen ----- 1.00

"In memory of Mads Strand-
skov, Dagmar, Mont.":

Willie and Hertha Johnson
and Thomas and Ella
Sundstod ----- 5.00

Mr. and Mrs. Jim Kaae ----- 2.00

Congregation, Moorhead, Iowa,
to President's travel ----- 18.00

Misc. subs. to Lutheran Tid-
ings ----- 8.75

Misc. to Annual Reports ----- .25

Old People's Home, Tyler, Minn.:

"In memory of P. O. Nielsen,
Lake Norden-Badger, S. D.":

Mr. and Mrs. Axel Bach and
Mr. and Mrs. Peter Bach ----- 5.00

Mrs. Axel Angel ----- 2.00

Mrs. Mary Morgaard ----- 1.00

Mr. and Mrs. Bert Arm-
strong ----- 1.00

Mr. and Mrs. Norgaard ----- 1.00

Total to budget to date ----\$17,065.66

Received for Items Outside the Budget:**To Church Extension Fund:**

Congregations—	
Dagmar, Mont. -----	\$ 121.50
Volmer, Mont. -----	24.00
Omaha, Nebr. -----	6.00

To Lutheran World Action, (1949 Quota)

Previously acknowledged, con- gregations, Ladies' Aids and miscellaneous -----	711.99
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Congregations—

Troy, N. Y. -----	2.00
Brooklyn, N. Y. -----	9.25
Clinton, Iowa -----	5.00
Mrs. Lydia Rossing, Brook- lyn, N. Y. -----	2.00

"In memory of Mads Strand-
skov, Dagmar, Mont.":

Mr. and Mrs. Frode Jensen,
Mrs. Ragnhild Jensen and
Mrs. Marie Linn ----- 5.00

Sigrid and Fred Winther -- 6.00

"In memory of Theodor Wieby,
Armstrong, Iowa," Mr. and
Mrs. Herluf Nelson, Boston,
Mass., and Mr. and Mrs.

Chris J. Nelson, Ringsted,
Iowa ----- 2.00

"In memory of P. O. Nielsen,
Badger-Lake Norden, S. D.,"

Marie Ringgaard ----- 1.00

\$ 744.24

Previously acknowledged from
Sunday schools ----- 55.38

Total to L. W. A., 1949 ----\$ 799.62

To Chicago Children's Home:

Danish Ladies' Aid, Solvang,
Calif. ----- \$ 10.00

Ladies' Aid, Granly, Miss. --- 5.00

To Vartov Building Fund:

Virkelyst Young People's So-
ciety, Pasadena, Calif. ---- 5.00

Signe and Victor Jensen, Tyler,
Minn. ----- 2.00

To G. V. C. Building Fund

Debt Retirement: (The 3.50

Fund):*

Previously acknowledged ----\$ 2,649.75

Congregations—

Manistee, Mich. ----- 45.51

Dagmar, Mont. ----- 81.00

Volmer, Mont. ----- 16.00

Tyler, Minn. ----- 290.50

Mrs. Minnie Mathisen, Minne-
apolis, Minn. ----- 5.00

Nels Christensen, Cedar Falls,
Iowa ----- 5.00

Chris Sorensen, Des Moines
Iowa ----- 5.00

John and Amalie Rosendahl,
Tuscon, Ariz. ----- 10.00

Interest earned, ----- 6.25

From City of Des Moines
Drive ----- 200.00

Total to date ----- \$ 3,314.01

*This was "The 3.60 Fund" in Jan-
uary. It is now "The 3.50 Fund." This
indicates that your contributions have
enabled us to reduce our daily interest
burden from \$3.60 to \$3.50 during Feb-
ruary. I again appeal to our members
and friends for contributions for debt
reduction. Let us see by how many
points we can reduce interest burden
during March. Our bankers like the
idea of the synod paying them over
\$100.00 every month in interest, but I
think they can get along without it.
Why don't we hurry up and eliminate
this expense?

Sincerely yours,

Olaf R. Juhl, Treas.,
5557 Blaisdell Ave.,
Minneapolis 19, Minn.