

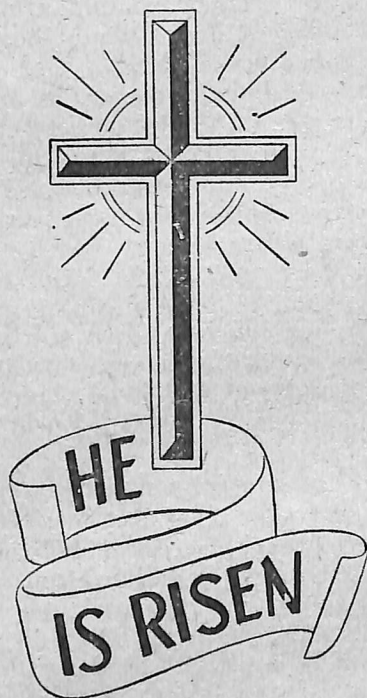
# Lutheran Tidings

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## Easter

Like sunrise on the purple skies  
Did Jesus from the grave arise  
With life and light in splendor,  
So, though we still return to dust,  
Within his kingdom winter must  
To heavenly spring surrender.

As songbirds in the sunny spring  
O'er fields and forest sweetly sing  
Of life and light returning,  
Let every tongue sing out his praise  
Who conquered death and brought us grace  
From God on Easter morning!

As lilies open white and gold,  
As grain is growing, leaves unfold  
By gentle springtime powers,  
So life in Jesus' name shall grow  
In hearts and home-life here below  
And save this world of ours.

—N. F. S. Grundtvig.  
By S. D. Rodholm.

Who hath believed our message? and to whom hath the arm of Jehovah been revealed?

For he grew up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we see him, there is no beauty that we should desire him.

He was despised and rejected of men; a man of sorrows, and acquainted with grief; and as one from whom men hide their face he was despised; and we esteemed him not.

Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted.

But he was wounded for our transgression, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed.

All we like sheep have gone astray; we have turned every one to his own way; and Jehovah laid on him the iniquity of us all.

He was oppressed, yet when he was afflicted he opened not his mouth; and as a lamb that is led to the slaughter, and as a sheep that before its shearers is dumb, so he opened not his mouth.

By oppression and judgment he was taken away; and as for his generation, who among them considered that he was cut off out of the land of the living for the transgression of my people to whom the stroke was due?

And they made his grave with the wicked, and with a rich man in his death; although he had done no violence, neither was any deceit in his mouth.

Yet it pleased Jehovah to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of Jehovah shall prosper in his hand.

He shall see of the travail of his soul, and shall be satisfied; by the knowledge of himself shall my righteous servant justify many; and he shall bear their iniquities.

Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he poured out his soul unto death, and was numbered with the transgressors: yet he bared the sin of many, and made intercessions for transgressors.—Isaiah 53.

## Easter Sermon

By Rev. Ronald Jespersen,  
Pastor Nain Lutheran Church

"I am the Way, the Truth, and the Life; no one comes to the Father except through me."—John 14:6. "He that does not take up his cross and follow after me is not worthy of me."—Matthew 10:38.

We have all at some time been aware of how some fundamental values, or good products are popularized to the extent that they become cheap and unworthy. These good things have somehow become degraded and lessened. Some recent advertising, as an example, would tell us that a set of new encyclopedias would change that failing mark of Junior's to an "excellent." Really, we know better. The books would look fine upon the shelf, but Junior, even if interested in the books, would probably keep right on disliking his teacher in that "poor" subject. Likewise, some of the popular love ballads make a sirupy, sentimental mixture out of one of the finest things in the world. Love becomes a gaudy and glamorized romanticism and, soon or late some deluded young people will discover this is not enough for a happy marriage. In the same manner, one may be quite deceived about Easter by reading of it in the society pages of the large newspapers. After noting page on page of paraded and perfumed plush, and column upon column of intimate chatter about escorts and accessories, one would wonder if Easter were an innocent fashion circus or if it is an observance which has some deeper more vital significance.

Our religion can also be popularized and overpopularized. It can become surface and superficial. "Not every one who says to me, 'Lord, Lord,' will enter the Kingdom of heaven, but only those who are obedient to my Father," says Jesus. In our church life we are constantly in need of making sure that our foundations are true and that our structures upon this solid ground are secure. It should not be too difficult to determine, for Christianity is not elaborate nor complex. The Christian Church began very humbly, simply and quietly. It began as a God-man walked humbly along the roads of Palestine. It was not an organization for the sake of organization. It was a WAY OF LIFE, THE TRUTH.

Now this way of life, this faith, hope and love, needs people to be sure. But it is not necessarily better because it has a large multitude which professes allegiance. You will remember in the book THE ROBE that the Emperor Tiberius had a few grains of wisdom in his silly old head. At one point he comments, "The Christian afoot is a formidable fellow—but . . . the Christian on horseback will be just like any other man on horseback. This Jesus army will have to travel on foot if it expects to accomplish anything." In short, a popular Christianity can easily become a weak Christianity. Labels do not necessarily make strong ideals.

Specifically, what do we think of the cross? George Bennard views it correctly when he calls it "an emblem of suffering and shame." But somehow we have often suffered the cross to become glamorized. We would think of it in terms of gold plate, decorative on

a church spire or on a coat lapel. The cross was a tool for killing men, even an innocent God-man. To be crucified was the lowest meanest punishment once known. Anyone dying on a cross was to be struck from the records; the body was not given decent burial unless special friends made extra efforts to do so. As a symbol the cross was humiliating. To wear a cross in the days of Jesus would be comparable to wear a hangman's noose today.

We need not despise the cross as one of the great symbols of the church, but we do need to be aware that carrying the cross is more than wearing it. Jesus took up the cross to serve humanity, because he loved mankind. Our cross will probably never be a "stake" upon which we will be hung. But by it we are ever challenged to serve and to love. Our cross, whatever form it may take, to have meaning will be carried with a consistency that makes it worthwhile even to others. The demands of the cross of Christ when carried by us is that we take it as a responsibility, not as an unavoidable fate. We will serve freely without stint.

It is doubtful that anyone really carries a cross who does so in order to be able to advertise the fact. It is possible to carry a cross in both glory and misfortune without drawing undue attention to the self. We all know those who in misfortune are yet a comfort and a light unto others. They do not lightly lay the cross upon their neighbors, for "He that does not take up his cross and follow after me is not worthy of me."

The cross is nearly always avoidable, if we so wish it. Even Jesus did not have to take up His cross! He could have quietly abdicated and gone away to some foreign land to retire in peace and quiet. From His many statements it is clear that He knew what would come. He knew He would suffer, but it was not to be suffering for suffering's sake. Nor was it to be humility for the sake of humility.

Jesus in carrying His cross affirmed the forgiveness and the love of God. Moreover, He showed to what lengths it is sometimes necessary to go to serve mankind. But the "foolishness" of God was to become much greater than the "wisdom" of men. As far as most people in that day could see, crucifixion meant complete failure. But out of this "great failure" came a great promise and a great hope.

Our religious endeavors are not likely to bring about the results and the gifts that were achieved by Jesus and the early Christians. Perhaps we are not asked to so achieve. But even more likely, we do not strive to put forth the effort to so achieve. The early saints both lived and died for their faith. There are those who will do neither. Let that not be said of us. Let us live as worthy children of God, being good ambassadors of His. May we in some measure help to create a change in the hearts of men and women and children which is to the glory of God. We can reveal a genuine love for mankind if we will follow on the Way, use the Truth, and experience of Life.



## TAPS!

Bunny Boy Carl, we have laid you to rest; we have stood by your grave, in the soil of America under the stars and stripes which the men who knew you, said that you defended so bravely. Now the firing squad has fired its salvo, the last echo of heavenly and touching notes of the bugle's "taps" have died away, the four soldiers who held the flag over your grave have gone on to the next grave where those who like you shall rest from their labor in the free soil of our beloved land. Our friend, Ottar Jorgensen, has read and spoken the words you would want us to hear, and which I am sure you have loved ever since the days when you came into my study on Saturday evenings, as a boy of eleven and said: "Dad, will you read me a Bible story?" You have given your best; you have loved to climb the skies "on laughter silvered wings." Somewhere "in the sunlit silence you have put out your hand and touched the face of God," and we are sure that when the fatal crash came on the Panama beach, you were happy that you had the experience which had come with your "high flight."

Our tears come back occasionally because you cannot come back to us. But we should not be selfish in desiring your presence here. We had perhaps so little joy left to give you in this world, which were comparable with your experiences. But we do miss your company so much. There are so many things here in our home to remind us of you, not least all the conveniences you gave to your mother. You have been a good son. We cannot thank God enough for the joys you have brought us.

You have paid the supreme price for defending your country and what it stood for. You are now resting in its soil, and we can journey to your grave, located among so many of your comrades. We know you are satisfied with the part you played in the conclusion of a cruel war.

Someday we want to be where you are, together with your three brothers and sister and those that are dear to them. God bless you, son, with the greater reward which we pray and hope for in our Christian faith, not as a reward which is due us because of any merits of ours, but because God has loved and adopted us.

Now you are brought back here to rest on the National Cemetery at Fort Snelling, Minnesota. You have come close to us again. We shall, undoubtedly, go there as often as possible to see the marker bearing your name. But we know that what we think of standing by your grave is only your remains. Your soul is in that greater domain of fellowship of the many who in God's own time shall be restored in the new glory of the immortality which it is only God's to give, as he gave to his own Son, Jesus Christ, in His resurrection to a place in His everlasting kingdom.

It was wonderful to be with you again, together with friends who had driven to Minneapolis from Withee, friends from Minneapolis, your mother and three brothers. Agnes was too far away, but she sent greetings saying she was with us in her thoughts. God bless you, son!

YOUR DAD.

March 15, 1949, the date of the burial. Written after our arrival home that evening at Withee, Wis.

"TAPS" was written and sent out by Rev. and Mrs. L. C. Bundgaard to some of their closest friends. As it came to the attention of your editor, he asked for permission to print same in Lutheran Tidings.—The Easter message becomes a reality to us only as we can witness in the spirit of the above greeting.—Editor.

## Easter Blessings

In the dim dawn of Easter morning we behold a group of faithful women on their way to Joseph's tomb. The great question for them is the big stone. They said among themselves: Who shall roll away the stone from the door of the sepulchre? And when they looked, they saw that the stone was rolled away, for it was very great.

I will call it an Easter blessing of great value that the great stone by the grave has been rolled away; that Christ came forward. As they saw the Easter angel, his countenance was like lightning, and his raiment white as snow, and they heard his message: "Fear not ye; for I know that ye seek Jesus, which was crucified. He is not here, for he is risen as he said. Come and see the place where the Lord lay." Thank God for the angelic message, that we shall not fear, that we have a living Savior, that he will meet us and be with us, that he has redeemed us.

What a blessing that message has brought to mankind ever since that morning. It has come to us also and we have the privilege to proclaim it wherever we meet people, who will listen to it. And there are longing souls everywhere today. We sing in one of our hymns: "What a friend we have in Jesus," and we are reminded of this fact, as we thoughtfully linger

a little longer in the garden where Jesus was buried.

For now we hear a woman weeping. It is Mary Magdalene. Sorrowful, hopeless, friendless she stands there, her heart filled with agony: "They have taken away my Lord, and I know not where they have laid him."

Fear not Mary the Lord is nearer to you than you dare believe for right now you hear his tender voice. Jesus said unto her: "Mary." She turned herself and said unto him, "Rabboni," which is to say, Master. Now she was filled with joy and new life. He lives, He lives in me.

What a blessing to have Jesus as a friend and comforter forever and ever. That is eternal life. That is the fulfillment of his promise: "I am the resur-

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rection and the life. He that believeth in me though he were dead yet shall he live. And whosoever liveth and believeth in me shall never die.—And I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand.” As a friend and comforter we also find Jesus as he later that day had a meeting with Simon Peter, and with the two disciples on their way to Emmaus. Peter had repented and had received forgiveness of his sin, and that is the next Easter blessing I will mention; forgiveness of all our sins. Blessed is the man whose transgression is forgiven, whose sin is covered, blessed is the man unto whom the Lord imputeth not iniquity. Out of this forgiveness springs new hope as we hear Peter proclaiming in his letters. “Blessed be the God and Father of our Lord Jesus Christ which according to his abundant mercy hath begotten us again unto a living hope by the resurrection of Jesus Christ from the dead.” We have something similar in our Catechism: “That I may be His own and live under Him

in His Kingdom and serve Him in everlasting righteousness, innocense and blessedness, even as He is risen from the dead, lives and reigns to all eternity.” It is a great blessing to be his own and serve him.

And just one more blessing: “Then the same day at evening, Jesus came and stood in the midst, and said unto them: ‘Peace be unto you.’ And when he had so said he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord.” What a change had taken place in one day from morning till night. In the morning sorrow, disappointment, doubt and fear. In the evening joy and triumphant faith. From now on the themes of their preaching would be: The resurrection from the dead—The victory over death.

“O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ.”

P. Rasmussen.

## The First Meeting of the American Churches of the World Council

“TO STAND, TO SPEAK, TO STUDY AND TO SERVE TOGETHER”

By Paul C. Nyholm

“We give thanks to Almighty God, Father, Son, and Holy Spirit, that we are one in our Lord Jesus Christ; not by the agreement of our minds or the consent of our wills, but by that which He, in His unmerited Grace, has done for us in His incarnation, death and resurrection, and by the gift of the Holy Spirit.”

—From the Litany used in the closing service at Amsterdam and at the opening service at Evanston.

The first meeting of the Conference of U. S. A. member churches of the World Council was held in Evanston, Illinois, March 21 and 22. The purpose was to promote here in our own land the spirit of the Amsterdam Assembly. Present were 75 delegates (of whom 13 were Lutherans, one of them was President Alfred Jensen) from 24 states and Canada representing 29 denominations with a total of over 30 million members.

Monday afternoon an executive meeting was held in which each denomination had one representative. Here all important matters to be presented to the conference were discussed.

### Ecumenical Service

In the evening a service of ecumenical worship, open to the public, was held in the First Methodist Church. Dr. Fry, president of the United Lutheran Church, presided. Beautiful music and liturgy helped to make this an inspiring service. One of the features was the Lord's Prayer prayed “in tongues”: Greek, Korean, German, Tagalog, Japanese, Norwegian, Hindustani, and Chinese.

The address was given by one of the World Council presidents, Bishop G. Oxnam of New York. He called the Amsterdam Assembly last summer the most important event in church history since the Reformation. Through the World Council Christians now are enabled to stand, to speak, to study, and to serve together. The Council denounces all forms of tyranny—economic, political, or religious. It challenges Christian congregations everywhere to witness and work

together and summons the whole church to the total task of winning the whole world for Christ.

### Business Meeting

Next day began with a brief morning service, conducted by Rev. W. Gallagher, secretary for the Canadian Council of Churches. After that a number of topics were discussed:

1. **Evangelism**—The World Council of Churches has made a study, under the leadership of Bishop S. C. Neill, one of the most dynamic evangelists of the Church of England and for a number of years missionary in India. He will come to America in December 1949. This study shows that many evangelistic campaigns have been conducted in various lands, but at no place has there been a decisive break through the prevailing worldliness. The conference approved a plan of making a thorough study that will take about three years, on “Evangelism in the Modern Mass Society.” The first task will be to find what may be done to reach the people who live in industrial communities. Later, a study may be made of rural areas and university campuses in America. Exchanges of experiences will be made with men in other lands. A fine study has been made already in England “towards the conversion of England” . . . it has the vision of making England a truly Christian nation.

2. **Christian Social Program**—Amsterdam condemned both atheistic communism and unrestricted capitalism. Instead it advocated “a responsible society where freedom is the freedom of men who acknowledge responsibility to justice and public order, and where those who hold political authority or economic power are responsible for its exercise to God and the people whose welfare is affected by it.” A study is now to be made to answer the question, “What is the kind of responsible society we must stand for?” and this is not to be made by theologians who sit in their secluded libraries but rather by “Christians who by



the nature of their calling are themselves actively engaged in the rough and tumble of the social, economic and political struggles of our day."

**3. The Bible**—A study is to be made which is to involve three major questions: (a) The authority of the Bible in the Doctrine and Life of the Churches (b) Basic principles of theological exegesis (c) The application of the message of the Bible to our own time.

**4. Laymen**—Realizing that "the Churches should awaken to the importance of their lay members in a way which they have not done hitherto" the Executive Committee was authorized to present a plan to the Central Committee for holding a layman's conference in America.

**5. Ecumenical Institute**—It was decided to make efforts to get representative groups from America to attend the International Institute in Geneva, Switzerland, where a number of courses are given, e. g. Evangelism, Publicity, the Layman's Responsibility, Politicians, Men and Women in Industry, Youth Leaders, Theological Students, Teachers, Physicians, Missionaries, etc.

6. It was decided to make efforts for further studies related to various phases, e. g. church unity, religious education, youth work, foreign missions, international affairs, and further cooperation wherever possible.

7. Secretaries for the American branch were elected, and a budget was adopted. The churches in America are asked to contribute \$240,000 to the central office in Geneva and \$41,150 for the office in New York. The total will only be a trifle over one cent per year per member.

Besides this a considerable number of other items were discussed, necessary for promoting the movement but of less interest to the ordinary reader. A brotherly spirit prevailed throughout the conference, and various proposals made by Lutheran leaders were kindly received. It is this writer's definite impression that the Lutherans had a very decided influence on the policy-making decisions of this first meeting of the U. S. A. member churches. One may look to future activities with hope and confidence.

The conference closed with a "Lutheran Hour." There were two speakers at the closing meeting, both Lutherans.

#### International Affairs

The first speaker was Dr. Frederick Nolde, Dean of the Graduate School of the Lutheran Seminary in Philadelphia. He was a consultant to the U. S. delegation to the San Francisco Conference which established the United Nations, and he is now one of the five associate secretaries of the World Council and director of its Department on International Affairs.

The Amsterdam Assembly, said Dr. Nolde, did not only form resolutions. Among the significant forward steps it took was the establishment of a permanent **Commission of the Churches on International Affairs**. Its procedure has been to ask (1) what is the timeless message of the eternal Gospel (2) what principles should on the basis hereof be formulated in relation to the immediate problems (3) what practical application may be made? Thus we seek to find a seasonable balance between idealism and realism. To take

an example: When we tried to formulate the human rights in the United Nations Assembly we based them on the fact that man is created by God and redeemed by Christ. Bishop Berggrav of Norway is at present heading a commission which is to determine what Christian principles should apply to present international problems.

Another task is that of building a world-wide network of contacts. In order that the work of the Commission can go forward solidly, there is needed a smoothly operating system of intercommunication between the centers where political decisions are made and the churches which are seeking to contribute to a world of peace and order. We now have accreditation by the Department of Public Information which entitles to observation of meetings and receipt of documentation, and more recently, consultative arrangements with United Nations Educational, Scientific and Cultural Organization. In addition the way has been opened for direct consultation with officials in many governments. Besides this we have contact with national committees in ten countries and with thirty official correspondents in other lands. More difficult is the organization of contacts with the churches. But this problem is being seriously tackled. In this connection the Commission members who serve as a board of advisers are of first importance. Among the U. S. members are: John F. Dulles, Reinhold Niebuhr, and the Rt. Rev. J. Ashton Oldham.

A better informed public opinion is a prerequisite for effective Christian action. The C.C.I.A. (Commission of the Churches on International Affairs) communicates information and is also experimenting with a system of analysis by church leaders in countries where tensions exist as in the case of the Netherlands and Indonesia.

The Commission has also taken successful action to **protect church property** which had been taken over by the governments in Palestine and Spain and to protest against violations of religious liberty.

But more important have been attempts made to **lay down long range-principles** for international action. Resolutions concerning "Human Rights" adopted by the World Council of Churches last summer were transmitted to the United Nations Secretariat and personally to most of the delegations at the Paris General Assembly. It is generally recognized that the C.C.I.A. made a substantial contribution to the adoption of the Universal Declaration of Human Rights and particularly to the inclusion of an adequate definition of religious freedom. The churches now have an unparalleled opportunity to see to it that the rights and freedoms set forth in the declaration are given substance and meaning. Emphasis has been laid particularly on human rights because it is increasingly recognized by leaders in governments that they underlie and penetrate virtually every political problem by which the world is confronted.

It is not easy to secure agreement of Christians throughout the world. However, in connection with each problem there often emerges some aspect on which agreement is apparent. For example, while there is no common mind with respect to political solutions in **Palestine** there is a consensus that no



solution can be permanent unless the essential interests of all parties concerned are met; and by many Christians it is contended that the Christian interest will be met only if there is international protection of holy places and a sure safeguard for the exercise of basic human rights.

When the new Constitution for India was being proposed we found it best not to try to interfere, but we had the great joy that several clauses were modeled after the Declaration of Human Rights in the United Nations. The fact that religious freedom is acknowledged is naturally of the greatest importance for the missions and the churches.

We are now working on the clauses to be inserted in the coming peace treaties with Germany and Japan and also with the status of German missions on the foreign fields.

The last, but not the least important, thing to remember is that when the church is faithful to its primary task, namely to proclaim the Gospel it renders a real service of building a brotherhood of man.

#### The Future of the World Council

This subject was discussed by Dr. Franklin C. Fry. Son of a Lutheran minister, Dr. Fry was born in Bethlehem, Pa., in 1900, and was ordained in 1925. In 1944 he was elected president of the United Lutheran Church.

The World Council Dr. Fry said, is a **search for Christian unity**. This statement has both a realistic and an idealistic implication: The full unity does not yet exist but may be attained. We are not to give up our creeds and convictions but we should be challenged to examine and progressively study what we and others actually believe. We shall not find any solution through dissolution, and we shall keep in mind that the worst kind of division is division from the Word of God.

Christianity has always recognized that its primary duty is to produce upright, radiant **personalities**. They will be its most priceless contribution to society permanently, but this greatest gift dares not stand alone in 1949.

The Churches have an equal, divine obligation to guide, instruct and reprove the tremendous **social movements** in our generation. In the past our efforts as Christians have been so scattered that they have usually been ineffectual. Although the churches of the world have many convictions in common, they have not had the impact they deserved in this age with its tremendous concentrations of power. Often the most that was achieved was a diffused sentiment for good. That is far too thin a vapor to prevail today. Christian cooperation requires an **institution** to give it solid strength. The World Council of Churches constructively supplies that need. By acting together, Christians of many confessions can exert a far more decisive influence upon the forces that are moulding life today.

Christians need to rally their forces in order to **correct the spirit of our age**. On this side of the iron curtain we must fight against the subtle influence of secularism (worldliness), on the other side against military force. In one area after the other God is being left out. The Church has already largely lost

her influence in the fields of education and works of mercy.

The oldest activity the World Council has taken over is that of study; the newest it has launched is evangelism. I am enthusiastic about both.

Study is a very unpopular exercise in America but very necessary, for we need to have our thinking stimulated. We have been so busy applying religion without really knowing what religion stands for.

And how we need **evangelism**! The Gospel must be made alive also in industrial areas. The priest and the Levite left the man who had fallen among robbers "on the other side." But we have left them on **both** sides! We have largely neglected both the rich and the poor. On our list of prospect members we have mostly members of the middle class. Christ had on His list on the one hand the learned Nicodemus and Zacchaeus, the rich chief politician . . . on the other hand the thief on the cross and the woman from whom seven demons had been driven. But the middle class people murdered Him! We American Christians are enthusiastic at the international movement which the World Council is launching to reach industrial workers with the appeal of the Churches. We have often concentrated unconsciously on one type of citizen. But Christianity is meant for all men. It is crippled every time its appeal is narrowed.

**Reconstruction** is one of the other activities of the Council. Here fruits of faith are seen in such a way that they again produce seeds to new faith. One leader in Central Europe said to me: "Your gifts from America made the Gospel creditable among us." We must keep the children alive for you cannot preach the Gospel to a dead child. But we must also support the churches, for a dead church cannot preach to anyone.

The World Council of Churches is also a hopeful answer to humanity's wistful **yearning for brotherhood**. What will be the cement to hold the nations together today? Nothing can succeed but the all-embracing church of an impartial God. It is no accident that the world-wide religious conferences since World War II have been the most friendly and successful by far of all international gatherings. The Amsterdam Assembly of the World Council of Churches stood at the pinnacle of all of them in its spirit of brotherliness.

The Christian churches and the Communist party are the two international forces that bind together men of many different nations in a determined loyalty that spans the earth. Christianity can weld the world together; Communism disrupts. The primary aim of the church is redeemed characters; world peace is a natural correlary. The other candidates to unify the world will inevitably fail. Education cannot do the task. The twentieth century has learned that education is functional. Youth can be educated either for democracy or for Marxism. Commerce won't unite the world. You cannot build world-peace through world-trade. Trade is aimed at profit and often ends in clashing interests. Transportation brings people closer together, but its airplanes can arrive either with bombs or with balm. Christianity alone can create the union of human spirits which is the soil from which

(Continued on page 8)



# Our Women's Work

Mrs. Johanne Lillehøj, Kimballton, Iowa  
Editor

## We Live By Faith

Statistics indicate that church attendance is increasing; that seminaries are crowded with abler students than previously; that missionary activities are expanding both in scope and in quality; that a deeper sense of spiritual need predominates. This deeper sense of spiritual need must not be undernourished.

No less important is the significant interest of our youth in a higher standard of living—or a deeper faith to live by. In a discussion even among junior high school youngsters—our early “teen-agers”—that need for spiritual security is paramount. A seventh grade boy recently chose “We Have A Story to Tell to the Nations” to be sung at a session of Sunday school. It was soul-stirring to listen to that chap, and sixty other children, sing that song of Christian triumph.

For youth like that life must have a purpose—a meaning. A faith to live by, even in our modern scientific age, is not impossible. Our civilization with youngsters like that need not be doomed. But that spiritual need **must** be nourished. Christians everywhere must find security. Life must assume newer, higher and deeper meaning.

One needs courage and audacity as we stand on the so-called “brink” to make these bold assertions. We need to search our churches, even into the pulpits, for leaders who possess this living faith. We need to search our minds and hearts for this spark of celestial fire known as a faith to live by. We need to assume our responsibilities in guiding others to the light as well.

Ours is indeed a golden opportunity in this “One great hour.” Have we that deep, enduring faith to live by?

Marie M. Hald,  
Solvang, Calif.

## The Old “Præstegaard”

The old “Præstegaard” (parsonage farm) was built about 200 years ago and has been the home of a long line of various pastors. The most noted of these pastors was Carl Frederik Balslev, author of “Balslevs Lærebog,” who became bishop of Ribe and died in 1895 at the age of 90. The “Præstegaard” lies in a friendly-looking valley between the towns of Vils and Vejerslev, Mors, a small island on northern Denmark. A murmuring little brook runs through the garden south of the manse. To the north we have the beautiful old church built in the 12th century during the reign of the Valdemars. The dwelling house on this farm is as it originally was built with eight large rooms, five smaller rooms, a number of halls, closets, etc., besides a big sunny kitchen. The doors are Empire style and all the windows have small panes . . . It's not an easy task for a young couple to furnish such a huge house, but eventually it is accomplished.

The “Præstegaard” goes with the call like the vest-

ments. It has dignity and creates respect. The minister's office is the most important of all the rooms; it is often used for confessions, and here have been recorded most of the important happenings of the parish (Sogn). Here happy young couples have asked to be married, proud parents have reported the birth of their children and sorrowing relatives have told of the death of their dear ones. But best of all were the times when people of the parish came to their minister to find understanding and sympathy in solving the problems of their life.

The confirmands' room is almost like a little hall; it seats 80-90 people, and is also used for congregational meetings, Young People's meetings and other gatherings. What wonderful evenings here with a group of young people singing to their heart's content from “Højskolesangbogen.” It gave us faith in the future of Denmark in spite of many misgivings.

The garden of about two acres of land was the ministers playground and oasis. Just as it is quite difficult to get camels watered in the desert so also is there a lot of work connected with a “Præstegaardshave.” There is a saying, “Either the pastor ruins the garden, or the garden ruins the pastor.” As soon as he is through “going over” the garden he can start all over again. But in spite of this, the minister and his family derive great pleasure from it, as it shows direct results. The spiritual work done in the church and the manse oftentimes show no visible results.

Around a century-old, ivy-covered ash tree has been built a round bench and close by sparkles our little brook with fern-covered banks. The lawn in front of the manse is ideal for meetings, the best of which is the annual “Fest” for the old people of the parish. Here they would be seated at coffee tables, festively decorated, and there would be singing, speaking, reading and visiting. The day was appropriately concluded with a short service in the church. My husband often said that this was the happiest hour of the whole year, when so many of the old people partook of communion in their old church.

It has been said that it must be difficult to be a minister in our time, and it is; but we learned that through adversities we gain strength. A minister's main task is to be happy with the happy and to be sympathetic with the sad; in the country the pastor knows every single home in his parish, and the homes are open to him at any time.

It was hard to move away from the old manse, but if we have once been under its spell of nostalgic antiquity and natural beauty it will never be forgotten. I now dwell with thankful heart in the happy memories of the many years that it was my privilege to live in this wonderful old “Præstegaard.”

Olga Olesen Madsen,  
Ordrupsvej I, Aarhus, Denmark.



# IN THE WIDE, WIDE WORLD

By Alfred C. Nielsen

## A HOUSE DIVIDED

During the long night of the Middle Ages when the Roman Church had a monopoly on religion in Europe there was not much of a Christian conscience. Then came such inventions as paper and the printing press. That helped some. But what was of more significance was the coming of the Renaissance and the Protestant Reformation. The Renaissance taught men that life on this earth was good and the Reformation, among other things, that men had a right, yes a duty, to read the Bible. Martin Luther really gave the Bible to his people. There can be no question but that Europe, both Catholic and Protestant, became more religious because of the Reformation, and both groups read the Bible more.

Jesus taught the fatherhood of God and the brotherhood of man. That gospel was preached from the pulpits. Strange and sad is it not, that at this very time Christians of Western Europe began to engage in slave traffic. Slave hunters went into dark Africa and caught human beings and sold them to the highest bidder. Many people were shocked and outraged by this practice, but it went on for a couple of centuries.

While the traffic continued some of the highest human ideals were put into poetry and prose. The English Bill of Rights, the American Declaration of Independence and the French Declaration of Rights of Man and of Citizen were given to mankind. The general sentiment, Christian in spirit, was that all men are created equal. More and more people came forward to condemn the trafficking in slaves. In 1808 the United States outlawed the importation of slaves, not slavery. In 1833 the British emancipated the slaves in her colonial possessions.

During Washington's and Jefferson's day most men believed that slavery was a great evil, and that it would soon pass away. But as the demand rose for cotton and slavery became more profitable, men began to seek and find good excuses for enslaving their fellows. John C. Calhoun of South Carolina refused to believe that slavery was an evil. In fact he called it "a good—a positive good." Another member of congress maintained that slavery had the blessings of God and the Bible as well as the American constitution.

While southern gentlemen saw in slavery a positive good, more and more people of the North said that it was against both Christianity and the Declaration of Independence. Americans lived in a house divided against itself.

Christians have also been divided on the issue of imperialism. This has been true especially in the United States and Great Britain. In both of these

countries there has been for many decades a group who have roundly condemned foreign conquests. When Britain fought the war against the Boers in South Africa Mr. Lloyd George called it a war for 45 per cent dividends, and thousands of his countrymen agreed with him. While it is true that the sun never sets on British possessions, it is also true that Britain has suffered many pangs of conscience because of her conquests.

It was in 1898 that we really started on the road of imperialism. In the Spanish American War, we got the Philippine Islands. In the political campaign of 1900, Mr. Bryan roundly condemned imperialism. While he did not win the election, thousands of Americans listened to him and applauded him. Even President McKinley had an uneasy conscience about the matter of the Philippine Islands. This is his story of how he arrived at the decision to keep them. "I walked the floor of the White House night after night and I am not ashamed to tell you, gentlemen, that I went down on my knees and prayed Almighty God for light and guidance more than one night. And one night late it came to me this way—I don't know how it was, but it came . . . There was nothing left for us to do but to take them all, and educate the Filipinos, and uplift and civilize and Christianize them, and by the grace of God do the very best we could by them as our fellowmen for whom Christ also died. And then I went to bed, and went to sleep and slept soundly." Why he had to spoil the story of this heavenly vision, later on, by saying we could not be blind to the commercial opportunities, I do not know.

Western man because of superior weapons and other inventions has dominated the globe for some centuries now. He has done much good, and much evil. Throughout modern times he has been the victim of a spilt personality. He has had no peace with himself, and there could be no peace for him while he is continually violating the deepest convictions of his soul—Christianity.

## World Council

(Continued from page 6)

peace can grow. Men do not become brothers before they become sons of God.

I thank God for the World Council for it has enriched my inner spiritual life. May the leaders continue to be men whose eyes are not so much on the machinery as on the Lord!



# A Lutheran Church In Germany

By Theodor Baudler

"A Lutheran Church in Germany?" translated from the *Evangelisch-Lutherische Kirchenzeitung* for December 15, 1948, is enlightening as reflecting the great interest on the part of German church leaders, pastors and lay people in the development of the Lutheran Church in Germany and the Lutheran World Federation in the world. Implicit in the article is a sincere desire for the realization of Lutheran unity.

Submitted from the Department of Research and Statistics, National Lutheran Council, Division of Public Relations, New York.—Editor.

Has there even been a genuine Lutheran Church in Germany? Probably not, since Luther himself never wanted a church to be named after him. Neither can the question be solved easily by asking: What does the word "Lutheran" really mean? Here there are very divergent opinions; and the world is full of different shades of Lutheranism. For example, the three large Lutheran groups in the U. S. A. have not yet found a way to unite—and each represents, to a degree, a different kind of "Lutheran Church."

But our question is, Will it ever be possible for a Lutheran Church of all Germany to come into being? And here we are thinking not only of our territorial churches (Landeskirchen), but also of the free churches of the Lutheran confession. We think that this question can be answered with a clear Yes! We believe that the United Lutheran Church in Germany (VELKD) now being formed is a visible, constitutionalized realization of something that has been a long-standing necessity: The unification of all those territorial churches that are clearly based on the Lutheran confessional writings, especially the unabbreviated Augsburg Confession.

Indeed, for some time now in Germany there has been a heated controversy among theologians on this matter of a Lutheran Church. Strong arguments and counter-arguments have been used: Is not this Lutheran Church question an emotional, if not romantic matter, a beautiful thought that can never become a reality? Is not the so-called United Lutheran Church in Germany (VELKD) a dangerous experiment which might destroy the important task of the past twelve years, namely to make a reality of the **one** Evangelical Church in Germany? How can responsible leaders of the Church want to destroy this hopeful unity by the creation of a confessional block?

As we have said above, Luther never wanted a Lutheran Church—and perhaps there never has been one. **But once there existed in Germany the one Evangelical Church which today we desire so much.** This was when the Schmalkaldic League was founded, during Luther's lifetime. At that time about seven-eighths of the German people had become Protestants and called themselves **Evangelical**. And this Evangelical Church received legal recognition by the Reich in the Peace of Augsburg (1555). What is most important is that this Church, which firmly bound her preachers and congregations to the confession of the Lutheran Reformation, was **an Evangelical Church of Lutheran origin and purely Lutheran character.**

Most of us have forgotten this and thereby lost not only our consciousness as a Church—but lost the

Evangelical Church as such. For what today we call "Evangelical Church" is in many senses no longer an Evangelical Church. We have lost that truly Evangelical church-consciousness in the course of the centuries, partly because of the political events following the Reformation, the Counter-Reformation and the serious controversies connected with the Prussian Church Union. Today only parts of the original Church of the Reformation still possess this Evangelical character. Often this character has taken refuge in the free churches.

Thus the Evangelical Church in Germany without the Lutheran confession is a phantom. Originally she was a confessional church of Lutheran origin; today she is, and can only be, a church federation consisting of the three "columns" (Reformed, United and Lutheran)—she cannot be an "Evangelical Church." It would be more honest to indicate this federative character also in the name. Nevertheless, we hope and pray that, with God's help, this church federation will in the decades to come really develop into **the Evangelical Church in Germany.** We freely say that the new United Lutheran Church in Germany (VELKD) will give spirit and content to the developing Evangelical Church in Germany, especially to the churches of the Old Prussian Church Union, which in their character are still today Lutheran churches. On the other hand, it is possible that because of the present federative character of the "Evangelical Church in Germany," such free churches as the Methodists will gain entrance. Thus, in spite of present differences, it will be an important task of the VELKD to win the Lutheran free churches for the Lutheran cause. The responsibility of the leaders of the VELKD is very great. Through their foundation in Holy Scripture and the Augsburg Confession they know themselves responsible not only to the present, but to the coming generations of Germans. They will always have to meet the new enthusiasts ("Schwarmgeister") who sometimes go so far as to suggest a reorganization of the EKID solely on the basis of the Declaration of Barmen, under exclusion of all former confessions, be they Reformed or Lutheran. But it is to just these extremist proponents of the EKID as a new church that we must say: Show us the unity which we are destroying through the VELKD! Why then should not the Lutheran territorial churches create a unity already long existent in the confessional field, a unity which will be of decisive importance for the future of the EKID?

There is a tragic quality about the history of the Evangelical Church in Germany. We can say sadly: She existed once upon a time. It is our fault and that of our ancestors that she no longer exists. According to her origin she could only be a Lutheran Church, but in the country of Luther she is not. How strange that this Church could develop as a Lutheran Church only in the countries of our Scandinavian neighbors! and even stranger that our German emigrants to North and South America and to Australia bore that true



Evangelical Church in their hearts and founded Lutheran congregations and synods, far away from the fatherland! And it is purely tragi-comic that most of the opponents of the VELKD want to be "Lutherans" themselves.

In conclusion we want to say this: The VELKD is already here, cannot be stopped or ignored. Her aim is, briefly, to unite those Lutheran churches which have their origin in the Evangelical Church of the Reformation and which because of their confessional basis, will form a foundation, with God's help, for the **new Evangelical Church in Germany**. We fight and pray for this church with a good conscience. May the day come when we in Germany will no longer have to call ourselves "Lutheran," but just "Evangelical," because a new church consciousness will have started us on the way leading back to that old Evangelical Church which arose in the German land 400 years ago. To hold open this way will be the task of the United Lutheran Church in Germany (VELKD).

## From New York to Denmark Via London

By J. C. Aaberg

I spent several days at Thorsminde, visiting relatives, talking to the fishermen, enjoying the bracing, sealaden air, looking out over the blue, glittering water of the fiord, laboring through the deep sands of the dunes or wandering along the beach, looking for amber, bottles or whatever else the deep might have given up. The sun shone brightly from a clear sky, the wind blew warm and softly, and the surf murmured lazily like a playful kitten wanting to impress one with its good nature. But I was not deceived. I remembered too many times when I had seen these lazy waves come in roaring like the Bulls of Bashan and hurl themselves in smoking wrath against anything that obstructed their path. Even so the treacherous things did trick me one day by playfully, oh, ever so playfully swirling up beyond their visible mark and fill my shoes with water. After which they smiling withdrew, hissing a polite assurance that they would never do it again. But I knew better, and kept my distance.

Walking along the beach, one had to fear not only the breakers but German land-mines. The Germans had been very active along the west coast of Denmark, both in building large defense works and strewing large areas along the shore with mines. Some of these areas had supposedly been cleared, but others were still fenced off as unsafe. And even the cleared areas were none too safe. It will take years before the marks of the Germans are erased.

From Thorsminde a relative offered to drive me to Hee, a village about eight miles south of Ulfborg, where I wanted to visit my good friend Rev. Johannes Sorensen. The weather was beautiful. A brief shower had just broken a long period of drought, freshened the field and washed the air as we started on our way.

The first part of our ride along the dunes and through a sandy, windblown countryside was interesting but not too pleasant. Sideroads in Denmark, though usually graveled, are narrow, winding and, in dry weather, awfully dusty. But the main highways are excellent, paved either with cement or asphalt. So when we reached one of these, which runs all the way along the west coast of the peninsula, our Chevrolet purred contentedly, and we were soon in Hee.

There Rev. and Mrs. Sorensen received me heartily as the old friends they were; and it was pleasant to relax again among friends from America. Rev. Sorensen and I had shared a great deal together when years ago we were schoolmates at St. Ansgar's College in Minnesota. During our first winter there, the school burned down and classes were continued in rented halls in a nearby village. The students had to find rooms wherever available, and Sorensen and I rented one together and cooked our own meals. We had little money and had to live very frugally. Even so my money was entirely gone when we started the last month of school, and I had to borrow five dollars which sufficed well enough to pay for my food, and even to buy a package of Bull Durham smoking tobacco when needed. Our fare was a little monotonous, consisting of oat meal in the morning and a boiled egg and bread for dinner and supper, varied occasionally by a slice of liver sausage. But we thrived on it and even put on flesh. But we were both young and had a grand time. Sorensen was so one hundred per cent Danish and Grundtvigian that we sometimes argued heatedly and loudly throughout a night. I can still hear our good host knocking on the ceiling and telling us to shut up so he could go to sleep. But Sorensen must have convinced me and argued himself empty. For when our school days at Ansgar were over, I went to Grand View and became a minister in the Danish church, and he went to an English college and entered the ministry in the United Lutheran Church, serving there and in various other places for a number of years until he again surprised us by moving to Denmark and becoming a pastor in the Danish State Church.

Although Sorensen has now been in Denmark for many years, he still longs for America and looks at many things with American eyes. He was quite critical of many things in Denmark. Church conditions, he thought, were discouraging. At the beginning of the war, church attendance had increased, but as the war dragged on, attendance again decreased and was now smaller than ever. Materialism was increasing. The easy flow of money during the war years had caused many to become extravagant beyond their means. As an example, he mentioned a wedding which was to take place that day. The father of the bride had previous to the war been on relief. But during the war, he had made big money working on projects sponsored by the invaders. And he was now giving his daughter a wedding which Sorensen estimated would cost him from two to three thousand crowns and, probably, put him back on relief as soon as the easy flow of money stopped. Regarding the attitude of many Danes during the war, he was also quite censorious. The Germans allowed big wages



to all who worked for them, which many did, for one reason because there was little other work to be had. Yet too many enjoyed their fat pay checks without caring overly much about what the money was paid for or where it came from. "If people in America believe that all Danes were against the Germans," Rev. Sorensen said, "you can tell them from me that that was not so. There were many who thought only of the money they were making and wished that it would continue to flow."

I thought Sorensen's attitude rather too critical. But it was not easy to form a true picture of the attitude of many Danes during the war. Many had worked for the Germans. But who could tell how large a percentage of these had done so of necessity because no other work was available, or because of indifference or preference. The Danes themselves found it hard to draw the lines. About ten thousand had been arrested as suspected traitors and were being dealt with by the courts. But a great many more were under suspicion without definite proof one way or the other. And the situation caused a good deal of friction and heartache, some of which was, no doubt, both unjust and undeserved. One of the blackest chapters in the whole affair was the shameless behavior of many women, both rich and poor, both married and unmarried, who, so it was said, had literally thrown themselves at the Germans. Not a few homes had been broken up because of this apparent inability of some women to resist a man in uniform. Scientists will probably find a psychological explanation of this some day. But it was a disgusting chapter, nevertheless.

### The Inheritance

So now we are as a church, signing declarations saying that scripture is the only rule of faith and doctrine?

That is, we account as nothing the truth from of old which again has come to light in our mother church, namely that the Word of Faith, which we preach, is our faith and therefore the rule of faith and doctrine.

A father has a thousand acres of good land. It is cultivated, and the soil yields crops not equalled anywhere else. He has an only son who is to inherit this good land, and the father dies and is gathered to his people. Then the son says: No, I am not going to accept the bequest of my father. There are the big ranchers out on the open prairies; I am going out to be a big rancher like the others; I am going to start all over again from where my father started.

But what happened? While the son was starting on the small patch of prairie left to him the grass was growing thin where the old ranchers lived. They could no longer make their living on the prairie. Some of them moved in and took possession of the thousand acres abandoned by the son. And when he found that he could not make his living on the prairie and wanted to move back on his father's farm, then it had been pre-empted by others.

V. S. J.

## Greetings and Comments From Our Readers

### John 6, 1-15

In "Lutheran Tidings" of February 20, Rev. S. D. Rodholm tells us in his sermon article, "And A Little Boy Shall Lead Them," that he prefers the explanation of the miracle of the feeding in the desert as he expounds same for us; namely that the miracle happened to the hearts of the people, and not to the bread and fishes. I have seen this explanation before, but I feel compelled to ask: Is this in accordance with the New Testament?

I shall not endeavor to dictate to anyone what to believe and what to do. If some prefer this interpretation of the miracle, then well and good. Rev. Rodholm has given a well written presentation of his interpretation.

But personally I have another understanding of this miracle. I have learned to love this gospel story very much. One reason is, that when I was ordained into the ministry, now forty-six years ago, this text had been chosen for the day. I was ordained by the late Pastor P. Kjolhede in the "Danebod Korskirke" in Tyler, Minn. I well remember how Pastor Kjolhede pointed out to me, that I should try to help the people to sit down, and then to serve them the bread of life that Jesus had blessed for us. I was reminded that I, as the man being ordained, was to learn from the little boy, and learn to say to Jesus: I offer the little I have. Take it and bless it, that it may be enough for many.—This thought is expressed in the very finest way in the hymn:

"Take my life, and let it be  
Consecrated, Lord, to Thee;  
Take my moments and my days,  
Let them flow in ceaseless praise."

I have in regard to this miracle made a very careful study of the four different texts, as told in each of the four gospels. And I find that each of the gospel writers stresses that it was through Jesus and his blessing that they were fed.

When Rodholm tell us that many of the pilgrims would have a small supply of food with them, what shall we then do with the statement from Mark: "Send them away, that they may go into the villages, and buy themselves bread; for they have nothing to eat"?—And what will we do with all the other miracles beginning with the very first at the marriage at Cana, and on to the story of the feeding of the four thousand?

I prefer to believe, that if Jesus could do the one thing, he could just as well do other miraculous things; in fact there would be no limit to his ability in this respect. The same is true about God. We confess that he is almighty and that means: For with God nothing shall be impossible.

Jesus spoke that day to the people about the kingdom of God. He endeavored to show them how good and how great it was. Therefore in harmony with his preaching he would show them how God could provide.

Thus I like to think of this miracle.

P. Rasmussen.

### Creative Christianity

In his challenging article, Johannes Knudsen, Ph. D., president of Grand View College, Des Moines, Iowa, says: We can only live creatively by God's help, through the Christian faith—"Our Christianity must be creative. It can be nothing else—unless it wants to die."

The thought came to me, that if we would base our Christian faith on observable and reasonable facts we would arrive at a better understanding and also a stronger faith. Reasoning will tell us that man must have been created in the image of the Master Creator, and that all men must have creative power; but in varying degrees. History shows us that the well-being of the masses has been improved through leadership by creatively endowed men. A man like Edison probably has done more to abolish poverty than any other



person in the history of man. His kind of leadership necessitated another kind of leadership: Business leadership.

Johannes Knudsen's contention that laissez-faire cannot be tolerated and his condemnation of regimentation, the natural result that always follows the abolishment of competition, is to me questionable. Laissez-faire is the only process through which leadership of men and men's products can be established. The grand delusion that cooperation can produce leadership without any element of struggle denotes wishful thinking.

By a process of reasoning we can understand that competition tends toward the establishment of monopolism. Wishful thinking is what activates those well meaning idealists who look down on competition, the initiative way of living that has brought the world to its present day creative unfolding. Their substitute for this proven, dynamic manner of life is cooperation. What few people seem to realize is that cooperation lacks the creative power that is so significant in competition.

Let me give you an example: In the middle of the 19th century there appeared a growing need for a bridge to connect Brooklyn with New York. 100,000 people crossed the 600 feet wide expanse of water every day and on foggy days several hours were wasted for all those people. Everybody was willing to cooperate; the state had the money and authority to construct a bridge, but the bridge could not be built (created) until an individual human being conceived an idea. In this case it was the German immigrant, John Robling, who thought of a way to make rope many times stronger by using wire instead of hemp. The steel cable made possible not only the building of the biggest suspension bridge of that time, but operation of elevators, which made skyscrapers feasible.

One man gives birth to an idea, another man improves it by the same creative process. This, we must be able to see, is the basis for a creatively expanding world; it conforms to our Christian faith that the individual human being is valuable in God's plan. It is easy to see that from the individual person stems all progress.

Some people evidently consider progress as a sort of Aladdin lamp spirit, fearfully they prophesy that progress will some day destroy our civilization, and with an assumed profoundness invoke the direct consequences unless mankind's moral level reaches the same height as that attained by progress.

It is more enlightening to say that man can pool (cooperate) his resources of existent powers, knowledge and wealth; but not the judgement of the individuals into a super-wise mind. In this connection it is worth considering that in a free competitive economy the business leader cannot accumulate more power than he has ability to discharge. Man, as he came from the Creator's hand is a well balanced product designed to play a definite and important part in the establishment of God's kingdom on earth.

When it is so difficult for us to see the true role of man in our God-designed world it is due to a myth. Although myth is non-existent, a belief in its experience can influence man's behavior.

The myth about the existence of an evil force created by a loving God is self-contradictory. People adhering to this myth have caused millions to seek security by investing government with sovereignty. The only lesson we can possibly learn from the two world wars is that the sovereignty vested in government is a menace to all people, even to those whom it is supposed to give security; unless this sovereignty is based on equality of all men before God.

Equality of men before God must be based on the ultimate fact of creation: God created the physical universe for all men as a storehouse of raw material from which all men can take according to their individual needs. This need of the individual is justly measured with the individual's ability to recreate the raw materials into the greatest usefulness; this usefulness or quality of desirability (value) of any product or accomplishment of man can only be decided in a free competitive civilization.

In a society of free economy and competition there will

## A Confession Hymn

O God of love, the needless woe,  
Could I, could I have known  
The fountain with the constant flow  
Of mercy from Thy throne.  
Thy boundless love, Thy boundless love,  
Thy sacrifice for me,  
Thy holy mission from above,  
The cross of calvary.

Thy blessed body and Thy blood,  
The suffering I see—  
Why have I never understood  
That it was all for me?  
Thy Boundless love:

So long within this jealous fort  
Of self, I've tried to hide  
My sins, O Lord receive report,  
In Thee I may confide.  
Thy Boundless love:

Forgive me Lord, absolve my sin,  
This contrite heart is mine;  
It bids Thee humbly, enter in  
And fashion it to Thine.  
Thy Boundless love:

Ove R. Nielsen.  
11-5-46.

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be a constant trend toward meeting and satisfying other men's desires efficiently by constantly lowering of prices on man's products, while man's "wages" for recreating "raw material" into usefulness and desirability is geared to other men's realization of their usefulness and value to them.

Man's desire is the motive and the power that acts through man. The good, the beautiful and the perfect world (God's kingdom on earth) is being prevented from its unfolding by man's acceptance of the existence of an evil force and original sin which supposedly influences man's behavior (selfishness).

"There is no neutrality for human beings in God's creation," says Johannes Knudsen, and how right he is. As long as Christianity teaches the existence of an evil power and original sin residing in a loving, God-designed world, we must live with fear in our heart and doubt in our mind. Fear of war, poverty and doubting the ability or intention of God to provide subsistence for man.

The builder of a house first makes sure that the foundation rests on solid ground—his next step is to cast the foundation so that it is square and level. Then he proceeds with the building of the house. Christianity's purpose must be to provide the spiritually square level and solid foundation for the house we call civilization.

In the past we have laid our spiritual foundation on the rock of a creative beginning of the world and man; but we did not cast the foundation level or square when we accept the enigma of Almighty goodness opposed by conscious evil power. Instead of using the sound lumber of creatively producing man we persist in using the worm eaten and rotting timber of evil, selfish and sinful man. We can see the foundation is not square, every piece of lumber going into our "building" must be cut to a compromise with our faulty foundation. We are downright disgusted with ourselves as builders and we even pay some individual to tell us how badly we are doing our work, our only ray of hope is a good paint job given free of charge by a forgiving and merciful God.

It is high time that man shoulder the responsibility of being a man created in the image of God.

March 7, 1949.

J. Jacobsen,  
Pasadena, Calif.



## Grand View College And Our Youth

### Every Thursday

Grand View College was honored to have three interesting speakers during the month of March, 1949. On March 3, Dr. Simon, who is a presiding judge of a criminal court in Austria, spoke to us. His topic was the survey of four power control of Austria.

Dr. Simon is well versed on the subject of European affairs having spent his childhood in Denmark, received his M. A. degree at the University of Vienna and served in the United States Army.

He told us of the agreement made between the United States, England and Russia, which was to make Austria free after the war. In the agreement it was stated that Austria was to be separated from Germany and would not have a monarchy.

After the war, Austria was divided into four sections, France, England, Russia and the United States, each having its own sector. This division tends to create friction and confusion between the four powers. Each sector issues its own ordinance, laws and currency. There are strict barriers between the sectors especially with the Russian sector.

Vienna, Austria, has an International police force. It is a common occurrence to see a jeep coming down the road with an American M. P. at the wheel and M. P.'s of France, Britain and Russia riding along with him.

Dr. Simon told us about the oil industry in Austria and how it proved to be a great asset to the German war machine. At the present time, Russia claims the oil, but in order to keep the oil in Austria, America pays Russia off in dollars.

Dr. Simon's talk, summarizing modern European affairs, proved to be very interesting.

The lecture hall was overcrowded on March 10, as Professor Flaum from the Education Department at Drake University spoke to us on **The Way of Living**. He retained the audience's attention by displaying a humorous personality and mentioning different students in the audience in his introduction.

In his opening, Professor Flaum expressed that the **Way of Living** depends largely upon what kind of a person you are and what you put forth with the things you have. This is a world with many rights: Freedom to express yourself, to do what you wish without disobeying the laws of the country and to elect your own leaders and govern yourselves. You have the right to your own religion, to your own opinions and the right to assemble.

We are individuals, each having his own duties to perform and we should know how to carry them out so that they will not only help ourselves but those around us. We should give man the feeling that he has a right to live and is not a slave, without the right to think, speak, breathe, feel, pray or even know his own self. We must take life, examine it, and separate the good and bad parts. He explained that the United Nations is a medium for man finding peace and no matter who, what and where we are, we must make man free. The United Nations should be made up of men who know the pains of other men, and men who can face the problems of this disrupted world openly and intelligently, instead of getting into a dark closet.

Howard Porter, vice president of the American Institute of Business, spoke on "Business and You" on March 17. Mr. Porter cleverly illustrated his speech with wit and humor.

He opened his talk by giving illustrations of professional businessmen such as the dentist, who is a smart man and has trained himself to one specific thing: Teeth. The surgeon was another illustration of how man has trained himself for one profession—that of saving a person's life. Last, he mentioned teaching as the greatest profession.

Teachers, he said, are interested only in the top four inches of your body—the brain.

While in school we must work hard toward our professions, for competition in the world is great and results are what count in the business world. Give a greater amount of time to that which is important to you for you are the one that counts.

He stressed that competition is a wonderful thing for we wouldn't be where we are today if it weren't for competition. Without it, you will never do your best.

To be successful you should be able to handle, as well as know, the English language, and the battle is won if you can communicate correctly by written and spoken words. Business is living a successful life. You are only half intelligent if you do everything everybody else does. You have to be responsible for your country as well as yourself.

He ended by giving us a piece of advice. He said, "Be the best student possible, for education is a means to an end. Realize the advantages you have and all will be well."

Beverly Nielsen,  
Tucson, Ariz.

## "STUDENTERFEST"

### WHERE?

GRAND VIEW COLLEGE  
Des Moines, Iowa

### WHEN?

April 30-May 1

## Grand View Alumni

Hurry, hurry, get in the Station Wagon Parade! This is our last bit of news concerning the station wagon before we are off to Des Moines to "Studenterfest." Today four more contributions were found in my mailbox, but I will be needing four times four times four more in order that we will reach the goal by that time. During the past week I have heard from people that never existed on the Alumni list before—we are happy to have you with us, and thank you for your contribution.

Have you read the preview of "Studenterfest" in the last issue of Lutheran Tidings and Echo? It sounds GREAT. Remember how busy we were, five, ten, fifteen, twenty, years ago? The highlights of the program include many of the same things that we have enjoyed presenting in our day—and when could they be better enjoyed than now, not having to do all of the hard work connected with such pleasure. Sure—we will be seeing you on April 30 and May 1.

People here and there have promised that they would see what they could do in getting more people in their vicinity to send in a station wagon contribution. This we appreciate—but don't tarry another minute, do it now. Better yet, those of you who are waiting or anxious for the chance to send another sum, do so, before our helpers come your way. Be a step ahead.

Many are wishing it would be possible for them to attend "Studenterfest," and equally many are sending greetings to people of their old gang—and thinking that perhaps in the future "going to 'Studenterfest'" will be a reality, not a dream. We are indeed sorry that we cannot possibly reply to all of these best wishes on the Station Wagon Drive, etc.—we can only say your contribution—in the station wagon—brings a part of you to "homecoming."

Acknowledging the following contributions toward the Grand View Station Wagon fund:

|                                              |                |
|----------------------------------------------|----------------|
| Previously acknowledged                      | ----\$1,833.65 |
| Mrs. Norman Baakken, Harmony, Minn.          | 2.00           |
| Edna Jensen, Lincoln, Nebr.                  | 5.00           |
| Rudolph Petersen, St. Louis Park, Minn.      | 5.00           |
| Jens Reerslev, Junction City, Ore.           | 10.00          |
| Vic and Eva Nelson, Seattle, Wash.           | 5.00           |
| Mr. and Mrs. Harry Mortensen, Lyle, Minn.    | 1.00           |
| Mrs. Emil A. Hansen, Askov, Minn.            | 5.00           |
| Jens S. Bollesen, Tyler, Minn.               | 2.00           |
| Mr. and Mrs. Harold C. Thuesen, Newell, Iowa | 5.00           |
| E. Fenger, Hopkins, Minn.                    | 10.00          |
| Lars Bollesen, Tyler, Minn.                  | 5.00           |
| Mr. and Mrs. Andrew Petersen, Alden, Minn.   | 1.00           |
| P. Rasmussen, Wayne, Alta., Canada           | 5.00           |
| Mr. and Mrs. Anker Ericksen,                 |                |



## CANCER DRIVE TO BE HELPED BY CHURCHES

### A.C.S. Field Army Leader Asks Clergy to Aid in Cancer Fight

An appeal for observance of Cancer Sunday during the April campaign of the American Cancer Society was issued today by Mrs. Harold V. Milligan, national commander of the ACS Field Army.

"We are asking all the churches," Mrs. Milligan said, "to set aside April 24, for observance of Cancer Sunday."

"This should be a time," she said, "for all of us to weight the spiritual values of this crusade against disease. It is a time for meditation and rededication to the task before us."

"I know of no other work," she said, "that needs such spiritual bulwark as this. The thousands of volunteers who are giving generously of their time in educational and service programs of the Cancer Society must seek beyond human resources for inspiration and strength to go forward."

Clergymen all over the nation will

be asked to participate in Cancer Sunday. Local units of the Society are arranging with the Catholic clergy, Protestant Ministerial Associations and with Jewish Rabbinical groups to observe April 24 as Cancer Sunday.

Although April is the annual fund-raising month for the Society, Mrs. Milligan pointed out that Cancer Sunday is more important as an opportunity for cancer education.

"We have discovered," she said, "the importance of education in cancer control. With a maximum of public alertness it will be possible to save at least 65,000 American lives annually. A third of those who now die could be saved through prompt detection and early treatment."

The National Field Army Commander explained that progress is being made against cancer through cooperation of church groups and other community organizations.

## OUR CHURCH

**The Annual Meeting of the Santal Mission** will be held in the Trinity Lutheran Church in Chicago, Dr. Ernest D. Nielsen, pastor, during the week-end May 20-22. We hope to bring a program of the meeting in the next issue of Lutheran Tidings.

**Tyler, Minn.**—The Tyler congregation recently purchased a new electronic organ called the Consonata for the church. The organ was installed in time to be used for the Palm Sunday and Easter services.

**Dr. Johannes Knudsen**, president of Grand View College will be the speaker on the Radio station WOI, Ames, Iowa, (640 kc) Matins (morning devotional service) during the week, May 9-14, 7:10 to 7:30 a. m. This station can be heard

throughout Iowa and well into the bordering states.

**Zion Evangelical Lutheran Church of Germana, Michigan**, is the first congregation in our synod to have reached its 1949 quota for The Lutheran World Action program. A check was mailed on April 6th to Mr. Olaf Juhl, the synodical treasurer. Inasmuch as this congregation was accepted into our synod less than a year ago, we greet these new friends and congratulate them on the very fine spirit. What a challenge to all other church groups!! Who will be next to reach its quota?

**Askov, Minn.**—The church kitchen has recently been remodeled, the work having been done by volunteer workers, and the material furnished by the two Ladies' Aids.

**Lake Norden, S. D.**—The Pioneer Lutheran Church can observe its 60th anniversary this year, and the congregation has decided to postpone the Anniversary Festival to coincide with the District Meeting to be held in the congregation this fall.

**Minneapolis, Minn.**—A Spring Concert was given in the St. Peder's Church Sunday evening, April 3. William Robbins of Augsburg College is the choir director.

**Granly, Miss.**—Prof. A. C. Ammentorp from Grand View College was the guest speaker in the Granly congregation during the Easter holidays.

**Kimballton, Iowa**—A new and modern parsonage has been erected on the north side of the Kimballton church. The building was begun last summer, and reports are that "the new parsonage now stands almost finished."

## NEWS BRIEFS

### WOMEN IN NORWAY TO ADMINISTER SACRAMENTS IN INSTITUTIONS

Oslo—Women may now baptize and administer the sacrament of the altar in the Church of Norway if they have been properly authorized by their bishop and have been installed by the Church for work at various institutions such as prisons and hospitals.

"This is a happy renewal of the ancient church's diaconate," Bishop Eivind Berggrav, Primate of the Church of Norway, said of the new practice.

The question of activating lay people in the life and worship services of the church has been under discussion for some time. In 1936 the Bishops' Meeting appointed a committee to bring in recommendations, but the report was delayed by the war. In the past the sacraments have been administered by deacons and deaconesses, but under the new arrangement an organization's institution may authorize administration by its own directors after proper consultation with the church.

Permission has also been granted for Christian lay people to participate in the administration of Holy Communion. A similar practice, dating back to 1913, permitted the bishop to authorize lay persons to administer the sacrament in out-of-the-way places and aboard ships sailing in foreign waters.

The steadily growing number of persons who receive Holy Communion has made it a practical necessity that lay people should assist with its administration in a worship service, for otherwise the service would become too long. The bishop gives the proper authorization after application has been made by the pastor and church council.

Bishop Berggrav, speaking of the new practices, pointed out that in the Bishops' Meeting as well as in the Bishops' Councils the feeling has been that the church should not "hatch out something new for the sake of newness but be concerned that the Christian life is permitted to grow according to sound and well accepted principles."

"The decision in this matter," he said, "is in conformity with an evident Church necessity. We may add that it also conforms with the attitude of the ancient church to the diaconate. In the ancient church it was the diaconate that administered Holy Communion."

### DANISH MISSION RECEIPTS AT RECORD HIGH IN 1948

Copenhagen—The Danish Missionary Society announced here that it had received 1,700,000 crowns, or \$340,000, for missions during 1948. This is the largest sum contributed in a single year, with the exception of 1920, when Denmark was suffering from serious inflation. That year the total received was 1,732,000 crowns, or \$346,400.

|                                                  |      |
|--------------------------------------------------|------|
| Racine, Wis. ....                                | 2.00 |
| Mr. and Mrs. Arthur Sorensen, Fenton, Mich. .... | 5.00 |
| Mr. and Mrs. Axel Holst, Cedar Falls, Iowa ....  | 2.00 |
| Mrs. J. Juhl, Clinton, Iowa ....                 | 1.00 |
| Mr. and Mrs. Otto Larsen, Seattle, Wash. ....    | 5.00 |
| Mr. and Mrs. Louis Thompson, Jackson, Minn. .... | 1.00 |
| Jens M. Jensen, Tyler, Minn. ....                | 1.00 |
| William Due family, Exeter, Nebr. ....           | 5.00 |

Total to date .....\$1,916.65

Thank you,

Cora E. Sorensen,

105 E. Second Street, Spencer, Iowa.



## Acknowledgment Of Receipts From The Synod Treasurer

For the Month of March, 1949

### Towards the Budget:

Previously acknowledged .....\$17,065.66

### Unassigned Receipts to the Budget:

|                         |        |
|-------------------------|--------|
| Congregations—          |        |
| Troy, N. Y. ....        | 50.00  |
| Bronx, N. Y. ....       | 85.00  |
| Brooklyn, N. Y. ....    | 258.00 |
| Bridgeport, Conn. ....  | 55.00  |
| Portland, Me. ....      | 150.00 |
| Muskegon, Mich. ....    | 105.00 |
| Grant, Mich. ....       | 71.94  |
| Menominee, Mich. ....   | 29.30  |
| Des Moines, Iowa ....   | 70.00  |
| Waterloo, Iowa ....     | 400.00 |
| Flaxton, N. D. ....     | 75.00  |
| West Denmark, Wis. .... | 241.00 |
| Minneapolis, Minn. .... | 68.66  |
| Askov, Minn. ....       | 63.96  |
| White, S. D. ....       | 60.00  |
| Brush, Colo. ....       | 91.75  |
| Hay Springs, Nebr. .... | 87.45  |
| Omaha, Nebr. ....       | 64.00  |

### To Pension Fund:

|                                       |       |
|---------------------------------------|-------|
| Congregations—                        |       |
| Brooklyn, N. Y. ....                  | 10.00 |
| Waterloo, Iowa ....                   | 85.00 |
| Minneapolis, Minn. ....               | 75.00 |
| Danish Ladies' Aid, Tyler, Minn. .... | 25.00 |
| Mrs. Ejnar Mose, Oak Park, Ill. ....  | 10.00 |
| Herdis Frandsen, Cicero, Ill. ....    | 2.00  |
| Rev. John Christensen ....            | 25.00 |
| Rev. E. E. Hansen ....                | 41.00 |
| Rev. Holger Strandkov ....            | 44.00 |
| Rev. Erik Back ....                   | 25.00 |
| Rev. Holger Jorgensen ....            | 43.00 |
| Rev. J. Knudsen ....                  | 43.90 |
| Rev. Axel C. Kildegaard ....          | 23.85 |
| Rev. L. C. Bundgaard ....             | 25.50 |
| Rev. F. O. Lund ....                  | 32.40 |
| Rev. Harold Petersen ....             | 29.32 |
| Rev. Howard Christensen ....          | 29.24 |
| Rev. Clayton Nielsen ....             | 21.00 |
| Rev. Erik K. Moller ....              | 27.38 |
| Rev. Vagn Duus ....                   | 28.00 |
| Rev. Niels Nielsen ....               | 16.42 |

### Home Missions:

|                                                                                                                                                                                                                                                                       |       |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------|
| Mrs. Katherine Nissen, Brush, Colo. ....                                                                                                                                                                                                                              | 5.00  |
| "In Memory of Jorgen N. Hoi-en," from friends, Ringsted, Iowa ....                                                                                                                                                                                                    | 10.00 |
| "In Memory of Lu Vern Hansen, Viborg, S. D.," Mr. and Mrs. Clarence Bak, Mr. and Mrs. Axel Johansen, Mr. and Mrs. George Hattervig, Mr. and Mrs. Chris O. Hansen and John A. Petersen ....                                                                            | 6.00  |
| To the Canada Mission, "In Memory of Lu Vern Hansen, Viborg, S. D.," Rev. and Mrs. Harald Ibsen, Mr. and Mrs. Willads Ibsen, J. Martin Lauritsen, Mr. and Mrs. Arne Peterson, Mr. and Mrs. Eskild Lund, Mr. and Mrs. Einar Kramme, Mr. and Mrs. Al Appelgren, Mr. and |       |

|                                                         |       |
|---------------------------------------------------------|-------|
| Mrs. Ludvig Andersen ....                               | 16.00 |
| Congregation, Granly, Miss., to president's travel .... | 25.00 |
| Misc. subs. and gifts to Lutheran Tidings ....          | 7.50  |

### Old People's Home, Tyler, Minn.:

|                                                                                  |      |
|----------------------------------------------------------------------------------|------|
| "In Memory of Lu Vern Hansen, Viborg, S. D.," Mr. and Mrs. Adolph Christensen .. | 2.00 |
|----------------------------------------------------------------------------------|------|

Total to budget to date .....\$19,825.23

### Received for Items Outside the Budget:

#### To Church Extension Fund:

|                         |          |
|-------------------------|----------|
| Congregations—          |          |
| Minneapolis, Minn. .... | \$ 98.88 |
| Hay Springs, Nebr. .... | 46.50    |

#### To Lutheran World Action: (1949 Quota)

|                                                                             |        |
|-----------------------------------------------------------------------------|--------|
| Previously acknowledged, congregations, Ladies' Aids and miscellaneous .... | 744.24 |
|-----------------------------------------------------------------------------|--------|

|                     |       |
|---------------------|-------|
| Congregations—      |       |
| Troy, N. Y. ....    | 90.00 |
| Ringsted, Iowa .... | 6.00  |
| Grant, Mich. ....   | 44.00 |
| Hampton, Iowa ....  | 22.60 |
| Omaha, Nebr. ....   | 53.00 |

"In Memory of C. J. Glood," D. B. S., Viborg, S. D. .... 5.00

"In Memory of Lu Vern Hansen, Viborg, S. D.," Mr. and Mrs. Just Petersen, Mrs. Gladys Petersen and family, Miss Marie Hansen, Mr. and Mrs. Tony Mikkelsen, and Edith, Mr. and Mrs. Earl Christopherson, Mr. and Mrs. Carl C. Mikkelsen, Mr. and Mrs. Willie Long, Mr. and Mrs. Chris Long, Mr. and Mrs. Jens G. Jensen, Mr. and Mrs. Lester Bensen .... 11.00

"In Memory of Jorgen N. Hoi-en," from friends, Ringsted, Iowa .... 12.75

Henry Rennick, Viborg, S. D. .... 5.00

\$ 993.59

|                                                  |       |
|--------------------------------------------------|-------|
| Previously acknowledged from Sunday schools .... | 55.38 |
| St. Stephan's Sunday School, Chicago, Ill. ....  | 43.37 |

Total to LWA, 1949 .....\$ 1,092.34

### To Chicago Children's Home:

Sunday School Birthday Offering, Denmark, Kans. ....\$ 11.30

### To Eben-Ezer Mercy Institute, Brush, Colo.:

United Women's Mission Group, Ringsted, Iowa .... 2.90

### To Vartov Building Fund:

"Memory of Mads Strand-skov," Rev. and Mrs. Holger Strandskov, Dwight, Ill. .... 5.00

H. Chr. Sonne, New York, N. Y. .... 500.00

### To G. V. C. Building Fund Debt Retirement: (The 3.42 Fund)\*

Previously acknowledged .....\$ 3,314.01

|                                                                               |        |
|-------------------------------------------------------------------------------|--------|
| Congregations—                                                                |        |
| Minneapolis, Minn. ....                                                       | 156.00 |
| Hay Springs, Nebr. ....                                                       | 31.00  |
| Los Angeles, Calif. ....                                                      | 92.00  |
| John and Bodil Sorensen, Chicago, Ill. ....                                   | 5.00   |
| Rev. F. O. Lund, West Denmark, Wis. ....                                      | 7.22   |
| "In Memory of Mads Strand-skov," Aug. and Thyra Sorensen, Ringsted, Iowa .... | 5.00   |

Total to date .....\$ 3,610.23

\*This was "the \$3.50 Fund" in last month's receipt list. It is thereby indicated that contributions toward debt reduction have enabled us to reduce the daily interest charge to \$3.42. The net balance of the debt as of April 1, was \$30,500.00.

Thank you very much for all these contributions.

Olaf R. Juhl,  
Synod Treasurer,  
5557 Blaisdell, Ave.,  
Minneapolis 19, Minn.

## GRAND VIEW COLLEGE BOOKSTORE

Grand View College, Des Moines 16, Iowa

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 .....                                                      | \$2.50 |
| 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.



## 75th Anniversary

Our Savior's Congregation at Omaha, Nebr., hereby extends an open invitation to participate in the festivities of its 75th anniversary, April 29, 30 and May 1. Housing will be provided for guests, but please, if you are coming, write us in advance. Following is the program:

## Friday—the 29th

8:00 p. m.—Opening service. Rev. Peter D. Thomsen, liturgist; Rev. Alfred Sorensen, sermon. Coffee served by the Women's Circle.

## Saturday—the 30th

6:30 p. m.—Anniversary banquet. Tickets \$1.75. Guest speaker, Rev. Alfred Jensen.

## Sunday—May 1st

9:30 a. m.—English service. Rev. F. O. Lund, liturgist; Rev. E. K. Moller, sermon.

11:00 a. m.—Danish service. Rev. Alfred Jensen, sermon. Rev. V. S. Jensen, liturgist.

3:30 p. m.—Lectures by Rev. F. O. Lund and Rev. Alfred Sorensen.

6:00 p. m.—Fellowship supper.

7:30 p. m.—Closing service, Rev. E. K. Moller. Coffee served by the Ladies' Aid. Greetings.

## J. P. Petersen,

President of Congregation.  
2015 N. 54 St.,  
Omaha 4, Nebr.

## Peter D. Thomsen, Pastor,

730 So. 50 St.,  
Omaha 6, Nebr.

## Santal Mission

## General Budget

|                                                                                                                                                                                                                 |          |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------|
| C. B. Andersens, Withee, Wis.                                                                                                                                                                                   | \$ 20.00 |
| Mrs. E. Bender, St. Croix Falls, Wis.                                                                                                                                                                           | 10.00    |
| Nazareth Danish Ladies' Aid, Withee, Wis.                                                                                                                                                                       | 12.50    |
| Nazareth Church, Withee, Wis.                                                                                                                                                                                   | 26.00    |
| Nazareth Sunday School, Withee, Wis.                                                                                                                                                                            | 12.40    |
| Jens Becks, Withee, Wis.                                                                                                                                                                                        | 5.00     |
| St. Peder's Senior Y. P. S., Minneapolis                                                                                                                                                                        | 7.00     |
| Clarence Fredricksens, Freds-ville, Iowa                                                                                                                                                                        | 5.00     |
| Bethlehem Church, Cedar Falls, Iowa                                                                                                                                                                             | 39.80    |
| St. John's Church, Hampton, Iowa                                                                                                                                                                                | 22.90    |
| Luther Memorial Church, Des Moines, Iowa                                                                                                                                                                        | 34.67    |
| Mrs. E. Bower, Minneapolis                                                                                                                                                                                      | 2.00     |
| Mrs. D. Ingemann, Minneapolis                                                                                                                                                                                   | 3.00     |
| Alden Sunday School                                                                                                                                                                                             | 15.00    |
| Junior Ladies' Aid, Freds-ville, Iowa                                                                                                                                                                           | 46.10    |
| Alice Jensen, Minneapolis                                                                                                                                                                                       | 5.00     |
| West Denmark, St. Peter's and Bone Lake Ladies' Aids                                                                                                                                                            | 30.50    |
| Mrs. Fred von Gortz, Los Gatos, Calif.                                                                                                                                                                          | 5.00     |
| Mrs. Anna White, Ludington, Mich.                                                                                                                                                                               | 5.00     |
| Rev. John Christensen, Luding- ton, Mich.                                                                                                                                                                       | 5.00     |
| Mrs. Peter Krog, Tyler, Minn.                                                                                                                                                                                   | 2.00     |
| Greenville Mission Groups                                                                                                                                                                                       | 30.00    |
| Bethany Ladies' Aid, Green-ville, Mich.                                                                                                                                                                         | 10.00    |
| Other Friends                                                                                                                                                                                                   | 23.00    |
| Denmark Lutheran Sunday School, Denmark, Kans.                                                                                                                                                                  | 81.30    |
| Mrs. P. K. Petersen, Tyler, Minn.                                                                                                                                                                               | 1.00     |
| Alden Church                                                                                                                                                                                                    | 18.80    |
| Mrs. Boesen, Des Moines                                                                                                                                                                                         | 5.00     |
| Annex Club, Seattle                                                                                                                                                                                             | 10.00    |
| North Sidney and Greenville Churches                                                                                                                                                                            | 50.50    |
| In memory of Jorgen Hoiem, Ringsted, Iowa, friends                                                                                                                                                              | 10.00    |
| In memory of Mrs. N. R. Chris- tensen, Coulter, Iowa, Hans Egedes and Dagmar Miller                                                                                                                             | 2.00     |
| In memory of Ejnar Duus, Ty- ler, Harald Nielsen and Mrs. Thyra Nussle, Chicago                                                                                                                                 | 3.00     |
| In memory of Karen M. Peter- sen, Tyler, Minn., Wm. Peter- sens and Chris. Madsens, Ruthton, Minn.                                                                                                              | 1.00     |
| Clarence Christensens, Mara- thon, Iowa, Peter Haahrs, Ringsted, Ludvig Hansens, Minneapolis, and the follow- ing from Newell, Iowa: Geo. Graus, J. G. Andersens, Ver- non Haahrs, Victor Haahrs and Ted Haahrs | 5.00     |
| In memory of Mads Strandkov, Dagmar, Mont., Dagmar La- dies' Aid                                                                                                                                                | 5.00     |
| Aage Andreasens, Peter Mil- ler family, Niels Jorgensens and Theo.                                                                                                                                              | 9.00     |
| In memory of Mrs. Maren Lar-                                                                                                                                                                                    |          |

|                                                                                                                                                                                                |       |
|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------|
| sen, Moorhead, Iowa, Moor- head friends                                                                                                                                                        | 11.50 |
| In memory of Hans Holm, Min- neapolis, Mrs. J. Burgers, In- glewood, Calif.                                                                                                                    | 1.00  |
| In memory of "Father" S. Chr. Dixen, Askov, Jacob Chris- tensens                                                                                                                               | 2.00  |
| In memory of Mrs. Jorg. Jor- gensen, Dagmar, Mont., Fred- erikke Laursen                                                                                                                       | 2.00  |
| In memory of Mrs. Nikolajsen, Plentywood, Mont., Mrs. Aage T. Larsen, Antelope, Mont.                                                                                                          | 5.00  |
| In memory of Hans Nielsen, Cedar Falls, Iowa, Jens G. Jensens, N. C. Rasmussens, Oskar Boughtons, Hans Chr. Hansens, Mrs. Peter Oster- gaard and Msr. Andrew Jor- gensen, all of Coulter, Iowa | 3.00  |
| In memory of Mrs. R. C. Mitch- ell, Lake Benton, Minn., Hans Meyers                                                                                                                            | 2.00  |
| In memory of Carl Madsen, Ruthton, Minn., Mrs. Madsen                                                                                                                                          | 2.00  |
| In memory of Axel and Ellen Kildegaard, Chris. Frederik- sens, Trufant, Mich.                                                                                                                  | 10.00 |
| In memory of Mrs. Svendsen, Alden, Minn., from friends                                                                                                                                         | 6.00  |
| In memory of Jorgen Larsen, Withee, Wis., Marie Miller, Andrew Olsens, C. B. Ander- sens and Sine and Clara Pe- tersen of Withee                                                               | 5.00  |

## For Ribers' Work:

|                                                                            |       |
|----------------------------------------------------------------------------|-------|
| In memory of Mrs. Johannes Nielsen, Chicago, St. Ste- phan's Sunday School | 15.00 |
| Juhl-Germania Mission Society                                              | 50.00 |
| Hartvig Jensens, Des Moines                                                | 10.00 |

## For Children's Support:

|                                              |       |
|----------------------------------------------|-------|
| St. Ansgar's Sunday School, Waterloo, Iowa   | 25.00 |
| St. Peter's Danish Ladies' Aid, Dwight, Ill. | 25.00 |
| West Denmark Sunday School, Luck, Wis.       | 25.00 |
| Diamond Lake Ladies' Aid, Lake Benton, Minn. | 25.00 |

Total for March .....\$ 802.97  
Total since January 1 .....\$2,388.03

To each contributor, a hearty thank you.

Dagmar Miller,  
Tyler, Minn.

## SYNOD OFFICERS

PRESIDENT: Rev. Alfred Jensen,  
1232 Pen. Ave., Des Moines 16, Iowa.

SECRETARY: Rev. Holger O. Nielsen,  
1410 Main St., Cedar Falls, Iowa.

TREASURER: Olaf R. Juhl,  
5557 Blaisdell Ave., Minneapolis 19,  
Minnesota.

TRUSTEE: Charles Lauritzen,  
222 Pollard, Dwight, Ill.

TRUSTEE: Erling V. Jensen,  
1104 Boyd Ave., Des Moines 16, Iowa

JENSEN, JENS M.  
TYLER, MINN.

RTE. 2.

Name \_\_\_\_\_  
New Address \_\_\_\_\_  
City \_\_\_\_\_ State \_\_\_\_\_

I am a member of the congregation at \_\_\_\_\_  
April 20, 1949

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.