

# Lutheran Tidings

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This book was familiar, Pastor Ross Hidy found when he gave Latvian DPs a New Testament

## THE DPS ARE COMING

Firsthand impressions of people who will be your new neighbors

PHOTOS AND STORY BY CARL E. KOPPENHAVER

You can't watch the arrival of a boatload of DPs without getting a tight sensation in your throat.

Don't get me wrong. It isn't pity. The vigor and eagerness with which these displaced persons come down the gangplank provokes much happier emotions than that.

What affects you most is their repressed emotions. It's contagious. Somehow their tears of joy are transferred to your own eyes, their restrained shouts of gladness catch in your own throat.

At first, the assignment to take pictures of DPs arriving on the "Marine Tiger" seemed routine. I walked into Pier 61, New York, behind a newspaperman's usual veneer of boredom. But those refugees from Latvia and Estonia soon broke through. I laughed with them, shared their grief for less fortunate friends and relatives still in Europe, helped keep track of their baggage, saw them off on trains taking them to new homes and new lives.

If a person dealt in human beings he'd have found bargains on the "Marine Tiger." Despite years in Nazi slave labor camps these people had all the qualities you'd want in your nextdoor neighbor. Healthy, cheerful, willing to share, eager to please, neat, religious . . . And it wasn't just a front. The ordeal of going through customs inspection alone proved they were well bred to the core.

Of course there are some ways these people differ from us. I noticed it when a Red Cross worker offered to take care of a baby during the tedious immigration routine. The mother agreed, and watched as her child was carried into a waiting room sheltered from the raw dampness of the pier.

But tears welled up in her eyes the moment her baby disappeared from sight. She tried to retain self-control. Yes, she knew the child was safe, but just seeing it carried through a gate where she could not immediately follow was too much. She cried bitterly





Not all Lutheran DPs have Lutheran sponsors. The wide grin belongs to Mr. A. B. Cozby of Texas, a Methodist. The Johannes Taagen family grouped about him will find a home on his dairy farm.

Wherever the Red Cross appears there soon is coffee and doughnuts. The family enjoying this refreshment is bound for Washington, D. C., where the husband will be a caretaker.

on her husband's shoulder. Yet when the child was returned she became again the kind of woman you can meet any day wheeling her babycoach down Main Street. You can't wipe out the haunting fears of forceable separation, of "kultur" camps, of tragedy, simply by crossing an ocean.

That sense of keeping the family together was ingrained. The youngsters could have roamed all over the pier but they seemed tied to their parents by invisible strings. They would start out deliberately to look at something interesting. Perhaps it was a little cart dispensing hot coffee and doughnuts. But when they got about 10 yards away from their parents they stopped short. No one had called. They were free to walk farther but couldn't force themselves to break away from their kin.

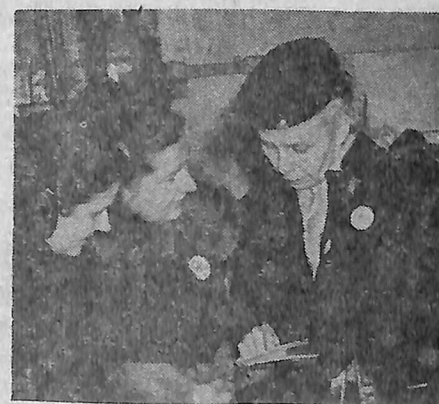
I saw one woman sitting on a bench with a baby in her arms and a little girl beside her. It was just after the boat had docked and she was biting her lips to keep from crying. It looked like an excellent picture so I focused the camera. The eyes of these women were constantly roving about as they kept tabs on their children and baggage. Just as I was about to snap the picture the mother made a final check of her possessions. First the suitcases and bundles. Then the children. She stiffened and motioned for me to wait. A look of alarm came over her face. She called something which sounded like "Erika" and another little girl popped up from behind a trunk. Then, contented again as the child nestled beside her on the bench, she motioned that I could go ahead. No matter what happens—a photo or a feast—the record must be complete, the family must be together.

The baggage is pathetic. Imagine setting up a new home on just the few items you can squeeze into a suitcase. For the most part the luggage contained meager items of clothing, a photograph or two, toilet

articles, and in one case an infant's training stool whittled out of packing-box wood. Where suitcases were not available, belongings were packed in cardboard or wooden containers with blankets sewed around them. Naturally, all of these had to be ripped apart by the customs men but they were unusually sympathetic to DPs and frequently helped repack the items when inspection was completed.

I was amazed at how neat the new arrivals appeared. From a distance they seemed almost well dressed. A closer look, however, revealed plenty of darning and patching. One of the last things you'd expect was cosmetics. But somewhere the younger women had gotten a bit of lipstick and rouge, hoarded for weeks perhaps, so that they could step ashore in America with a "new face."

The youngsters were bundled up until they looked and walked like little teddy bears. Many wore heavy fur coats and caps apparently cut down from wornout adult clothing. Stockings were hand knitted like the



Miss Cordelia Cox, who is directing NLC resettlement work, interviews new arrivals on the "Marine Tiger" February 27, 1949.

sleeves of a sweater. One little fellow had bright red shoes. Extravagant I thought, until I took a second look. If your father makes you a pair of shoes out of scraps of leather from an old handbag I guess you're likely not to be particular about the color.

There has been much hardship in these people's lives but they say little about it. No use opening up old wounds. Sometimes, however, a sentence or a few words gives a hint of what they've been through.

"My husband?" one woman asked as if it was



long ago. "Yes, I had a husband in 1943 in Estonia." The despair in her eyes didn't encourage conversation along that line.

"Family?" an elderly farmer considers your question. "No . . . no family. Just my wife." It's strange, you think. He looks like the kind of man who would have grandchildren. You try another question. "Have you ever talked to anyone who had been to Siberia?"

"My son-in-law never returned from Siberia," he says, and you're sorry you asked.

An attractive young woman in excellent English answers questions for her husband and her sturdy little daughter.

"My husband and I tried to escape over the Baltic Sea to Sweden but we were picked up by a Nazi boat

"You have freed us," they seem to say. "We will serve you." This lay in the background of the remark made by one middle-aged woman. She is going to be a housekeeper in the Middle West. "Do you think my employer will like me?" she asked eagerly. "We are so anxious to please. We owe you much. We do so want to make a good impression . . ."

The "Marine Tiger" was the eleventh ship to arrive at Atlantic ports with DPs since the passage of legislation last July admitting 205,000 homeless Europeans. Aboard her were 549 persons from camps in Germany and Austria. The largest group, 332, was from Poland and the second largest, 145, from the Baltic countries now under Soviet rule.



and sent to a work camp in Germany. My husband was ill, but he's well again." Looking at the daughter sitting on a suitcase munching a doughnut she says, "Inese is healthy too, even though she was born in the forest." Painful memories freeze her expression for a moment. Then she brightens and smiles. "But we are happy to be here and we are so grateful to the Lutherans in America."

Many of the Lutheran DPs were well informed about their church. Names like Michelfelder, Hong, Empie, and Herman immediately were identified with European relief and resettlement. They spoke encouragingly about the Lutheran immigration service and seemed to understand why final clearance to America requires five or six months. Above all they wanted me to make known in some way their gratitude. I said I would try.

Some of us will have to be careful of our attitude toward these new arrivals. We'll have to examine our motives for bringing DPs to these shores. Was it Christian love and neighborliness or was it cheap labor and the chance of getting a run-down farm back into condition? We must remember that gratitude has given some of them a "servant and master complex."



Pastor Hidy found the youngsters irresistible. He heads the promotional program for resettlement.

Speeding more than a mile a minute through New Jersey, the Alkinsnises look through the window of a train taking them to their place of employment in Maryland. There was a trace of sadness when some of the countryside reminded them of home across the sea. But they brightened soon as dairy and poultry farms flashed by. "There is so much of everything here," was their oft-repeated comment.

My list of names showed at least 47 Lutherans on the ship. I'm sure there were more but it isn't possible to tell accurately since not all were under Lutheran World Federation sponsorship. Pastor Ross Hidy—he's directing promotion of the resettlement program—and I discovered one Lutheran family headed for Texas with assurance of a home and a job given by a Methodist cattleman.

A majority of the Lutherans were going to farming areas. Seven of our group were professional people (including three nurses), and 10 have been assured employment as domestics.

Quite a few spoke English—some with amazing facility. I discovered this when I offered to chaperon four Maryland-bound DPs as far as Philadelphia.

I looked at their names on cards given me by Miss Cordelia Cox who heads the National Lutheran Council's resettlement service: Janis Alkinsnis, 60, and his wife, Alma; and Janis Banga, 42, and his wife, Vilma. Occupation—farmers.

Peasants, probably, I thought. Also I wondered about that 60-year-old item. Pretty old to begin farming again. I looked around the pier for my charges. Questioning one family I discovered the husband was





Broad smiles signify they have successfully come through the three-hour ordeal of customs inspection. Left are Janis and Vilma Banga, who with Janis and Alma Alkinsnis are bound for the farm of Charles J. Spielman in Baltimore County, Md.

64 although he looked 50. His wife was 38. They had three children—the youngest 7. Maybe 60 wasn't so old after all, I mused.

Finally I found the Alkinsnis and the Banga families. "Have you cleared customs?" I asked slowly and distinctly.

"Yes," the 60-year-old farmer replied. I wasn't too impressed. Most everyone knows how to say "yes" and "no" in English.

"Are you Pastor Koppenhaver?" he continued in English.

I nodded. Miss Cox must have trained him to say that.

"We are ready to go whenever you are," he said. "These are our railroad tickets." I was glad he offered that information. The German word for "railroad" had escaped me for the moment.

"Follow me," I said.

Headed up Seventh Avenue my DPs lapsed into Latvian. It was what I expected. They knew a few English phrases and that was all. I had hoped to enjoy conversation with these people on the train, but now I had visions of an uninteresting ride.

Suddenly my "peasant" tapped me on the shoulder. "Where are all the people?" he indicated the almost deserted street.

"It's Sunday," I replied.

"Of course," he said smiling. "I had forgotten. The pictures I have seen of New York always showed many people, but probably they were taken on business days."

"Say," I could restrain my interest no longer, "where did you learn to speak English so well?"

"I'm not very good at it," came his surprising understatement. "I speak French, German, and some of the Slavic languages better."



Dr. Paul C. Empie, executive director of the NLC, gets a firsthand account of conditions abroad from a DP.

"But where did you learn?" I persisted.

"Oh," he grinned. "I was graduated by the University of Moscow in 1912. That was under the Czar," he added hastily. Illiterate peasant! How wrong one can be.

My ride to Philadelphia was most enjoyable. Mr. Alkinsnis and Mr. Banga showed lively interest in everything. "Radio towers?" they pointed to slender shafts rising on the Jersey flats.

"Yes," I nodded and we talked about radio for a while. They had other interests too—railroads, airports (they called them "airstromes"), the private planes glitting about, highways and cloverleaf intersections, farmland, the possibility of planting crops early this year, and the automobiles.

They just couldn't get over how many cars there were on the road. "There must be thousands," they said. "Look, the highways are full of them and still



Miss Meta Tahk, Estonia, was one of three trained nurses aboard the ship. She will be employed in a Minnesota sanatorium.

there seems to be one parked in front of every home!"

We passed a used car lot on the outskirts of Elizabeth. "These are used cars," I explained. "They are for sale." In utter amazement they stared at rows of shiny vehicles.

"Used cars? But they look good yet. Why do people sell them?"

"To get a new one," I said. They shook their heads. It will be a while before these people are able to understand that typically American caprice.

Now and then my friends looked sad. Sometimes it was a rolling field or winding lane reminding them of Latvia. At other times it was because of all the



unused land lining the railroad. Many people in Europe could sustain themselves on a few acres of that.

"Everywhere factories," they remarked as we flashed in and out of industrial areas. Eyes brightened as they came across familiar names. "We had some of that cereal in the DP camp . . . They used to use those hydraulic pumps in Latvia . . . A sailor gave me some of those cigarettes on the 'Marine Tiger.' . . . We have not seen the name of that soap for a long time . . ."

Mr. Alkinsnis knew his history too. Pointing out of the window I said, "Over there is Princeton. Soon we'll go through Trenton."

"Princeton . . . Trenton," he repeated the words thoughtfully. "Oh, yes," his eyes twinkled. "The British, wasn't it? You had a revolution."

These people were so interested in our country that it was difficult for me not to brag. A little home with a half-acre of ground behind it made them glow with anticipation. But I found myself explaining "That's only a small farm . . . This is only one of many railroads . . . Too bad you didn't see the really tall buildings . . . There are many factories larger than that . . ."

Before getting off the train at Philadelphia I apologized, said I didn't want to seem boastful.

They raised their hands in protest. "But you were not boasting. You were merely telling us that this is a land of plenty." It was a generous appraisal, but I wasn't surprised. The DPs I met had a strong sense of generosity and of gratitude.

It was revealed in the remark one man made back on Pier 61. He showed me an envelope with train tickets to North Dakota which a National Lutheran Council representative had given him.

"How much did these cost?" he asked.

I looked inside where the ticket agent had made his calculations, drew a circle around the amount. He was impressed that anyone would advance him that sum of money.

Glancing around the pier and taking note of his family, happy and eager to begin life anew in a land of opportunity, he looked again at the tickets, then at me. "All this I must repay," he said. It wasn't a question. It was a promise.

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THE LUTHERAN.

## Toward Lutheran Union

Complete organic union of all American Lutherans in one Lutheran Church was stated to be the definite objective of a group of 15 Lutheran leaders who met in Chicago in the Stevens Hotel on April 26 and 27. The group represented the general bodies participating in the National Lutheran Council with a total membership of four million Lutherans.

Two methods for attaining Lutheran unity were proposed. The first called for a referendum of the eight bodies in the National Lutheran Council on the question of immediate union. The other proposed as an intermediate step toward complete union the formation of a National Lutheran Federation which would continue the National Lutheran Council as its functional agency. The plan calls for an annual assembly of the Federation and would give it power over the Council as a policy making body.

The plan also would provide for definite expansion of Lutheran cooperative work in the fields of home missions, foreign missions, higher education, parish education, publications and evangelism.

The group which met in Chicago is a sub-committee of a larger committee known as the Conference on Lutheran Organic Union which launched the move for Lutheran unity at Minneapolis, Minn., on January 4. It will report its findings to the larger group in the month of September.

The bodies represented at the Chicago meeting were the United Lutheran Church in America, the American Lutheran Church, the Evangelical Lutheran Church, the Augustana Lutheran Church, the United Evangelical Lutheran Church, the Danish Evangelical Lutheran Church and the Finnish Suomi Synod. Presiding over the sessions was Dr. Julius Bodensieck of Wartburg Seminary, Dubuque, Iowa. Dr. E. E. Ryden of Rock Island, Ill., served as secretary.

Other members present were: Dr. Rees Edgar Tulloss, Springfield, Ohio; Dr. Henry H. Bagger, Lancaster, Pa.; Dr. Paul H. Krauss, Ft. Wayne, Ind.; Judge James F. Henninger, Allentown, Pa.; Mr. Edward Rinderknecht, Toledo, Ohio; Dr. J. A. Aasgaard, Minneapolis, Minn.; Dr. T. F. Gullixson, St. Paul, Minn.; Dr. Wm. L. Young, Columbus, Ohio; Dr. Oscar A. Benson, Chicago, Ill.; the Rev. H. O. Nielsen, Cedar Falls, Iowa; Dr. John Wargelin, Negaunee, Mich.; Dr. N. C. Carlsen, Blair, Nebr.

The complete report of the committee as it will be submitted to the Committee on Lutheran Organic Union is as follows:

**RECOMMENDATIONS OF THE SUB-COMMITTEE ON STRUCTURAL PLAN TO THE CONFERENCE ON LUTHERAN ORGANIC UNION KNOWN AS THE COMMITTEE OF THIRTY-FOUR.**

In the deep conviction that our definite objective should be the organic union of all American Lutherans in one Lutheran Church, we recommend:

I. That the Committee of Thirty-four take action to place before each of the eight bodies participating in the National Lutheran Council the following two questions:

A. Whether it would be willing at this time to approve in principle complete and immediate organic

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## A Modern Sermon In Stone

Travelers through southern Kansas, astonished to find the level prairies broken at one point by a small hill, are due for yet another surprise. Flung boldly across the side of that hill is a message. Stone letters sixteen feet high and twelve feet wide form the text, visible for miles:

**CHRIST DIED FOR THE UNGODLY—Rom. 5, 6.**

For thirty-two years the message has stood there. Conductors on the Santa Fe line, from whose tracks it may be seen, are always glad to answer queries of interested passengers, for the man who conceived and built the sign with his own hands, and who since that time has devoted a month out of every year toward its maintenance, is one of them and they are proud to claim fellowship with him.

He is Fred Horton of Arkansas City, Kansas, recently retired after forty-three years as train dispatcher for the Santa Fe.

Thirty-two years ago he "got religion." But it was not in any spectacular way.

"It was just that I discovered I was a lost sinner," Fred Horton says simply, "and so I tried to figure out what I could do to help my fellow men."

He knew that the number of persons he could reach by word of mouth would be limited. Then, too, he wanted to do something other than preach in a church. He wanted to get the attention of the many who do not go to church, and in such a way that they could not help but remember.

The sermon in stone came to him like an inspiration.

The responsibility of a family did not permit young Horton to give up his job as a train dispatcher, so he had to work on his text in spare hours, often by moonlight. After two months' labor it was completed, but the result did not satisfy him. He spent seven more months rebuilding it; lifting, moving, and placing something like two hundred tons—400,000 pounds—of native that they could not help but remember.

Completion meant, however, only the beginning of Horton's cherished life work. At least thirty days' time each year is required to keep the sign in good condition.

From all over the world has come to him letters written by travelers who have read his sign. He, himself, will preserve it for its large, ever-changing audience during his lifetime, and arrangements have been made for other hands to do the work after he is gone.

—Rose King.

union with other participating bodies of the National Lutheran Council which give similar approval; and

B. Whether it would join in creating a joint ways and means committee to formulate a plan and to draw up a constitution for such a union.

II. Pending the consummation of such organic union, we recommend that the Committee of Thirty-four adopt the following proposals for the establishment of a National Lutheran Federation, and take action to place the same before the participating bodies of the National Lutheran Council for their approval:

A. That there be established a National Lutheran Federation, meeting annually, its member Churches to be the general bodies now or hereafter participating, in accordance with the provisions of the Council's constitution, in the work of the National Lutheran Council.

B. That the National Lutheran Council, which is efficiently serving the participating bodies in fields of common interest and responsibility, be continued as an agency both of the participating bodies and of the Federation, and that except as provided below the Council carry on its activities as at present.

C. That each participating body be represented in the annual Assembly of the Federation by its National Lutheran Councillors and by additional representatives, chosen as each body may determine, in the proportion of one representative to each 15,000 confirmed members. Each body however, shall be entitled to not less than five representatives. Expenses of the representatives to the Assembly shall be borne by each participating body.

D. That the Federation Assembly be authorized to consider and act upon the reports of the various divisions, departments, commissions, and bureaus of the Council; to determine matters of policy relating to the fields of work now or hereafter assigned to the Council by the participating bodies; to elect a chairman who shall ex-officio be a Councillor during his one-year

term of office; and, upon recommendation by the Council, to adopt the Council budget, which shall include an appropriate item for necessary Federation expenses.

E. That the Executive Board of the Federation shall consist of the Executive Committee of the National Lutheran Council, together with the chairman of the National Lutheran Federation and shall function for it in the interim between meetings in accordance with policies determined by the Federation Assembly.

F. That the Assembly shall have authority to consider and recommend to the participating bodies proposals looking toward the unification of their work in certain fields, such as home missions, foreign missions, higher education, parish education, publications, evangelism, and others, as has been done in the field of student service work.

G. That the Federation shall be authorized to devote at least one day, in connection with its annual Assembly, to the consideration of questions relating to fuller Lutheran unity, to which free conference representatives of all Lutheran bodies in America shall be invited.

H. That, in order to expedite the establishment of a National Lutheran Federation, the Committee of Thirty-four request the National Lutheran Council to prepare appropriate necessary amendments to its constitution and by-laws, so that such amendments may be submitted to each participating body for approval immediately upon its adoption of these proposals for the creation of a National Lutheran Federation.

I. That a constitution and by-laws of the Federation in harmony with the above proposals, be adopted at the first meeting of the Federation Assembly.

**Report submitted by Dr. E. E. Ryden,**

Rock Island, Ill., Secretary.



# Our Women's Work

Mrs. Johanne Lillehøj, Kimballton, Iowa  
Editor

## Mother's Day

"M is for the million things she gave me—"

"Moder, jeg vil altid være din!—"

As children, we glibly recited poetry and sang songs for Mother's Day. Little did we, as children, realize the full significance of the words which we faltered through. Perhaps, as adults, a few of us have experienced the depth thereof.

What child hasn't thrilled as he read the poem entitled, "I Love You Mother." It runs through my mind something like this:

"I love you mother," said little John,  
Then forgetting his work, his cap went on,  
And he was off to the garden swing,  
Leaving his mother, the wood to bring.

"I love you mother," said little Nell,  
"I love you better than tongue can tell."  
Then she teased and pouted full-half the day,  
Till Mother was glad when she went to play.

"I love you mother," said little Fan,  
"Today I'll help you all I can."  
Then stepping softly, she took the broom  
And swept the floor and dusted the room.

"I love you mother," again they said  
Three little children going to bed.  
Now how do you think that Mother guessed  
Which of the children loved her best?

Mother's Day was legalized in 1914 as the result of seven years of ceaseless, untiring effort on the part of a solitary figure—Anna Jarvis of Philadelphia. Since then the day has become highly commercialized as all such days now are. Sermons and family gatherings mark the event on the second Sunday in May. One wears a pink carnation if Mother is still alive and a white one if Mother is dead.

And so another Mother's Day rolls into eternity. What have you and I done to observe the day? What memories have we restored today for an aged mother—if not our own then somebody else's Mother? What worry and anguish have we alleviated by a kind word, a friendly deed, or a silent handclasp? Have we become so calloused that those terse words of childhood "M—is for the million things she gave me" or "Moder, jeg er træt nu vil jeg sove" are as blatantly and glibly recited as they were years ago?

Let us instill in our youth of today a little more of that old-fashioned mother love and love for mother—respect for the aged and the weak. How can this best be done then? There is no certain method that works well. Let us, who are leaders of youth, bear in mind the words of the Frenchman who once wrote, "Youth needs models and not critics." Are we worthy models for youth—yes, even on Mother's Day?

Marie M. Hald.

## "The Trip"

By Anne Marie Lind Børup

### III

When liberation came in May, 1945, it was as if we experienced a sudden sunshine. We could breathe freely—there was more abundant room, and new and fresh incentives were added to our "longing for going," uncherished and confined as it had been through bad years.

John Wøller, the doctor and author, has said in one of his books: "From the days of the Cimbrians and those of Ragnar—young Danes have keenly felt this longing to be part of the depth of their hearts while walking through this landscape of ours so gentle and round in its outline. Besides Denmark, only few places of the world will give you that feeling of the ground being alive as if it lifted and lowered her chest to breathe the summer wind. The younger generation must go away from here if they do not catch the profound wisdom of the long and slow pace of our country—and if unable to breathe according to the considerate rhythm in our latitudes—yes, they must be off to look, listen and notice, thus seeking the wisdom and cleverness of bygone times and far-away countries."

Later on he says: "We have a dim foreboding that after that something will arise, because we are an old agricultural people, and the mould of our souls, too, is still deep and fertile."

This longing for going abroad is therefore something old, but still a part of our inner life and character.

No wonder then that Flensted-Jensen got an overwhelming attendance when he began to plan and invite young Danes to partake of a long tour.

When I was called upon to be the leader of the girls I accepted it right away. It seemed to me to be a fair dream, that I should see the U. S. once more, and meet good old friends from two of my bright early years, when I spent two winters at Grand View College, and had an unforgettable summer as a vacation teacher at Marquette, Nebr. The remaining time was spent with journeys rich in my memory, and occupations as a housemaid in American homes was of linguistic importance and gave economical help as to the crossings of the Atlantic. So I had been quite a traveler in Europe, too, but nevertheless the journey with the two gymnastic teams in 1946-47 became THE JOURNEY, owing undoubtedly to the isolation of the years of occupation, combined with the longing of our minds, confined and fenced in as they had been.

The prelude of the great journey-symphony in the U. S. was three weeks spent in the American zone of Germany and France, where we were guests of outstanding hosts.

Eight days in Garmisch in Alpine snow, sunshine, summer and beauty meant to us an experience that had effect like a revelation of beauty. We imbibed a beauty we never dreamed of before, and it was as if



war had sneaked by these beautiful Alpine regions of southern Germany.

But the remaining part of Germany then. Alas—what sum of sufferings are these ruins! Am I responsible, too for all this devastation? Such experiences and thoughts can be matters of earnest conversation between watchful young people.

And the earnestness is still there now as in 1946.

It is told about Jan Masaryk that after his death an open Bible was found on his writing table—and the words of Paul to the Galatians were underlined in it: "But the fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law" (Gal. V 22-23).

May part of this grow in the mould of young souls, not least in the minds of young people who want to build bridges between people and nations by traveling around and by their stay in foreign countries.

(To be continued)

## Christian Fundamentals

### III

In criticising Luther's catechism Grundtvig says: "It is a sore task for me to develop this further. Luther's catechism signifies a giant step toward Christian enlightenment. Through three centuries it has contributed more than any other book in drawing attention to the Faith and to baptism. This little book has been very dear to me both in my childhood and during my first years as a minister. But when people want to set this book up as a testimony against the oral testimony of the church and the Lord, then it will be necessary to show that even as a **description** of the Christian childhood-teaching . . . this little book has great defects and shortcomings. It contains too much and it contains too little. It contains only fragments of the Christian childhood-teaching. It does not point out the Christian results of and the Christian connection in this teaching. And it mixes the testimony of the church with the individual's opinion and explanation thereof.

"As a description of the Christian childhood-teaching there is too much in Luther's catechism. The first part with the Ten Commandments does not belong to the Christian childhood-teaching. Luther has himself discovered, pointed out and in the strongest way inculcated this very fact. And it is only of the **Christian** childhood-teaching that we are here speaking.

"For whatever is peculiar to Christ and His gospel and therefore comprises what is fundamentally Christian and, by the same token is the Christian childhood-teaching, is one thing. But another and far different thing is **what** and **how much** the gospel presupposes in those children of men who are to be found both willing and suitable to embrace faith in the gospel and be saved by the grace of God. Precisely because the gospel as God's loving offer **presupposes** the law as God's loving commandment—precisely because of this, the gospel is not a law and cannot include in itself little or much of the law.

"But even as Luther's catechism, viewed as a description of the Christian childhood-teaching, includes

too much by incorporating the Ten Commandments of the law of Moses, so does it include too little by omitting the renunciation of the devil and all his works and all his ways. For the renunciation is very evidently a part of that which is fundamentally Christian since it is an inseparable part of the Christian church's baptismal covenant and is therefore one of the conditions for the acceptance into the Christian congregation of believers. Only by including the renunciation does the Christian baptismal covenant in Spirit and in truth become defensible as the one and only condition for entrance into the kingdom of God.

"Finally, in Luther's catechism the Faith of the Christian church, the Lord's prayer and the Lord's Own institutions, baptism and communion, are described only **outside** their Christian context as if they, outside of this context, had each its own special warrant and significance. Luther does this in spite of the fact that the so-called 'three articles of faith' have their due warrant and significance only as inseparable parts of the Christian church's unchangable confession of faith **at baptism**—a confession of faith that has its validity as condition for baptism in its inseparable connection with the renunciation."

So far Grundtvig. Is there anything in the Bible to indicate that he may be right in saying that renunciation of the devil is an integral part of the baptismal covenant word?

In the 26th chapter of Acts, Paul tells how God sent him to the Gentiles "to open their eyes, that they may turn from darkness to light and from the power of Satan to God, that they may receive forgiveness of sins and a place among those who are consecrated by faith in me."

Where do we receive forgiveness of sins if not in baptism? Where are we given a place among those who are consecrated by faith in God, if not in baptism? And if this passage refers to baptism, how will we explain the "turning from darkness to light and from the power of Satan to God" except as a reference to the renunciation of the devil and the faith in God which are conditions for baptism?

Again in Colossians 1:13, Paul says that the Father "has delivered us from the power of darkness and transferred us to the kingdom of His beloved Son." Paul here urges the Colossians to "give thanks to the Father who has qualified us to share in the inheritance of the saints in light." But how do we become qualified to share in the inheritance of the saints if not by becoming children of God? And how do we become children of God except by being born again of water and the Spirit? So here again we have a Biblical reference in which the renunciation of the devil is clearly indicated as one of the conditions of acceptance into the kingdom of God through baptism.

Our synod together with the other Danish Lutheran synod in America has published a hymnal with rituals. This book has the ritual for the Danish form of service. But, although in Danish services the renunciation is always confessed with the Faith, in the hymnal the renunciation is given in parenthesis as if it did not belong to the Christian confession. The hymnal also has the ritual for the Common Service



and here, in the Apostles' Creed the renunciation of the devil is entirely omitted.

But we have our Bible. If the renunciation of the devil is to be omitted from our confession, what will we do with the passage which says that Jesus sent Paul to the Gentiles to open their eyes that they might turn from darkness to light and from the power of Satan to God? Are we not, as ministers of God, sent to do the same for our people? And if so, do we have any clearer expression for the daily turning from darkness and from the power of Satan than the first words of our baptismal covenant: "We renounce the devil and all his works and all his ways?" Does any one of our pastors go so far as to omit the renunciation of the devil when he in baptism delivers the covenant word from God to man? But if we dare not omit the renunciation when the covenant word is delivered to and implanted in the heart of the person who comes to the font to be accepted by God as his child, then why omit it from our confession at services?

That the other Danish church in America could readily agree to expunge part of the renunciation from the Christian confession is understandable. They do not, so far as I know, take Luke 8:11 ("The seed is the Word of God") and Matthew 13:37 ("He who sows the good seed is the Son of man") as referring to Jesus' act of implanting the covenant Word of God in man's heart in baptism. They will therefore not lay any stress upon having the whole covenant word implanted. For us of the Grundtvigian tradition it is different. We believe that no human being, not even an apostle, can have stated the terms upon which God is to enter into covenant relationship with man and affect man's salvation. We believe that if birth of water and the Spirit is entrance into the kingdom of God, then only God Himself can give man the Word upon which he may enter. We believe that in baptism that seed is sown which is to grow up and become the new man, created after God in the righteousness and holiness of truth. What a minister may say in the pulpit or wherever he bears witness can only in a secondary sense be called sowing. Only of God can it be said: "He spoke and it was done; He commanded and it stood fast" (Psalms 33:9).

He who sows the good seed is the Son of man, and the seed is that Word of God of which He spoke the last evening when He said to His Father, "The words which Thou hast given Me I have given them" (John 17:8). Again in the 14th verse we read: "I have given them Thy word." Do we in the Christian church have any institution from the Lord other than baptism where a word is solemnly given to the individual by name in question and answer form ("eperotema" 1st Peter 3:21)? And the word there transmitted is the renunciation and the faith, commonly called the apostles' creed. What else do we have which might be designated as the sowing of the seed which is the Word of God in the heart of man? If anyone here hesitates at the consideration that it is man we see and man we hear speaking at the font, let him remember that Jesus said: "He who hears you, hears Me" (Luke 10:16) and "Where two or three are gathered in My name, there will I be in the midst of them" (Matthew 18:20). Is not Jesus' promise to His dis-

## Lutheran News And Views

By Ove R. Nielsen

The Augustana Ev. Lutheran Church (organized in Chicago June 5, 1860, by 36 Swedish and 13 Norwegian congregations), has pondered itself into action concerning the current undersupply of pastors. With more than a hundred vacant parishes, and some of them without pastors for many years, spiritual interest in some of these is found to be at a low ebb and others are on the verge of disintegration, according to LUTHERAN COMPANION. Augustana is doing something about it. It has designated the Second Sunday after Easter as Seminary Sunday. On May 1, every pastor in the Augustana Church was admonished to call the attention of the people to the need of young men for the ministry. It was hoped that on that day many a young man listening to such messages would "hear the Spirit of God whispering within his soul: 'Whom shall I send and who will go for us?' and perhaps more than one would be moved to answer the challenge by saying: 'Here am I; send me'."

Dr. Franklin Clark Fry is known for his extraordinary ability to get things done. As president of the United Lutheran Church (membership 1,887,000) he is

ciples a promise to His church through the ages (Matthew 28:20)?

And if anyone still hesitates at the plural form: "The **words** which thou has given me," then let me point to the word of renunciation and faith, our Lord's prayer and the words of institution at the Lord's Supper. From our Bible we know that "Our Father" and the words of institution have been given to us by our Lord. Is it not reasonable to conclude that the word of renunciation and faith also is from Him? Are not these three the words from the Father which Jesus has given to us?

Jesus rejoiced that what was hidden to the wise and understanding was revealed unto babes. But babes understand best when the words come to them as an expression of the needs and cravings of their own souls. And the craving of every human soul is to believe to hope and to love. Therefore God, who knows our "frame" (Psalms 103:14) because He made us, comes to us in a Word of Faith, which is our baptismal covenant word; in a Word of Hope, which is "Our Father, Thou Who art in heaven;" in a Word of Love, which is "Our Lord Jesus Christ . . . my body, given for you . . . my blood shed for the remission of sins." For greater love has no man than that he gives his life for his friends, and that is what Jesus has done, and in his words he gives us what He has done for our salvation.

When we see how the fullness in God's Words corresponds to the deepest cravings of our souls, must we not exclaim with Paul: "O, the depth of the riches and wisdom and knowledge of God! How unsearchable are His judgments and how inscrutable His ways! . . . For from Him and through Him and to Him are all things. To Him be glory forever. Amen!"

Valdemar S. Jensen.



one of the busiest Lutheran executives in the world and certainly one of the most efficient. But demands for his time are not limited to those from the United Lutheran Church. Example: He will be the keynote speaker for the Kiwanis International in Atlantic City, N. J., on June 19. On the previous night the ULCA president will deliver the commencement address at Gustavus Adolphus College, St. Peter, Minn. It is not news that church presidents often work too hard. But it is news when people recognize that they do. As of June 1, the United Lutheran Church will have an assistant to the president. Named to the new office is Rev. George F. Harkins. Mr. Harkins was ordained by the Central Penn. Synod in 1940 and since that time has been pastor of Zion Church, Pennbrook, Harrisburg, Pa.

Young Martin Luther entered the highly recognized university at Erfurt in 1501. He also went to church. The Church of St. Augustine in Erfurt is known as his mother church. It is located in the Soviet occupation zone and was damaged during the last war. Now the church has been restored. Restoration work is still being carried on in the adjoining monastery, which will be converted into an educational center for local youth.

When Martin Niemoeller arrived recently in Dublin for centenary celebrations of the YMCA in Ireland, he declared that the German people are suffering from a very dangerous despondency. "There are no signs of a religious revival and the nation sees nothing beyond the present life," said Niemoeller.

Dr. Conrad J. Bergendoff moved into that Germany last month with a keen mind and a lot of purpose. He is president of Augustana College, Rock Island, Ill., and is one of the leading theologians of our day. He will conduct seminars and give lectures for three months, under the auspices of the Religious Affairs division of the United States Military government. As a visiting professor, Dr. Bergendoff will lecture in both German and English. He will speak to theological students at Heidelberg, Marburg, Erlangen and other universities.

The 15th of May is important to us and to many people abroad. We have been asked to observe it as "Resettlement Day." We have been asked to give it special emphasis in the form of an offering for Lutheran World Action. A considerable part of the 1949 World Action fund will go to finance the resettlement of Delayed Pilgrims, not only in the United States and Canada, but in South America, Australia, Great Britain, France and elsewhere. Lutheran World Action is the working arm of our church. It must not be paralyzed by our default.

Statistics: The United Lutheran Church has 624,235 pupils in Sunday school. 73,420 teachers and other staff members keep it moving. There are 90,930 infants in the cradle roll who receive lesson material for home teaching. Total enrollment in all classifications of Sunday school in the ULCA on December 31, 1948, was 807,136. 60,969 persons attended confirmation classes last year.

## From Pastor's Institute

This was really a good get-together for ministers. It was strictly for ministers and learned persons. (Are we ministers in both categories?) Words like "epistemology" do not register with the unlearned. It might be asked, Why a discussion on affiliating with other churches, when the laity of our church was not present? But I was a day late, and it was said that a reason for this had been given on the first day of the meeting.

But let this pass; it was a good meeting. Johannes Knudsen's talk was especially good as an introduction to the question which is beginning to burn in different Lutheran churches today. "Should the Lutheran Reformation Really be Continued?" Grundtvig raised that question a hundred years ago, so it is not a mere coincidence that Grundtvig now is striding into America on the heels of Søren Kierkegaard.

The question becomes especially burning for us in the Danish Lutheran Church when we are considering affiliation with the United Lutheran Church in America. For what are the terms upon which we will be allowed to join? The terms are that we as a church must sign this statement: "The United Lutheran Church in America receives and holds the canonical Scriptures of the Old and New Testaments as the inspired Word of God and as the only infallible rule and standard of faith and practice according to which all doctrines and teachers are to be judged." What the church which we consider joining means by this statement is further exemplified by the declaration: "God's saving truth comes to us through the scriptures and not otherwise." — — — "we believe that the scriptures are the spring (fountain) from which the saving power of God continually flows into the lives of men."

But do we believe this? Are the scriptures or is

Rev. John M. Jensen of Spencer, Iowa, is editor of The Ansgar Lutheran. He is also an outspoken advocate of Lutheran Unity. We quote from his editorial of April 25: "What is the position of a small synod? Should we wait until a large organic union is taking place? In that case we would simply be swept into a stream of unity without any voice at all. Or should we work for a more immediate organic union with two or more bodies of the American Lutheran Conference?"

"It goes without saying that there are different opinions with respect to this. However, we believe that the realistic attitude is to begin to unite now where it is possible. This would seem to be a good program for all. If the process of uniting first gets started, the battle is won before we know it.

"The problem of Lutheran unity is like a battle that must be fought and won. Are we wrong if we say that the Lutherans are conducting a phony war? It is an attitude of wait and see. Is each synod trying to get into the best position? Do they fear that some one may get the better of them? We believe that we must begin to probe for the weak spots and try to break through the front some place, and then victory is assured."

The Ansgar Lutheran is the official publication of our Sister-Synod.



the birth of water and the Spirit the spring from which the saving power of God continually flows into the lives of men? If scriptures is the spring, what of the millions who were baptized, but never saw a Bible, much less were able to read the Bible? Did the saving power of God not flow into their lives?

Can the Lutheran Reformation really be continued on the above foundation? Was not this the very point upon which the further development of the Lutheran Reformation stranded, when Luther had died and those theologians took hold who bound the Lutheran Reformation to and in the Book of Concord?

Take a look at Luther's Small Catechism, where he speaks of baptism and says, "Baptism is not water alone, but water contained in God's commandment and conjoined with God's Word." Then Luther asks, "What, then, is this Word of God?" To find the answer to that question Luther reverts to that beloved Bible which had taught him that some of the doctrines of the Roman Catholic Church were wrong; he says, "Concerning this our Lord Christ says in Matthew the last Chapter: 'Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit.'" Luther is right in saying, that Jesus speaks of baptism in the passage named. But Luther forgets where he had heard and seen baptism performed—forgot what that Word was which there was conjoined with the water, namely the Words "Do you renounce? Do you believe?"—forgets that what he mentions is not the Word conjoined with the water in baptism, but is the **command to baptize**.

Is not this the exact place where the Lutheran Reformation really must be continued? This is the place where Grundtvig started to continue the Lutheran Reformation when he said in effect: The Word of Renunciation and Faith is the Word conjoined with the water in baptism, and is therefore the life-giving Word of God.

If we agree with and sign the statements of the U.L.C.A. concerning the Word of God, will we not thereby have abandoned that foundation from which alone the Lutheran Reformation really can be continued? If we subscribe to the statement that scripture is the Word of God without any other explanations than those given by the U. L. C. A., have we not thereby excluded the possibility that "The Word of Faith which we preach (Rom. 10:) can be the life-giving Word of God in the birth of water and the Spirit?

And if we exclude that possibility have we not thereby signed away any possibility of a mission for our church among the churches of America? We wish to retain our identity as a church. The members of the committee on church relations assure us that we can retain our identity even though we sign the doctrinal declarations of the U.L.C.A. Does anyone know of any person or institution which has retained its identity without having a mission and without bending its energies to perform that mission? And has not God clearly indicated the mission of our church among the churches of America when he has so clearly given the answer in our mother church—and thereby to us—to the question, which now has begun to become

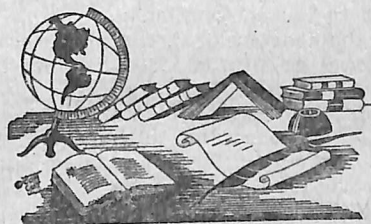
burning in America: What is the life-giving Word of God in the birth of Water and the Spirit? Can we perform that mission if we say with others, "Yes, scripture is the Word of God," and then do not specify that in the new birth the Word of Faith is the life-giving Word of God? And if we put ourselves in a position where we cannot perform our God-given mission, how can we retain our identity?

The time of isolation for the Danish Lutheran Church of America is past. We must start to live intimately with other Lutheran churches in the land. But why do these require us to sign away that by which alone we are able to enrich the other churches? Why will they not accept us as we are?

It is true as Alfred Jensen says that probably only the smaller part of our church holds the understanding of the life-giving Word of God to which God pointed the way for Grundtvig. But few or many, can any one point to anything else that might be the contribution which the Danish Lutheran Church might make to the common spiritual treasure of the Lutheran churches in America?

Valdemar S. Jensen.

Kimballton, April 27, 1949.



## Across the Editor's Desk

We are happy to bring in this issue the article "The DPs Are Coming," by Carl E. Koppenhaver, a picture story of the arrival of displaced persons in America. We are grateful to the editor of "THE LUTHERAN" for the privilege of using the article and the pictures.

Sunday, May 15, has been set aside by the National Lutheran Council for the emphasis of the "Resettlement of DPs." Some congregations will on this day take special recognition of the DP families that have moved into their community. Others will endeavor to show the film, "Answer For Anne," or the film strips, "Love Will Answer" or "Will Their Day Come Soon," all sponsored by the National Lutheran Council, and each in a special way giving information and a challenging story of the DPs of Europe.

Other congregations will undoubtedly at this time begin to consider the responsibility that rests with each Christian community in the matter of finding a home and a job for one or more DP families or individuals. It may take a little sacrifice on the part of each one of us. But we can be assured that this will be repaid as we see the gleam of joy in the eyes and faces of men and women and little children, who have lived in hopelessness and poverty and who again shall have the opportunity of starting life anew.

Read the story in this issue once more, look at the pictures, and let your heart and your willingness for cooperation guide you toward the help you can give to the DPs.



## The 72nd Annual Convention Of The Danish Lutheran Church

The Danish Evangelical Lutheran Church of America will meet for its 72nd annual convention during the days of June 21st to 26th, 1949, at Greenville, Mich., upon invitation by the First Lutheran Church of Montcalm County, Mich.

The opening service will take place at the High School auditorium in Greenville Tuesday evening at 8, June 21st. All meetings and services will be held at that place except as otherwise announced during the progress of the convention. The opening business session will start Wednesday, June 22nd, at 9 a. m.

All congregations belonging to the Danish Lutheran Church are asked to send delegates to the convention. Each congregation is entitled to be represented at the convention by one delegate for each 50 voting members or fraction thereof. The congregations in Districts 1, 8 and 9 as well as at Dalum, Canwood, Danevang and Granly should send delegates according to the rules found in the 1946 Annual Report, pages 104-05. All pastors of the synod are urged to attend the convention and members of our congregations as well as friends of our synod and its work are invited to share our meetings and services. As is customary we will begin with devotions every morning and a Bible Hour. Business matters will occupy most of the day while the various activities, institutions and missions of the synod will provide the interest and topics for the evening meetings.

Attention is called to the following provisions of the synod constitution: "Every member of the synod shall be privileged to submit topics for discussion to the convention. These topics shall be sent to the president of the synod, who shall publish them at least six weeks prior to the convention."

All reports to come before the convention should also reach me early in May that they may be printed and distributed to all pastors and congregations by June 1.

In these days of great opportunities as well as great responsibilities for the Christian churches the fellowship and messages to be received and shared on the occasion of our coming convention should prove invaluable to the life and work of our congregations and homes. May we through prayer and preparation approach the convention at Greenville, so that God's blessing may enrich and strengthen us individually while there, and deepen as well as extend the vision and the work of our Danish Lutheran Church in the future.

Alfred Jensen.

March 30, 1949.

The First Evangelical Lutheran Church of Montcalm County, Michigan, hereby extends its most cordial invitation to pastors, delegates and friends of the Danish Evangelical Lutheran Church of America to attend the 72nd Annual Convention of our synod, which will be held in the First Lutheran Church, Greenville, Mich., June 21 to 26, 1949.

All pastors and delegates are requested to register with Mr. Richard Grow, 206 S. Clay St., Greenville, Mich., before June 1, 1949. It is required that the host congregation send in a list of pastors and delegates to the convention chairman by June 1.

All other guests to the convention should also register early in order to be assured of accommodations.

Chris Frederiksen, President.  
C. A. Stub, Pastor.

## Topics For Discussion

### I

The appointment of 2 pastors and 3 laymen as a committee to formulate and propose a plan for the general improvement and advancement of Pastoral compensation and social security in order to create synod wide standards of minimum salaries worthy of the profession and attractive enough to bring young men into the ministry. Such plan to be submitted for consideration at the 1950 synod convention.

B. P. Christensen,  
Marlétte Mich.

### II

To change the date for the convention of the Synod so as not to conflict with the two weeks of Bible school.

Bethania Lutheran Church Council,  
Mrs. Peter Sommers, Secretary,  
Racine, Wisconsin.

### III

That the Danish Evangelical Lutheran Church in America adopt as part of their belief and creed that all human beings have been given by God, their Creator, the right to equal opportunities for the exercise of their respective faculties.

Jacob Jacobsen,  
1100 Oak Grove, San Marino, Pasadena, Calif.

## The Miracle In The Desert

My old friend and schoolmate, Peter Rasmussen, objects to my interpretation of John 6, 1-15. He prefers the generally accepted interpretation. That is his privilege and he has the great majority of the best commentators on his side.

It is, however, my privilege to prefer another interpretation. I did not like it the first time I met it, because it came from the rationalistic side of the fence. I had, and still have, a strong prejudice against theological Rationalism. Yet, even a blind hen finds a grain of corn once in a while and I have used that interpretation, largely, I confess, for the sake of the lad who was "foolish" enough to think that his little contribution would be of any help. I don't think the Master will hold that against me; we all know what he thought of the boys and girls that came running to meet him. I have never, in the pulpit or in the classroom, pretended to be an infallible commentator, and I have never found one who is.

I am sure P. R. fully agrees with me that no physical miracle will save the world. Mankind is not doing so badly itself in performing that kind of miracles. Even the weakest Christian knows that human beings and humanity can only be saved by the miracle that creates within us a new heart and thereby a new life.

P. R. ends up by strongly affirming his belief that God can perform physical miracles. I hope he does not imply that I deny that. I don't. I believe that God **can** perform such miracles and I believe that Jesus **did** do such miracles. I think that only shallow fools, learned or otherwise, would deny it. Suggesting the possibility, as I did, that the miracle in the desert was something greater than a physical miracle is by no means denying that Jesus **could** have done what P. R. and most commentators think he did.

It appears then that in what really matters I agree fully with P. R. and he agrees fully with me. So what?

S. D. Rodholm.

## From New York to Denmark Via London

By J. C. Aaberg

### XVI

My next stop was at Esberg, a city of about sixty thousand people and the main seaport on the west coast of Jutland. Esberg is sometimes called the Chicago of Denmark. It is the newest of the larger cities in the country, having become an important city only during the last century. Its newness is evidenced by its fine wide streets and its numerous modern buildings, both business and residential. But although Esberg boasts of a considerable number of important manufacturing and business establishments, its principal importance is due to its excellent harbor which is the largest on the west coast of Denmark and a



principal shipping point between Denmark and Great Britain. The harbor also shelters a large fishing fleet.

My stay in the city was made pleasant by relatives, and especially by a niece and her husband with whom I stayed and who did their best to spoil me with their unceasing kindness. They were a youngish, attractive and very lively couple. Both of them were strongly influenced by the Oxford groups. And if they represented a fair example of this movement one could only wish for its extension. We had our daily devotions but we also enjoyed a continuous flow of good cheer and interesting discussions, both about spiritual and more mundane things. It was fine to be with people with whom one could share not only the common interests of the day but also the deeper things of life.

My hosts were very assiduous in showing me about the city. We walked miles and miles at times. The walks were hard on my feet but good for my health by helping me to get rid of some surplus poundage that I had acquired by eating too freely of rich Danish foods. The city has few old or interesting buildings, but we saw some beautiful parks, fine avenues, sizable factories and the always interesting harbor. And everything was as clean and well tended as a good housekeeper's front room. My host proved to be an enthusiastic booster of his home city. As we walked along he was continuously exclaiming: "Isn't that a nice park! Some view isn't it! Now there is a fine building! That is really some factory!" And I very carefully refrained from dampening his enthusiasm by telling him in our modest American way that these things weren't so much compared with similar things in this country. If I hadn't, he would probably have taken it as an example of our reputed American bragging. And the parks and buildings were, after all, both fine and sizable for a country as small as Denmark.

During my stay in the city, I made two excursions together with my hosts which were of especial interest to me. One of these was to Fanø, a small, sandy island, lying about a mile outside the mouth of the harbor. Before the war, this island was quite famous as a summer resort, a sort of miniature Danish Spa, and for the peculiar dress of its women. In my youth I had frequently observed Fanø women wearing their peculiar costume which consisted of a tightly laced bodice, a number of brightly bordered skirts of which the outer ones were an inch or so shorter than the one beneath, and a scarf, wrapped around the head in such a manner that the ends of it stood up at the back and front of the head in two bows not unlike the ears of a donkey. It was not a particularly fetching dress since the many voluminous skirts and the tight bodice gave the women an appearance somewhat resembling a bell with a handle. But it was at least distinctive. The dress, however, is now worn only on special occasions.

When my hosts suggested that we might visit and spend a day on the island, I at once approved. The island is connected with the mainland by a small ferry. And the crossing between Esberg and Nordby, a small city on the east side of the island, was beauti-

ful. The sun shone brightly from a cloudless sky, the blue water glittered in the bright sunlight, the view of the harbor and city as we hove into the strait, was splendid, and the air, blowing in from the sea by a slight breeze, was as pure and invigorating as a glass of wine. I wished heartily that the voyage could have been prolonged. But all too soon we entered the harbor of Nordby. And from there, a bus bore us quickly over a fine, hard-surfaced road to the bathing beach on the seaward side of the island.

Nordby is a quaint old city with a small business center and a long row of low whitewashed cottages strung along its main street. Most of the islanders make their living on the sea, but a not inconsiderable number are also engaged in farming. The land is flat, except for a row of dunes along the seaward coast, and the soil appears to be almost pure sand. But with that peculiar ability of the Danes to make things grow on any kind of soil, the homes in the city were fronted with fine flower gardens, their walls bright with roses, and the fields green with a good stand of grain. It is love that does it, I believe.

The resort proper is strung along the dunes. Some of the hotels appear to be almost huddling against them for such shelter as they may afford against the sometimes raw and violent wind blowing in from the sea. Although it was the height of the vacation season, there seemed to be few guests, and some of the hotels had not been opened at all.

The island had been heavily occupied by the Germans, first by the military and, later, by a host of refugees whom the occupation authorities had herded over there during the last days of the war. And here as everywhere the supermen had left two things behind them, ruin and dirt. The largest of the hotels, a substantial and luxuriously furnished building, had served as officers' quarters, and these, so I was told, had so thoroughly wrecked its fine interior that it was not worth restoring. Fine mahogany stair-rails had been hacked by sabers, polished floors had been torn to splinters by spurs and hobnailed boots, ceilings, doors and cabinets had been holed by pistol bullets, windows had been smashed, and the whole so covered with dirt and grime that a respectable pig would have been ashamed to live in it. And all that by the haughty, spick and span elite of the supermen!

Yet the refugees, mostly women and children, had proved to be even worse than the military. A woman, who had recently bought and restored one of the smaller hotels, which had been occupied by refugees, told us that the dirt in it had been so thick everywhere that she had literally had to shovel it out and haul it away in truckloads. When I expressed my wonder that women could live in such a pigstie, she shrugged her shoulders and said, "Well, they were all upset, poor things." Which was a quite typical Danish way of taking the lenient view. Yet one could not help wondering what kind of women they had been to sit idly about in such dirt.

(To be continued)



## Grand View College And Our Youth

### The Religious Discussion Group

One of the many activities around Grand View College is the Religious Discussion Group. Last fall, besides our regular meetings, the group participated in a tour of churches in Des Moines. This was sponsored by the National Council of Christians and Jews. The churches that we visited were the Jewish Synagogue, the Roman Catholic Church, and the Plymouth Congregational Church. We spent an hour in each church, asking questions, and hearing explanations about the architectural designs and the meaning of the various objects and ornaments. We also learned about the basic creed or belief of each. The tour was interesting, as well as educational.

At the first meeting last fall, we chose Arnie Knudsen chairman and Ruth Jacobsen, co-chairman. The group meets twice a month, alternately at the home of Rev. Farstrup, our sponsor, and in the living room of the girls' dormitory. Usually, we finish the discussion in time for coffee and devotions in the main building.

Two or three people are chosen to give introductory talks on the assigned subject. Some of the topics that we discussed are: "What is Our Purpose in Life," "The Amsterdam Conference," "What is Sin," "Miracles," "Should We Sponsor Missionaries," "Religion and Science," "Should We Teach Religion in Our Public Schools" and "What is the Work of a Minister."

"Should We Teach Religion in Our Public Schools" proved to be an interesting topic. The general feeling of the group seemed to be that we should not. Religion is much too personal to be taught like arithmetic and science. There are too many different denominations. To teach religion in public schools would be disregarding one of the four freedoms that we, as Americans, proudly claim. One's basic religious training should come from the home.

In most of our discussions, we reach no definite conclusion, because the topics are of a general nature. Two such topics are "What is Sin" and "What is Our Purpose in Life." Although we reach no conclusions, we always exchange views and opinions. If the meetings do nothing else, they do stimulate interest, and start us thinking—for a while, at least. I think attending the Religious Discussion Group is an important part of a well-rounded curriculum at Grand View College.

Joy Rasmussen,  
Vesper, Kans.

### Grand View Alumni

Studenterfest has come and gone—and we as alumni are happy to announce that Grand View College now has a fine new STATION WAGON. Robert Sorensen, president of the Grand View College Alumni Association, presented the station wagon to Dr. Johs. Knudsen, president of Grand View College, on Saturday afternoon of Studenterfest before a large audience of students, faculty, friends and alumni of Grand View. Once again we wish to thank all of you who have made this drive successful and possible that we could present the station wagon to the college at this Studenterfest. The people of Grand View are proud possessors, and already have many uses in order for their new means of transportation. Many of you will have an opportunity to see the station wagon while the college choir is enroute.

Our contributions received fall short by a small sum of the required amount. At the annual meeting of the Alumni Association it was voted to make up the deficit from the funds of the National Alumni treasury. We are hoping that we may yet receive this additional sum from contributions.

Again, thank you, Grand View Alumni! You are to be congratulated upon the completion of the largest project yet sponsored by our association.

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

Previously acknowledged ----\$1,921.65

Miss Elin K. Jensen, Freeborn, Minn. ....	2.00
Mr. and Mrs. John Jensen, Sandusky, Ohio .....	5.00
Elmer Riber, Dwight, Ill. ....	5.00
Ove and Edith Kilgren, Toledo, Ohio .....	3.00
Mrs. Nels Christiansen, Cedar Falls, Iowa .....	1.00
Elna Nelson, Lincoln, Nebr. ..	2.00
Vagn Duus, Lindsay, Nebr. ....	2.00
A. V. Knudsen, Pasadena, Calif. ....	5.00
Ivan Nielsen, Parkland, Wash. ....	5.00
C. P. Pedersen, Askov, Minn. ....	5.00
Mr. and Mrs. H. Einar Mose, Chicago, Ill. ....	10.00
Monita Haahr, Storm Lake, Iowa .....	1.00
Mr. and Mrs. F. Clarey Nielsen, Centuria, Wis. ....	5.00
Rev. and Mrs. Alfred Jensen, Des Moines, Iowa .....	5.00
Dora Ingemann, Centuria, Wis. ....	25.00
Verner Jensen, Viborg, S. D. ....	5.00
Grand View College Students—Studenterfest Kaffe, Des Moines Alumni .....	68.00
Dan Petersen, Tyler, Minn. ....	2.50
Mr. and Mrs. Herluf Petersen, Newell, Iowa .....	5.00

Total to date ----\$2,108.15

Thank you,

Cora E. Sorensen,  
105 E. Second St., Spencer, Iowa.

### Grand View College Choir

#### 1949 Spring Concert Season

Des Moines Women's Club	March 2
"Y" 's Men's Club, Des Moines	April 7
Amos Hiatt Junior High, Des Moines	April 28
Studenterfest (homecoming)	May 1
Omaha, Nebraska	May 8
Marquette, Nebraska	May 9
Cozad, Nebraska	May 10
Nysted, Nebraska	May 11
Viborg, South Dakota	May 12
Tyler, Minnesota	May 13
Newell, Iowa	May 15
First Lutheran Church, Des Moines	May 22

#### CHOIR MEMBERS

##### Soprano

Joan Beck	Waterloo, Iowa
Doris Erickson	Racine, Wis.
Betty Hansen	Hampton, Iowa
Eunice Hermansen	Junction City, Ore.
Barbara Jensen	Lexington, Nebr.
Helen Knudsen	Lucedale, Miss.
Linnea Mortensen	Seattle, Wash.
Anna Pedersen	Perth Amboy, N. J.
Joy Rasmussen	Denmark, Kans.
Mary Sorensen	Brush, Colo.
Shirley Svendsen	Tyler, Minn.
Elsa Torp	Kane, Pa.

##### Tenor

Marvel Andersen	Minneapolis, Minn.
Bill Bodtker	Junction City, Ore.
Paul Brower	Des Moines, Iowa
Wendell Burbank	Des Moines, Iowa
Henrik Jorgensen	Denmark
Richard Kildegaard	Des Moines, Iowa
Leo Mathiasen	Tacoma, Wash.
Robert Nielsen	Chicago, Ill.
Gerald Pehrs	Ruthton, Minn.
Carlo Petersen	Des Moines, Iowa
James Pierson	Manistee, Mich.
Johnnie Rex	Des Moines, Iowa
Jack Rider	Des Moines, Iowa
Bonnie Williams	Minneapolis, Minn.

##### Alto

Ruth Christensen	Chicago, Ill.
Joyce Guldager	Cedar Falls, Iowa
Lois Hermansen	Askov, Minn.
Alice Ibsen	Viborg, S. D.
Ruth Jacobsen	Chicago, Ill.
Janice Jensen	Sandusky, Mich.
Emma Lund	Askov, Minn.
Dorthea Mikkelsen	Wilbur, Wash.
Beverly Nielsen	Tucson, Ariz.
Margaret Weideman	Garrett, Ind.

##### Bass

Ottar Andreasen	Atlantic, Iowa
Warren Christensen	Viborg, S. D.
Paul Christiansen	Seattle, Wash.
Roy Doop	Des Moines, Iowa
Erving Jensen	Cicero, Ill.
Arild Johansen	Tyler, Minn.
Philip Krantz	Askov, Minn.
Ted Lund	Luck, Wis.
Carl Nielsen	Des Moines, Iowa
J. Brayton Person	Milwaukee, Wis.
Norman Petersen	Tyler, Minn.
Ove Strandskov	Dwight, Ill.



## OUR CHURCH

**Salinas, Calif.**—Nine adults were received into full membership of the St. Ansgar's Church on Easter Sunday.

**The Synod Board** will meet on May 10-11 in Des Moines. Matters pertaining to the Home Mission Program, finance and the synodical budget for the coming year will be considered.

**Racine, Wis.**—The Lutheran churches in Racine affiliated through their respective synods with the National Lutheran Council, sponsored a Bible Conference through five days, April 24-28. Sessions were held every evening with the Rev. W. E. Klawitter, radio director of the Lutheran Bible Institute in Minneapolis, Minn., as the guest speaker.

**Clinton, Iowa**—The Clinton congregation at a recent meeting voted to install six more hearing aids in the church, and to experiment with a loud-speaker under the gallery in the church, and another in the church parlors. This will give an opportunity for people to follow the service when church is overflowing, or when mothers with babies are compelled to leave the church sanctuary.

**Portland, Maine**—A Spring Concert sponsored by the Luther League was held Sunday evening, May 1. The program consisted of selections by the choir, under the direction of Mr. Walter Christensen; organ selections on the Hammond Console by Miss Elizabeth Christensen, and vocal solos by Mrs. Gladys Sherwood, soprano, and Mr. Clarence Williams, tenor.

**Walters Corner, Wis.**—The small congregation here which joined our synod less than a year ago, has paid its full quota to the synod, including the Church Extension Fund and the Debt Retirement Fund. (We wonder if all our older, well established congregations will be able to report the same result?)

A Baptismal Font has been donated to this new congregation from the former Danish Lutheran Church at Logan, Nebr. The font will be rededicated on Sunday, May 8. A number of other improvements have been made recently in the worship sanctuary.

**Rev. Willard Garred**, District I President, is scheduled to speak in the Bridgeport, Conn., congregation on Tuesday evening, May 10.

**The D.A.Y.P.L. Convention** of our Eastern District will be held in Bridgeport, Conn., during the week-end, May 28-30.

**Pastor Erik Bach**, was the guest speaker in the St. Stephen's Church, Chicago, on Sunday, May 1. He served in the absence of the local pastor, Alfred E. Sorensen, who with his wife attended the 75th anniversary of the Omaha, Nebr., congregation during the week-end, April 29-May 1.

**The D.A.Y.P.L. National Board** met in session Friday, April 30, in Des Moines, Iowa. Plans were made for the annual D.A.Y.P.L. convention to be held on Monday, June 27, at Bass Lake,

Mich., the day after the closing of the synodical convention, and for the National D.A.Y.P.L. Camp which will continue throughout that week, June 27-July 1, at the Lutheran Bible Camp, Bass Lake, Mich.

**The Council of Elementary Religious Education** held its meeting at Grand View College, Des Moines, Iowa, Friday, April 30. This committee is headed by the Rev. A. E. Farstrup, director of Religious Education at Grand View College; there are five other members.

**"Mid-summer Fest"** will be held at Dagmar, Mont., during the week-end July 1, 2 and 3. Guest speakers will be the Rev. F. O. Lund, Luck, Wis., and Dr. E. W. Mueller, Division of American Missions, National Lutheran Council, Chicago.

**The Pastor's Institute** held at Grand View College April 19-21 was well attended and was in many respects one of the best held since these were first begun ten years ago.

**Thomas Olsen Lykken**, author and lecturer from Denmark, is planning a lecture tour in Danish communities for this coming summer. He is recognized in Denmark both as a good lecturer and a good reader of his prose and poetry. His program will be in the Danish language.

**Brooklyn, N. Y.**—The Rev. Bernard Schatkin, a converted Jew, and a missionary among the Jewish people in greater New York, recently spoke to the Sunday school and preached the sermon at the Sunday morning worship service in our Savior's Lutheran Church in Brooklyn.

## District VIII Convention

Salinas, California,

May 13-15, 1949

The annual convention of District VIII of the Danish Evangelical Lutheran Church of America will be held at St. Ansgar's Lutheran Church, Salinas, Calif., May 13-15, 1949.

The congregations of the district are requested to send delegates and all the pastors are urged to attend the convention. The congregations are entitled to one delegate for every 25 voting members or fraction thereof.

All reports of the meeting must be submitted in writing. All members and friends of our churches are invited to participate in this meeting.

**Svend Kjaer**,  
District President.

St. Ansgar's Lutheran Church cordially invites members and friends of the California District to the annual convention which will be held at Salinas, Calif., beginning Friday evening, May 13, at 8 o'clock.

Please send your registration at least one week in advance to: Chris Christensen, President, 43 Railroad Avenue, Spreckels, Calif.; or, Svend Kjaer, pastor, 213 Church Street, Salinas, Calif.

## PROGRAM

### Friday, May 13

8:00 p. m.—Worship service, sermon by Rev. Niels Nielsen.

### Saturday, May 14

9:00 a. m.—Devotion and Bible hour by Rev. Aage Moller.

9:45 a. m.—Business session.

12:00 p. m.—Lunch.

1:00 p. m.—Women's Mission meeting.

2:00 p. m.—Business session.

4:00 p. m.—Lecture in the Danish language by Rev. Svend Marckman.

6:00 p. m.—Dinner.

8:00 p. m.—Meeting sponsored by the local congregation.

### Sunday, May 15

9:30 a. m.—Sunday school.

10:30 a. m.—Morning worship and Holy Communion: Sermon: Rev. Halvdan Knudsen. Communion: Rev. Svend Kjaer.

12:00 p. m.—Dinner.

3:30 p. m.—Lecture by Rev. Aage Moller.

5:30 p. m.—Supper. Closing meeting.

## Santal Mission

### General Budget

Fredsville Junior Ladies' Aid, Cedar Falls, Iowa	14.50
First Central Lutheran Church, Muskegon, Mich.	22.70
Edon Johansens, Clinton, Iowa	5.00
St. John's Danish Ladies' Aid, Clinton, Iowa	30.00
J. M. Petersens, Cordova, Nebr.	3.00
Women of St. Ansgar's Lutheran Church, Salinas, Calif.	51.50
Joint Ladies' Aid meeting in St. Peder's, Minneapolis	20.00
West Denmark Church, Luck, Wis.	101.00
Fredsville Ladies' Aid, Cedar Falls, Iowa	25.00
U.E.L.C. Circuit W.M.S. held in Beresford, S. D.	15.00
Goodhope Ladies' Aid, Lake Norden-Badger, S. D.	13.00
A Friend in South Dakota	500.00
In memory of Mrs. C. W. Jensen, Lindsay, Nebr., Mrs. Hasselbalch	2.00
In memory of Sofus Jacobsen, Kimballton, Iowa, Harold Harksens, Solvang, Calif.	3.00
Wm. Jorgensens, David Knikens, Carl Lunds, Emil Twenstrups and Christy Fredriksen, all of Kimballton	5.00
In memory of Mrs. Axel Axelsen, Cedar Falls, Iowa, Andrew Skous, Blair, Nebr., Mary Eaton, Cedar Falls, Ia.	2.00
Fredsville Ladies' Aid	5.00
In memory of Chris. Olsen, Tyler, Kristine Hansen, Audubon, Iowa	1.00
In memory of Richard Hansen, Des Moines, friends	15.00
In memory of Mrs. Hans C. Hansen, Withee, Wis., Marie Miller, Fred Millers, C. B. Andersens, Rev. J. L. J. Dixens and Alfa, Karen and Niels	



Holm, all of Withee, Wis. ---	5.00
In memory of Mr. and Mrs. Axel Axelsens, Cedar Falls, Iowa, Grace Hansen, Blair, Nebr. -----	5.00
A Friend, Blair, Nebr. -----	1.00
In memory of Mrs. Rasmus Pedersen, Des Moines, T. G. Muellers, Anton Christensen, Willie Jacobsens, Mrs. Kr. Kaltoft and Peter Lillehojs, all of Kimballton, Iowa	5.00
In memory of Mrs. Herluf Poulsen, West Denmark, Wis., Alfred Lindes, Centuria, Wis.	1.00
In memory of Mrs. Jens Hansen, Tyler, Minn., Mrs. Ibsine Duus and children -----	5.00
American Legion and Legion Auxiliary and pallbearers	10.00
Mrs. Margrethe Ollegaard, Michael Jorgensens, Jens Bollesens, Jorgen Christensen, Jens Borresens, Victor Jensens, Tyler, Minn. -----	6.00
Harald A. Petersens, Louis Kulds, Alfred Larsens, Tyler, Minn. -----	6.00
Arthur Hansens, Alma S. Johnson and Mrs. Mabel Nelson and family, A. P. Nerdahls, A. C. Queoli, W. E. Christie, Mrs. Julia Queoli, Mrs. Ella Delon, all of Windom, Minn. -----	10.00
<b>For Children's Support:</b>	
Juhl-Germania Mission Society, Marlette, Mich. -----	40.00
Bethania Sunday School Christmas Offering, Racine, Wis.---	50.00
<b>Total for April -----</b>	<b>\$1,001.68</b>
<b>Total since January 1 -----</b>	<b>\$3,389.71</b>
For every gift a sincere thank you.	

Dagmar Miller,  
Tyler, Minn.

## Acknowledgment Of Gifts

### Tyler Children's and Old People's Home, Tyler, Minnesota

In memory of Mrs. R. C. Mitchell, Diamond Lake, Minn., from Mr. and Mrs. Henry Black, Mr. and Mrs. Tom Rubis, Mr. and Mrs. Walter Mitchell, R. C. Mitchell...	\$ 5.00
In memory of Mrs. Severd Andersen, Badger, S. D., from Mr. and Mrs. John Nussbaum and family	2.00
In memory of Mrs. A. M. Nielsen, Dagmar, Mont., from Mrs. K. H. Duus, Mr. and Mrs. Hjarne Duus, Mr. and Mrs. Arnold Duus, Mr. and Mrs. Svend Therkelsen, Mr. and Mrs. Folke Duus, Mr. and Mrs. Harald Miller, all of Tyler, Minn. -----	6.00
Dagmar Ladies' Aid, Dagmar, Mont. -----	5.00
In memory of LeRoy Back, Lake Norden, S. D., from Mr. and Mrs. Andy Madsen, Lyle Nelson, Lowell Thompson, Lake Norden, S. D. -----	3.00
In memory of Mads Strandskov, Dagmar, Mont., from grandchildren, Florence, Laura, Leo, Otto, Norman and Orlo Jensen, Dagmar, Mont. -----	20.00
Helga Schultz and Mr. and Mrs. Anton Sundsted, Dagmar, Mont. -----	5.00
Olaf and Frida Moller, Dagmar, Mont. -----	5.00
Mr. and Mrs. Jens Petersen, Freeborn, Minn. -----	5.00
Anna Bovnen, Carmen, Joe, Marie, Lee, Freeborn, Minn.	3.00
George Barner, Mr. and Mrs. Henry Barner, Freeborn, Minn. -----	10.00

Thank you!

Johannes P. Johansen, Treas.

## From Manistee, Mich

The infant daughter of Rev. and Mrs. Paul Wikman was baptized on Sunday evening, January 9, at a 5 o'clock Vesper service. Rev. John Christensen of Ludington was the guest speaker and also one of the sponsors. The little girl was named Hanne Kay.

An interesting and successful Valentine Silver Tea was given by the Altar Guild on Sunday afternoon, February 13. Approximately 100 guests attended. The program consisted of Valentine readings by Mrs. Elmer Ness; vocal solos by Nan Ness; piano, violin and clarinet solos played by Jane Tobey, Mary Lynn McCockle and Marilyn Miller, respectively. Mrs. Wilde gave a very interesting talk on her collection of 117 bells. After the program our guests enjoyed an interesting display of needlework, china, jewelry and other miscellaneous articles from Denmark, Sweden, China, Mexico, Egypt and other countries. One of the items on display was an old knitted shawl more than 165 years old, also a spinning wheel which is

over 100 years old. Both came from Denmark. Refreshments were served from a table covered with a double tiered white cloth and decorated in the Valentine motif. Mrs. Anna Campbell and Mrs. Freja Hansen presided at the silver coffee service. It was pronounced one of the most beautiful and successful social affairs of our church.

During the Lenten season, our church had Union services with the Messiah and St. Peter's Lutheran churches. The first three services were held in the Messiah church with over 250 in attendance. The next three services were held in our church. At the first of these our church was filled to an over-capacity audience of over 300. The Good Friday service was held at the St. Peter's Lutheran church, and each church had their own communion service on Good Friday. We have rejoiced as we have shared in Christian fellowship with our neighboring churches, enjoying the music of their choirs and hearing the inspiring sermons from the ministers of the respective churches. The collections taken at these services were sent to Lutheran World Action.

Palm Sunday was a festive day in our church as six young people were confirmed and accepted into full membership.

But sadness also intervenes. We lost another of our members in death, namely Mrs. Harry Andersen. She attended our services on Palm Sunday, but had to leave the service. She had been in ill health for a number of years. She passed away on Thursday afternoon, April 14th. Funeral services were held Saturday afternoon, April 16, at our church.

Easter Sunday brought a large attendance to our joyous Easter service. The choir sang two numbers, "Calvary" and "The Springtime of My Soul." At this service the white antependium for the pulpit and the matching stole for our pastor's gown were used for the first time. The Altar Guild is going to provide for the various seasonal colors for the above during the church year. The church was beautifully decorated with Easter lilies and many lovely baskets of spring flowers.

Thora E. Hansen.

## SYNOD OFFICERS

<b>PRESIDENT:</b> Rev. Alfred Jensen, 1232 Pen. Ave., Des Moines 16, Iowa.
<b>SECRETARY:</b> Rev. Holger O. Nielsen, 1410 Main St., Cedar Falls, Iowa.
<b>TREASURER:</b> Olaf R. Juhl, 5557 Blaisdell Ave., Minneapolis 19, Minnesota.
<b>TRUSTEE:</b> Charles Lauritzen, 222 Pollard, Dwight, Ill.
<b>TRUSTEE:</b> Erling V. Jensen, 1104 Boyd Ave., Des Moines 16, Iowa

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

I am a member of the congregation at \_\_\_\_\_ May 5, 1949

Name \_\_\_\_\_

New Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_

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