

Lutheran Tidings

PUBLISHED BY THE DANISH EVANGELICAL LUTHERAN CHURCH OF AMERICA

Vol. XV

June 5, 1949

No. 21

Pentecost

O Holy Spirit, come, we pray,
And give us light to guide us on the way,
And, in times most trying,
Help us not to waver;
Keep us from denying
Jesus Christ our Savior.
Hear our prayer, O Lord!

O Holy Spirit, blessed Light,
Come, teach us Jesus Christ to know aright,
That to Him we render
Praise and adoration
For His mercy tender,
For His free salvation.
Hear our prayer, O Lord!

O Holy Spirit, come to move
Our hearts to Christian fellowship and love,
That, in peace and gladness,
Brother walks with brother,
Spreading joy for sadness,
Loving one another.
Hear our prayer, O Lord!

O Holy Spirit, cheer our hearts,
As mother comfort to her child imparts,
Till our sorrows vanish
Through Thy love eternal,
Till our cares we banish
Through Thy blessings vernal.
Hear our prayer, O Lord!

O Holy Spirit, come to prove
That we possess our heavenly Father's love;
Then our Faith grows stronger,
Then our hope we treasure;
Death shall rule no longer,
Heaven hold our pleasure.
Hear our prayer, O Lord!

Martin Luther by N. F. S. Grundtvig.

Power Through The Holy Spirit

"But Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem and in all Judea and in Samaria and unto the uttermost part of the earth."—Acts 1:8.

One day in early spring last year, I went out horseback riding into a certain field. It was full of weeds of the worst kind. It had not been tilled the previous fall. I said to myself as I looked on that piece of land: "If that is going to yield a crop of grain something must be done as soon as possible."

Again I was thinking of the man who was going to do the work. If he ever should succeed in bringing forth something better than what I saw, he should among many other things have plenty of power.

I saw the same field a few months later and walked into knee deep growing grain. And again later on a golden wheat crop with heavy hanging heads ready for the combine. A great change had taken place.

Jesus had challenged his disciples to proclaim salvation to mankind and thereby change the hearts of people and also the world. But before that could be done they were to be transformed themselves. This transformation took place after the resurrection and ascension, but especially on the day of Pentecost. From days of old we have this prophecy of Joel, "In the last days, saith the Lord, I shall pour forth my Spirit upon all flesh, your sons and daughters shall

prophecy, your young men shall see visions and your old dream dreams." And in his words of farewell the last evening in the upper room Christ had promised them the greatest blessing men could have on this earth. God himself through his spirit dwelling in their hearts. The Apostle John has recorded all these sayings in his book in chapters 14-15-16. The spirit will comfort us, assure us that we are God's children, guide us in all our undertakings, help us in prayer and glorify Christ our Savior. The fulfillment of this promise came in a spectacular way on the day of Pentecost as Luke tells us in the Book of Acts. The chief point in the narrative is this: "They were all filled with the Holy Ghost and began to speak with other tongues, as the Spirit gave them utterance . . . they spoke the wonderful works of God." They did not speak about the Holy Spirit, but the Holy Spirit spoke through them. Read Peter's sermon that day and you will see for yourself. They spoke as they were moved by the Holy Ghost. How they could speak, how they could pray, how they could live and how they could work. As they were changed themselves so also the world, as stated in these words: In spite of all that, as compared with that hard pagan world into which the gospel first came the world today is a world that has been turned upside down . . . Are little children exposed and left to die by their parents on the hill-

sides and in the forests? Is woman a plaything and chattel of mankind? Why is it that great church buildings are not centers of vice and prostitution, as many of the temples of the ancient world were? To ask these questions is to answer them. The power that wrought this great change was the gospel of Christ. (Clarence E. Macartney).

It was not only that certain day in Jerusalem and it is not only once a year that we may be filled by the Holy Spirit, but whenever we meet and are ruled by the Spirit we may sing:

"The sun now shines in all its splendor
The Light of Life with mercy tender."

Thank God!

P. Rasmussen.

Christian Fundamentals III

A Criticism

It is impossible to read the two articles by the Rev. V. S. Jensen, which appeared in the last issue of **Lutheran Tidings**, May 5th, without recognizing a sincere concern on the part of the writer. However, one reads the articles with considerable apprehension because they ignore too many questions.

Neither Luther nor Grundtvig study is ever benefited by uncritical treatment. Grundtvig's study of Luther antedates the period of modern Luther research, a fact which is of tremendous significance for any critical evaluation of Grundtvig's criticism of Luther. As a student of Luther's life and work Grundtvig does not need our defense of his position. It is uncritical, however, to place Grundtvig and Luther in an antithesis in which there is no recognition of the advance of Luther's catechetical labors, and the advance of religious teaching since Grundtvig. Modern Luther research has unearthed new material which was not within the reach of Grundtvig. Regardless of the criticism which we may justly direct against the catechism, I think that it is fair to say that much pioneer work has been done by modern educators to improve the method of catechetical teaching and to rearrange the material. Yet, there is not the slightest indication in these two articles of any acquaintance with these trends, which especially from the standpoint of method and arrangement meet, in some measure, Grundtvig's constructive criticism.

It is not my purpose to do anything more than offer correctives by way of history. Grundtvig suggests the elimination of the Ten Commandments for theological reasons, Luther retains the Ten Commandments for historical reasons, not because he does not know the difference between law and gospel. Luther and Grundtvig are both deeply conscious of historical continuity. Luther knows that he is not the inventor of catechisms; he knows that he is heir to centuries of catechetical labors on the part of the church. Medieval catechisms consisted of three parts: The Ten Commandments, the Creed and the Lord's Prayer.

Luther's advance in the field of catechetical efforts is the result of thirteen years of diligent attention to the religious educational need of those who must rely upon oral instruction in religion for the very simple reason of their inability to read. The advance of

Luther's catechetical writings lies first of all in this that he instead of dividing the Creed into twelve parts discovers its three-fold division and sees how each of these centers around the deeds which we speak of as creation, redemption, and sanctification. Second, Luther expands the catechism to include the two sacraments: The sacrament of baptism and the sacrament of the Lord's Supper. The theological significance of this inclusion lies outside the scope of this criticism, but evangelical Christians cannot fail to sense it. Historically, this innovation as to the content of the catechism is weighted with theological importance for Protestant theology.

I cannot discuss the question of the Renunciation in **Lutheran Tidings** for the reason that it involves complex critical questions of an historical character which do not belong in a paper for laymen. Nevertheless, historically, the fundamental question is not why it is included but why it is retained? A question which, if we face it critically, in all probability leads to a most unsuspected answer, which, in turn, will demonstrate how difficult it is to recapture the dynamic quality of nascent Christianity. There are better ethical than historical and theological reasons for the retention of the Renunciation. For that very reason I wish that our sister synod would have printed the same without resorting to the use of italics.

Is it not sophistry to write that "Luther forgets where he had heard and seen baptism performed— forgets 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?" Regardless of the predilection of one's particular theological thinking it must not be imposed upon the subject of one's study. Knowing Luther's deep attachment to historic Christianity, knowing that he was priest, teacher, and theologian it is simply absurd to write, in all seriousness, that Luther forgets where he has heard and seen baptism performed. Luther is not ignorant of the Renunciation as is clearly seen in his **Short Form**, a catechetical writing of 1520, in which he proceeds to explain the Creed in this manner: "I renounce the evil spirit, all idolatry, all witchcraft and false belief. I put my trust in no man on earth, nor in myself, my strength, knowledge, property, piety, or anything I may possess. I put not trust in any creature in heaven or on earth, etc." Of course, he knows that it is used at the administration of the sacrament of baptism, but in his **Small Catechism** Luther's pedagogical insight conquers his theologizing tendency. He refuses to link the parts of the catechism into a systematic treatise.

I am frankly afraid that the Rev. V. S. Jensen's approach to absolutize the word of faith will lead us into the very credalism, which our Synod has tried to avoid by making a constitutional distinction between the Apostles' Creed and the ecumenical creeds and the Augsburg Confession. Grundtvig's thinking is sure to make its impact upon contemporary Christian thought. But why limit his possible contribution by placing it in a framework which linguistically lends itself to obscurantism and theologically to a new

credalism because the emphasis has been shifted from the objective, which, indeed, is something creative and dynamic, to a particular interpretation? This criticism in no way minimizes the significance of Grundtvig's matchless discovery, which is equally valid regardless of his disciples' desire's to dogmatize Grundtvig's interpretation.

Yes, I am sure that we all agree with the Rev. V. S. Jensen that we have a mission and a responsibility. Neither of these, however, is ever inseparable from the concrete situations which we face as a church. The question of merger is such a concrete situation. In this instance we face a particular responsibility, inasmuch as it is our synod which has taken the initiative. The responsibility which is ours at present is that of giving such articulation to our faith and life that the relevancy thereof becomes indisputably clear. We owe that to ourselves as well as to those with whom we carry on conversation on the question of merger. It is not done simply by quoting one authority or another. Authorities are not terminal points beyond which we dare not go, but they are signposts indicating the march of the faith under the guidance of the everliving Triune God, and reminding us, especially through their heroic stand for the faith, that we need not "fear that God," as John Oman says, "cannot look after His own truth . . ." In my Grundtvig lecture at the Pastors' Institute, I stressed that we must re-examine Grundtvig critically. Our Lutheran brethren of the other bodies must undertake a similar critical re-examination of their theological position. Only by coming together from various camps with the specific purpose of giving contemporaneous articulation to the truths which we hold, and examining our respective views for the purpose of growing mutual understanding, shall we ever make our contribution to that ecumenicity which is inherent in the Christian faith, not the least in the interpretation which Protestantism gives to the faith, in which it in Pauline fashion and language stresses the ministry of the word. Let us never forget that the ministry of the word also knows something about a ministry of reconciliation. What Paul, according to Acts 20:24, says about himself as an apostle may also have a bearing upon the corporate life as it expresses itself in synods and general church bodies. For the church is more than any ecclesiastical establishment. "I hold not my life of any account as dear unto myself, in comparison of accomplishing my course, and the ministry which I received from the Lord Jesus, to testify the gospel of the grace of God;" a ministry which all our work as a church somehow serves.

Sincerely yours,

Ernest D. Nielsen.

Trinity Church, Chicago, Ill., May 19, 1949.

News From The Synodical Board Meeting

Tuesday morning of May 10, the members of the Synodical Board met at the home of Rev. Alfred Jensen, Des Moines, Iowa. The meeting opened with devotions. It is always helpful to start our day with a hymn or two and commit ourselves to the Word of Faith.

Synodical Board meetings are long and busy sessions. A good solid day starts at 9 a. m. and we are lucky to adjourn by midnight. Three, ten-hour days would be better, but it seems difficult to keep all the members the two days as is now required. However, our meetings are not just a dull grind, there are many interesting matters brought before us. But when things start dragging, and they occasionally do, the sweet aroma of Mrs. Jensen's coffee pot has the most amazing power over us. The weary ones seem to get a new lease on life and the dozing ones hurriedly come to . . .

Of the many routine matters discussed and passed upon, not all are of much interest to the membership of the Synod. However, Olaf Juhl's report usually has both good and bad news. His report to the convention this year, I would grade as "good" in spite of some "backsliding" here and there on the part of some congregations. Mr. Juhl's report, the one which he will present to the convention, was discussed and studied thoroughly with the three members of the Financial Advisory Committee. The job of keeping the Synod's books is no small one, and all of us really appreciate Olaf Juhl's knowledge and efficiency of Synod finances. Together with the members of the F. A. C. the whole financial picture of the Synod was studied. These meetings with the F. A. C. have never left us stranded or in confusion, but I have always felt that our deliberations have given us insight and better comprehension of the whole financial setup.

The Bishop's Visit. It is of interest to all of us that Bishop Fuglsang Damgaard expects to visit the two Danish Synods in America during the months of September and October. Dr. N. C. Carlsen and President Alfred Jensen are planning the itinerary.

Meeting with the Church Council of the Luther Memorial Church. There has been, ever since the building of the Memorial Church in Des Moines, an agreement between the Congregation and the Synod. At our meeting the Church Council presented this offer to the Synodical Board. It reads as follows: "Realizing that conditions have changed and also the ability of the congregation to pay has greatly improved since the last agreement concerning the upkeep of Luther Memorial Church was made, Luther Memorial Congregation hereby makes the following proposal to the Synod Board: Luther Memorial Congregation hereby agrees to defray the expenses of the upkeep of the building, such as heat, light, janitor service, and all ordinary repairs, except major structural repairs.

"That the other basic agreements and rights between the Synod and the Congregation remain unaltered."

The Synodical Board accepted the generous offer with thanks.

Home Mission. There is a constant, growing demand placed upon the Home Mission Council and its fund. (The H. M. is on the synodical budget). Several small congregations, who have for several years been trying to get along without a resident pastor, are now applying to the Home Mission Council for help. Economic factors, irrigation, influx of people, etc., have changed the picture of these congregations so that their future looks more promising.

It may be useless but it is interesting to contemplate just how our Synod would have looked today, if we fifty years ago would have had the men, means and the good will to have helped small struggling congregations.

Church Extension Fund. There is more demand from our congregations to loan from this fund than we can meet. If it was as popular to help the Extension Fund as it is to borrow from it we would soon reach the proposed goal of fifty thousand dollars. It is certainly the ideal of the Home Mission Council to give the congregations the best of terms when they loan from the fund, but at present there is not enough money to go around. Congregations pay 2 per cent interest on loans from this fund.

Annual Reports. Due to the increased cost of printing, it was decided that the annual reports would have to sell for 50 cents per copy, and the proceeds would no longer be credited to the congregation's quota to the Synod.

Old People's Home, Des Moines. The Board Members of the Old People's Home met with the Synodical Board to discuss the Home's building program. The O. P. H. Board, together with an architect, presented building plans. All present at the meeting recognized, as did the Solvang convention last year, that it is too costly to build now. However, there is also this point to consider, we have old people who are waiting to be admitted to the home. Should we keep on letting them wait until such a time as cost of material and labor comes down? It was the consensus of opinion of those present that if everything from finances to building material could be arranged, construction of the new addition should not be delayed many months, at least not later than until next spring.

Bank Loan. The debt of \$35,000.00 the Synod acquired through the Grand View College building program has been reduced to about \$27,700.00. The Synodical Board has arranged to make a loan from a Des Moines bank. The whole matter of the college debt will be discussed at the coming convention.

The Greenville Convention. The Synodical Board will convene again at the convention for a short session.

We hope for a good representation from all of our congregations. If you can't understand all these matters that constitute Synod affairs come to the convention. It's a wonderful place to find out and at a reasonable cost too.

Holger O. Nielsen, Secretary.
1410 Main St., Cedar Falls, Iowa.

Church Unity

It was on a ball ground some twenty years back that I saw the futility of perpetuating the immigrant churches as separate units. The young people on the grounds came from all sections of the town. They were of one type and of one ethnic unity. When the game was over they spent a pleasant hour together sharing local folk life memories. Their parents or grandparents came to the town as workers in the lumber industry. It was a dire necessity for them to congregate in Danish, French, Finnish, Swedish and English churches. The second and the third generations were as native as the birches in the landscape.

Since then I have not deplored the drift toward church unity. I have even had dreams of a non-state American folk church. The special endowments and enlightenment in regard to the Word of God, the value of human mortal life and the Way of salvation will not come into their own inseparable groups but in the larger unity.

What I am writing about here is only a part of the global drawing together of churches. Ecumenical church life is not a wish but a fact, no matter how impossible it appears to be.

The unification of churches runs parallel with the formation of a world welfare state. During my life time the compulsory secular school system has steadily increased and enlarged its sphere of action. It has a prominent place in the proposals for a world constitution and bill of rights. The system is universal, and the difference between the systems in various nations is only relative. In so far as we can talk about religion in the schools it is nationalism and they are much alike.

During that same time technology has profoundly captivated the minds and become a determining factor. That is universal. The problems of food, health and commerce are now universal.

The powers of the east and west find themselves in a death or life political situation. They must either destroy each other or form a company; and by forming a company they will compromise themselves away from cultural values.

Yesterday a man in government services destroyed himself. Immediately the government called him a martyr who had gone to Calvary. Why? Because the power which is bent on becoming the leader in a world state must by diplomacy, illusions and threat fabricate a divine halo around its throne. The coming world state will promise redemption. It does already now promise release from class government. Heretofore there has been no other kind of rulership, but now, O man, has the time come. It promises already now salvation from the traditional prejudices between races,

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

Office of Publication: Lutheran Tidings, Askov, Minnesota.
Editor: Rev. Holger Strandskov, 325 W. Chippewa Street, Dwight, Ill.
Circulation Manager: Svend Petersen, Askov, Minnesota.

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

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

religions and nationalisms. By means of nuclear force, legislative ingenuity, and technological knowledge man shall be set free from worry, fear and drudgery.

Meanwhile the church, preaching a God who is free amidst civilization to affect man and redeem him in his own way, gets to be more and more the forlorn "Askepot." It cannot be amalgamated with the state. There is a difference between them which the state tries to rationalize away. The difference is that man is forced into the state and he cannot be forced into the church. It is still true that where the Lord's Spirit expresses itself and achieves sacramental life there is freedom. Nowhere else. The difference is a gap over which no one can span a bridge.

Unification of churches and fornication of a world state both implement a political and historical situation in which the little despised, unprotected and non-uniformed David goes out to battle the pompous and roaring Goliath. And David who lives in the simplicity of truth, will again say the word which cracks to pieces the pretentious and hollow pride of Goliath.

Aage Moller.

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,
Marlette 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.

How To Get To Greenville

Where is Greenville?

Greenville is a small town—about 7,500 population—in central Lower Michigan. It is about 50 miles east of Muskegon, 150 miles northwest of Detroit, and about 225 miles northeast of Chicago. It lies in one of the largest rural settlements of Danes in the United States. And this year it is to be host to the annual convention of our Church, June 21 to 26.

How to get to Greenville?

By Rail: From Detroit to Grand Rapids there are three trains: 8:20 a. m., 12:10 p. m., and 6:10 p. m., on the Pere Marquette District, Chesapeake and Ohio Railway.

From Chicago to Grand Rapids, on the same railway, there are also three trains: 7:15 a. m., 4:40 p. m. and 11:35 p. m.

By Bus: There are a number of buses from Detroit and from Chicago to Grand Rapids every day.

From Grand Rapids to Greenville there are three regular buses every day.

By Car: If you come by car from the east, you can come via Detroit or through Canada via Port Huron.

From Detroit take U. S. 16 to M (Michigan) 66, to M 44, to M 91 to Greenville.

From Port Huron take M 21 to M 66 to M 44 to M 91 to Greenville.

Those who come from the west can come by way of Chicago, Milwaukee, Wis., across Lake Michigan, or Manitowoc, Wis., across the lake. Or you can take the longer but more scenic drive north of Lake Michigan, across the Straits of Mackinac and down through central Michigan.

Ferries: Those who want to take their cars across the Lake should make reservations beforehand to be sure to get on the ferry.

From Milwaukee to Muskegon take the "Clipper": Mondays at 1:30 a. m.; Tuesdays and Thursdays, 8 a. m. or 11:55 p. m.; Wednesdays and Fridays, 4 p. m.; and Saturdays, 8 a. m. or 11 p. m. The cost is \$4.41 per person and \$5.67 for

a car, tax included. Reservations can be made by writing 350 N. Plankinton Ave., Milwaukee, Wis.

From Milwaukee to Ludington, Mich., take car ferry at 4 a. m., 11:45 a. m., or 8:15 p. m.; or

From Manitowoc, Wis., to Ludington, Mich., take car ferry at 12:45 p. m. or 11:55 p. m. Cost on car ferries is \$3.30 plus tax per person and \$6.25 for car. Reservations may be made by writing Chesapeake and Ohio Docks, Milwaukee, Wis., or Manitowoc, Wis.

By Car: From Muskegon take M 46 to M 37 to Kent City. Go east on M 57 to Cedar Springs, south on U. S. 131 to M 57 to Greenville.

From Ludington take U. S. 10 to U. S. 131 to M 57 to Greenville.

Of course, all other roads also lead to Greenville, but these are the most direct. One beautiful trip leads around the northern end of Lake Michigan, across the Straits of Mackinac and down through central Michigan. If you want to take this trip, you find U. S. 2 in Upper Michigan. Follow U. S. 2 to St. Ignace. Ferries cross the Straits every hour—no reservations needed—to Mackinaw City. From there take U. S. 27 to Mount Pleasant, then M 20 west to M 66 to M 46 to M 91 to Greenville.

Here at Greenville we are looking forward to the convention and shall be happy to welcome you all. If anyone has any questions about how to get here, write to me and I shall be glad to give what information I can.

P. S.—In the above article the bus schedule to Grand Rapids—Greenville was omitted; also the highway route from Chicago to Greenville.

By car from Chicago take U. S. 20 to U. S. 212 to U. S. 12 to U. S. 31, at Benton Harbor, to M 21, at Holland, through Grandville. Pass under high viaduct. Turn right to enter Bypass U. S. 131 to U. S. 131 to M 57 to Greenville.

Busses from Grand Rapids to Greenville leave at 9:40 a. m., 2 p. m., and 6 p. m., arriving at Greenville one hour and 20 minutes later.

When you get to Greenville, go to the Public High School, where the convention will be held and where the registration will take place. It is located on S. Franklin Street, in the south end of town.

C. A. Stub.

Program

Danish Evangelical Lutheran Church of America, Convention, 1949, Greenville, Mich.

All meetings and services unless otherwise stated in this program or announced during the convention are held in the Greenville High School building located in the south part of town. Registration will take place there beginning Tuesday noon, June 21. All delegates must mail or present in person proper credentials addressed to credentials committee of the convention headed by Rev. C. A. Stub, 907 No. Lafayette Ave., Greenville, Mich.

Tuesday, June 21

8:00 p. m.—Opening service: Rev. Alfred Jensen, Des Moines, Iowa.

Wednesday, June 22

9-9:45 a. m.—Bible hour and devotions: Rev. Ronald Jespersen, Newell, Iowa.

10:00 a. m.—Business session opens.

12:00 noon—Dinner hour.

1:30 p. m.—Address by Dr. Carl E. Lund-Quist, Ass. Exec. Div. Nat. Luth. Council, New York, N. Y.

2:00 p. m.—Business session continued.

6:00 p. m.—Supper.

8:00 p. m.—Grand View College and Seminary evening under the direction of Pres. Johannes Knudsen and

Prof. A. C. Kildegaard, Jr., Des Moines, Iowa.
8:00 p. m.—Danish meeting: Rev. Poul Wikman, Manistee, Mich.

Thursday, June 23

9:00 a. m.—Bible hour and devotion, Rev. John Enselman, Clinton, Iowa.

9:45 a. m.—Business session continued.

12:00 noon—Dinner.

1:30 p. m.—Business session continued.

6:00 p. m.—Supper W. M. S. banquet. Everybody invited.

8:00 p. m.—Women's Mission Society Program. Speaker: Miss Cordelia Cox, Resettlement Director, Nat. Luth. Council, New York, N. Y.

Friday, June 24

9:00 a. m.—Bible hour and devotion: Rev. Peter Thomsen, Omaha, Nebr.

9:45 a. m.—Business session continued.

12:00 noon—Dinner.

1:30 p. m.—Business session continued.

6:00 p. m.—Supper.

8:00 p. m.—Santal Mission evening. Chairman, Rev. J. C. Aaberg, Bridgeport, Conn. Speaker, Dr. Erling Østergaard, Fergus Falls, Minn. Medical Missionary to India.

8:00 p. m.—Elementary Religious Education Committee meeting. Speakers: Rev. Edwin Hansen, Muskegon, Mich., and Rev. J. C. Kjær, Seattle, Wash.

Saturday, June 25

9:00 a. m.—Bible hour and devotion. Rev. Eilert C. Nielsen, Ruthton, Minn.

9:45 a. m.—Business session continued.

12:00 noon—Dinner

1:30 p. m.—Business session continued.

6:00 p. m.—Supper.

8:00 p. m.—Danish American Young People's League Rally, in charge of Rev. Clayton Nielsen, president, Denmark, Kans., and Rev. Howard Christensen, secretary, Cozad, Nebr.

8:00 p. m.—Danish meeting. Speaker: Rev. K. Kirkegaard Jensen, Perth Amboy, N. J.; South Slesvig.

Sunday, June 26

—Danish service at South Sidney Church and Communion, English service and communion at North Sidney, Little Denmark and Greenville Congregational Churches as follows:

—South Sidney: Sermon, Rev. Svend Jørgensen, Detroit, Mich. Communion, Rev. Willard Garred, Hartford, Conn.

—North Sidney: Rev. Robert C. Schmidt, Racine, Wis., sermon; Rev. Viggo Hansen, Marinette, Wis., Communion.

—Little Denmark: Rev. Erik Møller, Hay Springs, Nebr., sermon; Rev. F. O. Lund, Luck, Wis., Communion.

—Greenville Congregational Church: Rev. Holger Nielsen, Cedar Falls, Iowa, sermon; Rev. H. P. Jørgensen, Des Moines, Iowa, Communion.

—All services start at 10 a. m.

3:00 p. m.—District 2 choir under the direction of Aage Sørensen, Detroit, will sing in the High School Auditorium followed by an address by Dr. Joseph J. Sittler, professor at Chicago Lutheran Theological Seminary, Maywood, Ill.

6:00 p. m.—Supper.

8:00 p. m.—Closing meeting in the High School auditorium. Speaker: Rev. Ottar S. Jørgensen, Minneapolis, Minn.

The program above is naturally subject to change, but should prove to be approximately correct. It is

(Continued on page 11)

Our Women's Work

Mrs. Johanne Lillehøj, Kimballton, Iowa
Editor

Our W. M. S. Work

From recent letters from Mrs. Elsie Stub, New York, and from Mr. Messerschmidt, Petaluma, Calif., who have been in charge of "Sydslesvighjælpen," they tell us of the work for the destitute and crushed people of South Slesvig and extend to W. M. S. a sincere thanks for the many gift boxes of good clothing that our women have collected and sent out.

Letters from the recipients bear a sincere note of gratitude that someone will take up their cause and relieve the many heartaches while they are so helpless and must rely on the generosity of fellow men.

The clothing is sent to Copenhagen and from there, agencies transport it on to South Slesvig schools where it is repaired and remodeled in the sewing classes, and thread and thimbles are welcome gifts. Each package is numbered and insured and so far, they tell us all packages have gone through safely.

Even now, most of children and adults have only one outfit to wear, so we can readily see they are in dire need of our help. Therefore, let us send all the clothing we can spare as soon as possible.

Many of our Ladies' Aids and groups have also sent money contributions for which the committee is very grateful. After shipping charges to the docks have been paid, this money is used to buy food and scarce articles. Especially at Christmas time these youngsters in the South Slesvig schools were happy to see and taste such rare luxuries as rice, cocoa, dried fruits and candies. Many had never seen or tasted them before.

The South Slesvig clothing project is very simple. Just pack clean clothing, new or old, shoes, or material for making garments in boxes and send by mail or express to either: Mrs. Elsie Stub, 104 E. 126 St., New York, N. Y., or Mr. Emil Messerschmidt, 435 Dubose Ave., San Francisco 17, Calif. East Asiatic Shipping Co. takes it across gratis, which is a valuable service.

W. M. S. has now been sponsoring this project for nearly a year and I am certain we have experienced great joy in this service which we have been privileged to give our friends across the sea. The many tons of clothing collected and sent is evidence that the women have courageously taken up this mission work and carried it on. The gratitude expressed in the letters we get from recipients in South Slesvig is the reward for having a part in relieving the suffering of a country in need.

Besides giving help to the clothing project, our G. V. C. dormitory furniture project has been well taken care of by gifts from our women throughout the synod. Our treasurer, Mrs. C. B. Jensen, can now at the end of the year, close the books with a very satisfactory result, as you will see when the report is printed.

From the very beginning of our W. M. S. organization, gifts, large and small, have been sent out where

they could be used to serve best in the work of our synod.

But most of all, it is gratifying to see in letters and reports from our groups, that the church and all that it stands for is a vital thing in the lives of our women. Many good meetings have been held where through music, song and the spoken word the spiritual life has been deepened and the desire for having a place in Mission work has been made more real. May we continue to grow in this respect and thereby realize the aim of W. M. S. when it was established to be a help where help was most needed.

The Synodical convention at Greenville, Mich., is now drawing near and plans are under way for the annual meeting of W. M. S. which will be Friday evening during convention. We hope many of our women may be able to attend the convention and experience the fellowship which manifests itself there.

More details concerning this meeting will be forthcoming. The women of Greenville are planning to make this evening a festive occasion and among other things which they are arranging, they hope to make the evening meal a W. M. S. banquet. We are fortunate this year to have our secretary, Miss Reeta Petersen, as one of the hosts to the convention.

Ida Egede.

It's A Must For 1949!

With convention time just around the corner, we felt we should stress once more the importance of meeting our financial obligations by paying in full the bill for the dormitory furniture at G. V. C. If you have not as yet paid your share may we suggest a novel way that we have used twice here in Trinity Church, both times with most gratifying results.

Our first attempt was a birthday party which was so enjoyable we decided to plan a Valentine party on the same pattern. You might prefer a Halloween, Thanksgiving or Christmas party.

We mailed out invitations to all members and friends of the congregation. Since everyone enjoys a birthday party, our invitation met with a very fine response. Our people came and enjoyed themselves! The church parlor had been nicely decorated, and here the possibilities are endless. Your choice of party will give you a marvelous opportunity to exert your own self expression. No matter what kind of a party

HELP TO SOUTH SLESVIG

The next shipment of gift packages of clothing, shoes, coffee, etc., will be sent from New York, N. Y., JUNE 6.

Everybody please give to this worthy cause—either clothing or money. Both are very much appreciated. Please send to:

MRS. ELSIE STUB,

104 East 126 St., New York, N. Y.
% Scandinavian Shipping

you choose, your tables will look more festive if you have lighted candles as part of the decorations. For the birthday party we set up twelve tables, each one with a centerpiece suggestive of each of the months of the year. As the guests arrived, they were asked to sit at their birthday table.

The "Howdy-do" song always wakes people up when all are asked to sing and to shake hands with their neighbor. Then a few prepared numbers are presented—maybe the G. V. C. song or a poem about our school, etc. But no one was prepared for the next surprise! Each table was asked to give one number on the program. The guests were told that one, several or all might represent their table. You'll probably be surprised at the hidden talents that appear: Magicians, singers, contortionists, story-tellers. We mention as two of our best numbers the mock wedding and the hypnotist.

Of course each table has its own birthday cake and coffee pot, also a little jar (a mayonnaise jar, nicely decorated) and our guests were asked to contribute a penny for each year of their ages. We were very happy that most of our people had reached the 100-year mark, but please don't tell them we told you how old they are!

At our Valentine party we auctioned off a few boxes of homemade candy in heart-shaped boxes and the recipient of such a box really enjoyed an expensive box of candy, but just think! G. V. C. dormitory fund benefited to the amount of \$32.00.

This type of party is lots of fun, not much work, and if you put one on as we did, you don't even have to worry about a program! Our first such party netted us \$72.00 the most recent one, \$80.00. Try it and you'll see that our W. M. S. will soon get its furniture bills paid.

Esther S. Petersen.

P. S.: May I also add a word of recommendation for these parties? We were very fortunate here at Trinity Church to have Mrs. Petersen as chairman of our last party, though the ideas for both came from her. Our mission group is rather small, but we all were very enthusiastic about the way we should plan these affairs, and we all went to work with a will. The results were well worth it, don't you think so?

A. Frances Nielsen.

Contributions To W. M. S.

Previously acknowledged, \$1,208.43.

Danish Ladies' Aid, Gayville, S. D., \$22.20; Jr. Ladies' Aid, Fredslev, Cedar Falls, Iowa, (Santal), \$14.50; in memory of Mads Strandkov, Nanna and Ragnhild Strandkov, Chicago, Ill., \$4.00; Bethania Ladies' Aid, Solvang, Calif., \$21.70; Annex Club, Seattle, Wash., \$15.00; Danish Ladies' Aid and friends, Clinton, Iowa, \$32.00; Mrs. Ernest Madsen, Mrs. Rasmus Hansen, Mrs. Andreas Hansen, Mrs. Lars Bollesen and Mrs. Carl G. Christensen, Tyler, Minn., \$5.00; Lutheran Guild, Salinas, Calif., \$51.25; Danish Ladies' Aid, Birthday Bank, Dwight, Ill., \$10.02.

Mr. and Mrs. Jes Jepsen, Cedar Falls, Iowa (Pension Fund), \$10.00; in memory of Sophus Jacobsen, Kimballton, Iowa, Mr. and Mrs. Peter Lillehoj, Mr. and Mrs. Niels Bennesen, Mr. and Mrs. Charlie Sorensen, Miss Elin Jensen, Freeborn, Minn., Miss Eva Muller, Dallas, Texas, Mr. and Mrs. Einer West, Wilmington, Del., \$6.00; in memory of Mrs. Maren

Andersen, Kimballton, Iowa, Mr. and Mrs. T. G. Muller, Mr. and Mrs. Niels Bennesen, Mr. and Mrs. Alfred Simonsen, Mr. and Mrs. Ed Esbeck, Mr. and Mrs. Peter Lillehoj, Kimballton, Iowa, \$5.00; in memory of Folmer Soe, Kimballton, Iowa, Mr. and Mrs. Willie Jacobsen, \$1.00; in memory of Sophus Jacobsen, Enevold Jensen, Elk Horn, Iowa, \$1.00; in memory of Dr. P. Soe, Enevold Jensen, Elk Horn, Iowa, \$1.00.

Joint meeting Ladies' Aids, St. Peder's, Minneapolis, Minn., \$15.73; Danebod English Ladies' Aid, Tyler, Minn., \$43.00; Friendship Circle, Los Angeles, Calif., \$20.00. Total, \$1,486.83.

To Grand View College Dormitory Furnishing Fund

Danish Ladies' Aid, Clinton, Iowa, \$50.00; W. M. S. Group, St. Stephen's, Chicago, Ill., \$25.00; Danebod Ladies' Aid, Tyler, Minn., \$10.00; Mrs. Seeley Knudstrup, Manistee, Mich., \$5.00; in memory of Ida Matson, Seattle, Wash., Mr. and Mrs. W. N. Hostrup, \$5.00; Mr. and Mrs. Paul Mortensen, \$10.00; Ladies' Aid and Study Group, Cedar Falls, Iowa, \$28.20; transferred from general fund, \$500.00. Total \$633.20. Total contributions to this project now \$7,937.48. Balance due on project, \$1,007.69.

Received for General Fund and Missions After Closing

Books April 30

Danish Ladies' Aid, Seattle, Wash., \$25.00; Mrs. N. C. Pedersen, Mrs. Gudrun Nielsen, Miss Dagmar Miller, Tyler, Minn., \$3.00; Bethania Guild, Solvang, Calif., \$11.85.

In memory of Mrs. Jes Jepsen, Cedar Falls, Iowa, Mrs. Maria Andersen, Mr. and Mrs. Harold Andersen, Mr. and Mrs. Thorvald Andersen, Mr. and Mrs. Edward Andersen, Mr. and Mrs. Clarence Johnson, Cedar Falls, Iowa, (Home Mission), \$5.00; in memory of Mrs. Jes Jepsen, Cedar Falls, Iowa, Mr. and Mrs. Anton Andreasen, Mr. and Mrs. Hans K. Pedersen, Mr. and Mrs. Hilmar Schmidt, Mr. and Mrs. Hans Schmidt, Miss Ruth Shirk, Mrs. Christina Hoffman, Mrs. Christina Holm, Mr. and Mrs. C. P. Hansen, Mr. Hans Hansen, Mr. and Mrs. Louie H. Oleson, Mr. and Mrs. Niels P. Oleson, Cedar Falls, Iowa, (Home Mission), \$5.00.

In memory of Mrs. Jes Jepsen, Cedar Falls, Iowa, Miss Anna Christiansen, Waterloo, Iowa, Mr. and Mrs. H. E. Struntze, Mr. and Mrs. Sig. Stage, Mr. and Mrs. Pete Christensen, Mr. and Mrs. Wm. Urup, Mr. and Mrs. Henry Jessen, Mr. and Mrs. Karl Schmidt, Mr. and Mrs. Chris Sloth, Mr. and Mrs. Hans Johnson, Mrs. Oline Sorensen, Mr. and Mrs. Anton Christensen, Mr. and Mrs. Albert Knudsen, Mrs. F. Hjulsager, Mr. and Mrs. Marius Krog, Mr. and Mrs. Peter Christensen, Mrs. Karoline Dall, Mr. and Mrs. Pete Dall, Mrs. Mary Larsen, Mr. Hans J. Petersen, Mr. and Mrs. Carl Henningsen, Ms. C. H. Syndergaard, Mr. and Mrs. Clarence Syndergaard, Mr. Richard Christiansen, Mr. and Mrs. Jim Jacobsen, Mr. and Mrs. Carl Miller, Mr. and Mrs. Eddie Sherwood, Mr. and Mrs. Holger Dall, Mr. Jens Dall, Mrs. P. J. Henningsen, Mr. and Mrs. Jorgen Madsen, Mr. and Mrs. Ole Krog, Mr. and Mrs. Oluf Danielsen, Mrs. Helena Falk, Chicago, Ill., Mr. and Mrs. Holger P. Jensen, Mr. and Mrs. George Krog, Mr. Carl C. M. Nielsen, Mr. and Mrs. Julius Petersen, Mr. and Mrs. Art Larsen, Mrs. Lars Larsen, Mrs. Ole Tonnesen, Mr. and Mrs. Floyd Sire, Mr. and Mrs. Erhart Andersen, Mr. and Mrs. Thomas Johnson, Jr., Mrs. Ollie Johnson, Mr. and Mrs. Thorvald Petersen (Santal), \$23.00; Mr. and Mrs. Andrew Jacobsen, Austin, Minn., (Santal), \$2.00; Mr. and Mrs. C. B. Jensen, \$1.00.

In memory of Mrs. Jes Jepsen, Cedar Falls, Iowa, Mr. and Mrs. Jens S. Juhl, Mr. and Mrs. Edon Johansen, Mr. and Mrs. Peter Magnussen, Mrs. Meta Knabe, Mr. and Mrs. Soren N. Juhl, Clinton, Iowa, (Pension Fund), \$10.00

In memory of Soren Madsen, Cedar Falls, Iowa, Mrs. Marie Knudsen, Mr. and Mrs. Walter Olsen, Mrs. Chas. W. Olsen, Mr. and Mrs. Vernon Johnson, Mr. and Mrs. A. E. Frederiksen, Mr. and Mrs. L. L. Haurum, (Santal), \$4.00. Total \$89.85.

Acknowledged with sincere thanks,

Mrs. C. B. Jensen,

1604 Washington St., Cedar Falls, Iowa.



By BUNDY

STILL UNKNOWN is a phrase often used by scientists about "the quick and the dead." They have for example come to the conclusion that we no longer can separate chemical reactions in living and dead things. In other words, that which we have called dead is as much subject to renewal as that which is alive.

This fact has been known by biochemists for a long time, and yet you will find men write in one of our periodicals "that there is no historic evidence of anyone ever coming back to life." Some years ago, an attorney asked Charles Clayton Morrison for proof of the Resurrection of Christ. He gave a lot of historic evidence, and then ended up by saying, "But the Resurrection cannot and need not be proved in this manner, for the real proof is the unbroken evidence of the Christian church."

But cults of various names can find all kinds of "counterproof" which they are sure is just as correct. Neither science nor history can convince them. I believe it will be high impossible now to find a scientist who will deny Christ's resurrection and some scientists can be just as stubborn as some theologians. Every new scientific theory has hard going, but eventually the most stubborn have to submit to factual truth. It's strange to me that a weekly will keep on accepting assertions about the resurrection which are a denial of the facts.

Many years ago, I cleaned a forty foot deep well in Nebraska. We pumped out much sand and slimy soil which we scattered upon the surface of the ground. About two weeks later, I noted a new species of grass—at least new to me—began to grow in the matter we had taken from the depth of the well. Inanimate matter came in contact with eternal energy and new life resulted. No one had to expound to me any theory of eternal life after that.

The conclusion of the biochemist is that in some cases "it is very difficult in these days to make any fundamental distinction between the quick and the dead." So no one should boldly assert "We have no record of any one rising from the dead."

HURRAY FOR EPISCOPALIANS! I like to look through the windows of different denominations, it keeps me from becoming stereotyped in denominational omniscience. The other day in Wisconsin's capital city I took a look inside one of the Episcopal churches and of course was curious to see what was in their daily devotional booklet, "Forward."—Following the question about a certain man who got his soul mixed up with his property so he knew not the value

of either there is this comment: "A Christian is always aware that what he has is "ours" and not "mine." God and our neighbor have claims in everything.—Duty and stewardship claim a wider field than many Christians realize—wider than profanity, drunkenness and sex offense. Our present trembling on the brink of atomic destruction arises from this short sighted view of religion, excluding it from markets, legislatures and battlefields."

AT RANDOM. Twenty-one per cent of American homes or individuals read books as against fifty-one per cent in England. Even a larger percentage in the latter country read more books than do our college students here in U. S. In Denmark there is a book store in every small city and most homes have their private library.

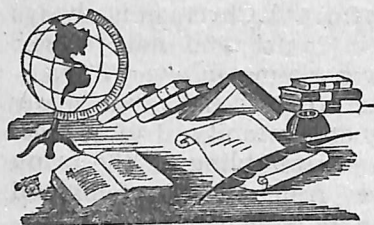
IS IT TWELVE O'CLOCK? My eyes and thoughts fell upon Skovgaard Petersen's book: "The Last Times and the Last Goal." So many fanatics have written on that subject and they have expounded all kinds of silly and fantastic notions, but Skovgaard Petersen is no fanatic; he is a scholar and sane thinker.

I have not seen many football or basketball games this year, but I have often had the experience of that furious scramble for the last winning goal in the last few waning minutes of the game.

I wonder how many people in the world are thinking about the preparation for those last minutes and how we will meet them. A well coached football and basketball player has a last minute strategy, if he thinks there is still a chance to win the game. But many people are utterly at loss if a crisis comes today in their life.

I don't know how my reaction is going to be when the last minutes come. I only know I have desired to have some good, beautiful and unfinished soul treasures stored up which I may be allowed to take with me across the unknown sea which Tennyson sang about. I shall hope that the last minutes shall not be furious or the goal uncertain, for there are many on the other side with whom I wish to continue my non-accomplished aspirations.

READING IN OUR TIME IS TOO PLENTIFUL. I should begin to clean out my own library by throwing a goodly number of books into Gehenna. Left would be books like the Bible, and its allies, all of Arnold Toynbee's historic interpretations, D. R. Davies, "The Two Humanities" and "The Sins of Our Age," most biographies, some scientific anthologies, a few books of real humor and just a few novels like Turgenev's, Dostoevsky's, Tolstoy's and Lewellen's "How Green Was My Valley." Fortunately I can read Danish and Denmark was once too small a country to afford trashy literature, so most of my Danish books would stay and of course the Norwegian and Icelandic literature is superb.



Across the Editor's Desk

Topics For Discussion at our convention have now been announced in the last two issues of "Lutheran Tidings," and undoubtedly these are given due consideration in our various congregations. This should be done in order that our delegates may come to the convention somewhat prepared for a good discussion on same.

We have usually in this column endeavored to offer some guidance and information, based mainly on the help that an editor can gain from a closer contact with other synods through the numerous church publications that comes to the editor's desk; also from the many congregational church bulletins we receive, etc.

Topic No. I centers on better Pastoral compensation in our synod. It may be a help to know that our sister synod, The United Evangelical Lutheran Church, formerly known to us as the United Danish, has through the last couple of years done extensive work in that respect. The Church Council (Synodical Board) and the synod president took the initial step. A survey was made of Pastor's salaries. It was discovered that the increases in salary that had been given in many of the congregations were not commensurate with the increase in the cost of living which pastors have faced with everyone else. The result was that the Church Council decided to recommend to all congregations of the synod a minimum salary of \$25-2700. The Council took the initial step by deciding upon \$2700 as the minimum salary for Home Mission congregations. In "The Ansgar Lutheran" of April 18, 1949, the synodical President writes: "Reports from District Presidents on pastor's salaries were nearly 100 per cent. There is a sincere attempt by congregations and by Districts to pay at least the minimum salary."

As we had noted in various reports and in personal contacts with various pastors in our synod, that quite a number of the salaries paid in our synod were considerably below this figure, we inquired further, and from reports received the situation in our synod is, that apparently more than half of our pastors are below the minimum salary decided upon by our sister synod. And that the salaries of the pastors in the stronger and more financially able congregations are in our synod from \$5-800 below that of our sister synod.

We shall not begin to make any comparisons with salaries paid in other professions where in many cases the individual has not spent as many years in schooling and preparation as the 6 to 8 years most of our pastors have given in preparing themselves for a work in the Church. Any committee or individual need not go very far to find such information.

But we should like to call attention to one situation which especially in these times of high cost of living has hit the pastor hard financially. We are thinking of the cost of transportation in congregational work. We remember the days when we overheard two of our pioneer pastors in a conversation agree on this statement: "It is not possible financially for a pastor in our synod to have the use of an automobile."—Now it is taken for granted that a pastor must have a car. And the average pastor will drive from 5,000 to 10,000 miles a year in his pastoral calls, hospital visits, County and District Ministerial meetings, etc. (not counting his own private pleasure or business trips). We have pastors in our synod serving two congregations that exceed the above mentioned figure. But taking the 7,500 as a basis, we have this situation: A U. S. mail carrier is paid 7 cents for each mile he drives his car on his mail route. Thus when he has driven his 7,500 miles, he receives a check from Uncle Sam on \$525 (And we have had a U. S. mail carrier tell us, as he was concerned about his own income, that the 7 cents per mile will not in the long run pay for price of car, upkeep, gas, etc.) But the pastor takes those \$525 out of his comparatively small salary. This amount added to the expense that every pastor of neces-

sity must have of buying books, publications, attending church meetings, conventions, etc., and the liberal contributions that pastors by nature of their office will give in the course of the year to various synodical and other institutional projects, can easily mean that he gives back to the church up to 20 per cent of his salary.

Our pastors have not complained publicly. But it is no secret that many of our pastors have had a more difficult time making "ends meet" financially through these past five years, than they had during the depression in the 1930's.

The above is not written as a "Pastor's hard-luck story." It is written by your editor, who has been assigned the task of finding and giving such information, etc., which can be a guiding help toward more devoted and a stronger church program.

We have had in mind especially the young men who should gradually be entering into the ranks of workers in our Church. Although we know, that there are higher motives that prompts them to enter, than the financial angle, nevertheless it can easily discourage a young man when he faces the choice and feels the lack of interest shown by our church people in meeting this situation.—Let us quote briefly from the "Lutheran Messenger" of the Lutheran Free Church where this problem was discussed in the Feb. 8, 1949, issue by Prof. Martin Quanbeck: "Can anyone doubt that young men who are beginning to hear the stirrings of a call to the ministry are also affected, perhaps unconsciously, by these things? You can almost excuse a young woman engaged to a young man looking forward to such living conditions for attempting to dissuade him from entering such a vocation.—After all pastors are people."

We believe that our people will respond also to this situation, as they have so often before. We realize that there are those in every congregation who as much as the pastors have not had the proportionate increase in income to meet the present high cost of living. But it is also a well known fact that many of our farmers and businessmen have through these years enjoyed an income which more than equals the high cost of living.—If ten or twenty or our best-income members in every congregation would be willing to give 5 per cent of their annual net income (we have never in our synod been strong enough to ask for or give in general the Biblical and much used 10 per cent of income to the Church), then with the other members' smaller contributions we are convinced we would have no difficulty in handling any of our financial problems in our synod.

Topic No. II merits some discussion and consideration. It is evident that more and more pastors are helping in Vacation Bible schools. The month of June is naturally the logical time for vacation Bible school. We remember the days when it was taken for granted in many of our congregations that we were to have eight weeks of vacation school. And a teacher or more was hired for same. Now, even in some of these congregations, it is taken for granted that if there is to be a vacation school for children, then the pastor and/or his wife has to take a leading part in same.—Consequently the question arises: Will he (they) be able to attend the synodical convention? Or will it be possible to gather the children during the month of July?

Having the convention in June also deprives many of our young people who go out to teach vacation school in the congregations where the pastor is not a direct part of the teaching job, from attending our conventions. This will often include a number of our seminary students, who are to be the future leaders in our church, and who would gain much guidance and inspiration from attending a synodical convention as often as possible.

If there are not other factors which would make it difficult to have it at another time, we believe that the month of August would be a far better time for a larger attendance at our conventions.—Farmers and business people in general are much more apt to be able to take a week's vacation in the month of August than in any other time of the year.

Topic No. III. We invite our readers to turn to the article by Pastor Aage Moller for a help in the appreciation of this Discussion topic.

Convention Discussion

Topic No. III

To Jacobsen from Pasadena I am truly grateful for his introduction of a topic which enters the very problem of our organized unproblematic times. He has been able to paraphrase that which in general constitutes our religion. He has put his finger on that which gives our culture meaning, namely freedom. He requests our church to come out in the open with a declaration to the effect that our Creator is not down on the level with crash materialism, but He is definitely concomitant with the spirit of our souls, namely our faith in freedom. The Creator wants every human creature to reach the highest point. He wants each person to unfold, not 10 per cent of his capacity, but 100 per cent.

We who confess a faith in our Creator must therefore take a stand against any political or religious order which tends to shrink the individual person.

Yes, Jacobsen has really been our spokesman. The fully developed human being, who is true and splendid in every respect, he is our goal.

I dread to say it, but it must be said that our religious and political idealism is our greatest obstacle. Our struggle and clamor for freedom has ended in a state of mind which is more unbearable than the most cruel conditions, namely loneliness. It has locked us into the darkest of all prisons, man's own self. The hates of today are far more sinister than cancer. The old person who is utterly alone, helplessly trying to pass the long night, knows it. The worker who can never rise above the prattle with his fellow workers knows it. The despondent soul who can see only the vicious circle and can go to no one, knows it. In the midst of perfected and unchanged organization, man is groaning in pains of loneliness. The dispersions do not help.

I am not deprecating the ideal of freedom, but we shall win it only by crossing our limits and meet the God who can do that which is impossible. You are not free, says the God, until you resemble the child who loses himself in adoration of another person. When your neighbor becomes so valuable and admirable that your desires for merits and recognition evaporates, you will be free. The person who finds God in the one who right now is next to him will be set free from the plagues of self-pity and self-justification. The Good Samaritan was free. The Jesus who took the road to Calvary, for the simple reason that it was the best thing to do, was free.

The Way is as yet the absurdity in the world, but it is The Way.

Aage Moller.



Convention Program

(Continued from page 6)

to be hoped that all those who expect to be present at the convention sessions either as guests or delegates will enroll as directed in the invitation from the congregation at Greenville found somewhere else in these pages.

The convention reports are being mailed to all pastors or congregational presidents today. Please, see that they are distributed to the delegates. Uniform reports from the Nat. Luth. Council are distributed along with them. It should be possible for pastors and delegates to familiarize themselves thoroughly with the content of these reports so that our work at the convention may be accomplished with greater thoroughness and understanding.

Remember to bring the reports along to the convention.

Alfred Jensen.

Des Moines, Iowa, June 1.

From New York to Denmark

Via London

By J. C. Aaberg

XVIII

My next stop was at Ribe, a city about sixteen miles south of Esberg. The country between the two cities continued flat, broken only by occasional hills and valleys. But the heather had disappeared and the soil looked richer.

I shared my compartment with three others, an elderly, neat looking farmer, a workman from Esberg, and a well-dressed, middle aged woman who informed us that she also was the wife of a worker, she indicated, of a superior order. She was very talkative and at once entered into a spirited discussion with the workman sitting right across from her. Things were really getting to be unbearable, she informed him. Food prices were far too high, and a great many things could not be bought at all. This she attributed to the grasping farmers who were taking advantage of the situation to become lousily rich, and to the conservative government which favored the upper classes at the expense of the workers and must at the next opportunity be replaced by a socialist regime more favorable to the working men. It was simply terrible, she exclaimed, the way the government was allowing rich people to use the scant supply of foreign currency for the importation of automobiles and other luxuries while poor people had to get along without badly needed clothing, linen and countless other things. Why, she had even heard that the government had permitted the importation of two thousand pairs of roller skates! But whether or not these too had been imported for the rich to roll along on, she didn't say. Incidentally, I may say that I didn't see any people gliding along on roller skates, nor did I see any new

foreign cars except those driven by Swedes or Americans. But the charges made by the woman were so common everywhere that they sounded like a propaganda line.

The workman heartily agreed with all the woman said, and the conversation was beginning to become monotonous when she espied the farmer, who so far had sat quietly listening to the conversation with a rather sour smile. But now the lady, after a particularly bitter sally against the grasping agriculturists, suddenly pounced upon him with the exclamation "Why, you are one of them! You are a farmer, aren't you?" "I have been," he said. "You have been?" "Yes, but I sold out because I couldn't make it pay." "Why that's ridiculous," she exclaimed. "Look at the prices the farmers are getting." "Yes," he retorted, "and look at the prices they too have to pay!" The woman admitted that other prices were high too, but that, she asserted, was because dealers were making too big a profit. "No," he said, "that is because wages are too high and production too low. Workers are not giving a fair days work for the high wages they are getting. They demand more and more for less and less," he contended. Why even on a farm work had been slowed down until it was impossible, despite the trebling of wages, to get the work done with the usual number of hired helpers. "I myself," he said, "have often worked hours after the hired help went to rest in order to get the work done that had to be done."

Surprisingly enough the lady for once agreed with the farmer and admitted that farm wages probably were too high, but that, she asserted, was the farmers own fault because they had always opposed the unification of farm workers and were now bidding wages up against each other to a higher level than they might have had to pay if the workers had been unionized. The farmer denied this, claiming that the real reason for the high farm wages was the high wages paid in the cities and even more than that, that the unemployment dole was so high that workers preferred living idle on the dole rather than to work on a farm. "If we didn't pay these high wages," he said, "we wouldn't get any help at all."

The conversation was really becoming spirited, and the sallies sharper and sharper. Yet it was carried on with an undertone of good humor. No one was getting mad. In the midst of it, the farmer brought out his homemade lunch and began to eat. "So you brought your lunch with you?" the lady queried. "I always eat at a hotel when traveling." "Yes, but I can't afford that," the farmer said dryly.

But now we were nearing Ribe. Already the tiled roofs of its houses dominated by the roof and towers of the great cathedral were becoming visible above the plain. And the train soon began to slow down for the station.

The city of Ribe is generally held to be the oldest city in Denmark, with its origin dating back even beyond the saga period. It is located on a fairly broad and placid river which for about four miles below the town meanders through low-lying, marshy meadows and into the North Sea. In earlier times when the river was deeper and ships smaller this waterway

enabled Ribe to become one of the safest and busiest ports of Denmark.

The founding of the city is ascribed to Frisian traders. But these were ere long superceded by energetic Jutland merchants whose ships in time plied along the coast of the North Sea down to the Elbe river and the flowering cities of the Netherlands, up the Rhine river and even across the sea to the trade centers of Great Britain. Through the energetic enterprise of these merchants, whose initiative was no less than that of many modern operators of big business, Ribe was for many years the principal trade center of Denmark. Its merchants were among the richest in the country and the city was frequently visited by kings, princes and potentates from foreign lands. During this boom period, building lots along its main street became so expensive that merchants had to build their marts with the gables instead of the facades toward the street; and a number of these buildings with their characteristic and highly ornamented gables may still be seen in the city.

When Ansgar began his work of christianizing the Vikings, he selected Ribe for the building of one of the first churches in the land, and the city became a center for his and his successor's missionary efforts. The present cathedral is supposed to be built on the site of this early church. Its construction was commenced in 1129, but its completion was accomplished many years later. The imposing sanctuary is built in the romanesque style and in the form of a cross. It is crowned by a slender spire above the center of the cross and by a massive tower at each corner of its impressive facade. The largest of these, the Marie Tower, has a flat roof and has at various times been used as a fortress in defense of the city.

The light gray stone of the building was imported from various parts of Germany and have weathered the wear and tear of centuries remarkably well, giving little indication of its great age. The walls are richly ornamented with artistic masonry and fine carvings, especially over the so-called cat-head door, a name which it has derived from a carving above its arch of an ornament representing the head of a lion surrounded by figures of smaller animals that people thought were mice and, therefore, supposed the lion's head to be that of a cat.

The great nave of the church is divided into three parts by two rows of massive square pillars overhung by beautiful roman arches. The ribs of the romanesque ceiling and of the arches over the transept and chancel are composed of vari-colored stone, giving the whole interior of the building a festive and colorful appearance. On entering the church, a full view of the long and finely proportioned nave terminated by the richly ornamented altar is extremely pleasing, presenting a perfection in form and color greater than that of any Danish church that it was my pleasure to visit. It was also pleasing to note that the venerable old building was so well kept that it might have been built twenty-five and not eight hundred years ago.

The cathedral is associated with many of the outstanding events of Danish history. Within its walls, kings have been crowned and buried, royal weddings celebrated and valiant knights honored and knighted.

Letting memory rule, one can envision the pomp and splendors of colorful celebrations and hear the rattle of swords and clank of shining armor as kings and knights marched in through the long nave to thank God for victory in war or seek his comfort in times of defeat. Within these same walls, Valdemar the Victorious must often have worshiped together with the beloved queen, Dagmar, and after her death, with the hated Benegaria. Before its altar many of the best known men in the Danish church celebrated the mass or chanted the liturgy. From its pulpit Hans Tausen, the leader of the Danish Reformation and the first Protestant Bishop of the cathedral, and Hans Adolph Brorson, the great hymnwriter, have both preached the Gospel.

A large number of monuments, epitaphs, grave-stones and pictures of the great men who once moved within its walls are still to be seen in the cathedral. But peculiarly enough the most elaborate of these is the sarcophagus of the last Catholic Bishop of the church, Iver Munk, whose effigy in the full and elaborate robe and insignia of his office is beautifully sculptured on the cover of his sarcophagus. Since the good bishop was deposed from his high office some years before his death by the Reformation, the sarcophagus must have been prepared before his demise. And it probably speaks well for the tolerance of his Protestant successor that his ostentatious memorial was allowed to be placed in his former cathedral where, besides its real artistic value, it may serve as a reminder of a once great historic and effulgent period in the history of the old sanctuary.

Besides the cathedral, Ribe still retains a great many other historic buildings and memorials of its glorious

history. There is the old St. Catherine's Church, almost as large and beautiful as the cathedral itself, the famous Weiss house with its beautiful interior of paneled ceilings with Biblical inscriptions, and walls covered by age old pictures and carvings, the old Latin school where many of Denmark's famous men have studied and where, among others, Jacob Riis was born and spent his early boyhood, and a host of other equally old and famous structures. But the most impressive memorial of the past, besides the cathedral, is a low mound surrounded by a broad moat where the royal Castle of Ribe once stood. This castle or fortress, which was located on the shore of the river a quarter of a mile west of the city, was originally built as a defense against invaders from the sea. It later became a favored residence of some of Denmark's most famous kings. Here King Valdemar the Victorious lived and received his beloved Queen Dagmar, and in this castle she died. One of the finest memorials on the mound where the famous castle once stood is a beautiful statue of the Queen standing in the prow of the ship which brought her from her home in Bohemia and looking intently toward the shores of her new home and the husband she had never seen. But the mound is so alive with history that one can still almost hear the tread on the flagstones and in the vanished halls of the famous men and women who lived and moved there in one of the greatest periods of Danish history. The past has a far reaching and enchanting voice for those who can hear it. And in few places does that voice speak more enchantingly than in Ribe, the oldest city of the oldest kingdom in Europe.

Grand View College And Our Youth

Last Days at Grand View College

Once again the time has come for us here at Grand View College to say goodbye. All the friends that you have acquired in the past nine months will walk away and you'll probably never see them again. But you'll have the memories of all the good times you've had together and a friendship that will live on forever.

Yet we've acquired an education that could never have been gotten from a textbook. That is the learning of how to live with our fellowman. There isn't an author that could describe the life that we students live here at school, and do it justice.

To many of us that are planning to come back next year this episode is only half over. The traditions that have been started this year will be carried

over by the students coming back. All the informal "Bull Sessions" will still be carried on as they have been in the past. Evening devotions will always be conducted every evening and every year the U. K. chairman will be looking for new talent that can be used at the weekly U. K. programs. I'm sure that even "Bud" will be back.

This isn't supposed to be a campaign article but I'm sure that any of the young people that are thinking of coming to Grand View will never regret the time they spend here. The only regret they'll have is that Grand View isn't a four-year college.

Right now, I think that everybody is more concerned about the grades they will end up with after the finals are over than they are with leaving school. We are all trying to cram into our heads the knowledge which the instructors have been trying to teach us for a whole semester.

To all the members of the faculty I would like to say thank you for being so patient in your teachings. I know that the students have many times been disgusted but—I think the faculty has been equally disgusted with the students.

The student body has also been busy—getting themselves getting autographs in

this year's Viking. It makes a very nice impression on other people when they see how popular you must have been at college. So therefore the more signatures you get the better you feel. Seriously though it's more than just a signature that has been written in the yearbook. It is the thought that all these people are your friends and that the friendship will be renewed every time you page through your Viking.

With this thought in mind I would like to say "Tak for I Aar"! And I sincerely hope that everybody that leaves Grand View may someday come back for a visit, if not to come back to go to school.

Paa Gensyn.

Ottar Andreassen,
Atlantic, Iowa.

Junior Camp

The annual camp at Grand View College for youngsters, age 12 to 16 inclusive, will be held again this year. The dates are July 31-August 7. Write for information to the business office at Grand View College, Des Moines 16, Iowa.

OUR CHURCH

Tyler, Minn.—The Danebod congregation will again this year observe the traditional "5te Juni Fest." Dr. Johannes Knudsen, president of Grand View College, will be the guest speaker.

"Danebod Evangelical Lutheran Church at Tyler" has now become the official name of our congregation at Tyler. Through many years, this has unofficially been the name; through many years the church was nearly always spoken of as "Danebod Korskirke," and later when the translation to English became a necessity, it was spoken of as the Danebod church or congregation.

Alden, Minn.—Rev. Ronald Jespersen of Newell, Iowa, was the guest speaker in the Alden church on Sunday, May 22. The infant daughter of Rev. and Mrs. Thorvald Hansen was baptized on that day, Rev. Jespersen officiating, and the little girl was named Ellen Marie.

Mr. and Mrs. Jens Petersen of Freeborn, Minn., have given a "sizable donation" to the Alden church for a building fund, and due to this gift considerable remodeling has been done lately on the church building.

Trinity, Chicago—The Lecture Program in the Trinity Church which has proven quite an advantageous feature through the last few years, was brought to a close for this season with a lecture on Friday evening, May 27, by Dr. Ernest D. Nielsen, pastor of the church. He spoke on the topic: "The Outlook For Lutheran Unity."

Kimballton, Iowa—The Kimballton congregation will observe the "5te Juni Fest" Sunday afternoon, June 5. Dean Alfred C. Nielsen from Grand View College will be the guest speaker.

The Danish Shortwave Radio Programs from Denmark is given daily (Monday through Saturday) at the following periods: 11 p. m.—12:30 a. m. Atlantic Standard Time; 10 to 11:30 p. m. Eastern Standard Time; 9 to 10:30 p. m. Central Standard Time; 8 to 9:30 p. m. Mountain Standard Time; 7 to 8:30 p. m. Pacific Standard Time.—The wave length is 31.51 m—9.52 mc/s.

June Weddings: Ellen Jensen, daughter of Rev. and Mrs. Alfred Jensen, 1232 Pennsylvania Ave., Des Moines 16, Iowa, will be married to Mr. Paul Nielsen of Bridgeport, Conn., on Sunday, June 12, in the Luther Memorial Church in Des Moines.

Miss Elaine Christiansen, daughter of Mr. and Mrs. Carl Christiansen, Tyler, Minn., will be married on the same date to Mr. Verner Jensen of Viborg, S. D., in the Danebod Lutheran Church, Tyler, Minn.

Also on the same date Miss Elin Peter-

sen, daughter of Mr. and Mrs. V. S. Petersen, Circle Pines, Minn., will be married to Mr. Johan Dag Aarthur.

Miss Karen Madsen, daughter of Mr. and Mrs. Ernest Madsen, Tyler, Minn., will be married to Mr. Norman McCumsey of Junction City, Ore., on Saturday, June 18, in the Danebod Lutheran Church, Tyler, Minn.

The above brides and three of the men are all former Grand View students. And we know that many will be ready to wish them much happiness.

An Appeal From The Children's Home

A little 10-year old boy asked me this morning: Am I going to a country home this summer? I told him, I hope so. Ever so often I get this question from both boys and girls.

So far we have homes for eight children but we have as yet 14 more children that we would like to help to a vacation in the country, preferably in one of our congregations.

If any of our many good homes in nearby states wish to help us by taking one or two of our children into your home as your own for two to three weeks, will you please write us.

With greetings from our Home.

Erik M. Back.

Camps At Danebod

Junior Camp July 17-24

Recreation Institute July 24-31

Danebod Folk School announces two

camps during the last two weeks in July.

The annual Junior camp will be held July 17-24. This is open to all young people between the ages 12-16. There will be talks, discussions, games, folk dancing, sports, swimming, singing, etc. Total cost for room, board and tuition will be \$13.00 plus a registration fee of one dollar. Please register early! Send for special folder with more detailed information!

The annual Recreation Institute is designed for older young people and leaders in young people's work. No one under 17 years old will be accepted unless by special permission. There will be helpful and practical instruction in folk dancing, square dancing, singing, crafts of many kinds, discussion of leadership technique, how to lead meetings, etc. Last year's recreation camp brought young people and leaders from half a dozen different states and from many different backgrounds. There were several ministers enrolled. Excellent leadership will be available. The cost for this course will be \$16.00 plus a two dollar registration fee. We urge all Y. P. Societies to send at least one representative. Ask for special folder with more information! And register now! The dates are July 24-31.

Enok Mortensen,

Tyler, Minn.

Seamen's Mission, New York

Contributions from Danish Evangelical Lutheran Churches, their auxiliaries, societies and members to the Danish-American Seamen's Mission of New York, in the year 1948 from February 1 to December 31:

The congregation, Newark, N.J. \$ 25.00

THE FIRST NATIONAL D.A.Y.P.L. CAMP AT BASS LAKE

(Near Greenville, Mich.)

JUNE 27-JULY 2, 1949

Under the sponsorship of District Four, the first national D.A.Y.P.L. camp will convene the week following the national synodical convention at Greenville. The first day will be the Annual D.A.Y.P.L. National Convention. The rest of the week will be used in sporting, cavorting and Bible study. This will be an excellent opportunity for tired conventioners to recuperate. Rev. Howard Christensen, of Cozad, will be the camp leader. Those of you who have been to camp under his direction before know how ably he can lead a group. There will be folk games, swimming, baseball, boating and many other forms of relaxation besides just plain loafing.

Register with:

MARIE LUND

126 W. Seminole, Dwight, Illinois

Be sure to get your reservation in soon as there will be a limited number of bunks available. (Read Matthew 25:1-13).

JOHN SORESENSEN

President of D.A.Y.P.L. District IV
7452 Calumet Ave., Chicago 19, Ill.

The congregation, Bronx, N. Y.	10.00	Troy, N. Y.	5.00	United Lutheran Ladies' Aid, Flaxton, N. D.	2.00
Danish Ladies' Aid, Viborg, S. D.	12.72	St. Stephan Ladies' Aid, Chicago, Ill.	10.00	Rev. P. C. Stockholm, Portland, Maine	5.00
Friend in Bronx	6.00	Guiding Circle Ladies' Aid, Ringsted, Iowa	10.00	West Denmark Ladies' Aid, Luck, Wis.	10.00
Mrs. R. Jensen	3.00	Dagmar Ladies' Aid, Mont.	15.00	Ladies' Aid, Solvang, Calif.	10.00
Mrs. Ida Lassen	10.00	Danish Ladies' Aid, Dwight, Ill.	10.00	Ladies' Aid Society, Perth Amboy, N. J.	10.00
Mr. and Mr. Skalborg Nielsen, Perth Amboy	2.00	Danish Ladies' Aid, Marinette, Wis.	5.00	Danish Ladies' Aid, Lake Benton, Minn.	10.00
A friend of the Seamen's Mission	100.00	Danebod Ladies' Aid, Tyler, Minn.	25.00	Kronborg Ladies' Aid, Marquette, Nebr.	25.00
Bethlehem Ladies' Aid, Brush, Colo.	15.00	Hartford Central Committee, Conn.	56.25	Bone Lake Danish Ladies' Aid, Frederic, Wis.	10.00
Congregation, Diamond Lake, Minn.	12.00	Ladies' Aid Society, Hartford, Conn.	25.00	Hans Knudsen, Sleepy Eye, Minn.	5.00
Bethania Ladies' Aid Ludington, Mich.	5.00	Danish Ladies' Aid, El Campo, Texas	10.00	Ladies' Aid, Easton, Calif.	10.00
A friend at Bronx N. Y.	10.00	Ladies' Aid Society, Troy, N. Y.	10.00	"Virkelyst," Minneapolis, Minn.	10.00
Bethania Guild, Solvang, Calif.	10.00	Ladies' Aid, Fredsville, Cedar Falls, Iowa	15.00	Ladies' Aid, Rosenborg, Nebr.	5.00
Danish Ladies' Aid, Withee, Wis.	15.00	Bethlehem Ladies' Aid Society, Bowbells, N. D.	2.00	Mission Circle, Marinette, Wis.	10.00
Miss Marie Sondergaard, Los Angeles, Calif.	5.00	Bethania Ladies' Aid, Ringsted, Iowa	10.00	Total	\$1,399.53
Danish Ladies' Aid, Port Chester, N. Y.	5.00	Nain Lutheran Ladies' Aid, Newell, Iowa	15.00	Received with thanks.	
Denmark Ladies' Aid, Vesper, Kans.	5.00	Willing Workers Society, Dwight, Ill.	15.00	For the Danish-American Seamen's Mission of New York.	
Mr. and Mrs. Bertelsen, Brooklyn, N. Y.	25.00	Danish Ladies' Aid, Clinton, Iowa	10.00	Povl H. Baagoe.	
Ladies' Aid Society, Bronx, N.Y.	10.00	Congregation, Clinton, Iowa	10.00	(New address):	
Danish Ladies' Aid, Canwood, Canada	10.00	St. John Ladies' Aid, Exira, Iowa	5.00	1485 Shore Parkway	
Danish congregation, Bronx, N. Y.	30.00	Danish Ladies' Aid, Alden, Minn.	15.00	Brooklyn 14, N. Y.	
Oak Hill Ladies' Aid, Atlantic, Iowa	10.00	Ladies' Aid, Wilbur, Wash.	10.00		
Mr. and Mrs. Erichsen, Racine, Wis.	2.00	St. John's Ladies' Aid, Hampton, Iowa	15.00		
Danish Ladies' Aid, Grant, Mich.	5.00	Danish Ladies' Aid, Viborg, S.D.	14.00		
Danish Ladies' Aid, Enumclaw, Wash.	10.00	Miss Alice Jensen, Minneapolis, Minn.	3.00		
Danish Ladies' Aid, Pasadena, Calif.	10.00	Thyra and Chr. Feddersen, Marquette, Nebr.	3.00		
Danish Ladies' Aid, Portland, Maine	10.00	Bethlehem Ladies' Aid, Cedar Falls, Iowa	15.00		
Luther Memorial Ladies' Aid, Des Moines, Iowa	5.00	Danish Ladies' Aid, Seattle, Wash.	10.00		
Volmar Ladies' Aid, Dagmar, Mont.	10.00	Mr. and Mrs. Axel Olsen, Perth Amboy, N. J.	20.00		
Trinity Ladies' Aid, Chicago, Ill.	25.00	In memory of H. A. B., Brooklyn, N. Y.	100.00		
Mrs. Laura Madsen, Palo Alto, Calif.	5.00	Happy Workers' Club, Chicago, Ill.	5.00		
Annex Club, St. John, Seattle, Wash.	15.00	Ladies' Aid, Gayville, S. D.	10.00		
A contribution, Danish Church, N. Y.	2.00	Mr. and Mrs. N. Nielsen, Harlan, Iowa	5.00		
Mrs. Ida Lassen, Brooklyn, N.Y.	15.00	Birthday Money, Bethlehem, Brush, Colo.	6.88		
Bethania Ladies' Aid, Ruskin, Nebr.	10.00	Mission Study Group, Bethlehem, Brush, Colo.	14.38		
Danish Mission Society, Racine, Wis.	10.00	Women's Mission Society	100.00		
St. Ansgar Ladies' Aid, Waterloo, Iowa	10.00	Bethlehem Study Group, Cedar Falls, Iowa	15.00		
Miss Nita Andersen, Brooklyn, N. Y.	5.00	Lake Amalie Ladies' Aid, Minneapolis, Minn.	10.00		
Miss C. Robertson, Roxbury, Mass.	2.00	Mr. and Mrs. W. Friis, Brooklyn, N. Y.	5.00		
Women's Missionary Society, Chicago, Ill.	10.00	St. Peter Ladies' Aid, Minneapolis, Minn.	5.00		
Danish Ladies' Aid, Marquette, Nebr.	25.00	Trinity Mission Group, Chicago, Ill.	5.00		
Mrs. Marie Hald, Solvang, Calif.	5.00	Mrs. Hougaard Kroyer, Brooklyn, N. Y.	5.00		
Mrs. Christensen and Ida, Cedar Falls, Iowa	5.00	Mrs. Rasmine Eskelsen, Fresno, Calif.	5.00		
Mrs. Jacobsen, Racine, Wis.	50.00	Ladies' Aid, Muskegon, Mich.	5.00		
Ladies' Aid, Manistee, Mich.	10.00	Juhl Ladies' Aid, Marlette, Mich.	5.00		
Danish Ladies' Mission Society, Kimballton, Iowa	16.30				
Mr. and Mrs. Agner Larsen,					

Total ----- \$1,399.53
Received with thanks.

For the Danish-American Seamen's Mission of New York.

Povl H. Baagoe.

(New address):
1485 Shore Parkway
Brooklyn 14, N. Y.

NEWS BRIEFS

LUTHERAN DP ASSURANCES UP 12½% TO TOTAL 6,644 JOBS

New York—Job and housing assurances for 6,644 displaced persons had been channeled through the U. S. Resettlement Service of the National Lutheran Council as of April 30, according to Miss Cordelia Cox, acting director of the program. This figure represented a 12½ per cent increase in the number of assurances over the March 31 total of 5,804.

California led the list with 1,333 assurances, New York was second with 1,255, New Jersey third with 567, Minnesota fourth with 420, Pennsylvania fifth with 349, and Ohio was sixth with 342.

Assurances for Lutheran displaced persons have now been produced in every state except Nevada, through the efforts of the 35 area and state resettlement offices throughout the country.

Regionally, the assurances were grouped into thirds, with each of three great geographical areas of the U. S. supplying a share of the total. Twelve Northeastern states and the District of Columbia have now produced 2,580 assurances for about 37 per cent of the total. Ten North Central states totalled 2,083 assurances, or slightly more than 31 per cent of the aggregate number. Eleven Far Western States and Alaska produced 1,520 assurances, or about 23 per cent of the total. Five Southeastern states had 216 assurances for 3 per cent, and ten South Central states had 245 assurances for 4 per cent of the total.

Important Lutheran Dates In 1949

CHURCH CONVENTIONS

Five of the eight general church bodies that participate in the National Lutheran Council will hold conventions this year. Their 1949 meetings are scheduled as follows:

June 7-12 at Minneapolis, Minn.—90th annual convention of Augustana Lutheran Church (428,000 members).

June 8-12 at Morris, Minn.—53rd annual convention of Lutheran Free Church (55,000 members).

June 15-19 at Gardner, Mass.—60th annual convention of Finnish Suomi Synod (28,000 members).

June 21-26 at Blair, Nebr.—53rd annual convention of United Evangelical Lutheran Church (43,000 members).

June 21-26 at Greenville, Mich.—72nd annual convention of Danish Evangelical Lutheran Church (20,000 members).

The United Lutheran Church in America, Evangelical Lutheran Church, and American Lutheran Church held their biennial conventions last year.

OTHER EVENTS SCHEDULED ARE:

June 19-20 at Milwaukee, Wis.—29th annual conference of the Lutheran Deaconess Conference in America, celebrating the centennial of the arrival of the first Lutheran deaconesses in America.

June 20-22 at Milwaukee, Wis.—23rd national convention of the Lutheran Welfare Conference in America. The Conference meets in a national convention and in regional conventions in alternate years. The National Lutheran Nurse's Guild, an affiliate of the Conference, will meet at the same time.

June 22-26 at Duluth, Minn.—13th international convention of Augustana Luther League of Augustana Lutheran Church.

June 27-July 1 at Greenville, Mich.—Convention of Danish-American Young People's League of Danish Evangelical Lutheran Church.

June 29-July 3 at Saskatoon, Saskatchewan, Canada—International Luther League and Choral Union convention of Evangelical Lutheran Church.

July 16-20 at Oxford, England—Executive Committee of Lutheran World Federation. American churchmen who will attend are Dr. Franklin Clark Fry, president of United Lutheran Church in America; Dr. P. O. Bersell, president of

Augustana Lutheran Church; Dr. J. A. Aasgaard, president of Evangelical Lutheran Church; Dr. Abdel Ross Wentz, president of Gettysburg (Pa.) Theological Seminary; and Dr. Paul C. Empie, executive director of the National Lutheran Council.

August 15-19 at Roanoke, Va.—Biennial convention of Luther League of America of the United Lutheran Church in America.

August 17-19 at Rock Island, Ill.—Three-day workshop on "Lutheran Higher Education in Service to Rural People," sponsored by Division of American Missions of the National Lutheran Council.

August 18-22 at Northfield, Minn.—Annual staff conference of Division of Student Service of National Lutheran Council, at St. Olaf College.

August 23-25 at Interlochen, Mich.—Annual Council of Lutheran Student Association of America, at National Music Camp.

August 23-28 at Pullman, Wash.—9th international convention of Luther League of American Lutheran Church.

August 25-28 at Chatham, Mich.—Biennial convention of Luther League of Finnish Suomi Synod, at Camp Shaw.

August 25-31 at Interlochen, Mich.—1949 Ashram of Lutheran Student Association of America, at National Music Camp. More than 1,000 students from colleges and universities are expected to attend.

August 29-Sept. 5 at Medicine Lake, Minn.—Annual convention of Luther League Federation of Lutheran Free Church.

Sept. 14-15 at Hancock, Mich.—37th annual convention of National Lutheran Editors' and Publishing House Managers' Association.

Sept. 22 at Cleveland, Ohio—Second annual convention of Association of Lutheran Hospitals. This group was organized in 1948.

Sept. 26-Oct. 1 at Chicago, Ill.—Semi-annual staff meetings of divisions, commissions and bureaus of National Lutheran Council.

Sept. 27 at Chicago, Ill.—Meeting of Lutheran Foreign Mission Conference of America.

Sept. 28-29 (tentative) at Omaha, Nebr.—Annual meeting of Lutheran Home Missions Conference, sponsored by Division of American Missions of National Lutheran Council.

Oct. 28-30—12th biennial convention of the American Federation of Lutheran Brotherhoods, with sessions scheduled at Fargo, N. D., and Moorhead, Minn.

DR. TULLOSS TO DIRECT

UCLA'S EDUCATION APPEAL

New York—Dr. Rees Edgar Tulloss, president of Wittenberg College, Springfield, Ohio, will direct the Christian Higher Education Year Appeal of the United Lutheran Church in America for \$6,000,000 in 1950. Dr. Franklin Clark Fry, president of the ULCA, announced here.

Largest of the Lutheran bodies in America, the ULCA now supports 14 colleges and nine seminaries in the United States and Canada and is planning establishment of a seminary on the Pacific Coast. The \$6,000,000 campaign will be held "to enable the church's educational institutions to meet the demands of the day and to render increasing service to the church."

Dr. Tulloss, a past president of the National Lutheran Council, will assume the directorship when he retires as Wittenberg's president Aug. 31 after 29 years of service. The campaign will be conducted during the first four months of 1950.

WANTED

Organist and Choir Director, full-time or part-time position. Give training and experience in first letter.

FIRST LUTHERAN CHURCH
Rev. Carl H. Sandgren
464 Maria Ave., St. Paul 6, 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

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 _____ June 5, 1949

Name _____

New Address _____

City _____ State _____

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