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By Alfred Jensen, Synodical President

Dear Friends and Co-Workers:

As we approach the time for the convention of our synod it is fitting to give thanks for the blessings of God and His wonderful love and care, which has made it possible to carry on the work of His church in proclaiming the salvation of men through faith in Jesus Christ, our Saviour.

We are not especially "rejoicing that the spirits are subject unto you"; but we are rather "rejoicing that your names are written in heaven." It is not the great and mighty works we have accomplished and which we view with pride, that move us to gratitude, rather it is the humble realization that except for the grace of God we would not be sharing the life and light of His kingdom. We are thankful not so much for the handiwork of man as for the handiwork of God. The mysterious stirring of His spirit and the power of His word to bring back men's hearts and minds to the bosom of God are the great miracles also of this age.

We are praying that we never may lose the perspective of Paul when he spoke of "God choosing us in Christ before the foundations of this world," or when he said that "our citizenship is in heaven." Yet more do we rejoice that we have been given in Holy Baptism to Him who said, "I am the resurrection and life." Our lives are not encompassed merely by the cradle and the grave. In Christ we are from eternity unto eternity.

O God our help in ages past
Our hope for years to come.
Be Thou our guard while life shall last
And our eternal home.

Viewed in this perspective a year—even one so crammed with important events as the last one—becomes so tiny a segment that it is hardly discernible. Yet God's greatness is revealed particularly in this that He sees and knows all His children and cares for them. What we do is important to Him as it is to us, for we are intimately related to God. Our lives are of, by and for God. "In Him we live, move and have our being." We are thus assured that God's perspective includes all of His children regardless of time and circumstance and that we belong within His divine household and are being used to serve His purposes.

The Danish Evangelical Lutheran Church of America has no reason to boast of its size. When it comes to figures it is of little importance even among its fellow Lutheran churches. Neither would I dare to suggest that the familiar remark: Quality, not quantity, has relevance. However, there is no reason why we therefore should lose faith in the greatness of God, in the wisdom of His choice or His perspective. We are still receiving and accepting His grace and love and serving in His vineyard.

We hear much said and written about the contribution we can and should make to religious and cultural life of this people and as a church to other churches in this country. Sometimes it has been pointed out that contributions have been made. I think this is correct. Many individuals and organizations have lived and worked so that their lives became contributions. It is not necessary to name these. We all know some answers.



Rev. Alfred Jensen

It is rather a common attitude on the part of persons coming to our communities from Denmark, that this country is sorely in need of spiritual, cultural, artistic contributions and that our Danish visitors have such to make. And I think they are correct, even if I am reluctant to admit it and hesitant to accept them.

I would like, however, to point out that in order to obtain the ultimate good from contributions and contributors there must be established a condition of need, not only on the part of those who are to receive the contribution, but also on the part of those who make it. There must always be a give and take. Personally I believe that no one can make a spiritual contribution without being in the deepest need himself. The Jews thought they had a great contribution to make to all others, but failed to sense their own need and the contribution is not accepted even to this day. The Christians, conscious and contrite about their own sins and shortcomings (as evidenced from Paul's statements about himself) made the contribution which the world needed and accepted. Contributions that are to have spiritual and cultural implications are not handed down by someone sitting on a pedestal. They are made by the good Samaritan filled with the love and pity for the victim of the robbers, stooping to the level of the victim, needing to help him.

Maybe it would be well for us to examine our own needs before we think too highly of our unique position among Lutheran churches and the contributions we can make to these. I will list a few of these as I see them:

1. We need to pray with the publican, "God, have mercy on me, a sinner."
2. We need to center our attention upon God's will and plans rather than that of human philosophers.
3. We need to realize that the reformation brought back the Church from the babylonian captivity of false traditions and measured it by the light from the hallowed page of the Bible. We need the Bible as norm for faith and life.
4. We need to believe and practice that we are stewards accountable to God for what he has entrusted us with: Life, abilities, goods, money, time. We are not our own lords and masters but belong to God.
5. We need to concern ourselves about the spiritual welfare of our neighbors, home and foreign missions.
6. We need to think and talk and write less of "our own" churches, schools, young people, children, activities, work. Let us be less possessive of these, and let us see the need of God taking possession of them. They and we are all "His own," not especially "our own."

More needs can be found than these, and all can be formulated in much better language. The important part of it is, that we become so aware and tragically conscious of our needs and our shortcomings that we have one unfailing prayer on our lips: Forgive my sins for Jesus sake.

It is entirely true, that the needs listed above are needs we have in common with all other churches and Christians. It is exactly the point. For as we by grace strive to have these needs filled we will experience the blessing of fellowship of Christian churches. Whatever contribution any one church has to make will be made and accepted as we kneel at the foot of the cross or at the altar rail.

In emphasizing need rather than contribution, I am merely trying to point out what I am convinced is the only sound Christian attitude to have as our synod faces the future. This future it would seem will be either one of separate independent existence in a situation where most if not all other Lutheran churches will be joined or merged into one, or it will be a future in common with these as joined or merged with them. Let us make clear what we need and not be too concerned about what contribution we think we have to make, for such contribution can only be made as we strive to meet our needs. It is my conviction that our needs points us toward other Lutheran churches.

Lutheran Unity

Even as our Church Relation's Committee has been busy building bridges to the ULCA we find that the leaven of Lutheran unity is at work in nearly all the other Lutheran bodies in the Nat. Luth. Council. Various of these passed resolutions at last year's conventions expressing their willingness to have this brought about.

It was the Augustana Evangelical Lutheran Church that took the initiative in bringing the representatives together for the purpose of finding common ground. Under the dateline of Dec. 7 I received a letter from Dr. P. O. Bersell, president of the Augustana Church, which reads in parts as follows:

"At the meeting of the Executive Council of the Augustana Church held Dec. 3-4 it was resolved that invitations be extended by the president to other Lutheran bodies to send representatives to a meeting to be held in Minneapolis January 4, 1949, to consider possible organic union of the participating bodies of the National Lutheran Council or a federation as an intermediary step if necessary, each body to be invited to send at least three representatives to this meeting.

"I have the honor to extend this invitation to you as the chief executive of your Church body to come to such a meeting to be held in Augustana Church headquarters in Minneapolis January 4 in the hope you will bring into this meeting as many representatives of your group as you may deem advisable. Our Council appointed five men to represent our Church at this meeting. Our representatives have no authority to make any commitments on the part of our Church. They are merely authorized to enter into negotiations with representatives from other bodies in the hope that some con-

census can be arrived at which may later receive the official consideration of each Church body.

"I trust that you will respond favorably and that this conference may accomplish something good for our Lutheran Church in America."

All eight bodies of the Nat. Luth. Council were represented at this meeting, and only those. The following resolutions were unanimously adopted:

Resolved, that it is the sense of this group that a closer organizational affiliation of the participating bodies in the National Lutheran Council is desirable and should be sought by all proper means.

Resolved, that a committee of fifteen be appointed by the chairman in consultation with the general presidents to prepare a structural plan that will bring about such organizational affiliation.

Resolved, that this committee hold a meeting next fall to receive the report of the subcommittee.

Present from our synod besides myself were Synod Secretary, Rev. Holger Nielsen, Chairman of the Church Relation's Committee, Rev. Erik K. Moller, who was on his way to Chicago for the meeting with the ULCA committee, and Chairman of the Board of Education for Grand View College, Rev. Ottar S. Jorgensen. The Synod Board had approved the selection of this committee and its participation in the meeting on the basis of the invitation from Dr. Bersell. It goes without saying that the committee had and exercised no authority to commit our synod to any of these resolutions.

The committee of fifteen, of which Rev. Holger Nielsen is a member, neither is an officially appointed group. It met late in April and formulated some proposals that will be taken up and discussed when the larger original committee meets in the fall. The plan calls for whatever proposal or plan emerges from the meeting this fall to be submitted to the conventions of the synods next year.

In tracing the sequence of the above events I am aware that they have all been fully reported in Lutheran Tidings. There have been no secret moves of any kind. I am, nevertheless, bringing the proceedings before this convention officially because they constitute part of what has transpired by virtue of decisions made by your president and the Synod Board during the past year. There are no proposals before the convention as a result of those meetings. The action of participation in the venture described leading toward Lutheran unity of some sort on the part of the Synod Board and president is a matter that it is in order to discuss. At its recent meeting the Synod Board decided that its president and secretary attend the meeting of the larger original group this fall. Whatever comes out of that meeting will be placed before our convention next year.

Recommendation No. 1:

That we express our gratitude to God for His many favors bestowed upon our synod, congregations, homes and individuals during the last year undeservedly on our part and that we ask Him to continue us steadfast in the faithful service of His church.

Recommendation No. 2:

That we confess our need for greater aid and nourishment by God's Word and Spirit through means of grace and fellowship of saints in order to commit ourselves wholly and unreservedly to the cause of His kingdom.

Recommendation No. 3:

That the convention go on record approving the participation on the part of the synod president and board in the Jan. 4 Minneapolis meeting and the synod secretary's appointment and service on the committee of fifteen as well as the further participation of the committee to meet this fall.

Assignment to Amsterdam

It is not my intention to give a complete report of the Amsterdam Assembly of the World Council of Churches here. Since I have already reported the most significant events taking place there in Lutheran Tidings Sept. 20, and since I have presented the report orally to 36 congregations including six district conventions, I think it would be repetitious on my part to do so. Moreover, the Assembly at Amsterdam has been widely featured in the daily press, periodicals, radio

and newsreels. I am having printed as supplementary material however, for permanent record, the constitution and by-laws of the World Council, also a statement of policy adopted by the Assembly. These two documents represent the official position of the World Council and should be regarded as the foundation upon which it is built and studied as such. It would be impossible for me to summarize the nature of the World Council of Churches' become equally the object of is done in the statement carrying that title.

May I ask that the above two documents become the object of study of all our pastors and congregations. They are highly essential. But may I also impress upon the minds of the pastors and delegates, that the 95-page booklet entitled "Findings and Decisions of the First Assembly of the World Council of Churches" become equally the object of study and understanding. (The constitution and by-laws as well as the "Nature of World Council" are just the last pages in that booklet). I have sent one copy of these to each one of our ministers at the expense of the synod and I earnestly request that they be made the basis for study and discussion in order that our congregations may learn to know the issues as well as the thinking concerning these of the other churches in the World Council. More copies can be had from the headquarters of the World Council of Churches, 297 Fourth Ave., New York.

I hope this is not taken lightly or forgotten. We need to associate ourselves with these our fellow churches in more than in name. We are not merely interested in having the name of our Danish Lutheran Church enrolled with others, paying its apportioned part of the budget, sending a delegate to its meetings, but we want to advance in understanding and sharing of the causes and issues before all Christian churches in the World.

The Assembly at Amsterdam dealt with the entire range of issues confronting the Christian Church in theology, sociology, missions, family, race and international relations and in a most serious and practical way with respect to refugees and displaced persons in Europe. The findings as recorded in the booklet mentioned are the results of profound studies, deep thinking and inspired discussions on the part of some of the greatest leaders the churches have at the present time. They should engage and challenge our thinking and discussions and guide us toward a common Christian view of life.

The World Council of Churches does not desire or plan any mergers of churches or a leveling process of dogmas and doctrines. It does aim at an inner unity rooted in the saviourhood of Christ and everything that may flow from such a spiritual and sanctified unity. God grant that the Danish Lutheran Church may go forward on the road of the kingdom in the company of the World Council of Churches.

May I also call to the attention of the Convention that in order to implement the policies of the World Council of Churches on the national level, it was found desirable to organize in this country a "World Council of Churches: Conference of U. S. member churches." This was accomplished March 21-22 at First Methodist Church under the auspices of Bishop Bromley Oxnam and Dr. Franklin C. Fry, both officers of the World Council. Those in attendance were delegates or alternates having participated actively in the Amsterdam Assembly. One of the main objectives of this organization was to make it possible for the World Council leadership at Geneva to pass on to U. S. member churches the study material and topics decided upon. There are at present three: 1. "The Bible and the Church's Message to the World," 2. "Evangelism in the Modern Mass Society," and 3. "Christian Action in Secular Society." These studies will be a continuation of the studies done preliminary to the Amsterdam Assembly as well as at that Assembly and later published in the large one volume edition or in the five volume edition by Harper & Brothers. It would be of real value to have a number of ministers and laymen in our synod enter directly into this study. I shall gladly become the intermediary to that end. I have reason to believe that a good many of our ministers have the above mentioned edition of "Man's Disorder and God's Design" in their possession. Naturally that constitutes the most excellent tool in pursuing individually or in a group the study of the issues and

topics considered of foremost concern in today's world by the steering committee of the World Council.

Visit to Denmark

A few words concerning my visit in Denmark I believe is in order. This visit was one of convenience, but due to the brief period available, that of July 26 to August 19, too quickly terminated. Pastor Blichfield arranged a meeting at Liselund, Sjælland, with the Committee in Denmark discussing among other things the reception and entertainment to be accorded the group which was at that time expected to visit Denmark as members of the Christmas tour planned by our Denmark Tour Committee. I also had occasion to meet prospective students of our seminary. Upon invitation I told an evening meeting at Liselund of the life and character of the Danish Lutheran Church of America. I brought here the greetings to Denmark which the convention at Solvang asked me to take along. The 90-year old founder of Liselund, Pastor Niels Dael, accepted my greetings with evident fondness and asked me to return them to our Church. There were a number of former members and pastors of our Church in attendance at Liselund. The Danish American Ladies' Society at Copenhagen asked me to speak to a meeting in Vartov, Copenhagen. Again there I met a number of former pastors and members of our church. I had time to visit only a few of these former pastors where they lived. Associating with those who formerly labored or lived among us, I was constantly reminded of the peculiar and intimate character of the fellowship experienced in our Danish Lutheran Church. It never seems to lose its hold upon those who have once experienced it.

Below I am placing the account I wrote and had published in Lutheran Tidings October 5 issue concerning my visit to South Slesvig. The authorities at Washington did not give me any satisfaction when I applied for passport visum to So. Slesvig immediately following the Solvang Convention. I therefore wrote to Dr. Arild Olsen in Berlin, later Nurnberg. I owe him thanks, for it was through his intervention I was granted permission to stop over in the English and American zones on my way to Holland. Due to lack of time I could only visit So. Slesvig. I do not have anything materially to add to the account of that visit written after my return from Europe.

Visit to South Slesvig

Due to much delay in getting permission from the Allied Military Control to enter South Slesvig or the British zone, I had only a couple days to spend there on my way to Amsterdam. Pastor Kirkegaard Jensen, Slesvig, met me in Flensburg and took me directly to a meeting of the Danish Church Council for South Slesvig. This consisted of seven members, four clergy and three lay members. He was himself a member. Svend Johansen, president of the South Slesvig Voters Association, recently recognized as a political party by the British authorities, was also a member. The chairman was Pastor Petersen, Flensburg. There are at present 18 Danish pastors in South Slesvig, all under the direction of Danish Church in Foreign Lands (DKU).

At this meeting was discussed the matter of Lutheran World Relief & Action help and the Danes in South Slesvig. The distribution of the clothes, shoes and food is done under the direction of the pastors of the Slesvig-Holstein Landskirke, that is, a committee with headquarters in Rendsborg. The people attending the Danish church services have so far been left outside this distribution. Upon questioning, I found out that these people were still members of the S-H Landskirke and therefore should have the same care as those attending the German church services. Furthermore it was revealed that most if not all the help rendered was received by the children and the refugees, not because these latter people were liked by either Germans or Danes, but simply because they were the most needy. The members of the Church Council also freely stated that the Danes in South Slesvig had received more from Denmark than had been received from Lutheran World Action. However, this has been changed by a new regulation going into effect April 1 this year. This was to the effect that no more help should come to the Danes south of the present border, because the

British and Danish government had agreed that such help constituted propaganda of a kind that was unduly influencing the Danes. These were in agreement with this new regulation, since they were eager to show that the Danes in South Slesvig did not turn Danish because of the help extended from Denmark. In other words, they wanted to show that the accusation made by the Germans that they were "Speck Danes" was wrong. At the present time Denmark helps feed children in Germany together with other nations and regardless of nationality.

The problem to solve was how to have all the people of South Slesvig share in the American Help (as they call it) on an equal basis. Some of the pastors present thought they had people that were entitled to help, especially some of the confirmants. They also knew of the hostility of the pastors of the S-H Landskirke toward all those who attended the Danish services.

This problem was exactly the one I had been asked by the convention at Solvang to investigate and report on. I had tried to find out what I could about it before going to South Slesvig. I had in my possession hundreds of thank you letters to L. W. A. from people in those areas, nearly all Refugees. I suggested that the Danish pastors share in the distribution. The Church Council said that the German pastors would never allow it. I maintained that they would simply have to do so.

The next day I visited with Pastor Kirkegaard Jensen at Slesvig. We went to pay a visit to Pastor Tange of the S-H Landskirke in Slesvig. He is really of Danish descent and has shown friendliness to the Danish pastors, as in fact the very next day going on a four weeks vacation to Denmark. He suggested right away that the Danish Church Council request headquarters at Rendsborg to have its first pastor (Pastor Petersen, Flensburg) present and consulted whenever there was distribution of the American Help. Both Kirkegaard Jensen and myself agreed that this was what should be done. Then the needy cases among the Danes could receive the attention to which they were entitled.

Upon coming to Amsterdam I had a conference with Dr. Eugen Gerstenmayer, head of the entire German Distribution System of L. W. A. help. The headquarters of this "Evangelische Hilfswerk" is in Stuttgart. Present were also Pastor Martin Dietrich, L. W. A. fieldman in Germany. They were both agreed that this was the way out, and both were going directly to Flensburg from Amsterdam to participate in the "Evangelische Uge," a joint religious program lasting from Sept. 7-12 in which both Danes and Germans share. It was agreed among us that this problem would be solved while these men were there. I wrote Kirkegaard Jensen about it and I sincerely hope that it will be possible to have both parties cooperate in the future.

It is easy for Danes to believe the Germans capable of almost any unchristian attitude and act. It was naturally impossible for me while there for only a couple of days to know anything definitely except through hearsay. It seems to me, however, that the best thing to do is to pay as little attention to all the stories circulated trying to show up the Germans in a bad light and the Danes as fairly well angelic. There is such a tension and accumulated distrust, suspicion, even hatred, that it would be impossible to judge fairly, even if I or anyone else from Danish American circles should try to judge impartially. The thing to do is what it seems to me the Danish pastors mainly are doing: Preaching and teaching the gospel to young and old, supporting all the Danish public and private schools for children and adolescents, teaching confirmation classes and Bible classes and in general do the work the church would have its ministers do. This is a constructive work, which is badly needed. It should also be understood, that at this time perhaps as many as 150,000 of the 200,000 people inhabiting the South Slesvig territory are inclined to favor this work. The numbers given to me of people attending Danish services and young people attending confirmation classes were simply amazing and the voting of Danes into office in most of the cities in South Slesvig by overwhelming majorities show plainly that the Danish population has made its choice. I could not tell why but undoubtedly the absence of real German control has something to do with it.

What we in our synod should do is to support L. W. A. to the limit, since it is plain to all, even the Danes in South Slesvig, that there is much need for such help many places in Europe and that Germany itself must be helped back among the nations that knows itself to be and that lives as a Christian Nation. But as Kirkegaard Jensen said to me: "We are doing all we can among the Danish population in South Slesvig to restore the Christianity which the Nazis nearly extinguished and which only the use of the Danish language seems to be able to bring back to real life and force. We know it is only part of a much larger problem, for unless Germany is restored as a Christian nation Europe will eventually be flooded by communism." And that is the task and the problem before us. It is to be hoped that German church leaders as well as lay people can come to understand that there is something more important to do than to oppose those who bring to Danes in South Slesvig a living Christian message and implement it intellectually and culturally through schools and social functions.

The Church Council also expressed a desire for help from Danes in America. I explained that according to my point of view it would not be possible for the Synod to enter directly into any support program in South Slesvig. As a Free Church having no avowed program of a national or cultural kind, it would not be able to gain favor for supporting such a one in South Slesvig. There was ready and unanimous approval of this in the Council. It was then agreed among us that support could and undoubtedly will be given if an association of Danish Americans can be formed with that objective in view. Such an association should not be connected up with any political program, but rather have as its aim the support of church and school in South Slesvig. I feel sure that this both can and should be the step to take. For the time being, and perhaps even in the event such an association is formed, the help can be given through the Danish organizations working for the South Slesvig cause. Much gratitude was expressed by the members of the Council for the help already extended to them from America.

The shadow darkening the present and future of South Slesvig is the presence of the Refugees. In Flensburg there is a total of 41,000 Refugees in a total population of 103,000. In many communities there are more Refugees than local population. Fears were expressed of what is going to happen when these are given the franchise and will be voting in the next election. These Refugees live in the same houses as those who own these. They share the rooms, kitchens, etc., with the owners. Rumors were that soon the land would be divided to give them the means of livelihood. Meanwhile both German and Danes are working feverishly to have them distributed throughout the rest of Germany. Nowhere are there so many Refugees on a percentage basis as in South Slesvig. It now seems certain that Denmark will soon see the last remnants of its Refugees move South. But it must be remembered that the question of what to do with the 12 million Refugees in Germany is largely unsolved. The million or less coming under the care of the International Refugee Organization and thus under United Nations care, is a minor problem. The major portion of Refugees have come about because of the infamous Potsdam treaty allowing countries like Poland and Czechoslovakia to dispossess anyone of even the most remote German ethnic origin of their property and drive them away from their homes into a reduced Germany. That Hitler and his gang were equally brutal is but scant relief. The World Council at Amsterdam passed a very brief but in its aim very potent resolution demanding that the United Nations accept responsibility, not only for the displaced persons from nations not enemy nations during the war, but also for the ten times as great a number of Refugees made homeless through the agreements entered into between the Allied and Russian diplomats at Potsdam.

There was but one mind at Amsterdam concerning the problem of Refugees and it was, that it was the source of more suffering and evil than war itself and a constantly festering sore as well as a weight of guilt upon the Christian conscience.

I want to close this article by an appeal to the love and concern which we as Christians have for the unfortunate people of Europe. Let us Danish Americans, regardless of

church affiliation or no church affiliation band together to help the people of South Slesvig. They need our help and interest both religiously and culturally. But let us not forget to support the work carried on through Lutheran World Relief and Action, a work which is geared into and co-ordinated with that of the World Council of Churches for the resurrection of the Church of Jesus Christ in Europe. Let not your love grow cold nor your hearts calloused. If ever there was a concern laid before the Christian people of the world, this is it. I was greatly cheered by meeting and listening to the men at Amsterdam, who day in and day out deal with these problems at Geneva, Rev. Elfan Riis and Henry Carter of Great Britain, Rev. Harold Sandbaek of Denmark (the minister who was freed from the Gestapo in Aarhus, when the British bombed the prison killing all his captors but freeing him), Dr. Cockburn of Scotland as well as our own incomparable Dr. Michelfelder. Much of the discussion at Amsterdam was rather theoretical and impersonal, but the question of getting clothing, food, shoes and supplies for the unfortunate millions in Central Europe is a tragic and a staggering task for these men I have mentioned. It was stark reality and their words and voices spoke convincingly. We will be facing much greater commitments for the purpose of either settling Refugees among us or in Canada, South America or even Australia. It is a problem that cannot be left to "practical politicians." Christian people must speak up realizing what it means to be not only our brother's keeper but also our brother's brother.

Recommendation No. 4:

That the Convention express its gratitude to God for the creation of the World Council of Churches as a step toward deeper and truer Christian fellowship and cooperation. Further, that our membership be guided into knowledge and appreciation of the views and principles directing the various member churches of the World Council. It is also recommended that the Constitution and By-laws as well as the statement of policy adopted by the Amsterdam Assembly be affirmatively received.

Recommendation No. 5:

The convention endorses the idea of an association of interested persons to support the religious and educational as well as cultural program carried on from Denmark in South Slesvig to be formed without the benefit or auspices of the Synod, such association to give strong financial backing to this program.

Recommendation No. 6:

That we continue as heretofore our support of Luth. World Action expecting the directors of the distribution of Luth. World Action and Relief supplies to exercise the utmost care that no partiality on account of nationality and Church affiliation be allowed to influence such distribution. Further that the leadership of Lutheran World Action and Lutheran World Relief in this country be asked to give assurance that this policy be not violated.

According to a letter from Dr. N. C. Carlsen, president of the UELC, and a copy of a letter sent to him from Bishop Fuglsang Damgaard, Copenhagen, it is now certain that the bishop will visit us in the fall. The months of September and October will be the time. Mrs. Fuglsang Damgaard will accompany her husband on the trip. Whenever the exact date for the arrival of the bishop is known his travel schedule can be arranged. There will undoubtedly be a lot of invitations from churches that cannot be accommodated, since time will not permit the bishop visiting all churches of the two synods.

Recommendation No. 7:

That the convention express its joy over the coming visit by Bishop Fuglsang Damgaard and extend a most cordial welcome to him and Mrs. Fuglsang Damgaard.

Recommendation No. 8:

That all congregations wishing to have the bishop's visit send such invitation to the synod president, further that arrangement of the bishop's itinerary be made by the president of the synod together with the president of the UELC and with the advice of the district presidents concerned.

State of the Synod

Although I have been privileged to speak in 43 of our congregations since the last synod convention, I would still hesitate to attempt any evaluation of the quality of spiritual life of our congregations. The support of activities carried on locally and synodically have in most respects been on a par with last year's. It is easier to count up the interest and devotion by counting the dollars contributed, but no one would be willing to use that as a measurement.

The district president's reports show in detail what has been done in the more conspicuous way in the congregations. And they confirm my impressions of a great many improvements to congregational property being made nearly everywhere. New parsonages have been built and others remodeled. Likewise churches have been remodeled and others are in the process of being relocated. I would like to interpret such activity as a true sign of an awakening interest in the things of the Spirit, for why should people busy themselves with matters of a Christian church if they do not have any personal use for its message.

The people who make up the membership of our churches have shown a praiseworthy faithfulness to our churches. The reason why we have been able to have small annex churches keep on year after year is found in this faithfulness. The place of worship, the traditional scene, the fellowship of friends have taken hold of people and they cling to it. In many other churches people have found outlet for their faithfulness in inviting others to worship with them or join them in social doings. We are often prone to evaluate the life and work of our churches in terms of the ministers. These are indispensable I believe, but the lay people are the ones who determine the character and quality of the church.

There is one observation I want to make, because I am distressed, perhaps beyond necessity. I think I am not being too impressed with the scope of my acquaintance with the worship services of the congregations of our synod, but the fact is, that I have been present at a great many. And the complaint I want to register is that I do not believe there is one service conducted exactly like any other on any one Sunday in any one church in our synod. I am not referring to innocent substitutions of mere words or terms. I am thinking of the sequence of the various parts of the order of service. And furthermore entire parts are left out or relegated to some obscure place, while some innovation of the minister takes preference. There is a great deal of confusion. The confession of faith may be said from the altar or the pulpit or not at all. The verse following may be the doxology or the translation of the one used in the Danish service. There are several tunes used for this verse. The Apostolic benediction may come after the prayer from the pulpit (if any) or at the end of the service, if at all. There are those ministers who think it entirely proper to remodel the order of service for the communion, weddings and funerals, or even adopt one from some other Church body. I could mention many more things altogether spelling confusion.

When I arrive some place to preach I usually make it a point to confer with the minister and the organist in order not to run into too many surprises. And they will still happen. Where is the reason to be found for this confusion? The ministers? To be sure, but why do they act up so differently? Sometimes I cannot refrain from remarking about the odd characters of a service I am to share in, but the minister and sometimes also people usually answer: We like it that way. Could it be possible that the ministers remodel their order of service according to the popular whim of the hour?

I do think one explanation for the confusion is in order. When the Danish services were discontinued or replaced by English, it was felt that it was in order to make changes. Apparently no real basis for changes was accepted by all. There has been a failure somewhere along the training process of our ministry to give a fundamental course in liturgics and orders of worship service.

The worship service of a congregation is the one most important hour in its life. There are principles underlying such services which it is necessary to know in order to appreciate and practice. There are some objective realities in-

volved which should not be ignored or rejected by any minister or congregation.

Other synods have adopted Orders of Service which they follow in general. Are the ministers of our synod individually of such great stature that they cannot be expected to use the same order of service if such be agreed upon by the congregations? It is a matter that requires much study and patient treatment. I was dismayed by the failure of the large commission at the convention in Dwight, 1942, to produce anything except collects for the second series of texts. But the confusion is at such a vital point that I cannot help calling it to the attention of the convention.

Pastoral Supply

It is customary to report that there is a number of congregations without ministers. It may therefore come as a surprise that at this time every church in the synod that is usually served by its own minister has such a one. The only exception is Tacoma and one of the reasons why it has no minister is that it has been served by Rev. Theuer of the ALC, superintendent of the Puyallup Luth. Old People's Home. Rev. C. P. Stockholm is serving Portland temporarily, Rev. J. C. Aaberg likewise Bridgeport and Rev. V. S. Jensen, Kimballton. Rev. Chas. Terrell is finishing his college course at University of Washington but is serving Enumclaw every Sunday, although he resigned and moved to Seattle Jan. 1. It is to be hoped that Rev. L. C. Bundgaard will move to Tacoma as its pastor this summer, while it is also expected that Rev. Holger Andersen, Seattle, will move to Wilbur and take charge. The latter two congregations have been granted some help by the Home Mission Council. Since Rev. H. Juhl has resigned at Hampton, effective this fall, there are in reality several congregations calling ministers. It is still true that we should have at least 12 students in the seminary to take care of replacements and possible new full time calls. Rev. Kai Kirkegaard Jensen, Slesvig, accepted a call from Perth Amboy and moved there about Dec. 1. We welcome Pastor Jensen and family into our fellowship. Rev. Verner Hansen began serving the Newark congregation October 1 after it had sold its old church and bought a much better one.

Although I am in doubt about the actual number of ministers becoming available from the seminary next year and the following years, I do know that we need all we can get and more. We need to have more of the young men from our congregation take up the ministry. It may be that the matter presented to the convention in the No. 1 discussion topic has importance of far reaching significance. Perhaps we have been deflating the importance of the minister in our circles to the point where our young people shun the ministry. I have noticed that where the minister and his work is being respected and well rewarded in a congregation there is usually good attendance on Sunday and active sharing in the opportunities and duties of the congregation.

During the year several anniversaries of congregations have taken place. In September Central Bethlehem Lutheran Church, Muskegon, Mich., celebrated its 75th anniversary. Luther Memorial Church, Des Moines, Iowa, its 50th anniversary April 24, Our Saviour's Danish Lutheran Church, Omaha, Nebr., its 75th anniversary May 1, and Immanuel's Lutheran Church, Troy, N. Y., will celebrate its 75th anniversary May 22. It was a joy to be able to share the happy memories and the spiritual fellowship with all of these faithful members of our synod on the anniversary date. I regret, however, I found it impossible to share in the Muskegon celebration.

Church Extension Fund

It has now been tried for two years to collect \$1.50 per contributing member to the Church Extension Fund. The treasurer reports that 39 congregations or about 50 per cent have completed their quotas. Several complaints have been heard about not understanding what this fund was intended for. I realize that the promised folder has not been produced. Perhaps the Stewardship Committee will fill this need. But I do regard the purpose fairly well explained at various times in Lutheran Tidings as well as at synodical and district conventions. The plea not to understand seems related to an unwillingness to contribute. This rotating fund designed to be loaned to congregations improving their churches or parsonages, building new ones or relocating the

old ones at the rate of 2 per cent per annum to be repaid over a reasonable number of years should have been \$20,000.00 at this time rather than \$10,000.00. Nevertheless we are grateful for the congregations that contributed because in so doing it helped to move forward the cause of God in our midst.

I agree with synod treasurer Olaf Juhl that it is better to drop the quota system and ask for contributions, large and small, without regards to a stated quota.

The synod board recently granted a loan in the amount of \$7,500.00 to St. Ansgar's Church, Waterloo. It would have been so much more helpful if it could have been twice that amount.

Recommendation No. 7:

We rejoice in the many improvements taking place in the congregations in the form of remodeling of churches and parsonages, building of new ones, installations of new organs, better equipment and facilities for Sunday Schools and social functions.

Recommendation No. 8:

We are grateful to the people of our synod for generous support of our causes which in the course of the last six years have increased from \$158,928.00 to \$397,148.00. We urge continued increase in such support.

Recommendation No. 9:

It is encouraging to note that the reported amount paid in ministers' salaries rose from a total of \$63,695.00 in 1942, \$99,763.00 in 1947 to \$114,608.00 in 1948. Since it is still far from matching the increased cost of living and driving automobile for the benefit of the congregation, it is recommended that congregations establish expense accounts for ministers using their own cars in the service of the congregations.

Recommendation No. 10:

That the New Board of Admissions, Ordination and Jurisdiction be asked to make a study of existing practices with respect to order of service and rituals and report to the convention in not more than three years.

Recommendation No. 11:

That temporary service to a congregation by a minister as far as possible be avoided because the regular relationship between a minister and a congregation in our synod is best served by the issuing of a letter of Call to a minister and the acceptance of same by him.

Recommendation No. 12:

That the quota assignment to the Church Extension Fund be discontinued, but that the Stewardship Committee be requested to find ways and means to encourage continued contributions to that Fund.

Home Mission

Only a few years ago it was decided by the convention to attack the home mission problem with fresh courage and renewed vigor. I remember I have heard it said with quite some emphasis by a pastor of our synod now with us no more that our church was begun as a mission church and did well as, such. It gathered the Danish immigrants into many churches large and small according to circumstances. This direction was interrupted when we became involved in building a school. From that time on we spent most of our energy on the school. Missions consequently suffered.

No one wants to see either of these two objectives neglected, and rightly viewed we need a strong school for ministers in order to pursue a vigorous home mission policy.

Although it looked a couple of years ago as though there would be too few ministers with which to take up added home mission work the situation looks better today. Besides the work going forward well and steady at Hay Springs, Nebr., and the work at Canwood, Sask., Bethesda congregation at Newark, N. J., last year called its own resident minister for the first time in its 35 years of existence. By moving into larger and better quarters a new parsonage was also obtained where the new minister and his family could live. The reports from Rev. Verner Hansen sound very encouraging, new members are being added, attendance at services is increasing and activities have just been completed making the former Baptist church more suitable for a Lutheran congregation. May God's blessing continue to prosper the work there.

During this winter and spring the Home Mission Council

has received applications for help from several congregations and decided to help them. As a result it appears now that Tacoma again will have its own resident minister from our synod and we all pray earnestly it will mean a renewed life and growth for this church. Another result is that Wilbur expects to have its first resident minister in over 30 years. The Home Mission Council in promising support in the amount of \$50.00 a month to Tacoma, \$85.00 a month to Wilbur is placing a heavy burden on the home mission budget, which before this carries a burden of \$200.00 a month for Hay Springs, \$65.00 a month for Canwood and \$100.00 to Newark. Nysted, Nebr., has also applied for and been promised help. For some years it has shared minister with Cozad. It now plans on having its own resident minister. There has been a satisfactory recovery since the depression and draught days of the thirties and an irrigation project is also promised. The congregation has great hopes for the future and desires to regain its former position of spiritual influence in the community. Recently the church built in 1913 in Logan township, Howard county, but standing unused and in a sad state of deterioration was turned over to them by virtue of a decision made by the Synod Board. The Logan people were happy to see this done, since only two or three of the former congregations there were still living. The Nysted and Wilbur congregations are looking forward also to acquiring parsonages.

The proposed budget shows what is needed for this year. The Home Mission Council has been influenced by the favorable reception given the plan proposed a few years ago according to which as many as possible of the hitherto small congregations served as annexes to larger congregations should be aided in order to grow into full time calls. We seem to be on our way. May God give us strength to continue and complete the job.

Another "home mission" job was found for one of our ministers last year. It was the duties of caring for the people at the Old People's Home in Des Moines. Rev. and Mrs. Mikkelsen took over these duties about October 1. There can be no question but that this is truly a place to be filled by a minister. If in due time another section is added to the Old People's Home we will have still more reason to be happy that Rev. Mikkelsen and Mrs. Mikkelsen can provide the spiritual care we owe the old people at the Home.

A further word should be added about the Canwood situation. As a result of a visit made there last fall it was decided by the Home Mission Council that it would be wrong as conditions are at present either to turn the field over to another Lutheran synod or to give it up altogether. Even though our church there is small it is still strong compared to the other group of Lutherans in the vicinity. Our people there desire earnestly to be associated with us. They have come to know our synod and our men and feel at home with us. It may be too practical a way to look at it, but it seems to them as to us that we have invested over the years too much money and care and interest to discontinue serving them. They are well cared for by Rev. Vilhelm Larsen, but it is recognized by them as well as by him, that as soon as possible a change of minister should be made in order for the work to be carried on in both languages. We are this year reducing our support \$10.00 monthly and ask that the Canwood people take over that added responsibility.

It seems certain that no organized work can be continued at the other places, Mayfair, Melfort and Clouston, although there still are some families that would appreciate being served occasionally by Rev. Larsen and will continue to count themselves among those belonging to our church.

Recommendation No. 13:

That the advances made and contemplated by the Home Mission Council be approved and thanks be offered for blessings God has shed upon the work in the various home mission fields.

Recommendation No. 14:

To ask the Stewardship Committee to prepare a small folder setting forth our home mission obligations and opportunities and that a certain Sunday be set aside as home mission Sunday and an offering accepted for home mission on that day.

Debt Retirement

One of the major financial complications arising out of the failure of the synod to raise the sufficient funds with which to pay for the unforeseen inflated costs of the building program of Grand View College was a debt of approximately \$35,000.00 reported to the last synod convention. When, however, the final contributions from the synod as well as from the city of Des Moines drive were received it had shrunk some. The convention at Solvang decided to put it on an amortization plan expecting the congregations of the synod to collect \$1.00 per contributing member annually for five years and thus at the end of five years have the debt retired. The synod treasurer's report shows that even though some specially large amounts were received the projected \$7,000.00 was not collected. A total of \$5,752.05 only was received.

At the Synod Board meeting last fall it was decided to investigate the possibility of placing the loan with a Des Moines bank if a favorable rate of interest could be secured and offering a mortgage in some of the properties owned by the Grand View College Endowment Fund and located in Des Moines as security. The loan has so far been from a bank in Minneapolis at 4 per cent with some of our stocks held by the bank as collateral for the loan.

A loan is now being arranged with a Des Moines bank at 3½ per cent per annum for five years with \$3,600.00 being repaid every year. At the end of five years it should be possible to renew satisfactory arrangement with the bank for continuing the loan until retired.

The Synod Board plans to pay interest and principal of the loan out of the income obtained from the operation of the properties known as the Kingman and Thirty-first St. Duplexes and the Thriftway Ingersoll store. At present these properties have been depreciated \$1,900.00 annually, which means that this amount has been turned back from earnings into capital every year before the remaining earnings have been remitted to meet the pledged amount on the synod budget in favor of the College. The properties in question are already depreciated far below their actual value, and it is quite defensible in the opinion of the Synod Board and the finance advisory committee to use the depreciation amount for a number of years for the purpose outlined. The \$3,600.00 will have to be taken out of the earnings of the properties mentioned, including the \$1,900.00, and it will naturally reduce the amounts available for the College from the Endowment Fund to that extent. It is the conviction, however, of the Synod Board that it will nevertheless be possible to have the College Endowment Fund furnish the pledged amount to the College on the synod budget.

Since the condition on which the above described loan has been obtained specifically states that amounts over and above the stipulated semi-annual amount of \$1,800.00 can be used in paying off the loan at any interest paying date, we need not stop collecting money for the Debt Retirement Fund. There are churches that are in the process of collecting money for this purpose. Others have placed them in their budgets. Let us continue our Debt Retirement Fund. I do believe, that it will be wiser to also discontinue the quota system for this cause. It will be possible perhaps to have better response, if it is not found compulsory of nature.

Recommendation No. 15:

That the plan for retiring the debt accumulated from the building program at Grand View College and presented above be approved, while we strive to collect as much money as possible to hasten the day when the debt will be paid.

Luther Memorial Church

The Church located across the street from Grand View College was originally built by funds collected from all over the synod. Luther Memorial congregation, then known as the St. John's Danish Lutheran congregation, turned over its building fund of approximately \$1,200.00 to \$1,300.00 and one building lot to the synod and was in turn granted the right of using the church for its services and doings. It was to keep the church in repair and allow for a specified amount of use of the Church by the College.

During the years the congregation did this. When costs became exceedingly high following the war the synod board

agreed to pay a certain amount of the expenses of upkeep. It shared the cost of painting the church inside and outside. It also took over the cost of insurance.

Facing the replacement of the present stoker fed furnace with a new and more modern heating system, the question was again raised as to who was to pay and how much. After some discussion the following resolution was prepared by the Luther Memorial Church and presented to the Synod Board as its recent meeting and accepted:

"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 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."

A request made by the College Administration through the Board of Education of the College to the Synod Board for the temporary use of the Church basement during five forenoons of the week in the school season was recommended for acceptance to the next quarterly meeting of the congregation.

Recommendation No. 16:

That the agreement reached between the Luther Memorial Congregation and the Synod Board concerning the future upkeep of the Luther Memorial Church be approved.

Financial Condition

The financial condition of the synod can be considered very good even though the reported debt be taken into consideration. The reports from the various institutions show comfortable balances carried in the treasuries in comparison with the obligations accepted. Good care is taken at all these institutions to keep them in good repair in order to furnish the maximum use for their respective purposes. The Synod owes a debt of gratitude to many volunteer workers as well as to those whose entire time is taken up with the care of our institutions.

The Synod Funds have yielded more than ever during the last year. This is undoubtedly due to the shift in farms from South Dakota to Iowa, the investment in greater amounts in farm properties and the efficient management of these by Mr. J. J. Kyhl, chairman of the Finance Advisory Committee. Again we will not forget to be thankful for well directed efforts and service far beyond what could be expected.

In order to give an accurate survey of what has been contributed to the various approved causes, institutions and activities of the Synod during the last year I have taken the trouble of lifting the income figures as reported by the treasurers of these after proper audits have been made. All except the following are for the fiscal year of the Synod: Eben-Ezer Mercy Institute, Santal Mission, Seamen's Mission, and Chicago Children's Home. These follow the calendar year of 1948.

| | |
|---------------------------------|-------------|
| Synod Budget, 1948-49 | \$37,473.84 |
| Eben-Ezer Mercy Institute | 273.24 |
| Luth. World Action | 24,734.81 |
| American Bible Society | 38.03 |
| Santal Mission | 10,581.02 |
| Old People's Home (D. M.) | 126.75 |
| Seamen's Mission, N. Y. | 1,399.53 |
| Women's Mission Society | 3,708.17 |
| Chicago Children's Home | 1,409.59 |
| Jubilee Fund | 3,685.00 |
| Debt Retirement Fund | 5,752.05 |
| G. V. C. Building Fund | 3,000.00 |
| Marie Jensen Trust Fund | 3,500.00 |
| Total | \$99,880.92 |

If we want to compare it to what other churches contribute it should be pointed out that the above amounts constitute a contribution of \$6.83 per confirmed member of the synod for 1948 benevolences. If we add the total amounts expended

by the congregations of the synod locally and reported by the statistician, \$323,905.00, we get a total of \$423,785.92 or \$28.93 per confirmed member.

It will be noticed that I do not use the figures supplied by the synodical statistics, when it comes to contributions for synodical causes. I use instead those reported and audited by the treasurers themselves. The reason is the deplorable one, that the figures reported by the congregations for their synodical contributions are entirely inadequate even to the degree that I question the advisability of publishing them.

Recommendation No. 17:

That the convention pass a resolution to be spread on the minutes expressing the appreciation and gratitude of the synod for the devoted and unselfish services rendered by those who administer, manage and serve the institutions, activities and missions of the synod. Most of all that we give thanks to God for His guidance of our work and His blessing.

Stewardship Committee

Due to delay on the part of the Synod Board the Stewardship Committee did not get into action at a very early date. A brief report of its activities is found elsewhere in this Report. The Synod Board places great confidence in the ability of the Stewardship Committee to provide the necessary material for the promotion of our causes. The Synod Board did not take the creation of this committee as a sign that the Synod deemed the efforts of the Synod Board and District Presidents for insufficient in raising the means for the synodical work, but rather as an added help in educating our people as to their obligations, opportunities and ways of giving increased support. The Synod Board expects to work hand in hand with the Stewardship Committee and plans for that purpose a meeting with it the day the Convention opens.

Recommendation No. 18:

That the appointment for an indefinite period of Rev. F. O. Lund, Rev. Ove R. Nielsen and Mr. B. P. Christensen as Stewardship Committee be approved as well as the plans for the work of the Committee.

Recommendation No. 19:

A special thanks to be extended to Mrs. Marie Jensen at the Old People's Home for the setting up of the \$3,500.00 trust fund in favor of various funds belonging to the Synod.

Furthermore that Mr. Einer Kramme be commended and thanked for starting up the G. V. C. Building Fund with a \$3,000.00 contribution.

In Memoriam

The Synod Necrologist has not this year supplied me with a list of names of those departed from among our midst and gone home to rest. I therefore will not attempt to name certain individuals, but we will at the convention stop our proceedings for a brief moment and silently let our thoughts dwell with those who are with us no more and whom we remember most vividly.

I do find it proper to mention that one of the truest and most devoted friends and members that ever belonged to our synod, Mr. S. N. Nielsen, passed away last winter at the ripe old age of 90. It is not necessary to enumerate all the services he rendered the synod or the gifts he made to it. I could not do it, if I wanted to, for they far surpass my knowledge about them. We will have him in our minds as we meet in Greenville and will want to express also there in some way to his children and their families the love and respect with which we held their father and grandfather.

Proposal From District Seven

That the Danish Evangelical Lutheran Church of America change the existing by-laws regarding the allocation of the district's share of the synodical budget upon the congregations so as to permit allocation according to willingness and capacity to pay, in conformity with the method used in allocating the budget upon the district.

Topics for Discussion

During the last few years it had become customary for those—congregations or individuals—who wanted to bring issues directly to the floor of the convention to make up

resolutions enumerating the reasons and arguments in favor of the proposals in lengthy and numerous whereases.

Realizing that such a way of substantiating a proposal to the convention was never intended by the provision in the synod constitution permitting access of topics for discussions directly to the floor of the convention by members or member congregations of the synod, I took another look at the clause in the constitution in question. It permits nothing more or less than topics for discussion to be admitted to the floor of the convention upon six weeks prior notice. I have consequently this year enforced said provision and remodelled resolutions submitted so as to conform. No other topics or resolutions have been sent to me than the three placed below.

The reports to the convention from the committees appointed last year with this in view are found below also. Likewise are the constitutional changes voted for the first time last year and due to be passed again this year.

In Closing

In closing this report I as in former years extend most heartfelt thanks to the fellow members on the Synod Board and Financial Advisory Committee. It would seem that this team will be broken up for good if the proposed action goes through enlarging the Synod Board, or at least such have been the intentions. It is not possible to express fully my gratitude to those who have been so close and helpful in the work. May God always raise up faithful and efficient workers to serve His purposes. Much of what has been done was fraught with faults although based on the best information available and had the best end in view. It has nevertheless been a pleasure to have been associated with all of those men in that work.

It has been my privilege to accept the hospitality of many homes and the good suggestions and advice from many friends during the past year. I realize the inadequacy of saying thanks but I also know that the common interest we all have in the welfare of our synod yields the only adequate satisfaction to any of us in whatever we contribute toward the work it sponsors. Thank you one and all.

May I again express my appreciation to the Synod for having had the opportunity to serve it also for the last year. Especially do I owe thanks for the opportunity to represent the synod at the Amsterdam Assembly and the added visit to Denmark.

Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be the glory in the church and in Christ Jesus unto all generations for ever and ever. Amen. (Ephesians 3:20-21).

Alfred Jensen.

Des Moines, Iowa, May 20, 1949.

The Question Before Our Synod Today

The question is not: Are we Grundtvigians? Although we have learned from Grundtvig to look first of all to the covenant Word in the new birth if we would know that we are Christians. The question is not: Are we Lutherans? Although Luther performed the mighty Christian deed of leading a part of Christendom out of the Babylonian captivity under the pope. The question is for us as a group: Are we Christians? And for the individual: Am I a child of God?

The answer is not given by sentimental adherence to this or that denomination or church. The answer is not given by intellectual adherence to this or that system of doctrine. The answer is plainly given by adhering to the covenant relationship which God has established with each one of us in the new birth.

Now how do we adhere to and remain in this covenant relationship in which God became our Father and we his children? How will I know that God is still my loving Father, and I who sin daily and deserve nothing but punishment is still his child?

Let us, for the sake of understanding, take another relationship: That between man and man on earth. Suppose two men have entered into an agreement with each other, and now each one wants to make sure whether or not he has remained faithful in that agreement. Must he not ask himself: What are the words of the agreement? And have I remained faithful in these words? If he has then he will know in his heart of hearts that he has remained faithful in the relationship with his friend.

Now the question, therefore is: Is there a Word in and with which God has entered into the relationship of Father to child with each one of us? Of the answer to this question we in the Danish Lutheran Church in America need not be in doubt. With us the congregation is required to sponsor every baptism at the Font which is where this relationship is entered into. The congregation thus required to hear and to know the Word which the minister, as the mouthpiece of the congregation, gives to the child in question and answer form. Moreover, as a confession of our common faith we say this Word aloud together at every service in our churches. Every member knows, or can know what this Word is. We call it the Word of Renunciation and Faith. For short Paul calls it The Word of Faith (Rom. 10).

Is not this the Word about which the individual Christian must ask himself if he wants to be certain that God still is his loving Father, and he God's child? Suppose he has fallen into doubt as to God's forgiveness of his sins, must he not go back to the Word of God to him when God took him to be God's child and asked him personally: Do you renounce the devil — — —? Do you believe in God — — —? Do you believe in the forgiveness of sins? What can be more decisive for a person than the fact that before God in the new birth gave him life out of his own eternal life, he expressly demanded this person's "Yes, I do," to the question: "Do you believe in the forgiveness of sins?" Is that not the touch-stone and all deciding answer to the question: Am I still a child of God? Do I have the forgiveness of my sins? Am I still in the relationship to God which he has established with me? Can the sin-burdened soul come any nearer to an answer from him who alone has power to forgive sins on earth?

Someone will say, But the Bible! He should go to the Bible. He should read there, that even though we are faithless, yet is God faithful. He should read where Jesus says to the man, sick of the palsy, "Son, be of good cheer, thy sins are forgiven thee." Then would he have a more sure and certain answer that his sins were forgiven.

And would he? —

When man falls into doubt as to whether God can forgive his great sin, is not the cry of his heart the same as that of Luther: "My sin, my sin, my sin?" If so, then how can he be sure that his sins are forgiven because Jesus forgave the sins of the man sick of the palsy? Will not the tempter, when he comes again, say to him: Jesus forgave the sins of the man sick of the palsy, but how do you know that he has forgiven **your** sins? Will anything but a Word from him who has power to forgive sins on earth, directly addressed to this man by name, suffice to put the tempter, Satan,

Our Women's Work

Mrs. Johanne Lillehøj, Kimballton, Iowa
Editor

Women Of The Bible (Continued)

SISTERS FROM BETHANY

Even though they were sisters, Martha and Mary were separate, distinctive individuals. Martha was just as active, energetic and impulsive as Mary was quiet, thoughtful, and contemplative. Martha's goal in life was to serve, to do something for her friends. Mary's interest centered on the deeper, hidden meanings of life, culminating in utter worship.

We meet these two sisters only three times in the Gospels. Each time they were together. Evidently, the two were inseparable. Each time the Christ was with them. Those three were close friends.

The initial meeting occurred in their beautiful home in Bethany. Christ was their guest. Martha prepared to entertain the Master. The fact that she became flustered, cross, and impatient with her sister has been over-emphasized. Mary followed the urge within her soul, namely, to sit at the feet of her Master. Each of the three times Mary assumed this place—at the feet of Jesus.

The Master's "Martha, Martha, thou art careful and troubled about many things; but Mary hath chosen that good part, which shall not be taken from her" was rebuke to Martha, but a compensation to Mary. But note that through this censure, Martha grew in character.

The next time, we notice the home in Bethany is steeped in grief. Brother Lazarus has just died. This time Martha appears to better advantage. She loves her changed nature already. Through her activity,

the adversary, to plight?

And now has God given us such a Word? He gave it to each one of us in that washing of regeneration and renewing in the Holy Spirit which we call baptism. And God has through Grundtvig in Denmark shed light for us upon that Word and thus given us the mission to be candlesticks from which that light may shine in this new land. We would have unity with other Christians, we would so deport ourselves that Jesus' prayer for unity among his believers may be fulfilled in us, with us and by us. But some say that a necessary step toward that unity is that we sign a statement saying that scripture is the only rule of faith and life and practice, thus excluding the one Rule of Faith which God has given each one of us.

Can we do this and still be faithful in the relationship into which God has entered with each one of us individually? Can we do it as a church without forfeiting that great mission which he through his grace and mercy has laid to us?

Let us keep the Word of his patience so that he may keep us from the hour of trial which is to come upon the whole world. Let us hold fast that which we have so that no one may take our crown, Rev. 3:10-11.

Valdemar S. Jensen.

her grief gained outlet. Mary was completely mute with sorrow. Her grief paralyzed her. Again we find her at the feet of her beloved Master.

The third and last time occurred on a Friday before Passover. At the feast in the home of Simon, a leper, Martha again served—active, eager, and alert to the Master's every physical comfort. Mary, silent and adoring, worshipped at the feet of Jesus—anointing his feet with rich, expensive ointment and wiping them with her long, flowing hair.

Each time Mary was at the feet of the Master. And each time she was rebuked by others. The first time by her own sister; the second time by the Jews; and the third time by Judas Iscariot. But each time Christ defended her against all criticism.

A beautiful epitaph on Mary's monument was inscribed by her beloved Lord and Master when he said: "Wherever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her." Indeed Mary had chosen "the good part."

Marie M. Hald.

"Hello" From Hampton, Iowa

On Sunday evening, May 15, the Danish and English Ladies' Aids had their Mission meeting at St. John's D.A.Y.P.L. hall. The meeting was opened with a welcome by the chairman and singing, "Sweet Hour of Prayer." A reading was then given: "It May Have Been." This told us that "it may have been" the healing, the calming of the storm, or the changing of water into wine, although it must have been the pricking of thorns on His brow, and the bleeding of hands upon the tree, and the dying there, that lifted you and me.

We were favored with two songs, "Beautiful Saviour" and a negro spiritual by a sextette. A reading was given telling us about the "Gospels Among Santals." Most Santals are farmers and most of them worshiped demons. It was in 1867 that L. O. Skrefsrud and H. P. Borresen started their missionary work in Santalistan. We now have 27,284 Christians in the Santal church.

In closing we heard a clarinet solo, "Whispering Hope," and a prayer was given by the minister, and we closed our meeting by singing "Abide With Me."

E. M. C.

A Notice From Our Secretary

The Women's Mission Night at the Annual Convention of our synod is planned for Thursday, June 23.

A dinner has been arranged for 5:30 in the High School Auditorium followed by a short program.

At eight o'clock we plan to meet in the auditorium for the remainder of the program where Miss Cordelia Cox, Director of Resettlement Work of the National Lutheran Council will be with us as speaker.

You are welcome in Greenville and Montcalm County, and we are looking forward to seeing you.

Sincerely,

Reeta A. Petersen, Sec.

Tenth Annual Pastor's Institute

Grand View College, April 19-21, 1949

It is not always possible to throw a number of varied ingredients into a kettle and have something commendable issue forth. As an amateur cook I have the testimony of my wife as well as my own to that fact. Once a week it is my custom and duty to wrestle with the pots and pans, and the casseroles that I present to our dinner table are alternately bane and blessing. But of course it is much easier, as well as more pleasant, to remember the more successful ventures.

Having had just a little to do with the planning of the casserole that was Pastor's Institute, 1949, I also have a little pleasure in recalling the results. The meeting which was held in April was certainly varied, both in topics presented and in the temperaments of the speakers. Yet there was a unity in the variety and the whole somehow had its own peculiar and satisfying flavor. Where one man was mellow—another was fiery; where one complimented—another castigated; and where one was visionary (meant in the best meaning of that word)—another wrestled with everyday, bread and butter problems. And somehow, in retrospect, they complimented one another. A month and a half has passed since we 30 or so ministers shared those days together—far too long a lapse of time to write a comprehensive report. But perhaps I can recall some of the highlights and contrasts, to change the metaphor, of the picture as a whole.

Dr. Joseph Sittler of Chicago Lutheran Theological Seminary started us off with a series entitled "Positive Preaching and the Modern Mind." His talks had three points of foci that he developed with arresting insight. These foci could be described as the modern man and his origins, the Word of God and its impact, and the minister and his techniques. The first was an historical analysis that I particularly appreciated as it complimented my own lecture of the following day, entitled: "The Illusion of Progress." The second was a doctrinal consideration which was both profitable and welcome to those of us more aware of the insights and theological importance of N. F. S. Grundtvig. The Word of God is the dynamic act of God in Christ—it is the word of forgiveness, of reconciliation, of hope, and of eternity. To those ministers who seek a scholarly yet refreshing study of this subject, no better brief book could be recommended than Joseph Sittler's *THE DOCTRINE OF THE WORD*, published last winter by the Muhlenberg Press. Thirdly, Dr. Sittler spoke concerning the task of the ministry and the means whereby the Word of God could be brought to bear upon the needs and exigencies of men today. His description of homiletic techniques and his insistence that the pastor must find himself within the same paradoxes that beset all human life was highly rewarding.

Although it was not his first appearance at a Grand View Pastor's Institute, it was the first time that a number of us had the opportunity to hear Joe Sittler. He won our admiration and sympathy with some rather penetrating observations on the marks of the Christian life which he felt were characteristic of our own particular church group. He made refer-

ence to a down-to-earth realism in which we were not afraid to mention the beauties of nature and everyday pleasures in our worship and hymnology. As a member of the U. L. C. he commented that he "coveted" our contribution to American Lutheranism and longed for closer fellowship. It was not simply flattery for he also pointed to several particular insights and expressions of that life which we lacked but which such closer fellowship held in store for us. These remarks served to set the tone for the afternoon discussions that were led by Rev. Arthur Knudsen of the U. L. C. A. on the general topic of the place of our synod within the United Lutheran Church should such a step be taken. The advantages and disadvantages of such action were freely discussed and I am sure that all of us that participated in these sessions came to appreciate more fully the complexities and issues at stake.

Rev. J. O. Nelson of the Iowa Council for Religious Education gave us a talk on "Weekday Religious Education" in which he reviewed the current court decisions on the relation between church and state and the problems involved in the matter of education. This very timely talk was supplemented by Professor E. Farstrup's lecture on the "Pastor as a Teacher" which considered the need for educational work within our churches from another but no less profitable approach. Rev. Ernest D. Nielsen also spoke of the challenges that confront the Christian community in his talk: "A Fresh Approach to Church Missions Today." Within this talk there was a meeting ground between the above mentioned more "practical" emphases and the theological considerations which gave body to our institute. To those present the impression of unity and coherence could be traced to such a synthesis.

Two lectures, similar in tone and purpose but varied in approach and method, gave us an insight into the pertinency of N. F. S. Grundtvig to our present scene. The first, given by Dr. E. D. Nielsen, considered Grundtvig as an historian and dwelt upon the historical perspective that characterized the Christian viewpoints of Grundtvig. That perspective was especially marked by a sense of participation and an emphasis upon the whole of a culture and civilization rather than by a detached and atomized outlook that dominates so much of our secular historiography. Dr. Johannes Knudsen also gave us a modern evaluation of Grundtvig and an analysis of his epistemology or method of thinking on the basis of H. Høirup's recent doctor's dissertation: *GRUNDTVIG'S SYN PAA TRO OG ERKENDELSE*. By combining the word as scripture and the word as confession into the "Word as Testimony" Rev. Knudsen sought to give expression to the basic views of Luther as well as Grundtvig.

Certainly no one that attended Pastor's Institute this spring could accuse it of lacking the necessary spice or of quietly running its course to a tranquil conclusion. Professor George Forrell of Gustavus Adolphus College contributed the fireworks in his own dynamic manner. His discussion of the current interest in Martin Luther in the lecture "Luther Today" sought to answer the attacks and accusations which a number of men have made in recent years. Dr. Forrell's analysis of the historical origins of capi-

talism and the spiritual antecedents of totalitarianism constituted a brilliant defense of Luther's social and political viewpoints. His second lecture on "The Christian in the World" was a rewarding search for a positive social ethics within the teachings of Martin Luther. This presentation recognized the realistic approach of Luther who saw the purpose and the validity of the natural order of law and was therefore hesitant in allowing utopian revolutionary tactics.

Secular authority is in one sense the "mask of God" as is also nature. Luther felt that we know God through his revelation in Christ and that the Gospel or the forgiveness of sin is our only hope and salvation. But we must live in the natural world which is not apart from God and which we can truly know only in the light of His revelation. The subtleties of this viewpoint were developed by Forrell who thereby gave us a more polemic and ethical insight into the meaning of the Word that was in contrast and yet in harmony with the theological approach of Joseph Sittler.

No discussion of Pastor's Institute could be called adequate if it did not mention the less academic hours shared together. The morning devotions and the evening communion service led by Rev. Alfred Jensen as well as the coffee intermissions and the evening gatherings in the various homes all contributed to a rich experience. We gathered in the joy of the Easter season and we renewed both friendships and intellectual interests during those three days. To a newcomer on the faculty of our seminary it was a most gratifying experience.

A. C. Kildegaard.

Greetings and Comments From Our Readers

Dear Mr. Carlo Petersen, Seminary Student:

It was with great interest that I read your splendid article in the May 20th issue of Lutheran Tidings.—It is quite apparent that my previous article about pastoral compensation will have the desired effect, that of bringing the entire matter out for an open discussion.

I do feel, however, that you were a bit unfair in quoting certain parts of my article, without putting the quotation in its correct setting. I did not "write," but I quoted the hue and cry as heard from lay-people, when we stand in need of a pastor: "Why are there not more young men in the ministry?"—And my article plainly placed the blame on the employer, that is on us, the lay-members. I did not place the blame on the seminary.

I am glad, however, that you recognize the economic factor as "necessary." The fact that the ministerial profession has been and is flagrantly underpaid is definitely before us.

And it was and is the object of my writings, that it can be remedied for the ultimate progress in the most important field of human endeavor, the furthering of the Christian Church.

B. P. Christensen.

"Danish" — Hindrance or Liability?

About this time last year some ladies of a Michigan congregation were troubled in their hearts about a word in the official name of their church. They claimed that it hindered

the work of their church, and they felt called upon to ask that this word be discarded, taken out of the church's name.

This word, "Danish," has been in the official name of our church since our synod was first founded by the early immigrants. These men and women felt a strong need of fellowship with kindred souls; they were drawn together by ties of language and spiritual kinship. They really needed each other, and they gathered in private homes and often in the country schoolhouses for their worship services.

In these humble surroundings the people gathered to hear the Gospel in their beloved mother tongue. And they experienced that "The Word," "which was with God," and which had been made flesh, had come to dwell among them. As they thus gathered they experienced what the Apostle John also speaks of: "We beheld His glory."

Could it be that this "Word," which became flesh, has been laid aside in the Danish Evangelical Lutheran Church because "we moderns" do not feel the need? Could that be the reason that we so often find so little life in the church? For without this "Word" there is neither strength nor future in any church.

My sons and I have never seen Denmark, but we have learned to know and love the Danish language. And we are so thankful that we know the Danish language and can thereby share in the literature, the songs, and other aspects of the spiritual heritage of our forefather's land. Consequently we personally do not need the translations.

If we banish the word "Danish" from our official church name, where then would we stand? If this were done, why then should people loyal to the Danish heritage wish to remain in this fellowship?—And why should the non-Danish be drawn to such a church? No doubt they would be told: "We have had great men of the spirit in our church. Grundtvig, we think, was a giant spiritually speaking, and his hymns are matchless. We want you to know him and share in the blessings which we have received from him."—And these strangers would ask: "What nationality was this Grundtvig? He was not an American, or we would have known about him. Why do you wish to perpetuate his spiritual contributions, if you yourself have turned your back to all that is Danish?"

I as a Danish-American ask the same question. I have previously presented my views on this matter in "Dannevirke." But knowing that there are many who do not have the privilege to read this paper, I wished to bring my greeting and my view on this question also in "Lutheran Tidings."

Sara Pedersen.

Chicago, Ill., June 1, 1949.

Criticism

Melanchton was learned; Luther, they say, was not learned. Although he could and did translate the Bible, it seems that he cannot be counted among the learned. Mynster, and especially Martensen, were learned; but Grundtvig was not counted among the learned. Although he had read and written more than any other man in Denmark*, he was not rated among the learned. He did not use the critical approach of a Kaspari or a Monrad. I am not learned; but dr. phil. Ernest D. Nielsen is learned, and he is after my scalp. Before he gets it let me say:

It is good that we have learned men among us. I am proud that the president of Grand View College can hold his own among other learned college presidents. I am glad that dr. phil. Ernest D. Nielsen does not have to take a back seat among other doctors of philosophy who grace the pulpits of Chicago churches. I am not so glad that neither Knudsen nor Nielsen has had one word to say to us non-learned on the most important question that has arisen in our church since the days when some thought that they might baptize without implanting the whole covenant Word in question and answer form. Is not the question before our church today this: Shall we sign away that to which God opened Grundtvig's eyes when he sorrowed for the babes in Christ? Shall we, for the sake of joining with other churches, sign a statement which in effect denies the light on the living and abiding Word

of God, which by the grace of God came to shine for us with Grundtvig?

These two men have, together with others, promised us a book on Grundtvig. Can we take this statement by Nielsen as a preview of what his contribution to that book is going to be: "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?" Every layman has been baptized into the Renunciation; cannot the question of why the Renunciation is omitted in Luther's catechism be discussed for laymen?

I hope that statement is not a preview of what Nielsen is going to give us. I hope that he and the other four men writing this anthology will go to the heart of Grundtvig's contribution to Christian life in Denmark and answer such questions as: What does the apostle Peter mean when he writes: "You have been begotten again (born anew), not of perishable, but of imperishable seed, through the living and abiding Word of God." 1 Peter 1:23? What does James mean by the words: "Of his own will he brought us forth by the Word of Truth — — — receive with meekness the implanted Word which is able to save your souls." James 1:18 and 21. What Word was implanted in us when we were born anew by God? What Word is able to save our souls? I hope they will put away all fear of credalism and give us the answer which the Christian world is seeking today—the answer to the question: What is the living, abiding, active and acting Word of God and where does he speak it on earth today? I hope they may succeed where I for twenty years have failed, namely in giving us a book which can and will be read by the multitude of Christians who find themselves in need of a Word direct from him who has power to forgive sins on earth.

If they do not do this, "I am frankly afraid" (to use Nielsen's expression) that their book will go the way of the learned books of Melancthon, Martensen, Kaspary, Monrad. Nobody but the learned read their books today, while the books of the non-learned Luther and Grundtvig are making a greater and greater impact on the life of Christians from year to year.

I am disappointed in Nielsen's criticism. There is so much in what I have written that lends itself to constructive criticism so that Grundtvig might become better known. That is what both of us want, is it not? I have used the expression "Luther forgets" where I write about his omission of the Renunciation from his catechism. To this Nielsen objects. But can Nielsen show us that Luther has not "forgotten" the Renunciation in the catechism which Lutherans have used these four hundred years? If Nielsen prefers another and better term for this omission, I am willing to adopt it. Does Nielsen's critical apparatus by which he shows that Luther in 1520 "explained the creed in this manner: I renounce the evil spirit — — —" help the babes in Christ who today learn Luther's catechism without there being told that the Renunciation is part of the covenant Word in baptism?

Nielsen is "frankly afraid" of my supposed credalism. I am afraid that if Nielsen cannot write for laymen about the Renunciation, then the babes in Christ for whom Grundtvig was so concerned that he prayed, studied and wept for fifteen long years till God showed him the short and simple expression for what Christianity is, will again be given stones for bread. I plead with him and with all the five men who have set themselves the task of introducing Grundtvig to American readers, to write so that the not learned can read.

Valdemar S. Jensen.

Kimballton, June 8, 1949.

*"Kaplæse med mig kan ingen af dem" Gr.

A Few Facts And Opinions

1. We confess our faith in ONE, holy, UNIVERSAL church.
2. The church universal has through historical events and developments been divided into many groups.
3. Historically and confessionally we belong to the Lutheran group.
4. Unless we belong to the Lutheran group in the future, there is danger that we become inbred and sectarian.
5. Historically our church relationship and church character were gained through the national church of Denmark.
6. Historically we also have a background of the Grundtvigian movement in Denmark. This is valuable and contains promise for the future.
7. The Grundtvigian movement formed no separate church body and had no separate doctrines. Part of its greatness lies in the fact that it permeates the whole church rather than leading to separatism.
8. As our contact with the national Danish church fades we must seek contact with other Lutheran bodies. Even the church in Denmark is seeking such contacts.
9. As we learn to know other Lutheran bodies we find in them, in part, a sixteenth century doctrinalism, a moralism, and a formalism which in many ways are foreign to us.
10. We also find, however, a great common faith and a great common tradition, and we find fellowship in common tasks.
11. We furthermore find, in other Lutheran churches, young, progressive leadership and promises of future reform.
12. So far we have cooperated with other Lutheran churches in important tasks, and we have gained greatly from this cooperation.
13. We have met with some of the churches to discuss our similarities and our differences.
14. No commitments have been made to other churches and as yet no definite proposals have been made for joining up with any.
15. There are several roads open to us and we should make haste slowly in choosing any one of them.
16. We are striving, however, to practice our faith in One, holy, UNIVERSAL church.

Johannes Knudsen.

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Grand View College And Our Youth

Grand View Camp

**For Juniors, 12 to 16, Inclusive
July 31-August 7, 1949.**

The Grand View Camp is located at Grand View College, Des Moines, Iowa. The college and campus are the camp grounds. Campers are to sleep in the college dormitories, eat in the dining room and use the class rooms, gymnasium and athletic field during the daily program. The swimming will take place at the Birdland pool, or some other. Tours to points of interest will be arranged.

The Daily Program

The program for the day will be decided by the Camp Director and the counsellors and may vary somewhat from day to day but in general we will follow a plan such as this:

- 7:30—Day begins.
- 8:00—Breakfast.
- 8:30—Bedmaking, floor sweeping, etc.
- 9:00-10:00—Devotions and Bible study.
- 10:00-12:00—Recreation and craft.
- 12:00—Dinner.
- 12:30-1:30—Rest.
- 1:30-2:30—To use as you wish.
- 2:30-4:00—Swimming.
- 4:30—Singing.
- 6:00—Supper.
- 7:00—Singing games.
- 8:00—Evening program. (Discussion, talks, films, etc.)
- 9:00—Refreshments.
- 9:15—Campfire.
- 10:30—Day ends. Off to bed.

Sunday, August 7

On this day the parents of the campers are invited to be guests of the camp for dinner.

PROGRAM

- 10:45—Church service.
- 12:15—Dinner.

Rules

1. The camp is open to boys and girls 12 to 16 years of age. A camper may not have reached his seventeenth birthday.
2. Campers may not leave the grounds without permission.
3. Campers who wish to swim, must present a written permit from parents.
4. All campers must clean their own rooms, and in their proper turn take part in policing the grounds and setting and clearing the tables and washing dishes.
5. Campers must attend all sessions, unless excused.
6. The leaders reserve the right to dismiss any camper who fails to conform to the rules and regulations of the camp.
7. Campers must pay for property damaged or destroyed.

Expenses

| | |
|---|--------------|
| Room, board and tuition | -----\$12.00 |
| This item will be reduced when two members of the same family attend. The rate will then be ----- | |
| | 11.00 |
| Room, board and tuition for shorter stay, per day | ----- 2.00 |
| Price for one meal | ----- .75 |

General Information

Meals will be served to campers beginning with supper Sunday, July 31, and ending with dinner Sunday, August 7.

Be sure to bring towels, soap, swimming suits, tennis shoes and gym suits. If you play tennis bring your racket. **Do not fail to bring sheets, pillowcases and one blanket for your bed.**

Bring your New Testament, Lutheran Hymnal and "World of Song."

Enroll early. Be sure to give your age. We cannot guarantee to accommodate young people who are not enrolled. In order to make our plans we should like to receive your enrollment by July 25.

To enroll, write to

JUNIOR CAMP
Grand View College
Des Moines, Iowa.

OUR CHURCH

Newark, N. J.—The newly-acquired church building was dedicated on Sunday, May 15. Rev. Willard Garred, District President, officiated at the dedication service. Rev. A. J. Tarpgaard, pastor emeritus, who is a former pastor of the Newark congregation, was also present and gave his contribution toward making it a festive day. Rev. Verner Hansen has served the church since early last fall and marked progress has been made in membership and in a growing program of the church.

Juhl, Mich.—Services are now being held every Sunday in both the churches, Juhl Community Lutheran Church, and the Zion Evangelical Lutheran Church of Germania, served by Rev. Richard H. Sorensen. This schedule went into effect with the beginning of the month of June.

The D.A.Y.P.L. District III annual convention will be held in the St. Peder's Lutheran Church during the week-end, July 8-10.

Seattle, Wash.—Mrs. Maria Kjaer, wife of Pastor J. C. Kjaer, of our Seattle church, has recently been elected Dean of the Washington Chapter of the American Guild of Organists. Mrs. Kjaer served as an adjutator for the Young Organists' contest in April, and she has been appointed to serve in Seattle as an examiner of candidates for academic membership as organists and choir-masters.

Ringsted, Iowa—The Ringsted congregation is at present making considerable improvements on the Parish hall, which has been moved further back from the road leading to the church.

The change of location will improve the entire park layout between the church and the parsonage. An addition will be added to the building, full basement, automatic oil heating system, etc. When this project has been completed, the church building will be given due attention for a re-decorating and re-conditioning project.

Withee, Wis.—The Clark County Summer Festival of the churches cooperating through the National Lutheran Council, an annual affair the past years, will be held again this year on Sunday, August 14. The festival will again this year be held in the church park of the Nazareth Church. Dr. J. O. Christiansen from the University of Minnesota School of Agriculture will be the guest speaker.

District VII Camp, Nysted, Nebraska, beginning Sunday evening, July 10, to Sunday noon, July 17. For children from ages of 10 to 14. There will be a program of religious instruction, recreation and crafts. Register with Rev. Howard Christensen, Cozad, Nebr.

25th Wedding Anniversary

Rev. and Mrs. Alfred E. Sorensen, the pastor and his wife of the St. Stephen's Danish Evang. Lutheran Church, 8500 Maryland Ave., Chicago 19, Ill., will observe their 25th wedding anniversary on June 30.

The St. Stephen's congregation extends invitation to the many friends of the Pastor and his wife to come and help us make this a festive event. The congregation and friends will gather with our pastor and his family in our church for a short service at 8 o'clock in the evening, and a reception will follow in the church parlors.

We hope to see many present.

Aksel Ostrup, Sec.
St. Stephen's Church.

Acknowledgment Of Receipts From the Synod Treasurer

For the Period May 1, to June 4, 1949

Towards the Budget:

Unassigned Receipts to the Budget:

Congregations—

| | |
|-------------------------------------|--------|
| Troy, N. Y. (for last year) \$ | 53.50 |
| Byram, Conn., (for last year) ----- | 110.00 |
| Menominee, Mich. ----- | 37.25 |
| Des Moines, Iowa ----- | 105.00 |
| Omaha, Nebr. ----- | 64.00 |
| Parlier, Calif. ----- | 12.00 |

To Pension Fund:

Congregation—

| | |
|------------------------|--------|
| Marinette, Wis. ----- | 61.00 |
| Menominee, Mich. ----- | 4.50 |
| Des Moines, Iowa ----- | 117.01 |
| Askov, Minn. ----- | 51.89 |
| Omaha, Nebr. ----- | 4.00 |

| | |
|---|-------|
| "In Memory of Mrs. Jes Jepsen, Cedar Falls, Iowa," from Friends through Women's Mission Society ----- | |
| Rev. Aage Moller ----- | 36.00 |

Rev. L. A. Kirkegaard ----- 14.04
Rev. Paul Wikman ----- 5.00

Home Missions:

"In Memory of Mrs. Jes Jepsen, Cedar Falls, Iowa," from Friends through Women's Mission Society ----- 10.00
Congregation, Kimballton, Iowa (President's travel) -- 25.00
Miscellaneous gifts and subscriptions to Lutheran Tidings ----- 7.50
Lutheran Brotherhood for Annual Reports ----- .27

Old People's Home, Tyler, Minn.:

"In Memory of Vernon Sorensen," from Mr. and Mrs. Harlan Stone, Rosenborg, Nebr. ----- 2.00

Children's Home, Chicago, Ill.:

"In Memory of Vernon Sorensen":
Otto Andersen, Rosenborg, Nebr. ----- 5.00
Viggo and Thorvald Sorensen, Rosenborg, Nebr. ----- 3.00
Mr. and Mrs. Henry Henriksen and Mr. and Mrs. Roland Henriksen, Rosenborg, Nebr. ----- 3.00

Total towards 1949-50 quota --\$ 740.96

Received for Items Outside the Budget:

To Church Extension Fund:
Congregation, Ludington, Mich. ----- 90.00

To Vartov Fund:

"In Memory of Mrs. Thyra Dorf," Mrs. Marie E. Sondergaard, Keyport, N. J. -- 5.00

For the Station Wagon:

Miss Alice Jensen, Minneapolis, Minn. ----- 2.00
(1949 Quota)

To Lutheran World Action:

Previously acknowledged, congregations, Ladies' Aids and miscellaneous ----- \$ 5,093.46

Congregations—
Ringsted ----- 138.18
Menominee, Mich. ----- 2.00
Des Moines, Iowa ----- 12.29
Dagmar, Mont. ----- 271.50
Volmer, Mont. ----- 79.00
Dalum, Canada ----- 72.00
Dalum, Canada, to L.W.R. ----- 57.75
Enumclaw, Wash. ----- 15.60
"A Friend," Ludington, Mich. ----- 10.00
"In Memory of Delmar Andersen," Mr. and Mrs. Fred Pedersen, Mr. and Mrs. Henry Jensen, Cozad, Nebr. ----- 10.00

\$ 6,661.78

Previously acknowledged from
Sunday school ----- \$ 287.73
Sunday School, Tyler, Minn. ----- 20.00
Sunday School, St. Stephan's, Chicago, Ill. ----- 45.00

\$ 352.73

Total to date ----- \$ 7,014.51

Correction in March Receipt list: Brush, Colo., should be

credited with a contribution of \$90.00 instead of Troy, N. Y.

To G. V. C. Building Fund Debt Retirement: (The 3.16 Fund)*

Previously acknowledged ----\$ 5,958.30
Congregation, Germana, Mich. ----- 25.83
Miss Dora M. Sorensen, Ecorse, Mich. ----- 25.00
Miss Alice Jensen, Minneapolis, Minn. ----- 4.00
"In Memory of Ida, sister of Mary and Joe Matson, Seattle, Wash.," Mrs. Maria Kjaer, Seattle, Wash. ----- 10.00
Mr. and Mrs. Soren Knudsen, Cozad, Nebr. ----- 5.00
Miscellaneous interest ----- 1.25

Total to date ----- \$ 6,029.38

This was the 3:34 on the April receipt list. Your contributions have helped reduce the debt so the daily interest burden in May was \$3.16. Continued effort and help to further reduce this load will be much appreciated.

Sincerely yours,

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

Additional receipt acknowledgments from the synod treasurer for April, 1949.

I have just discovered that due to an oversight certain receipts were omitted in my April receipt list as submitted to the papers. I now acknowledge same as follows:

For Church Extension Fund:

Congregations—
Bronx, N. Y. ----- \$ 67.50
Perth Amboy, N. J. ----- 67.50
St. Stephan's, Chicago, Ill. ----- 50.00
Trinity, Chicago, Ill. ----- 267.00
Des Moines, Iowa ----- .50
Newell, Iowa ----- 294.00
Wolters Corner, Wis. ----- 13.50
Flaxton, N. D. ----- 27.00
Diamond Lake, Minn. ----- 70.50
Nysted, Nebr. ----- 70.50

"In memory of Leroy Back, Lake Norden, S. D.," from Mr. and Mrs. H. G. Clellan and Jean, Mr. and Mrs. Louis Horsted and Mr. and Mrs. Chris Christensen ----- 5.00

For American Bible Society:

Congregation at Cedar Falls, Iowa ----- \$ 38.03

For Chicago Children's Home:

Congregation at St. Stephan's, Chicago, Ill. ----- \$ 11.00
"In Memory of Mrs. Margaret Petersen, Grant, Nebr.," from Thorvald and Viggo Sorensen, St. Edwards, Nebr. ----- 5.00

I am very sorry this happened. However, the above receipts are all included in my annual report as submitted to the convention at Greenville.

Sincerely,

Olaf R. Juhl,
Synod Treasurer.

Santal Mission**General Budget**

Our Savior's Church, Brooklyn, N. Y. ----- \$ 138.29
Mrs. Emma Nielsen, Lake Norden, S. D. ----- 1.00
Mrs. Johanne Jacobsen, St. Edwards, Nebr. ----- 5.00
Joint Ladies' Aid Mission Meeting, Viborg, S. D. ----- 43.00
Our Savior's Lutheran Sunday School, Viborg, S. D. ----- 10.00
Danish Ladies' Aid, Gayville, S. D. ----- 25.00
Mrs. Jenny Sorensen, Seattle -- 5.00
Nysted Church, Dannebrog, Nebr. ----- 15.00
Mrs. Nels Nelsen, Moorhead, Iowa ----- 5.00
Danish Lutheran Church, Menominee, Mich. ----- 23.00
East Badger Ladies' Aid, Badger, S. D. ----- 10.00
St. John's Danish Ladies' Aid, Seattle ----- 100.00
Bethany Luth. Church, Ludington, Mich. ----- 50.00
Danish Lutheran Church, Marinette, Wis. ----- 18.62
Goodhope Ladies' Aid, Lake Norden, S. D. ----- 10.00
St. John's Ladies' Aid Mission Meeting, Hampton, Iowa ---- 15.24
Mrs. Jensen, Brookings, S. D. -- 3.75
Mrs. L. Iversen, Salinas, Calif. 1.00
Mrs. Christine Christensen, Hartford, Conn. ----- 1.00
Miss Anna Jacobsen, Hartford, Conn. ----- 200.00
St. John's English Ladies' Aid, Hampton, Iowa ----- 33.14
In memory of Peter Jensen, Withee, Wis., Rev. Dixens -- 1.00
In memory of Mrs. Amalie Christiansen, Kimballton, Ia., Mrs. Etta Sjøe, Kimballton -- 2.00
In memory of Sophus Jacobsen, Eddie Rasmussens, Kimballton ----- 1.00
In memory of Folmer Sjøe, Mrs. Christine Marcussen, Kimballton ----- 1.00
In memory of Mother (Mrs. Soren Petersen), Tyler, Art Eagles, Chas. Fergusons, Hans E. Christensens, Elmer and Irene M. Christensen, Washington ----- 5.00
In memory of Mrs. Jes Jepsen, Cedar Falls, Iowa, Rev. Harald Ibsens, Viborg, and other friends ----- 26.00
In memory of Mrs. Just Ammentorp, Des Moines, Iowa, Emil V. Hansens, Fred Millers, C. B. Andersens, Marie Miller, Niels, Karen and Alfa Holm, and Rev. Dixens, all of Withee, Wis. ----- 6.00

In memory of Soren Holst Madsen, Cedar Falls, Iowa, Roland Johansens, Alf Johansen, Johannes Johansen, Erick Johansens and Mrs. Jens Johansen, all of Tyler, Minn. -----

7.00

Mrs. Marie Knudsen, Walter Olsens, Mrs. Chas. Olsen, Vernon Johnsons, A. E. Frederikssens and L. L. Hansens -----

4.00

In memory of Mrs. Herluf Poulsen, Luck, Wis., West Denmark Ladies' Aid -----

3.00

In memory of Mrs. Christine Petersen, Des Moines, friends in D. M. -----

4.35

In memory of P. C. Bylling, Los Angeles, Emmanuel's church, Los Angeles -----

5.00

For Children:

Trinity Luth. Sunday School, Victory, Mich. -----

40.00

Danish Luth. Ladies' Aid, Alden, Minn. -----

25.00

For Riber's Work:

D.A.Y.P.L., Gayville, S. D. ---

8.10

For Lamps in the Kaeribani Boys' School:

Olav Pedersen, Lindsay, Nebr. -----

200.00

Total for May ----- \$1,051.49

Total since Jan. 1 ----- \$4,441.20

Acknowledged with sincere thanks for every contribution.

Dagmar Miller,

Tyler, Minn.

Please continue making M. O. payable to Hampton, Iowa.

NEWS BRIEFS

SOVIET AUTHORITIES BAR BISHOP DIBELIUS FROM OFFICE

New York—The Soviet-controlled radio in Berlin has announced that Bishop Otto Dibelius no longer could head the Evangelical Church of Berlin-Brandenburg in the Eastern Zone of Germany, according to a report issued here on June 8 by the United Press.

Bishop Dibelius, who is president of the Evangelical Church in Germany (EKID), circulated a Whitsuntide pastoral letter which charged that the Russians had revived the Gestapo, made religious observance "practically impossible" and were responsible for the "disappearance of tens of thousands" of Germans.

In his letter to congregations in his diocese, the bishop called on the church to raise its voice against the political force being used to eliminate "right" even if "at first it brings distress and danger."

ULCA COMPLETES THIRD STEWARDSHIP FILM

New York—"Like A Mighty Army," third in the series of stewardship motion pictures produced by The United Lutheran Church in America, will be shown in the ULCA's 4,000 congregations this fall to spearhead the stewardship promotion program.

This new film, the third ULCA production, will be used exclusively in ULCA congregations this fall and will be released on January 1 through Cathedral Films distributors for use by other denominations. Lease arrangements with other Lutheran church bodies will be handled by the Muhlenberg Press, Philadelphia.

"Like A Mighty Army," a four-reeler in black and white, drives home the fact that a Christian congregation is not a social club but a fellowship of disciples of Christ who must practice their religion.

The production and distribution of these stewardship films are financed jointly by the United Lutheran Church and its Lutheran Laymen's Movement for Stewardship.

Other stewardship films produced by the United Lutheran Church are "And Now I See" and "Salt of the Earth," both of which are being widely used by other denominations in stewardship and evangelism programs and in the regular courses of instruction in the church and Sunday school.

NLC, MISSOURI SYNOD DISAVOW LUTHERAN RESEARCH SOCIETY

New York—The Lutheran Research Society of Detroit was disavowed in a joint statement issued here by the National Lutheran Council and the Lutheran Church—Missouri Synod, which represent virtually all the Lutheran groups in America.

The Society, which has been accused

of promoting anti-Semitic propaganda through its periodical, "The Eleventh Hour," and other publications, "is not sponsored or officially connected with any of the Lutheran church bodies in this country," the statement said.

It added that the eight participating bodies of the National Lutheran Council and the Lutheran Church—Missouri Synod, "have had no connection with the Lutheran Research Society and have espoused no part of its program."

The Lutheran Research Society has, through its publications and otherwise, promoted an alleged cancer remedy and other drugs formerly distributed by Dr. William F. Koch of Detroit, Mich., which drugs have been questioned by the United States government, according to counsel. These drugs are currently distributed by an organization known as the Christian Medical Research League.

The statement said further that Lawrence F. Reilly, who organized the Lutheran Research Society in 1946, and is its executive director, is not a member of the ministerium of any of the Lutheran bodies in America. All ordained clergymen in the Lutheran Church had such membership.

The statement was signed by the Rev. Dr. Carl E. Lund-Quist, executive secretary of the Division of Public Relations of the National Lutheran Council, and the Rev. Oswald C. J. Hoffmann, director of the Department of Public Relations of the Lutheran Church—Missouri Synod.

FOR RENT

"Helweg's Cottage" at West Denmark on Butternut Lake is for rent by the week or month. A beautiful location.

Write to:

Henry Bensen,
Luck, Wis.

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.

MANAGERS WANTED

The synod's Old People's Home at Tyler, Minnesota, has a position open for a married couple to manage the home on or before September 1.

Further details may be had from the superintendent of the home,

Rev. Enok Mortensen
Tyler, Minn.

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

June 20, 1949

I am a member of _____ the congregation at _____

Name _____

New Address _____

City _____ State _____

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