

Lutheran Tidings

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The Primate of the Church of Denmark Visits U. S. A.



Bishop Fuglsang-Damgaard

"Religious News Service Photo"

By this time Bishop H. Fuglsang-Damgaard and his wife have been visiting America for nearly a month. The reports we get from the different congregations are indeed very happy. Dr. Fuglsang-Damgaard was born in 1890 in North Schleswig, which had been taken from Denmark by the Germans in 1864. He was a soldier in the first world war fighting on the German side in a cause he did not like. He was taken prisoner of war and spent four years in France. After the war he again was able to continue his studies, and in 1923 graduated with highest honors from the theological school at the University of Copenhagen. Two years later he was made instructor in systematic theology at the university. In 1930 he was appointed Dean at the Cathedral Church at Copenhagen, and in 1934 he was elected bishop of the diocese of Copenhagen. The bishop of Copenhagen is the Primate of the Church of Denmark.

The bishop is well known through a number of books, and he has been active in international church organizations.

During the occupation of Denmark he was a faithful Dane. He was compelled to go underground three times.

The bishop's wife is a very charming lady. We are sure that the visit of these honored guests will help our churches to understand that the kingdom of God is much greater than we sometimes think. We pray for the blessing of God upon their visit.

Editor.

The Bishop Visits In New York

Tuesday, September 6, the Primate of the Church of Denmark and Danish Churches in foreign countries, Bishop H. Fuglsang-Damgaard, D. S. T., and Mrs. Fuglsang-Damgaard, arrived at New York aboard the "Jutlandia" on a visit to the United States. The Bishop will tour the country from the Atlantic to the Pacific, visiting Danish Churches and Danish Charitable Institutions, as well as Danish Educational Institutions, enroute, and will return to Denmark in the latter part of October.

In honor of the Bishop's visit a Festival Service, arranged by the Danish Churches in New York and vicinity, was held Wednesday, September 7, at 8 p. m. in Salem Church, Brooklyn. Dr. N. C. Carlson, president of the United Danish Evangelical Lutheran

Church, was liturgist, and Bishop Fuglsang-Damgaard preached the sermon.

The service began with an impressive processional up the center aisle of the church, led by the choir, after which came the clergymen, among them the Primate, who was wearing a black velvet robe with fluted white pastoral collar and white cuffs. Against the somber background of the black velvet the many medals the Bishop wore shone with redoubled brilliance, and a large gold cross suspended from a heavy gold chain glittered in the light when the Bishop moved. On the index finger of his left hand the Primate wore a gold signet ring with a seal, the symbol of his high office.

After the singing of the hymn, "Paa Jerusalem det ny," Dr. Carlson led the congregation in the opening part of the liturgy, and Miss Dorte Berthelsen

The Meaning of Hebrews 4:12

II.

In the previous article we saw the possibility that the expressions: "God's Word," "the confession" and "the covenant" in the Epistle to the Hebrews may mean one and the same thing, namely the Word of God which makes baptism a washing of regeneration and renewing in the Holy Spirit. This Word of God appears as a confession on which the person baptized is asked: Do you renounce? Do you believe? When the baptizand answers, "I do," then this confession becomes the covenant Word from God to man, and the new covenant is thereby established.

This, I believe, is the background of the man who wrote the Epistle to the Hebrews, and in this light, I believe, we must understand the passage in 4:12: "For the Word of God is living and active, sharper than any two-edged sword, piercing to the division of soul and spirit, of joints and marrow, and discerning the thoughts and intentions of the heart."

How can a Word do such great things? Is it enough to say that it is alive? Must we not ask what makes

sang "Brunstiges Verlangen" by Johann Ahle. Following the solo there were greetings by Ambassador Henrik de Kauffmann, Dr. Carlson and Pastor P. H. Baagøe.

At the conclusion of the speeches the congregation sang the hymn, "Guds Ord det er vort Arvegods," and then Bishop Fuglsang-Damgaard mounted the pulpit. The Bishop brought a greeting from Their Majesties, King Frederik IX, and Queen Ingrid. The warmth and friendliness of the greeting and the moving manner in which it was delivered touched all listeners. The Bishop also thanked Ambassador de Kaufmann for his heroic stand on Denmark's behalf during the war and all Danish-Americans for their contribution to the final victory.

Bishop Fuglsang-Damgaard chose as his text the 14th Chapter of the Gospel of John, Verses 1-3, beginning "Let not your heart be troubled; ye believe in God, believe also in me." The Bishop chose this passage because it occupies a special place in the Church of Denmark. It was the Word of God that sounded to God's people the first time they gathered after the 9th of April, 1940. The Bishop emphasized that there are many opposites in the world: Light and Darkness; Life and Death; Sin and Grace; Heaven and Hell; but without change God's Word brings us the message: "Let not your heart be troubled: ye believe in God, believe also in me."

At the close of the eloquent sermon, which will always be remembered by all who heard it, Miss Berthelsen sang "Te Deum" by Handel, and Bishop Fuglsang-Damgaard performed the liturgical service before the altar, after which the congregation sang the hymn, "Velsignelse al Jordens Tarv." The choir, the Primate and the clergy proceeded out of the church to the strains of the recessional hymn, "Kærlighed fra Gud," and the service closed with the postludium, "Fantasia," by Bach.

Ida Johnson.

it alive? Man's word is not alive except someone speaks it; who speaks the Word of God so that not only was it alive and active when it created the new man, life everlasting, which is Christ in us; but so that it keeps on doing what Heb. 4:12 says that it does?

Remembering that it is the Word of God in baptism of which we are speaking, let us also remember that in and with that Word in baptism we received the Holy Spirit. (Acts 2:38). Of the Holy Spirit Christ has said that he shall guide disciples (believers) into all the truth. That means, all the truth unto our salvation. But suppose a baptized person goes the way of the world, cheating and lying. Indeed, the Holy Spirit may use a word from the Bible to guide this man into the truth that he is losing his soul, if that man knows the Bible. But is it not more likely that the Holy Spirit will make use of the covenant Word from God to man and bring this up into his heart: Do you renounce the devil and all his works and all his ways? Jesus has said that the Holy Spirit shall take of what is his and declare it unto believers; but if a covenant is established in baptism between God and man, and the words mentioned above are part of the covenant Word, must we not admit that the Word is Jesus' Word in a special way, and that the promise that the Holy Spirit shall take of what is Jesus' and declare it unto believers applies in a special way to the covenant Word in baptism? Grundtvig was a prophet of God, declaring the Words of God to our generation; he says of the covenant Word of God in baptism that it is the dwelling place, the habitation of the Spirit. He says it in a hymn, out of his Christian life-experience. And he was a little farther along on the road in life with God than most men have been since the days of the apostles.

But back to Heb. 4:12: "The Word of God is living and active," not only as spoken at the font by the mouth of the church, but every day of the life of the man in whom it has been implanted. Why, then, are there so many baptized persons who are spiritually dead?

Man's will; man's right of self-determination. Neither by baptism, nor by the Lord's Supper, nor by any other means does God save man if man does not want to be saved. And what does Paul mean when he warns believers not to grieve the Holy Spirit? We cannot doubt that the Holy Spirit is always ready to do his work of sanctifying. He is ready to say daily to the person who has received the Word: Do you renounce? Do you believe? But he will not say it unless that person wants to hear it.

And how does a person indicate his willingness to hear the Word of God? By confessing it with his mouth and believing it in his heart. That is the reason why they who have begun to learn what God showed Grundtvig, daily confess the covenant Word in their homes. That is the reason why we in the Danish Lutheran Church confess our faith at every service in our churches. We give our Savior back his own Word even as the bride, when the man says,

Report From District I Convention

Fifty years ago District I was organized in Hartford, Conn. The ministers of the District had met to discuss organization and further extension of church work as a unit rather than as single congregations. In those fifty years, congregations in this District have carried on their work through years of feast and famine. The little group in Newark, N. J., have acquired a new church and pastor since our last convention, which indicates determination to carry on the Danish tradition regardless of the many obstacles which are encountered in this rapidly changing world. We wish them success in their endeavors and sincerely hope that the faith and trust which gave them inspiration will continue to carry them over this period when so much must be done by so few willing hands.

The convention in Portland, Me., beginning on Friday evening, September 9, and closing on Sunday evening, September 11, was attended by delegates from Bridgeport, Bronx, Brooklyn, Hartford, Newark, Perth Amboy, Portland and Troy. Ministers from the District included: Reverends J. C. Aaberg, Einar Anderson, A. T. Dorf, Willard R. Garred, Verner Hansen, K. Kirkegaard-Jensen and P. C. Stockholm. The District was happy to have Rev. Alfred Jensen, president of the Synod, and Mrs. Jensen, and Rev. Povl Baagøe of Seamen's Church Institute of New York city with us also. Rev. A. J. Tarpgaard was among those missing this year and we hope the distance was the only reason he was unable to be with us. Rev. James Lund of Troy was unable to be with us, but we trust that his health will continue to improve so that he may be able to carry on his work in his congregation.

Perhaps it would be interesting to mention a few of the observations made while driving approximately three hundred miles to the convention, before going into further details of the meeting itself. The new parkways through Connecticut, Massachusetts, New Hampshire and up into Maine make it very comfortable driving, but the roads in through the countryside

"I love you," gives him back his own word: "I love you."

When we do that then can the Holy Spirit guide us into the truth, that is into Jesus Christ who is the Truth. That is sanctification. To daily confess so that the Holy Spirit can make the words: "I renounce the devil; I believe in God" living and active in our hearts, that is sanctification. When we do that then do we begin to understand Paul's admonition: "Work out your own salvation with fear and trembling, for it is God who giveth both to will and to do." (Philip. 2:12).

This is the beginning; the sharpness of the sword which is the Word of God, belongs in the more advanced stage of Christian life. With the permission of the editor I will write about that in a following article.

Valdemar S. Jensen.

Kimballton, Sept. 8, 1949.

and small villages which have been settled since the Pilgrims arrived in this country are most picturesque and have a leisure about them not found in the cities.

Outside of Portland, on the Boston Road, we found a Danish village which represents a picturesque little town of medieval Denmark. It is about as rich in artistic details and old-world atmosphere as the little country itself, and the accommodations for tourists are clean, comfortable and adequate. Raadhuset was the restaurant until fire gutted the interior.

District I was honored with the presence of Bishop H. Fuglsang-Damgaard and his wife who had arrived from Denmark earlier in the week prior to the convention via "Jutlandia." It was a delight to meet them again after twelve years, and their greeting from King Frederick IX and Queen Ingrid of Denmark lent a warmth to the convention that touched the hearts of all of us. Bishop Fuglsang-Damgaard gave the sermon at the Danish service on Sunday morning and in the afternoon talked in English at which time he spoke of the Danish church under the occupation. Mrs. H. Fuglsang-Damgaard lectured on Saturday evening and brought with her movies of the work of "Red Barnet" carried on in Denmark for children of European countries. She gave statistical information regarding the care of the children and the pictures told more than words could ever express. It is interesting to note the work involved and the time and efforts needed to carry on the projects, but still more interesting to know that the wife of Copenhagen's Bishop, the mother of four children also, can find energy and strength to work for "Red Barnet" as a leader under Queen Ingrid in addition to her other necessary duties. It is said that the busy individual will always find time—how very true.

The convention opened on Friday evening with service in English at which time Rev. J. C. Aaberg gave the sermon, and following the service the usual Danish evening coffee was served.

On Saturday morning, Rev. Einar Anderson conducted devotions before the business session began. Rev. Willard R. Garred opened the meeting and bid ministers, delegates, and other guests welcome. Rev. Garred was elected chairman of the meeting and Rev. Anderson elected secretary. The usual business meeting and reports were on the agenda and the District secretary will have his mimeographed report to congregations in the District. However, there were a few interesting decisions made which are noteworthy and of interest no doubt to other Districts also. Axel Olsen of Perth Amboy and Viggo Nielsen of Bridgeport were elected for an indefinite term to serve as members of the Scholarship Fund Board which was established this year to assist eligible candidates entering the Seminary at Grand View College from District I.

The District Sunday School Institute will be held in Hartford, Conn., on October 16, at which time Rev. and Mrs. Edwin Hansen of Muskegon, Mich., will be the leaders of the Institute, according to Rev. Verner Hansen's report to the meeting. It was also urged that the congregations in the District encourage arrangement of an evening with Rev. and Mrs. Hansen

as leaders in a local group meeting for those Sunday school teachers unable to attend the Institute.

Lutheran World Action was also one of the main topics of discussion and Rev. Alfred Jensen urged continued promotion of contributions within the congregations and stressed the need for the financial aid given through Lutheran World Action to the war torn European countries.

A District Workshop, which will take the place of the District president's annual visit, sponsored by the District for the benefit of two members of each church board represented in the District to meet and discuss local problems was accepted on a trial basis this year. The District Workshop will be similar to the Sunday School Teachers Institute and would be of great benefit to church leaders if the determined date will be convenient for all members of the church boards to attend. We urge all congregations to send two members, and look forward to a report at the next convention which will indicate the success of this first endeavor to get church leaders together.

Officers elected for the coming year include: Rev. Willard R. Garred and Rev. Einar Anderson, re-elected president and secretary respectively; and Marius Anderson of Brooklyn, N. Y., was re-elected treasurer for the District, having already served over 25 years; Mrs. Dagmar Potholm Petersen of Portland, Me., will serve as Women's Mission Society representative; Capt. Frank Bagger of New York will represent the Seaman's Mission Board in New York; and the new Scholarship Fund Board includes Axel Olsen of Perth Amboy, N. J., and Viggo Nielsen of Bridgeport, Conn.

To the members of St. Ansgar's Lutheran Church and Rev. P. C. Stockholm, we wish to extend our sincere thanks for a fine meeting which they arranged, for the fellowship, their hospitality, and the wonderful meals they served.

To the Luther League who sponsored the entertainment and the refreshments following Mrs. H. Fuglsang-Damgaard's lecture on Saturday, many thanks. Your quartet and soloists were an inspiration to the District and we hope you will continue with the musical talents of your group. We look forward to the D.A.Y.P.L. convention next spring in Portland and are certain to enjoy another evening of vocal talent.

The next District convention will be held in Newark, N. J.

Esther Marie Nielsen,
Bridgeport, Conn.

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Another Proposition

Besides the question about joining the U.L.C.A. which most of us now are familiar with, another proposition came up at the annual convention. This was an invitation from the Augustana Evang. Luth. Church (Swedish) for representatives from our Synod to participate in a discussion considering a possible organic union of the eight synods now members of National Lutheran Council.

This discussion took place in Minneapolis on January 4, 1949. The result was several resolutions to the effect that:

- (1) A closer organizational affiliation of the participating Synods was desirable.
- (2) A committee be appointed to prepare a plan for such an affiliation.
- (3) This committee report to the main committee this coming fall.

For full details see the president's report to the Synod convention.

It is debatable whether an affiliation with seven other church bodies is more desirable for us than the proposed merger with U.L.C.A. The same reservations hold in both cases. We must maintain our identity and preserve the gains we have made.

"Dannevirke" of August 24 carries an interesting item: In June the Augustana Synod's convention voted down a proposal that women be allowed as members on the local church boards. Isn't that something—in this, the 20th century!

We are way ahead; but, ladies, you might have to step back and sit down.

Peter Østerlund.

October Itinerary For Bishop H. Fuglsang-Damgaard And Wife

Wednesday, October 5—Los Angeles, Calif. Service p. m.
Emanuel Danish Lutheran Church.

Thursday, October 6—Los Angeles, Calif. Service p. m.
Olivet Lutheran Church.

Friday, October 7—Salt Lake City, Utah. Service p. m.
Tabor Lutheran Church.

Sunday, October 9—Brush, Colo. Service a. m. and p. m.

Tuesday, October 11—Ruskin, Nebr. Service p. m.

Wednesday, October 12—Lectures to ministers and students at Trinity Seminary, Blair, Nebr., 3 p. m. and 7 p. m.

Friday, October 14—Omaha.

Sunday, October 16—Blair, Nebr. Service a. m. Kimballton, Iowa. Service p. m.

Tuesday, October 18—Tyler, Minn. Service.

Wednesday, October 19—Ringsted, Iowa. Service.

Thursday, October 20—Des Moines, Iowa. Service in Luther Memorial Church.

Friday, October 21—Des Moines, Iowa. Grand View College.

Sunday, October 23—Cedar Falls, Iowa. Service a. m. and p. m.
Do not fail to hear and meet the Bishop.

Alfred Jensen, President.
The Danish Evangelical Lutheran Church.
N. C. Carlsen, President.
United Evangelical Lutheran Church.

N.L.C. Bodies Asked To Vote On Organic Union

Chicago—A forward step in the movement toward unity of the Lutheran Churches in America was taken here on September 27.

By decision of a group of 34 Lutheran leaders, meeting in an all-day session, the question of organic union will be submitted to the eight church bodies participating in the National Lutheran Council for consideration in 1950, when all will hold annual or biennial conventions.

Each body will be asked "whether it would be willing at this time to approve in principle complete organic union with other participating bodies in the National Lutheran Council."

Each body will also be asked whether it will take part in creating a joint ways and means committee "to formulate a plan and to draw up a constitution for such a union."

Organized last January as the Conference on Lutheran Organic Union, and known as the Committee of Thirty-four, the group of church leaders meeting here is headed by Dr. P. O. Bersell, president of the Augustana Lutheran Church, as chairman.

Other bodies represented are the American Lutheran Church, United Lutheran Church in America, United Evangelical Lutheran Church, Lutheran Free Church, Finnish Suomi Synod, Evangelical Lutheran Church and Danish Lutheran Church, the last two named participating as unofficial observers. Together these bodies have a membership of nearly four million, or two-thirds of American Lutheranism.

"We hold earnestly," said a statement issued by the committee, "to the hope for unity of spirit and eventual unity of organization of all Lutherans in America."

To this end, the committee left the way open for the Lutheran Church-Missouri Synod to join its unity efforts by stressing the desire that "any plan which is given final consideration and approval shall offer free and full opportunity for the participation of all Lutheran bodies in America desiring such participation."

The committee further emphasized that none of its actions or recommendations "shall be construed as prejudicial to any present movements for closer organizational affiliation" of bodies within the National Lutheran Council or the American Lutheran Conference, which is composed of five of the bodies in the Council.

(Three Council bodies—the Evangelical Lutheran Church, American Lutheran Church and United Evangelical Lutheran Church—recently opened discussions on the possibilities of organic union which, if approved, would create a single Church of more than 1,500,000 members. Two others—the United Lutheran Church and the Augustana Lutheran Church—have already gone on record in favor of merger of the Council bodies).

"We join wholeheartedly," the statement concluded, "in praying the Lord of the Church that He may add His blessing to every earnest effort to bring about understanding in the Lutheran household of faith,

that all human obstacles and hindrances may be overcome through the guidance of His Holy Spirit, and that our hope of a united Lutheranism in America may speedily become a reality."

The resolution calling for a referendum of the Council bodies on organic union was based on a recommendation from a sub-committee of fifteen members, headed by Dr. Julius Bodensieck of Wartburg Seminary at Dubuque, Iowa.

This Committee of Fifteen also presented a plan for federation of the Council bodies, as an intermediate step toward complete union, and an alternative proposal for federation was advanced by Edward Rinderknecht, Toledo, Ohio, lawyer, and a layman in the United Lutheran Church who served on the sub-committee.

Both plans were referred to a new sub-committee of sixteen members with the hope that "a satisfactory plan for federation of the eight bodies in the National Lutheran Council may be achieved." The committee will consist of the presidents and one other representative from each of the eight bodies. It is expected to report early next year when the Committee of Thirty-four will meet on call of its chairman, Dr. Bersell, who will also convene the new sub-committee, probably in early December.

From The Layman's Corner

It seems queer to most of us that it should be deemed necessary for a church that calls itself Danish to have its official organ printed in anything but the Danish language; but in spite of that I think that we should be thankful that after all we have a medium through which we can air and express our thoughts and sentiments concerning the church whether of approval or otherwise.

It is, I think, an encouraging sign that we laymen still are interested in the spiritual welfare of our church as well as in its material status. Doubts and forebodings may temporarily assail us, but we know that God is at the helm, and that He is able and willing to steer us through. We are sorely in need of His love and guidance, and He surely needs our little Danish church in America as long as here is to be found men, women and children with the blessed Danish hymns and Danish passages from the Bible singing in their hearts. Let us be faithful then.

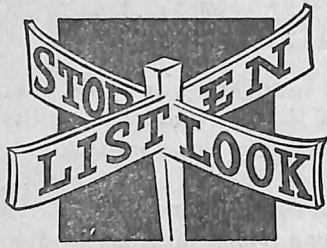
Johannes Knudsen writes in L. T. as follows:

"At the convention in Greenville Dr. Sittler was kind enough to laud our church group for its understanding of common grace."

How benignly condescending of Dr. Sittler! (Whoever he is). He certainly must be more than kind when he praises us for something that I venture to say, none of us have the slightest idea about and none of us care to understand.

One has a strong feeling that it may be advisable for all of us, including J. K., to be concerned about

(Continued on page 11)



By BUNDY

We have been looking for something like this: "U. S. Protestantism has never yet spoken with a single journalistic voice, but for years many church leaders have dreamed of a newspaper for all Protestants. Recently 150 Protestant churchmen met in Kansas City to do something about it. During three days of deliberation, they announced plans to buy the small interdenominational **Protestant Voice** (circ. 29,500), and turn it into a weekly newspaper. The new paper will have a 30 man board of directors, selected from 300 representatives of denominations, religious agencies and geographical areas. It will cost an estimated \$2,000,000, though publication will start after \$650,000 is in the kitty. Main offices will probably be in New York city, where its backers hope by next January to bring out a national paper that will look like a newspaper and reads like one, and 'is as universal in its interests as Christ's Church.'"

Thus we are informed in the issue of "Time" for May 23, 1949. This is really good news. We need a trumpet that reports life and events as they are in the world and as they should be, and not as special interests present them to be. Let us keep our eyes and ears open and let us give it a fair trial when the plan is finally announced.

What About the preachers getting another paper started similar to the one we had some years ago called **"For the Freedom of the Word?"** We know that we have become too gentle to allow a bit of storm in our "official" papers. If the preachers had their own paper, it might happen that a few lay people would steal some accidental fire from there.

Each generation seems to have a cunning ability to find the best beds of indifference left over by past generations, and God only knows how much of our would-be necessary energy has been left there.

Of course, we must do more than disturb the dust. Eventually it must be turned toward the sun and rain, but we must not become so terribly dull that we forget the unselfishness of a storm.

It would be interesting to pool all the letters that ministers have received during a lifetime about the ideas some people have about what is "central" in preaching. I'll bet it would be quite the opposite of what Jesus thought and said. And by the way, would it be logical that he should single something out as "central"? Can the many parts of His message be separated from each other without doing violence to some part which might be "central" in my greatest need at a particular given time?

Tomorrow it might be that something else might be "central." The needs of inconsistent humanity vary and so do the principles which guide our variety. Can the many parts of a string of pearls be in part sepa-

rated from the string without destroying its harmony? Today I may need a jarring voice; tomorrow that same voice may declare that it will let its body be crucified for me. That is the multicolored expression of divine love.—Silence, evasion, expediency and aversion for distinction cares little for any one—not even self.

The Dean Again. Some years ago the man in England named Ralph Inge, dean of St. Paul's in London, became known to the reading world as "the gloomy dean." I do not think it was the face of the man which caused the nickname but rather his spoken words which became known to many in print.

A few years ago, after a spell of war prosperity, we were an optimistic people, so optimistic that we gave God so many names that he became almost anything and consequently nothing. But at the height of our beclouded optimism Karl Barth threw his theological bombshell and jarred our complacency and to it Dean Inge added his analogy of a world in social turmoil. To these men there was not a new age coming to us in our technocratic abundance. The historian knows now, in spite of the soil minded hero, that there is a re-echo of an old voice: "Thou fool, this night thy soul shall be taken from thee, then whose shall these things be."—Now the Dean has again challenged us with some of his thoughtful reflections in his late book, "The End of an Age." Most people are not aware that ages have ended before. They are the mirrors in which we might become wise though the majority prefers to have time only for the bulging purse and the momentary sensualities it can buy. The factors contributing towards the age are not just one; they are either a sick or healthy Christendom; or our crazy attempts to boundarize our world, or our shifting and misuse of freedom, beginning with parents who say "you can't teach children"; or our attempts to escape whatever guides our likes or dislikes. These are not trifles a person can dodge. God can best make the single of heart the inheritors of the future.

Tillers of the soil, I have respected your noble toil. May you labor as valiantly to make your lives shine in the reflection which can be man's gift by a divine grace.

At Random. In a new boom city some miles south of the Chicago loop, eventually to have a population of 30,000, the management has planned a wise spacing of churches by offering them free building space. The population moving in at the rate of eight families a day has expressed their disfavor over the denominational spacing and preferences; they want Protestants to forget their denominational distinctions and become community churches. This is a sign of the times to the church.—It's ghastly business we are engaged in when we bargain with "butcher" Franco in Spain in African Morocco. Watch the dictator of Spain get cocky if he becomes a member of The Western Union.—You would be surprised to know how much pertinent truth the big newspapers keep away from the public because they are afraid to lose their biggest advertisers. We are fooling ourselves if we think our press is free.—

Our Women's Work

Mrs. Johanne Lillehøj, Kimballton, Iowa
Editor

A Greeting From Askov, Minn.

By Gudrun Hansen

I have been asked to write about our W. M. S. here in Askov. As we do not have a special Mission group here I am going to tell you a little about what our women are doing.

We have two Ladies' Aids, one Danish where most of our older members belong, and one English for the younger group; some belong to both. Each Aid has its own meeting every month except one joint meeting in July where the Aids take turns in being host. Something special is usually planned for entertainment for that day. This year we had the pleasure of hearing Helga Miller from Pine City tell about their trip to Denmark.

When we have some special project to work on, as this last year, when we remodeled our church kitchen and bought new shades for the church proper, we work together. At Christmas we also join in sending greetings and gift boxes to those in our community who can be cheered by a friendly thought.

We also work together at times in having a bazaar or dinner, as recently at our "Rutabaga Festival" where we served chicken dinner and sold "Æbleskiver" all day. Three thousand "Æbleskiver" we baked and sold. Try it some time—it gives a good boost to a needy treasury.

We are still collecting clothing for Syd Slesvig and sending them on whenever we have a supply.

I will not mention all the places where we lend a helping hand here at home or in the synod, but will tell you how we go about collecting our gift to D. K. M. or W. M. S. The Danish group has always sponsored this. At our meeting we ask for volunteers. Each is then designated a small territory of a few miles in her immediate neighborhood where she is to contact all who belong to our church. Having only one church in Askov, this means practically everyone. We do not ask for any special sum, but it has gradually come to be understood that 25 cents is what we expect. Many give more, few decline to help. Some of our best contributors are bachelors. Because the sum is so small, we feel that we are welcome and "Mange bække smaa gør en stor aa."

We have started to plan for next year's church convention. With our enlarged kitchen we now need

Some books are not pleasant reading, but important. One of them is the recent: "The Vatican in World Politics" by Arvo Manhattén. The book was first published in England and is now available in U. S. I'll bet you won't be able to get it at our public libraries. The Vatican has a way of getting the things not favorable to them away from the places that are supposed to be unbiased in dispensing information.

larger and more kettles and general equipment. To those of you who will attend the convention, we extend an invitation to look over our new facilities. We are quite proud of our own achievement and very grateful to Jens Thomsen who so willingly donated all the carpentry work; without his help we could not have the beautiful kitchen we now have. There were also others who helped in various ways to whom we owe thanks.

The Child In Our Midst

Lord, who am I to teach the way
To little children day by day,
So prone myself to go astray?

I teach them knowledge, but I know
How faint the flicker and how low
The candles of my knowledge glow!

I teach them love for all mankind,
And all God's creatures, but I find
My love comes lagging far behind.

Lord, if their guide I still must be,
Oh, let the little children see
Their teacher leaning hard on Thee.

The **child** is the principal reason for the existence of the school, whether it be the public schools or the Sunday Schools. The school exists for the child, and not the child for the school.

Since the **child** is the focal point of the school, it is of the utmost importance that we, his teachers, know the child. It is not necessary that we enroll in a university course in Child Psychology, or Child Care, or Child Training, as the case may be. But it is necessary that we are familiar with him, his nature, his needs, his interests, and his possibilities.

Much has been written about the S. S. **teacher**, his personality, his qualifications, and his ability to teach. One of the first requisites of a successful teacher, it seems to me, is his love for children.

Christ, the ideal teacher, loved children. He still does. Twice at least, He placed a child in the midst of his disciples as an example. He welcomed the children into his audiences. He said: "Suffer little children to come unto me, and forbid them not, for of such is the Kingdom of Heaven." (Matt. 19:14). And again, "Whosoever shall teach these, he shall be great in the Kingdom of Heaven." (Matt. 5:19).

Would you set your name among the stars?
Then write it large
Upon the hearts of little children.
They will remember.

No, it isn't an easy matter to teach children and many times it is a thankless task.

Tired of the job, ready to quit,
Not quite sick, and not quite fit.
Not a chance to make a hit.
And yet you stick—that is the test.

Harassed you are with petty details,
 Helpers are scarce, and slow as snails.
 All too light in God's great scales.
 And yet you stick—that is the test.

The **children** in our S. S. range from three to eighteen years of age. They vary from kindergarten through the senior high school, or later perhaps. They differ not only in age, but also in size, weight, nature, interests, needs and possibilities. Each one is an individual unto himself.

Each child comes to us from a home that is as different from the next home as one child is from the next child. It is this fact that we, as teachers, must contend with when we gather all these children together into one school or one classroom and try to make them one student-body or one class, as the case may be.

It is important that we understand the growth sequence of children from three to eighteen years of age. It is desirable that we also have a thorough understanding of the children younger and older than these years in order to interpret the period of growth being dealt with and to recognize signs of delayed or rapid development.

Let us divide the **children** from three years to fifteen years or older, into four age-levels, namely, from three to five years; from six to eight years; from nine to eleven years; and early adolescence.

The **child** from **three** to **five** is growing rapidly, is very active, and is unable to sit still very long at a time. His attention-span is limited to eight or ten minutes in length. He is curious, inquisitive, and active. These traits should be put to use.

From **six** to **eight** the child is also growing, is active, and questioning. His interest is easily diverted. At this age the child begins to play with others. He must also begin to memorize at this stage in life. We must remember that repetition is a factor in memorization.

From **nine** to **eleven** years he undergoes the slowest period of growth but passes through the greatest period of activity. Five social factors appear: 1) sex; 2) chumming; 3) gang spirit; 4) competition; and 5) social relations. Each of these must find guidance and direction in Sunday School instruction. He must know the value of a sound, physical body. He needs to develop fair play, cooperation and friendship. He soon learns to be a "good loser." He must have social "polish," that is, ease of manner, poise, manners, and a pleasing personality. The Christ is his best example.

Adolescence is a transition period in which the child enters into puberty. He reaches the awkward, clumsy stage where he is self-conscious. His imagination broadens into idealism. He is very independent and not at all confidential with his parents, sometimes even quite secretive toward them. Youth now dreams of great accomplishments. He often longs to "quit school" and run away from home to go to work. He needs to be told that Christ spent thirty years in preparation and training for three years of service. And during that time we are told that he "grew in wisdom and in stature, and in favor with God and man." His short life of service was so effective that even now—1900 years since—His work is still remembered and blessed.

We, as teachers, must know the child, his nature, his interests, his needs, and his possibilities. We need help in this undertaking. From the outside world, forces are at work constantly undermining the **child** and undoing the good that we can do for him. I mention only three of these. There are others. The influence of the war, our so-called "movies," and the cheap literature in the form of comic books are especially harmful.

The great tragedy of war is its destruction of the bodies, minds, and souls of children. The war-years have stamped their heinous after-effects on our children's nerves; the war-years have left their gruesomeness even in our children's play. Observe, if you will, the "machine-gun" type of play so prevalent among our boys.

Our "movies" are also to blame for this. In the public schools, we teachers preview all the films before we show them in the classrooms to the pupils. Do parents preview all the "movies" which their children see or are they so late to that bridge party or that lodge meeting that they merely "dump" Junior at the theater and drive off?

Do parents know the type of "trash" in the comic books that Junior reads? Do you ever listen to Son's favorite radio program?

Back to the Sunday Schools—What can we do for the **child** to strengthen him against these outside forces? May I suggest a few substitutes:

For war and all its glory—prayers for peace.

For movies—properly sponsored visual aid programs in our homes, our S. S. and our schools.

For comic books—better literature in the form of history stories or Bible stories.

Show Junior the deplorable, shallow content of the above evils—not by preaching against them—but by a substitution of the better, richer, more worthwhile things in life.

A Danish Pioneer

How the Church of The Reformation Came to Norwegian and Danish Immigrants in America

CLAUS LAURITS CLAUSEN was only a youth of twenty-three when he began to make history. Very few, if any, of all the Danish immigrants to the United States in the nineteenth century have accomplished more than he. He did not only become an outstanding pioneer pastor but was founder of flourishing settlements, editor, a member of the Iowa House of Representatives, and a representative of this state to the Universal Exposition at Paris.

Hitherto the achievements of Clausen have not been given proper recognition but in a book **The Founder of St. Ansgar** (232 pages) just off the press from the Lutheran Publishing House at Blair, Dr. H. F. Swansen, professor of history at Dana College, has in a most interesting way told the fascinating life story of Clausen and at the same time given us instructive glimpses into life among early pioneers in Wisconsin and Iowa.

September 13, 1843, the day when Clausen was called to be the first pastor among Norwegians in America is now generally regarded as the birthday

of the (Norwegian) Evangelical Lutheran Church in America. By a coincidence September 13 is also the birthday of the Inner Mission Movement in Denmark. Spiritual work had been carried on by laymen for some years but now for the first time Norwegian Lutherans came together to form a congregation and call a pastor.

On April 18, 1843, Clausen left Denmark with his young bride, to whom he shortly before had been mar-



Claus L. Clausen

ried, in order to go to America, having secured passage on a sail ship leaving from Norway. But its 123 passengers did not reach New York before July 21, almost three months later. It was probably at the departure from Denmark that Mrs. Martha Clausen wrote the hymn "And Now We Must Bid One Another Farewell" (Hymnal No. 350), which is the only Danish-American hymn which has been included in the official hymn book of the Church of Denmark.

On the 8th of August the Clausens arrived in Muskego, some twenty miles from Milwaukee. Here Clausen had promised to become a teacher in a Norwegian settlement. Clausen was a sincere and devout Christian. He was a well built, deep chested, broad shouldered man in whom the settlers immediately gained confidence. He had a sonorous voice, sang well, spoke eloquently, was kind, zealous, unpretending, and always ready to assist the settlers in their projects either for individual or community betterment. He quickly won the love and the respect of the people and before long they asked Clausen to be their pastor. Already on October 18 that same year he was ordained into the Holy Ministry, only 23 years old. The international character of the Lutheran Church in America was indicated by the fact that it was a **German** pastor who ordained this young **Dane** to become a pastor in a **Norwegian** settlement.

The pioneers in this frontier settlement suffered much hardship. They lived in sod houses or small cabins that left much to be desired as far as sanitation and comfort were concerned. Clausen conducted his first funeral the day after his ordination. Next month he had 32 funerals, 8 on one day. On January 1, 1844, the record reached was 17 burials on a single day. The

winter of 1843-44 was unusually severe. There was so much suffering and distress among the immigrants on account of cold and lack of food that native Americans in the neighborhood collected articles of various kinds for those in need. These were not easy days for Clausen either. Only one-fourth of his meager salary was paid in cash.

But there were also joys. Shortly after Easter, 1844, Clausen confirmed in a barn which was used for services twelve or thirteen young people, the first confirmation class of Norwegians in America. In the fall of the same year the congregation which then numbered about 270 souls completed the erection of a church which could seat about 250 people. It was built of hand hewn, smooth, and tightly fitting oak logs. This church which was used until 1917 now stands on the campus of Luther Theological Seminary, St. Paul, Minnesota, as a historical land mark and a monument to the vision and sacrifice of the pioneer fathers.

Clausen's second charge was the parish at Rock Prairie, Wisconsin. Although the members lived in an area with an east-west spread of 100 miles, it was not long before Clausen launched out into new and yet more distant regions traveling by horse and buggy to reach unchurched settlers. When Clausen arrived the congregation had no church but within a few years a substantial stone structure was built, the congregation being inspired by Clausen's generous pledge toward the building fund of \$100 out of his slender annual cash salary of \$225.

As the land prices around Rock Prairie rose sharply at this time, Clausen decided to go out with some of his members on scouting expeditions to find suitable land elsewhere for the many Norwegian immigrants that kept on coming. This led to the founding of new, prosperous settlements. In 1853 Clausen decided to move himself from Wisconsin to northern Iowa. With him went a caravan of 75 people with about 40 covered wagons and 200 head of cattle. The spring of 1853 was unusually rainy and pulling of the heavy wagons through the deep cut ruts in the spongy mud of the trails was often exceedingly difficult. **Along the way** the people slept in the wagons or on the ground. But after a journey of three weeks all arrived safely to their destination, which Clausen later named St. Ansgar. This unique venture is probably the largest in the annals of Norwegian-American immigration history.

The first act of the settlers after they had arrived at St. Ansgar was to gather under an oak and give thanks to God who had brought them safely to their new home. Soon log cabins were erected and after some years a beautiful stone church was built which is still being used. It has a good reproduction of Thorvaldsen's "Christus." St. Ansgar became a great dispersion center for immigrants seeking land in north-central Iowa and south-central Minnesota. Into this area no less than 40,000 Norwegian immigrants settled and also a great number of Danish people found homes here. An evidence of this fact is that the UELC Synod today here has its next largest congregation, Albert Lea, Minnesota. For a while Clausen served a territory extending 200 miles east and west and about

Worthwhile Reading

During the past few months a few books have come to my desk which I would like to tell the readers of Lutheran Tidings about. Now that fall is here and the evenings grow longer many people like to pick up a good book for an hour or two. After all there is something about the magazines and the radio which leaves one with a desire to get hold of something more substantial. Books pertaining to the religious life are attractive but are often left alone by the reader because so many of them have little or nothing to offer. There are however, some excellent books available, both old and new. Three such above average books are those listed below. If you should wish to buy them and do not have a bookstore in your community you can write to the Grand View College Bookstore which in turn will arrange to have the books sent to you direct from the publishers.

THE COMMON VENTURES OF LIFE, by Elton Trueblood. Harper and Bros.—125 pages. (\$1.00).

Elton Trueblood, who had given us a number of other fine books such as "The Predicament of Modern Man," "Foundations For Reconstruction" and "Alternative to Futility," is a Quaker and a very active one. For several years he was Chaplain at Stanford University in Palo Alto but moved back to a smaller college in Ohio—Earlham College—in order to regain the more personal contacts with students that a smaller college affords. He is not the secluded, stuffed shirt type of a college professor. His primary interest is people and his books are written so that all can follow him. In this, his latest book, he has given us four essays on the topics, Marriage, Birth, Work and Death. In addition to this there is an illuminating chapter entitled, "The Recovery Of Wholeness." The following paragraph from this chapter suffices as an indication of what he attempts—and succeeds—to do in his treatment of the four common ventures of life.

"The differences in human life depend, for the most part, not on what men do, but on the meaning and

75 miles north and south. Eight years after the founding of the St. Ansgar settlement Clausen had organized no less than fifteen congregations in this region.

Besides being a faithful and zealous shepherd of souls, Clausen assisted his frontier people in many other ways. He taught school, pulled teeth, gave medical and judicial advice, built a sawmill and served in various capacities, for instance as school fund commissioner, member of the Board of County Supervisors, and Justice of the Peace. In 1856 he was chosen for his most important political assignment, member of the Iowa House of Representatives.

My allotted space does not permit the mention of Clausen's work as a journalist and editor, as a chaplain during the Civil War, or as the instrument through which the first beginning was made of the Danish Lutheran Church in America but read about this and many other interesting things in Dr. Swansen's thrilling book. The price of the book is only \$2.25.

purpose of their acts. All are **born**, all **die**, all lose their loved ones, nearly all **marry** and nearly all **work**, but the significance of these acts vary enormously. The same physical act may be in one situation vulgar and in another holy, the same work may be elevating or degrading. The major question is not "What act shall I perform?" but "In what frame do I put it?" Wisdom about life consists in taking the inevitable ventures which are the very staff of existence, and glorifying them."

WHEN THE LAMP FLICKERS by Leslie D. Weatherhead. Abingdon-Cokesbury. 206 pages. (\$2.50).

Leslie Weatherhead is not unknown to reading circles in the Danish Lutheran Church. Our pastors are acquainted with many of his earlier books and I am certain that many of them are grateful to him for insights that were new and significant. Weatherhead is minister of The City Temple in London. "When The Lamp Flickers" is an outgrowth of an experiment he tried with his congregation. For some time he had been aware of the danger that existed by the fact that the Pastor was the only person determining what questions were discussed in sermons and lectures. (Pastors please underscore). He therefore decided to arrange the weekly evening service so that there would be an opportunity for people to have **their** questions discussed after the more formal part of the service was over. Questions written down on slips of paper were collected by an usher and given to the Pastor who answered them on the spot. Some of these questions so fascinated him that he decided to preach a series of sermons on them, thus having time to treat them more extensively than was possible in a half-hour question and answer period. Twenty-one of these sermons he has given to us under the intriguing title "When The Lamp Flickers."

In looking over the titles of these sermons I was struck by the fact that people in London are asking about the same questions as are people in the parishes I have served and as students often bring up in our Religious Discussion Group here at Grand View College. Needless to say, it did not take me long to acquaint myself with Weatherhead's line of thought. What I found was most gratifying, for though one may differ with him at certain points, here we meet a man who does not close his eyes to the difficulties that we often have in grasping the significance of what Jesus said, but deals with them in such a manner that we do not feel that certain barriers have been set up beyond which we may not probe. There is a frankness and clarity that gives one about the same feeling as when a window is opened and fresh air strikes your nostrils in a room where the air was becoming rather close. How invigorating it is! Here are some of the questions treated: Did Jesus distinguish between sacred and secular?, Did Jesus believe in chance?, Did Jesus disapprove of wealth?, Can a Christian be a Communist? Is any sin unpardonable?, Can we get what we want if we pray in Christ's name?, Is it unchristian to judge others?, Did Jesus believe in an endless hell?, Why did Jesus not tell us more about heaven? . . .

THE MODERN READERS GUIDE TO THE BIBLE by Harold H. Watts. Harper and Bros. 525 pages. (\$3.75).

In Reply

I have long felt that books about the Bible, and helps for the average reader, were too technical to have any real value for more than a few. If they are not too technical they perhaps take the fundamentalistic-literalistic approach to such an extent that they leave more questions than before in the mind of the modern intelligent reader who is not afraid to do his own thinking. It was therefore with some very serious misgivings that I opened the above-named book which had been sent to me by the publishers for my perusal and evaluation. My suspicions soon proved unfounded. While no book about the Bible can meet the needs of all readers of the Bible, this book is excellently adapted to give the average reader an intelligent grasp of the origin, content, purpose and plan of the Bible. Much of the bewilderment which is experienced by the layman when he picks up the Bible is traceable to the lack of acquaintance with these basic matters. Watts, who is a teacher at Purdue University, has given us a very readable book which is characterized by a fine balance between the historical-critical and the devotional approach to the scriptures.

While the book is intended to serve primarily as a text for a college course in "Introduction To The Bible" or "The Literature of The Bible" it is not too academic for the average reader. Neither is it "easy reading" in the sense that what it has to offer can be appropriated with a minimum of mental activity. If you can get a few friends together may I suggest that you ask your pastor to help you organize a study group during this coming winter. Then use this book as your basis for discussion. You will know and love your Bible better when you have done so. Should we not be careful that we do not lose sight of Paul's admonition to Timothy—"study, to show yourself approved as a good workman"?

A. E. Farstrup.
Grand View College.

From The Layman's Corner

(Continued from page 5)

the approval of God rather than that of Dr. S. It may in fact be a good idea to forget all about Dr. S. and his humanistic theories.

Oil and water don't mix, and neither does Christianity and Humanism. There is no middle way possible.

Of all the bewildering and contradictory dogmas that have been handed us, nothing compares with Humanism for sheer evil influence. It has caused more havoc in the world both spiritually and materially than any other one factor we can think of. It does not hesitate to deprive people of their faith in God, or rather, it deprives us of a God to have faith in.

Whatever we do, let us steer clear of Humanism and be on special guard when presented in the garb of Christianity.

Asger Asmussen.
Los Angeles, September 14, 1949.

Dr. Sittler is professor of theology at Chicago Lutheran Theological Seminary. He is well known among us, having been invited twice to speak at our pastors institute, and he was invited by the arrangers of the convention to be the main speaker at the Sunday meeting. He is anything but a humanist and how Mr. Asmussen could jump to that conclusion is beyond me.

If Mr. Asmussen has no idea what common grace is nor any desire to know, it is my fault. I devoted a whole article to a discussion of that subject. I tried to point out that what Mr. Sittler meant by common grace was his understanding of Grundtvig's view of human and Christian living ("Grundtvigs syn paa det menneskelige og det kristelige") as he has met it in our church and people. At the editor's encouragement I shall try to write more about this in the near future.

There are two ways in which we can perpetuate the heritage of the Danish church. We can have the "Danish hymns and Danish passages from the Bible singing in our hearts," and this is good. But we can also try to put the heritage to work in our times and among the people with whom we live.

Johannes Knudsen.

Grand View College, Sept. 25, 1949.

CROP Plans National Drive

Chicago—Organization now has been completed in 25 states for this year's nationwide drive for farm gifts in kind to feed the needy overseas through the Christian Rural Overseas program, it was announced here by Clifford Dahlin, Lutheran World Relief representative to CROP.

Plans for organizing the other parts of the nation for the harvest season appeal are progressing speedily, Mr. Dahlin said at the convention of a conference here of state CROP directors and field representatives.

"The cooperative effort of our states in this inter-church program is a living demonstration of the principle of Christian brotherhood on which CROP is founded," Mr. Dahlin said. "It draws our churches here closer together in the interest of worldwide brotherhood, and overseas the needy feel the spiritual and life-sustaining results of our cooperative efforts."

States organized already for the drive this year are California, Colorado, Idaho, Illinois, Indiana, Iowa, Kansas, Louisiana, Michigan, Minnesota, Mississippi, Missouri, Montana, Nebraska, New York, North Carolina, Ohio, Oklahoma, Pennsylvania, South Carolina, South Dakota, Texas, Virginia, Washington and Wisconsin. Well advanced in organization are Alabama, Arkansas, Kentucky, North Dakota and Tennessee.

Under the sponsorship of Catholic Rural Life, Church World Service (22 Protestant denominations) and Lutheran World Relief, the CROP drive is conducted in the individual state by a director who works with a state committee on which all major church, farm and civic organizations are represented. A county-by-county, district-by-district organization is established through this group to solicit and receive the gifts in kind.

District IX Meeting At Junction City, Oregon

September 9, at 10 o'clock, Tacoma time, Rev. J. C. Kjaer from Seattle stopped in front of the church and parsonage on South L. St., exactly as he had said he would. With him, as a surprise guest, was Rev. Holger O. Nielsen from Cedar Falls, Iowa. In a few minutes we were on our way southward through a part of the United States I was to see for the first time. We stopped at Olympia to see the state building, its majestic structure of gray marble had been shaken by the spring earthquake and the dome was undergoing extensive repairs. After a beautiful drive through pine forests, along rocky cliffs, a glimpse of the mighty Columbia river, through numerous small and large cities, we arrived in Junction City with time to spare before the first meeting.

The congregation in Junction City has a beautiful layout in the west part of the city for their church, parish hall and parsonage. They have in a comparatively short time moved the church and hall away from the main highway, and have taken the new modern spacious parsonage into use within the last six months. Someone said about collecting the money for the latter, which was beyond \$10,000, "It happened all so quick that it still seems like a dream." Of the three structures the church is perhaps the least imposing, but it is, like most of our churches, beautiful inside. Though Junction City is on the southern fringe of our ninth district, it was evident from the beginning that this district convention would be fairly well attended from the congregations in Wilbur, Seattle, Enumclaw, Tacoma and Junction City, and the pastor from the congregation at Vancouver (supported by "The Danish Church Abroad" in Denmark) came by bus Friday evening.

The convention was opened with a divine service Friday evening conducted by the local pastor and district president, Rev. C. S. Hasle. He emphasized that we are servants and even in the words of Christ after we have done what we were supposed to, we are still useless servants. We are useless because there is nothing in us which we can call our own.—After the service we walked the few steps over to the parish hall where old and new friends got acquainted around the coffee tables. The ladies at Junction City and the homes took excellent care of our physical needs.

Let the pointed and unique way of expressing the quality of the whole meeting be characterized by the stationary man from Tacoma, C. Fred Christensen, as he did it during the closing fellowship hour: "We have received wonderful food for here, (rubbing his stomach) and for up here, (pointing to his head) and for here, (placing his one hand over the place of his heart).—In the writer's opinion it was one of the best arranged and most spiritually rich meetings he had attended for a long time." There was a happy blend of information and inspiration. Meetings were well attended at all times and the last evening there were extra chairs placed in the center aisle of the church. If the critical mind found anything missing at the whole meeting, at least others among us failed to see

it because we were kept so delightfully busy, it did not even occur to us that we should have a little period for a picnic. I wonder if the spiritual power cannot take care of both the body and the soul so it reacts recreatively.

Saturday morning at 9 o'clock, Rev. J. C. Kjaer gave us an inspiring and challenging devotional period and we were in the mood to go to work with the necessary problems of the district.

All the congregations had sent delegates and there were five pastors present, including Rev. Rudolf Arendt from Vancouver and the synodical secretary, Rev. Holger O. Nielsen, who served the Junction City congregation some years ago. Rev. Holger Andersen from Wilbur felt the need of staying home with his congregation as he had just started to organize a Sunday school on the previous Sunday. There were in all twenty votes to carry on the legal business, but a number of people followed all the sessions with constant attention, and the lay people expressed themselves well and freely. Rev. J. C. Kjaer was elected chairman of the convention and the new pastor from Tacoma was elected secretary. The district president, Rev. Hasle, read his report, and a committee was appointed by the chairman to bring before the convention such points as they might find most important. Delegates from each congregation gave verbal and written reports on the important phases of their congregation's work during the year. All congregations are now supplied with pastors except Enumclaw which so far has called in vain. Seattle will have a change of pastors November 1, at which time Rev. Kjaer will give his full time to more extensive graduate studies at the University of Washington and Rev. Carl C. Rasmussen, Los Angeles, Calif., takes over the work in Seattle. Wilbur and Tacoma have been promised substantial support from the Home Mission Council, both congregations have been without a resident pastor for a number of years. The district treasurer, Hans Eskesen, reported a considerable amount to the district's favor in the bank. The reports from the congregations were generally encouraging, Seattle is at present our strongest and most growing congregation. Enumclaw will continue to live up to its name: HOPE, and Wilbur and Tacoma have started to feel their growing pains. In both congregations there is much work to be done on their property and Wilbur has lately bought a new parsonage. In Junction City, which appears to be a growing city in a rich part of the Willamette Valley, our congregation is the only Lutheran church. So-called Holiness groups seem to be thriving in the un-churched areas of the northwest and they have done their part to make the work of the historic churches difficult in the cities. Although the congregation at Vancouver, B. C., does not belong to our district, its pastor, Rev. Rudolph Arendt, was asked to give to the meeting whatever information he chose and he said that the congregation was gradually forced to give more consideration to the use of the English language. There had been some recent immigration from Denmark. The Sunday school is a problem, as in most cities where many people must travel a considerable distance to get to the church with their children.

After the dinner hour we met again to begin the

discussion of the findings of the committee of the president's report. They brought out the following points: (1) Possible financial support to Enumclew. The district board was given the authority to grant the amount of \$100.00 as the needs might arise and the Tacoma congregation was granted \$100.00 for improvements in the parsonage. (2) The committee moved the continuation of the Sunday School institute begun so well a year ago in Seattle. In this connection it was also deemed possible to have a joint summer school at Lutherland, Lake Killarney, for the three nearest congregations. (3) It was accepted to have the fiscal year of the congregations correspond with the calendar year. (4) It was recommended that a speaker from the east or middle west visit our congregations; the selection was left to the district board.

Rev. Holger Nielsen gave a thorough discussion of pending Lutheran affiliations and mergers. He discussed the steps that had been taken. A lively discussion followed and the lay people had the floor so much that not even the writer found it necessary or the time to discuss the points he jotted down while others spoke. Some asked: Are we not getting along all right as a separate synod? Others asked the question: Is there any reason for example why we could not merge with the U.E.L.C.? In general it was the consensus of opinion that we needed to cooperate, visit each other and gradually get better acquainted. The motion was made and carried that each congregation should appoint a committee to study and bring before their congregation the work and organization of other Lutheran bodies.

The following district board was elected for the year: President, Rev. C. S. Hasle; vice president and secretary, Rev. L. C. Bundgaard; treasurer, Hans Eskesen. The next district convention is to be at Wilbur. The interest in the discussion, though limited to a possible minimum by the wise directions of the chairman, had encroached upon time and there was just a short period for the coffee rest after which the writer introduced for discussion, by request, the topic: "The relation of the church board to the work of the congregation." The discussion which followed brought us close to the supper hour.

Saturday evening was turned over to the interests of the Women's Mission Society. Mrs. Gertrude Mortensen, district chairman, presided. After a couple of musical numbers, Mrs. Eva Nielsen gave a brief informative talk about Grand View College, Rev. Holger Nielsen spoke about the work of the pioneers and our present home mission endeavors. Mrs. Mortensen did not wish to continue as the district chairman. In her place was elected Mrs. Eva Nielsen from Corvallis, Ore.

On Sunday morning we had two well attended services, Rev. Rudolph Arendt conducted the service in the Danish language, assisted by Rev. C. S. Hasle; Rev. J. C. Kjaer preached the sermon at the English service and the writer had charge of the communion. The ladies served a delicious dinner to a large crowd in the parish hall and after the fellowship and rest period Rev. Holger Nielsen spoke again about the Lutheran Churches in America and the possible mergers.

At 8 o'clock we had the closing meeting and the undersigned spoke about "Pathways to Certainty." Rev. Carl C. Rasmussen, who arrived on Sunday morning, spoke briefly about his recent visit to Europe and the inspiration of attending a meeting of The Moral Rearmament Movement in Switzerland. From his visit in Denmark he had come to realize his strong spiritual tie to the many expressions of spiritual life in the land of his forefathers.—We gathered in the parish hall for the closing fellowship and around the tables there were many expressions of appreciation for an inspiring meeting and to the people of Junction City the pastor and his family for caring so well for all our needs.

Monday forenoon the pastors gathered in the parsonage for a free discussion of our needs in these times and the future of our church. The time had passed so rapidly that we hardly knew it was dinner time until Mrs. Hasle said, "Vær-saa-god" and we closed with prayer and a delicious dinner. The time had been too short but we felt that our journey to Junction City had been so much worthwhile.

We got into Rev. Kjaer's Chevrolet again about 2 p. m. and in contrast to the misty day on Friday this time we had sunshine and clear weather home. We stopped at Salem, Ore., to see the new state building. From the outside it does not look as imposing as the Washington capitol, but the inside is inspiring with its many historic mural paintings and thought-provoking inscriptions. I pass on one of them:

"In the souls of its citizens will be found the likeness of the state, which if they be unjust and tyrannical then will it reflect their vices, but if they be lovers of righteousness, confident in their liberties, so will it be clean in justice, bold in freedom."

From our car seats on the highway northward we could see the snow-capped tops of Mt. Hood, Mt. Adams and Mt. Helen. In Tacoma about 11 p. m., I parted company with the two good drivers, Kjaer and Nielsen, and my sea companion, Arndt. The experience of new surroundings and a new field of work lingered in the blend of new anticipations. Creation is wonderful, but more lasting are the impressions of people we meet on the way.

L. C. Bundgaard.

Tacoma, Wash., September 26, 1949.

DP Booth At State Fair

St. Paul, Minn.—Visitors to the Minnesota State Fair, August 27-September 5, saw an exhibit on displaced persons which included the whole story of resettlement, from a film of a DP camp to persons who had actually been resettled here. The display was prepared by the Minnesota Lutheran Welfare Society, with the assistance of DP's throughout the state.

The display included more than 600 articles, collected by a committee of DP's from more than 300 persons who have been resettled in Minnesota. The items featured silver and leather work, jewelry, needlework, wood carving and national costumes. Latvian and Estonian women, wearing their native folk costumes, were in charge of the exhibit.

Each evening the 1949 Lutheran World Action film depicting life in DP camps was shown free of charge.

Grand View College And Our Youth

From Grand View College

It seems hard to believe, but the third week of school is almost gone and with it one twelfth of the school year. Before we know it Christmas and Student-terfest will be here, and exams will be a plague to the playboys. There are, of course, those who do not realize the need for studying yet, but in all other respects everything is going full blast.

The opening meeting was good. The choir sang beautifully, relying considerably on last year's experience but giving a superb performance considering its three days of practice. Rev. Ronald Jespersen of Newell, Iowa, gave an interesting and fine talk about the advantages that lay ahead for the students. The following Saturday a mixer was held for faculty as well as students with a program in the auditorium, games in the gym, and coffee and conversation for all.

U. K. premiered its season the following Saturday again with election of trustees, etc. Then the sophomores presented the highlights of last year in a hurriedly arranged caricature that left some doubt as to the sanity of our program but was much enjoyed by the sophomores. Pegasus also started to flutter its wings a bit.

Sunday, September 25—Luther Memorial invited the Synod students over for a fine program with singing by the choir, talks by Rev. Holger Jorgensen and Prof. Erling Jensen, and a reading by Mrs. Axel Kildegaard. Getting-acquainted games and refreshments in the basement parlors rounded out a good evening.

Several Synodical committees have already descended upon us, bringing welcome visitors. The publications committee was here a day and the dignitaries of the Synod board have deigned to break bread with us for two days.

Looking ahead we are anticipating the visit of Bishop Fuglsang Damgaard of Denmark who will speak in the church the evening of October 20, and at the college the next day. The choir is practicing hard for its first appearance at the city-wide Reformation festival sponsored by all the Lutheran churches. And in a joint sponsorship with Drake University and the Friends Service committee, Grand View College is helping bring Kirby Page to the city October 5.

I forgot to mention that the first outside speaker of the regular assembly program was Prof. Otto Hoiberg of the University of Nebraska who spoke to us of his extension work with the communities of his state.

Harry Jensen tells me that the en-

D.A.Y.P.L. DISTRICT V CONVENTION

Oak Hill, Iowa, August 19-21, 1949

The D.A.Y.P.L. District V (Iowa District) met during the week-end of August 19-21 at Oak Hill, Iowa, for the annual District Youth Convention.

The opening meeting was held in the church with Rev. Ronald Jespersen as speaker.

Saturday morning devotion was held at 10 o'clock, our business meeting started and lasted till 12 o'clock. In the afternoon we continued with our business meeting. The most important business was the voting of the corporation paper for the Des Moines Society. After this four teams played a softball tournament with Oak Hill as the winners.

At 8 o'clock Saturday evening the Oak Hill Society entertained the young people and the rest of the evening was spent in social dancing.

Sunday morning Dr. Johannes Knudsen gave the sermon with Rev. Andrea-

sen officiating at communion table.

In the afternoon Rev. Axel Kildegaard spoke to the young people. This was followed by a folk dancing exhibition by the Kimballton Society. Viggo Nielsen of Tyler, Minn., led the group in folk dancing until supper time.

Sunday evening the convention came to a close as the old as well as the young took part in the campfire with Mr. and Mrs. Viggo Nielsen as our speakers.

Yours very truly,

Ruby Clausen, Sec.,

Oak Hill Young People's Society.

OUR CHURCH

"Open House" will be observed at the Children's Home in Chicago on Sunday, October 9. This has through many years been an annual affair, and many friends on that day come to greet the children and the workers in the Home—and usually many gifts of various kinds are received on that day.

St. Stephen's, Chicago—The annual Fall meeting of the St. Stephen's Church will be held during the week-end October 14, 15 and 16. Rev. A. E. Farstrup from Grand View College will be the guest speaker.

Seattle, Wash.—Rev. Carl C. Rasmussen who has accepted the Call from St. John's Lutheran Church in Seattle will begin his work there on Nov. 1.—Rev. J. C. Kjaer's resignation goes into effect on October 31 (and not on Oct. 1 as erroneously stated in the last issue of Lutheran Tidings).

Three young people of the Seattle congregation, who during the school year of 1948-49 had attended the Askov Folk School in Denmark, related many of their experiences from their visit in Denmark on Sunday evening, Sept. 18, in the church parlors of the St. John's Church.

Rev. J. C. Kjaer's address will be after October 20, 5225—12th Ave. N. E., Seattle 5, Wash. Rev. Kjaer will continue his work at the University of Washington.

Trinity Church, Chicago—An annual

rollment figures are available now. There are 267 Junior College students in all, of which 40 are nurses. This means that we have 227 regular J. C. students, compared to 212 of last year or a 7 per cent increase. Of these 227, 135 are freshmen and 92 are sophomores. Sixty-two of the total are girls, which gives the boys a wide edge and the girls the big choice. Ninety-six students live in the dormitories.

John Henry.

congregational outing was held at Camp Duncan, 40 miles northwest of Chicago, on the week-end, Saturday and Sunday, September 17-18. A worship service was held on Sunday morning at 10 o'clock. During the rest of the two days the Chicagoites enjoyed the recreation and beauty of the most gorgeous lake and forest area of this large Y.M.C.A. camp.

Dwight, Ill.—Rev. Marvin Nygaard of Fredsville, Iowa, has accepted a Call from the St. Peter's Evang. Lutheran Church in Dwight, and will, according to present plans, begin his work in this new field on or about January 15, 1950.

Racine, Wis.—The Bethania Church in Racine has recently started a branch Sunday School in the basement of the new parsonage for children in the area where the congregation hopes to relocate its new church in the not too distant future.

Perth Amboy, N. J.—A "Friendship Meeting," a revival of the "Vennemøde" known in some groups in Denmark, was held in the Perth Amboy Church on Sunday, September 25. Rev. Verner Hansen of Newark, N. J., and Rev. Einar Anderson of Brooklyn were the guest speakers.

Bishop H. Fuglsang-Damgaard and his wife were guests in the Trinity Church in Chicago on Thursday evening, Sept. 15, where the Bishop spoke to a large audience. At 4:45 that afternoon the Bishop and his wife were honored guests at a large dinner party given by Mr. and Mrs. Axel Nielsen of Chicago in the spacious Nielsen Restaurant on North Avenue. Mr. Nielsen had during the past year been in Denmark to represent the Danish people of Chicago on the "Red Barnet" (Save The Child) program which was under the able direction of Mrs. Fuglsang-Damgaard. Mr. and Mrs. Nielsen had extended an invitation to about 40 other guests to this dinner, including all the pastors and their wives of the two Danish synods of the Chicago area.

The Lutheran Tidings Editor will after October 15 have the new address: Kimballton, Iowa.

Atterdag, Solvang

Every year quite a few visitors come here from the east and are happy to find room at Atterdag.

I feel, however, that it is not well known in our Danish colonies, that we can accommodate west coast travelers. I therefore want to draw your attention to the fact, that accommodations are available for tourists all the year around.

Stop at Atterdag when you visit Solvang and we will have a clean and cheerful room for you.

Atterdag is owned and operated by the Solvang congregation.

Viggo Tarnow.

Fall Meeting At Solvang, California

October 28-30, 1949

District VIII of the Danish Ev. Luth. Church of America extends a cordial invitation to all pastors, members of our churches and all others interested, to attend a fall meeting which will be held in Solvang, Calif., October 28-30, 1949.

The meeting will convene Friday at 8 p. m. and close Sunday evening. All the district pastors are invited to speak.

The guests will be housed in the Atterdag College dormitories. All guests will kindly send their reservations as early as possible to Mr. Viggo Tarnow, Atterdag College, Solvang, Calif. Every one is welcome!

Svend Kjaer,
District President.

District V Convention

Withee, Wis., October 14-16, 1949

District V of the Danish Lutheran Church of America will hold its annual convention at Withee, Wis., on October 14 to 16. The meeting will begin with a service in Nazareth Church Friday evening at 8 o'clock.

Each congregation may send one delegate for each 50 voting members or fraction thereof. The congregations are urged to send the full quota of delegates. One delegate from each congregation is expected to give report of the work of the respective congregations.

Frantz-Oluf Lund,
Pres., District V.

The Withee congregation extends a cordial invitation to pastors, delegates, members and friends of our church work in District V to attend this convention.

Please help us by sending your registration at least one week before the convention to:

Convention Secretary,
Nazareth Lutheran Church,
Withee, Wis.
Richard Nielsen, Pres.

Program

Friday, October 14:

8:00 p. m.—Rev. Thorvald Hansen, Alden, Minn.

Saturday, October 15:

9:00 a. m.—Devotion, Rev. Harold Petersen, Askov, Minn.

10:00 a. m.—Business meeting.

12 noon—Dinner.

2:00 p. m.—Rev. Alfred Jensen, synodical president. The U. L. C. A. and the D. L. C. A.

5:30 p. m.—Supper.

8:00 p. m.—Rev. Ove R. Nielsen, Dagmar, Mont.

Sunday, October 16:

9:30 a. m.—English service with Communion. Rev. Ottar Jorgensen, Minneapolis, Minn., the sermon. Rev. Th. Hansen, Alden, Minn., Communion.

11:00 a. m.—Danish service with Communion. Rev. Peter Rasmussen, Dalum, Can., the sermon. Rev. F. O. Lund, Luck, Wis., Communion.

12:30—Dinner.

2:30 p. m.—Rev. Peter Rasmussen, Dalum, Can., Rev. Alfred Jensen, Des Moines, Iowa.

5:30 p. m.—Supper.

8:00 p. m.—Rev. F. O. Lund, West Denmark, Wis.

Franz-Oluf Lund,
District President.

District VII Convention

District VII will hold its annual convention at Danevang, Texas, October 21-24. The congregations of the district are urged to send as many delegates and guests as possible. (Each congregation is entitled to one delegate for every ten members).

Convention Program

Friday, October 21:

8:00 p. m.—Opening service. Sermon, Rev. Howard Christensen. Welcome, Rev. John Pedersen.

Saturday:

9:00 a. m.—Morning devotion, speaker to be announced.

9:30 a. m.—Business meeting.

12:00 noon—Dinner.

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

6:00 p. m.—Supper.

8:00 p. m.—Evening meeting, Revs. Clayton Nielsen and Gordon Miller.

Sunday:

10:00 a. m.—Danish service, speaker to be announced.

11:00 a. m.—Worship service with Communion, Revs. Erik K. Moller and John Pedersen.

12:30 p. m.—Dinner.

3:00 p. m.—Lecture, Rev. Harris A. Jespersen.

6:00 p. m.—Supper.

8:00 p. m.—Closing meeting, speaker to be announced. Remarks.

Monday, October 24:

—Trip to Gulf of Mexico.

The Danevang congregation hereby invites the members of District VII to visit us Oct. 21 to 24 for the seventh District annual convention. All delegates and friends are requested to send their names to Mr. Fred C. Swendsen, D. S. R., El Campo, Texas, at least one week before the convention.

Sincerely,

Verner A. Petersen, President.
John Pedersen, Pastor.

Registrations should be sent to Mr. Fred Swendsen, D. S. R., El Campo, Texas, or to Rev. John Pedersen, Danevang, Texas; at least one week before the convention.

Sincerely,

Rev. John Pedersen.
Rev. Erik K. Moller,
District President.

From Manistee, Mich.

Vacation is over and activities in all organizations are being resumed. However, the summer did not bring a cessation of activities. The Sunday school, choir, Ladies' Aid, Altar Guild and Young Married Group all had their picnics.

During July the School hall was a busy place for it was undergoing a thorough cleaning. New wallpaper upstairs, walls painted downstairs, furniture re-upholstered and everything washed and scrubbed. We are indeed proud of the cheerful and clean appearance of this building and are thankful to the many members who lent a helping hand to accomplish this work.

We have had two guest speakers, namely Rev. Bach of Chicago, who preached the sermon on Sunday, August 7, and Rev. Ottar Jorgensen of Minneapolis who preached on Sunday, August the 21st.

Our Sunday school reopened Sunday, Sept. 4, with almost a 100 per cent attendance. We have added two new teachers to our staff, Mrs. George Choala and Miss Agnes Nielsen. Beginning in October we start a new course of study for all classes. We hope this will prove interesting and be of great value to our youngsters.

The choir's opening meeting was held Sept. 7, preceded by a delicious supper. New officers were installed. Mrs. Irving Jolly, president, succeeds Mrs. Charles Sell, Mrs. Elmer Ness succeeds Miss Rigmor Nielsen as secretary and Mrs. Rita Norden takes over the duties of treasurer from Einar Fredericksen.

We have lost Nan Ness in our choir work and in the Sunday school. She was active and interested in her church work but we know that wherever she makes her home, she will become active in the church work. We wish her every happiness.

Sunday evening, Sept. 11, Pastor Wikman had the first "Sangaften." This will probably replace the Danish service which has been held once a month. The meeting was held in the school

hall with about 20 in attendance. We sang many Danish songs and then Rev. Wikman read two acts of Kaj Munk's play "Ordet." He did a super bit of work on this reading which his audience enjoyed immensely.

Along with happiness comes sadness. Another of our old and faithful members passed away September 9. Mrs. Christ Andersen has been a member of our church for many years and she will be sadly missed. She was buried from our church Monday afternoon, September 12 at 2:30 p. m., Pastor Wikman officiating. She is survived by two daughters, Mrs. Bob Loth at home and Mrs. Hobart Bart of Flint, Mich.

At the quarterly meeting of the church held Sunday afternoon, Aug. 28, plans were discussed to try and bring a D.P. family to our community. A committee was appointed to investigate housing conditions and make other plans. Rita Norden, our delegate to the National convention at Greenville, gave a very interesting report of the convention. We are very pleased that Rita Norden, one of our best church workers, was elected as assistant secretary for the 1950 synod convention. Delegates for the district meeting to be held in Marlette the latter part of September were elected as follows: Mrs. Harry Fredericksen, Thora Hansen and Mrs. Irving Jolly.

On Saturday afternoon, August 20, at 4 o'clock Our Saviour's Lutheran church was the scene of a very beautiful service at which time Nan Ness, daughter of Mr. and Mrs. Elmer Ness, became the bride of Tom Juhl, son of Mr. and Mrs. Olaf Juhl, Minneapolis, Minn.

The church was beautifully decorated with palms, yellow and white glads and lilies. A half hour of organ music preceded the service while the many

guests were being seated by the ushers, Dick Juhl, Rolf Kirkegaard and Paul Jorgensen. Just before the bridal party entered Kathryn Tobey sang "Because." To the strains of Lohengren the three bridesmaids dressed in aqua taffeta gowns and carrying yellow arm bouquets followed by the maid of honor dressed in yellow taffeta and carrying an arm bouquet of yellow and white flowers, preceded the bride down the aisle. The attendants were Marilyn Cosier, Marilyn Hansen, Joyce Dahlgren and Jane Brownes. Accompanied by her father, the bride entered. She was dressed in a white satin gown with a finger tip veil. Her flowers were white. Tom's brother, Allan, was his best man.

During the service Miss Tobey sang "The Lord's Prayer" and directly after the service "I Love Thee." Thora Hansen, the organist, was her accompanist.

Rev. Stub of Greenville, uncle of the groom, assisted by Rev. Wikman, performed the impressive ceremony.

After the service the guests were received in the parlors of the school hall by the bridal party and the bride and groom's parents. At 5:30 o'clock a delicious two-course meal was served from tables beautifully decorated with white flowers, candles and double wedding ring centerpieces. Paul Jorgensen of Minneapolis acted as toastmaster and called on members of the family and friends of Nan and Tom for informal greetings.

Later in the evening Tom and Nan left on their wedding trip to northern Michigan and Minnesota.

—Correspondent.

Acknowledgment Of Receipts From The Synod Treasurer

From Sept. 1 to Sept. 24, Inclusive

Toward the Budget:

Previously acknowledged ----\$2,758.37

Unassigned Receipts:

Congregations—

Bridgeport, Conn. ----- 25.00
Germania, Mich. ----- 35.00
Ludington, Mich. ----- 202.95
Hay Springs, Nebr. ----- 108.49

Earmarked for Home Mission:

Congregation, Tyler, Minn. ----- 94.00
"In memory of Mrs. Marie Madsen," from friends at Dagmar, Mont. ----- 10.00

Earmarked for Publications:

Gifts and subscriptions, Lutheran Tidings ----- 9.50

For Annual Reports: From

Hartford, Conn., \$5.00; Grayling, Mich., \$1.50; Germania, Mich., \$4.00; Dwight, Ill., \$9.00; Trinity, Chicago, Ill., \$12.50; Moorhead, Iowa, \$1; Fredsville, Iowa, \$10.00; Des Moines, Iowa, \$12.50; Kimballton, Iowa, \$7.50; Bone Lake, Wis., \$2.00; Alden, Minn., \$6.00; Dagmar, Mont.,

\$12.50; Volmer, Mont., \$3.00; Dalum, Can., \$4.00; Ruthton, Minn., \$2.50; Tyler, Minn., \$25.00; Diamond Lake, Minn., \$5.00; Viborg, S. D., \$6.00; Rosenborg, Nebr., \$6.00; Salinas, Calif., \$4.00; Seattle, Wash., \$10.00; miscellaneous, \$1.00. Total ----- 150.00

Earmarked Tyler Old People's Home:

"In memory of Mrs. Marie Madsen," from friends at Dagmar, Mont. ----- 10.00
Congregation, Diamond Lake, Minn. ----- 14.50

Earmarked Seamen's Mission:

Congregation, Diamond Lake, Minn. ----- 14.50

Total receipts for budget to date \$3,432.31

Received for Items Outside of Budget:

For Lutheran World Action and Lutheran World Relief: (1949 Quota)

Previously acknowledged ----\$8,706.14

Congregations—

Grayling, Mich. ----- 50.00
Muskegon, Mich. ----- 115.00
Ringsted, Iowa ----- 43.50
Withee, Wis. ----- 317.83
Viborg, S. D. ----- 49.80
Granly, Miss. ----- 30.00
Solvang, Calif. ----- 244.21

"In memory of Walter C. Petersen," from Mr. and Mrs. Willie Long, Mr. and Mrs. Jens G. Jensen, Mr. and Mrs. Lester Benson, Viborg, S. D. -- 3.00
St. Stephan's Sunday School, Chicago, Ill. ----- 33.63

Total for Lutheran World Action and Relief to date ----\$9,593.11

For Eben-Ezer Mercy Institute:

Congregations—

Grayling, Mich. ----- \$ 8.95
Dwight, Ill. ----- 57.35
Alden, Minn. ----- 16.45
Diamond Lake, Minn. ----- 14.50
Seattle, Wash. ----- 41.00

Total ----- \$ 138.25

This will be my last list of receipts and in closing out my term as your treasurer I want to thank you for the privilege of serving you during the past eight years. All remittances should now be made to your new treasurer, Mr. Charles Lauritzen, 222 Pollard Ave., Dwight, Ill.

With sincere greetings,

Olaf R. Juhl.

HELP WANTED

Janitor and all-around handy man, cook and maids, at the Danish Old People's Home in Norwood Park, a northwest district of Chicago.

For further information write to

THORA STRANDSKOV

5656 N. Newcastle Ave.,
Chicago 31, Ill.

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.

October 5, 1949

I am a member of the congregation at

Name -----

New Address -----

City -----

State -----

JENSEN, JENS M.
TYLER, MINN.

RTE. 2,