

Lutheran Tidings

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Bishop and Mrs. H. Fuglsang Damgaard

Greetings

At our departure from America, our hearts are filled with thanksgiving towards God and man. The months we spent with you became some of the richest in our lives.

We shall never forget your great and beautiful country; we shall constantly recall the Christian and social fellowship we shared with you as one of God's great gifts to us.

Wherever we came, we always felt that you did everything to care well for us. A sincere "Thank You" for this consideration towards us. On the entire trip we always felt surrounded by confidence and love. Thanks for your generous hospitality and assistance in every respect. Thanks for all the warm greetings and good wishes you sent with us on our way. Thanks for your love for Denmark and the hearty greetings to our old motherland.

First and foremost we shall join in Thanks for the hours with you in your churches and for the festive gathernigs in the congregational assemblies where the old, yet ever young, gospel was heard, where the great hymns were sung and our hearts were lifted to God in prayer and praise; and we, as the Apostle writes, were encouraged by each others faith.

May it all be a blessing for our churches and congregations; may it bind us together with unbreakable bonds, and strengthen us for the task ahead in our churches and in our people throughout this great land in the days to come. With this desire in our hearts, we send loving greetings to all the pastors and congregations, also to all the dear young people and children we met on our way.

May the Grace of our Lord, Jesus Christ, the Love of God, the Father, and the Fellowship of the Holy Spirit be and abide with us all.

C. and H. Fuglsang-Damgaard

The True Vine, Jesus Christ

John 15, 1—11.

By Bishop H. Fuglsang Damgaard

The beautiful allegory or picture of the vine and the branches was presented by our Lord Jesus Christ Thursday evening of Holy Week, the last evening He lived here on earth. It was one of His farewell addresses to His disciples. It was only natural that the disciples should be filled with sorrow on the occasion of His leave-taking. Jesus spoke some strange words to them on the subject of not needing to be sorrowful. Instead, He said that they should be happy, because He only left them in order to get closer to them. He was going extremely far away in order to get close to them, so close, that He would be in them and they in Him, exactly as the branch is in the vine and the vine in the branch. How can this be done?

This is certainly a miracle. And that means it cannot be explained. But since the world of things was present in the thoughts of God before it was created, so also the things belonging to nature and the world of man, can reflect the spiritual life and can assist in explaining the world of the spirit to us. It is this that our Lord does here.

I Am the True Vine

"I am the true vine," says Jesus about Himself, and He compares Himself to the tree that more than any other tree characterizes life and prolific productivity. The leaves of the grapevine are large and beautiful; beautiful when they unfold in the spring, more beautiful than ever, perhaps, when they wither and die. The grapevine is loaded down with fruit, the grapes are filled with pure, clear juice. If the grapevine is allowed to grow in an open space it spreads its branches far around. But also the leaves farthest away are green, because they are connected with the root and the sap flows through all the branches. This is the great miracle of life we here witness; no mind can penetrate it and no science can create it.

Out of God's Love

But our Lord through the text of the Gospel says to us: There is a miracle of the Spirit in this world; in the midst of this world of death there is a life of the Spirit and its root is in heaven. This life flows out of God's love. Its source is in the heart of Jesus, our Saviour. His heart was broken on the cross of Calvary in order to conquer death and bring life to the entire world. This life is brought into the world by the Spirit of God, the Spirit of Jesus Christ. Its activity is just as mysterious as the movement of the sap of the branches and it cannot be explained, but must be experienced by all those who receive it. The living current of the Spirit is in the world. It comes from the throne of God, where Jesus sits at the right hand of the Father. It flows through the hearts and unites them, ties them together, fusing them into a living organism, shaping them into one body, whose head is Jesus Christ, and whose members constitute the multitude of believers in Him. This body, this organism, is the Church of God, it is the Communion of Saints. It is the Church of God on earth. It is

the great living fellowship with the Saviour as center and heavenly king. That is the tree of life, which He planted in the grave Easter morning, and whose branches cover the entire earth and reach through all ages. Jesus Christ went home to His Father in order to become the heavenly vine, whose branches descend to earth. Heaven is here with us, the Kingdom is among us.

Ye Are the Branches

"Ye are the branches," says Jesus. On the true vine, which is named Jesus Christ there are thousands of branches. There are the large Christian churches, that are like large, strong branches, carrying many smaller branches, the individual congregations throughout the world, and they again carry the many real small branches, the individual disciples, you and me. And all over the tree there are many very small twigs. These are the infant children, who in holy baptism have been grafted unto the tree of life. We cannot talk about the vine and the branches without talking about Holy Baptism. The Holy Spirit is at work in the baptismal waters. The Word that fulfills its promises, directs the current of life into the heart and conducts the sap of the tree into the new branch. This is only a very feeble way of picturing a wonderful spiritual wealth and glory. But it does mean that we are accepted into living communion with Christ. We are implanted in Him. The heavenly strength from Christ's heart courses into our veins. And even as the branches of the vine grow larger and larger does the living intercourse with Christ continually renew and increase life within us.

He That Abideth—Beareth Much Fruit

"He that abideth in me and I in Him, the same beareth much fruit," says Jesus. It is natural that the grapevine bears fruit. It is natural that the branches which are healthy bear leaves and fruit. But it is just as natural that we bear fruit if we have intercourse with the true vine, with Jesus Christ. Just as the sap of the tree produces fruit, the Spirit of the living God will produce fruit in our hearts. Therefore the apostle speaks with the certainty and surety of faith and with conviction about the fruit of the Spirit. "The fruit of the Spirit," he says, "is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control" (Gal. 5, 22-23). Accordingly there is already here on earth a rich life in Christ. It will be seen in its fulfillment when there is a new heaven and a new earth; but it is already present here and now. "If anyone is in Christ, he is a new creature; the old things are passed away, behold, they are become new." (Cor. II 5, 17). But the new never comes from ourselves, neither does it come in any shape, manner or form from ourselves. The branch cannot bear fruit of itself. When it is severed from the tree it does not bear fruit. It is likewise with us. Only where the Spirit is allowed to function freely will there be any fruit. But it will also come

there. There the Spirit creates new life within us and there will it use us to lead others to Christ. It is not possible for us to create new life in others. This we cannot do, only God can do this. But we can help carry the branches. The sap and the strength can flow through us to others. And we should not hinder this flow or stop it, so that we no longer experience its flow ourselves and thus also hinders its flow to other branches.

The Withered Branch

For we can stop this circuit of the sap of the tree. We can do this, you and I. We can hinder the Spirit in carrying out its work. This fearful seriousness raises itself before us. Perhaps we have seen it in the vine. Or perhaps in the trees of the forest. The tragic, disconsolate sight, that a large branch has withered all together and the tree has died. It is good for nothing else than firewood. Was it the storm that ruined it in the cold winter nights? Was it not in all events the worm that gnawed at its root or bored itself into the branch and thus accomplished its work of destruction from within?

Sin—The Worm at the Root

The worm gnaws at the root of our heart. The worm is our sin. It is often the small worms which cause the greater destruction. This is also true of the worm of sin. It may be only a very small thing. But a speck of dust can keep the eye from seeing; a grain of sand can keep the foot from walking. Sin must be cleaned out. We must look to the husbandman, the great God in heaven. We must confess our sins before Him, and if He commands it we must also confess our sins before men. "If therefore thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee" sayest Jesus, "leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift." Otherwise the communion of life with God will be broken. Otherwise the work of the Spirit is hindered. These are the serious words of Jesus to us. The apostle admonishes us to ban the spirit of strife and selfishness from our homes, and our congregations, and our churches, so that our prayers shall not be hindered.

We must enter into the condition of the branch and let ourselves be cleansed. It may hurt, but it is necessary if the branch is not to wither and die. The branch which is not alive hurts the other branches and helps to destroy the tree. There is no such thing as private sins. Every sin is also a sin against my neighbor and against the church. For every sin, even the smallest one, makes me less fit to serve and it therefore causes harm to the whole church. We only live with and for others exactly like the branch only lives with and for the other branches.

How can we remain in Him? This is a question of life or death, of salvation or perdition. Let us not forget that Jesus keeps the possibility of perdition before us. "If a man abide not in me, he is cast forth as a branch, and is withered, and they gather them and cast them into the fire, and they are burned." Let us therefore face the seriousness of death and

everlasting perdition, listen to Jesus and follow Him. He says: "My words shall abide in you." Jesus abides with us in His word. The real word of God is Christ Himself, who comes to us through the spirit. Therefore Jesus says to us tenderly and with deep conviction: Keep my commandments, that is to say: Love one another, as I have loved you. Let the word of love, Christ himself, become the light upon your way and the lantern.

Love is Action

Come then confidently before God with your prayers. Then you pray in the name of Jesus, and whatsoever we pray for we will be given. Pray that the Spirit may keep you in communion with Jesus Christ. Upon this rests our lives as Christians, if we maintain communion with Jesus Christ. Everything else is of secondary importance. Ask that the Spirit show you your sin, show you where there is need of cleansing. Ask that you be willing to be cleansed. Ask that you be obedient to the commandments of Jesus Christ. And ask for love. The entire life with God is love. God's love is the beginning and the end shall be our love to our fellowmen. Love does not consist in feelings and beautiful words. Love is action. For love is to keep the commandments of Jesus and to carry out the first and greatest of all commandments: Thou shalt love the Lord thy God and thy neighbor as thyself. Love consists in giving all that God gives us, for the service of all.

And now a word to those who are like withered branches, to those who have severed relations with the true vine. Also to you does the gospel have a message. You do not need to remain prostrate on the ground like a withered branch or to be blown about by the wind.

The word of the Apostle Paul about the severed branches applies to you. Also they shall be grafted unto the tree, if they do not remain in their unbelief, for God is omnipotent and shall graft them unto the true vine, Jesus Christ.

God is mighty.—

He can work miracles.—

Let Him work the miracle in you.—

And we all pray Thee, almighty God, that thou will keep us in Thy love, in order that we may all glorify Thee and bear much fruit. Thanks, that Thou wouldest give us of Thy peace and Joy, which passeth all understanding and which is able to guard our hearts and thoughts in Christ Jesus, our Lord.

Amen.

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A Living Word And A Living Way

The church in Denmark has changed during the past century and it has changed for the better. This change has several causes, among them being the influence of two great men, Grundtvig and Søren Kierkegaard.

Grundtvig has had many followers and there has been a movement which bears his name, but his influence has not been confined to the movement. It has permeated and helped to transform the whole Danish church and, to some extent, the churches of Norway and Sweden. This has happened, because the views and the emphasis of Grundtvig have, fortunately, not been embodied in an exclusive set of doctrines but have become the common heritage of the church. To this day his emphasis upon the living church and the Word of God in the sacraments has become a strong and vital part of Danish church life. To this day his emphasis upon culture and folk living has a liberating and progressive effect upon wide circles in the church.

For many years the influence of Grundtvig upon the Danish church in America kept us apart from other Lutheran churches. Our isolation has thus not only been caused by a national exclusiveness but also by a form of church life which was different from the others. The orthodox and pietistic points of view which Grundtvig so successfully combated in Denmark have been firmly entrenched in American Lutheranism and have prevented the progress which has characterized European Lutheranism, especially in Scandinavia. Resultantly, the appeal of our church has been limited, for we were not like the others.

Developments in American Lutheranism during the last few years have called our attention to the fact that we have had a treasure, the worth of which we have not sufficiently realized. We have suffered many a cry that we must be like the others and do like the others, and we have not sufficiently understood that every time we gave way to such pressure we were sacrificing values of great present and future worth. Our concessions were concessions to the past and sacrifices of future strength.

In order to save our heritage, to be in accord and contact with the liberating influences within Lutheranism today, and to have a message for the future, it therefore behooves us to understand and realize the forces and the points of view that have shaped and moulded our church. The best way to keep our character is, of course, to live it, but in the face of attacks as well as indifference it also becomes necessary to analyze, evaluate, and proclaim.

Grundtvig built on Luther, but he lived in a modern century and he faced the future. He cleansed the church of the accretions of the seventeenth and eighteenth centuries and he found expressions that were answers to the needs of today. He developed an encompassing view of Christian living, the totality of which must not be destroyed by sectionalizing or compartmentalizing analysis. Yet we cannot discuss him without a separation of his views into various areas of understanding.

Grundtvig gave us a new understanding of God

and His revelation and he gave us a new understanding of man and his circumstance.

The new insight which Grundtvig gave us about God is that God, who revealed himself in Jesus Christ, continued his self-revelation in the church. God's Word, which is God's active revelation, can be identified as Christ and as the living message of salvation through Christ, and this word has been given to the church. God's living word is brought to us in the sacraments, and at baptism where we confess the Word it becomes operative in us.

This emphasis upon the living word in the church is one which the Lutheran church as a whole has sadly neglected. The reason for this lies probably more than anything else in the fact that Luther revolted against the claims of the Roman hierarchy. The historic church was so closely identified with the papacy that it was natural to react against it, but by doing so Lutheranism deprived itself of profound strength. Its remarkable emphasis upon the Bible and the evangelical character of Christianity was left without the supplementary emphasis upon the living and historic faith of the church, and when the Lutheran church bolstered its position by emphasis upon intellectual acceptance of the creedal documents of the sixteenth century it became onesidedly doctrinal. Grundtvig corrected this situation and brought the living faith of the historic church back into the picture. He taught us that the Word of God is a living word and that it lives in His church.

The new understanding which Grundtvig gave us of man and his circumstances can be very simply stated. It tells us again that man and his world are created by God, that life therefore is good, and that it must be appreciated, enjoyed, and developed. It emphasizes growth as the principle of living.

This emphasis did not mean that Grundtvig ignored or underestimated the reality and power of sin, to the contrary. As for Søren Kierkegaard, sin was for him the great enemy of life and few have as he given testimony to its power. He knew from profound personal experience the need of God's grace and forgiveness. But he reacted strongly against legalism and pietistic exclusiveness, and he taught us that a full and rich human life, rather than being an enemy of Christian living, is a natural and necessary condition for such living. We do not need culture to become Christians, for we become Christians only when we as repentant sinners are granted forgiveness by God. But the power of God's grace will lead us to better human living, and conversely, the more we grow in human living the better Christians we have possibilities of becoming.

Grundtvig's teachings liberated his followers, and through them the whole Danish church, from all narrowly conceived legalism. He inspired them to a strong participation in culture and folk life, and the gift of this inspiration has had inestimable value. The greatest single expression of this emphasis has been the Folk School which has taught his people to sing, live, and work. Unlike Søren Kierkegaard he did not

get stuck in religious individualism but saw and preached the great value of fellowship, human and Christian. Real living is possible only in community, and in the community of the church we have the greatest fellowship of all.

Besides his emphasis upon the living word and upon Christian living as a full and rich life of fellowship, Grundtvig stressed freedom as a condition for Christian living. By this he undoubtedly meant the freedom which Paul calls bondage to God, but he also meant freedom from human restrictions whether they be the restrictions of the state or of some other formal authority. Space does not permit us to develop this feature in the present article, but it should be men-

tioned for the sake of completeness. Our church has been relatively free from stifling formality and it has given congregational fellowship priority in our worship. It is tragic to see this emphasis disappear also in our mistaken efforts to "be like the others."

I believe very much in the value and necessity of seeking fellowship and even unity with others, but I also believe that the greatest contribution we can make to any joint effort is to maintain our heritage by being aware of it and by giving it life.

Johannes Knudsen.

Grand View College.

Reformation Sunday 1949.

On The Question Of The Word Of God

The United Lutheran Church in America demands that whatever church body would unite with her must sign statements to the effect that scripture is the Word of God. I for one believe that scripture is the Word of God. The prophets who dared preface their preaching with the words, "Thus saith the Lord," must have been certain that the Spirit of the Lord had given them what they were to say. But did the words of the prophets always perform that for which they were spoken? May we say about the prophets what scripture says about God: "He spake and it was done; he commanded and it stood there (Ps. 33)? On the contrary we find the prophets themselves complaining that what they say is **not** done—that although they again and again warned the people, still the people rushed on to their destruction.

What then, is the difference between the **oral** word of God and that from the mouth of the prophets? What is the difference between the words of prophets and apostles and the Word of which Peter speaks when he says that the Word of God is living and abiding, calling it a seed by which we have been born again (1 Peter 1)? What is the difference between words of God mediated through the mouths of sinful men and the Word from the mouth of the Lord? Again: What is the difference between the oral Word of God and the written record of that Word?

What would have been the difference if Napoleon, instead of stepping forward himself at the bridge of Arcole* and calling his soldiers to the charge, had told one of his officers to step forward and call the men? There is reason to believe that nothing would have happened at the word of a subaltern, while now the word and example of the chief **did** call the soldiers forward to storm the bridge. At any rate, of this we may be certain that if Napoleon, at that moment had given his men nothing but a written order, nothing would have happened.

As the word of Napoleon was inseparable from the mouth and personal presence of Napoleon if it were to perform that for which it was spoken, so is the Word of God inseparable from the mouth of the Lord if it is to forgive sins, raise the body and impart eternal life in the birth of water and the Spirit.

*Frederik Jungersen: "Tror du paa Helligaanden?"

Now I ask: Are the theologians of the U.L.C.A. prepared to say: We are born again by reading the Bible. The words of the Bible regenerate, give the forgiveness of sins, give the powers of resurrection, give life eternal? Are these gifts received from the Lord by reading the Bible? Or are they received through the washing of regeneration and renewing in the Holy Spirit? Is the theological position of the U.L.C.A. today the same as that of Professor Weidener in 1910 who, when asked why we must be baptized if we are regenerated by reading the Bible, answered, "It must be sealed to them"—meaning, baptism is the seal that regeneration has already taken place by the reading of the Bible? Is their stand now the same as that of the minister who some years ago admitted to me that we are born again through baptism, but then turned upon me and said: "But are we not, nevertheless, born again by reading the Bible?"

If this is the position of the U.L.C.A., then it is logical for them to say that scripture is the Word of God without making any further distinctions. I agree with them that if scripture is the Word of God of which Peter speaks when he says that we have been born anew not of perishable seed but of imperishable, through the living and abiding Word of God (1 Peter 1), then we may be born anew by the reading of scripture. Then the words of Jesus, "Unless one is born of water and the Spirit, he cannot enter the kingdom of God" (John 3), should refer to scripture as the means of this new birth. But do they? And can they? We Lutherans are all agreed that, "It is not the water indeed that produces these effects"—that if a new birth is to take place, then water and the Word are required; are the theologians now willing to do away with the water and have only a word? They must be if they will say that we are born anew by the reading of scripture.

But is this Lutheran? And is it Biblical?

The U.L.C.A. acknowledges with us the Augsburg confession as a true expression of Lutheranism. The ninth article of this confession declares: "Of baptism they (the Lutherans) teach that it is necessary to salva-

tion and that by baptism the grace of God is offered—"

Baptism is necessary to salvation? Why necessary if scripture is the Word of God by which all are born anew, receive forgiveness of sins, the powers of resurrection and life eternal? Is the answer: "It must be sealed to them"? Is any other seal necessary on the works of God than the fact that they are the works of God? And where in scripture is authority found for the teaching that baptism is merely a seal upon an act of God which previously had taken place? Do they honor scripture by saying that the record of revelation which we have in the Bible, is the Word of God? Or do they dishonor the Lord's institution of baptism by implying that the gifts which God bestows in baptism may be received by the reading of scripture?

Unity! We all want unity. If we do not want unity we are not Christ's; for he prayed that we all might be one. Now, when he prayed for this unity, did he mention anything about scripture as the means by which his believers might become one? Or did he say: "Father—I have given them the Words which thou gavest me; and they have received them—? (John 17). And did he not that same evening and in his discourse just before the prayer say, "You are already made clean by the Word which I have **spoken** to you"? (John 15). The disciples had been cleansed by a **spoken**, not by a **written** Word. Are we to be cleansed by the same or by different means from those by which the disciples were cleansed? Or is the Lord the same in his Words and in his works now and forever?

I believe that we are cleansed by the same Word by which the first believers were cleansed. I believe that that Word is inseparable from the mouth of the Lord if it is to perform that for which it is spoken, i. e. give forgiveness of sins, resurrection and eternal life. And I believe that, if any place, then at the Lord's own institution of baptism, the words of the Lord to his disciples apply: "He who hears you, hears me" (Luc 10). When therefore the church at the font establishes the covenant of God with man by saying: "Do you renounce—? Do you believe—? (the baptizee answering "I do") then the Lord is there present speaking his own Word by the mouth of his bride; for these two are one. "This is a great mystery, and I take it to mean Christ and the church" (Eph. 5). The bride of the Lord can speak and does speak his Word, and by that Word "which he has spoken unto her" she bears children to God. Thus do we receive sonship with God, and not by reading of scripture.

Valdemar S. Jensen.

Des Moines, Iowa, Oct. 29, 1949.

To live well in the quiet routine of life, to fill little space because God wills it, to go on cheerfully with a petty round of little duties and little avocations; to smile for the joys of others when the heart is aching—who does this, his works will follow him. He is one of God's heroes.—Farrar.

In The Providence Of God

Whoever looks at history with the eye of faith will see that God has led mankind from the acknowledgment of one truth to that of the next. Also that in God's economy there is neither waste nor duplication. He expects those who have received a revelation to spread the knowledge thereof to others. In the past century he plainly revealed to his church in Denmark the truth that Jesus is present on earth in his **oral** Word at baptism and the Lord's supper, and that neither in the Bible, nor anywhere else on earth is he present in the same way, giving the life of God to man at the font and sustaining it at the altar. What if now the time has come that he would have this truth made known to Christians in America? And what if the God of continuity now wants to make use of us who have received the knowledge of the truth from the congregation in Denmark, to spread that knowledge here in America?

V. S. J.

A Few Lines For Thought

It is a new book—or almost so. It has taken me a while to read it. Many others are reading it and some of them are probably going over it a second time. The author is H. A. Overstreet. He is professor emeritus of New York City College and has previously written several books about the human mind. Twenty years ago, he became very much interested in the Danish Folk High School and he still is. Recently, he gave the opening address to the student body of Cooper Union, New York city.

The name of the book is "The Mature Mind" and it is published by W. W. Norton, Inc., New York. Mr. Overstreet examines the ordinary person and finds his mind to be crippled, lopsided and generally underdeveloped or misdeveloped. Are you slightly extraordinary—being some kind of expert on one thing or another and not much outside of that? If so, you are even worse off. He blames it all on our civilization and says we have been spoiled while chasing dollars.

But, he has a remedy—Adult Education. If you quit learning after having skinned through grammar school your mind will stay like that of a 12 year old the rest of your life. In high school you learn the answers which will get you a diploma and even college is far from sufficient. In many cases, the product is just dollar chasers.

What Mr. Overstreet has to say about the press, the radio and the movies will agree with most of us. The section about education has an errand to parents, teachers, ministers and students (which includes the rest of us). The part about religion might not agree with everyone; but, it contains stuff for thoughts.

And he uses a new word—empathy. Don't look for it in the dictionary. It isn't there. Watch a baseball player do his utmost to reach the home plate ahead of the ball. He makes it and you relax. The feeling you had while he ran is empathy and that is the feeling you ought to have toward your neighbor—if you are a good Christian. Quite an order.

Read that book to the end and you'll not be sorry.

Peter Osterlund.

Our Women's Work

Mrs. Johanne Lillehøj, Kimballton, Iowa
Editor

Greetings From Withee, Wis.

By Jensine Frost

The Lutheran Guild and the Danish Ladies' Aid held their joint meeting in the Assembly hall Thursday, Sept. 15. This has become an annual event for us, and it is for the purpose of creating more interest in, and a better understanding of the work of the W.M.S.

There are two hostesses from each society. The meeting this year was well attended; first we all sang: "The Church's One Foundation." Rev. Dixen read the last verses of the 28th chapter of St. Matthew and the first eight verses of the Acts of the Apostles with special emphasis on the eighth verse where Jesus tells His Apostles that they would receive power after the Holy Spirit had come upon them and that they should be witnesses unto Him, first in Jerusalem, then in Judea and Samaria, and then unto the uttermost part of the earth. It was the program and the plan for the rest of their life.

Rev. Dixen then pointed out some of the difficulties that arose between the church and the state for the first Christians. It is through the influence of the church that we now have Sunday as a day of rest.

With reference to India, now that it has been granted independence, how will the state laws affect the church work there. We hope it will not hinder our missionaries in their work.

We sang another song, and after the Guild had had its regular meeting, we gave our donations to W.M.S. I believe it amounted to \$30.00, but I feel sure that more will be added to that sum, as there were several members from both societies who were not present.

The days are getting shorter and colder and it feels very much like fall, but we have had a wonderful summer here in Withee, and a very good harvest.

This afternoon, as I was writing this, my husband brought me the afternoon mail. In it was a copy of James Russell Lowell's "The Vision of Sir Launfal." I haven't read it since I was a teen-ager and was glad to get it. Those of you who have it, or can get it, read it again. It is well worth the time it takes.

A Letter From Our W.M.S. President

Another year of W.M.S. work has begun, and it is encouraging to read of the many ways our women find to be of help in home and foreign mission work which is, as it has always been, the sole aim of our Women's Mission Society.

To our editor, Johanne Lillehøj, we know it is a joy that so many of our women respond and give us this abundance of good reading in "Our Women's Page." We thank you, all of you, for sharing these articles and reports with us and you, Johanne Lillehøj, for your untiring efforts.

It was a real pleasure to those of us who were not in attendance at the annual meeting in Greenville to get the reports from our delegates and through

our papers and know that it had been a profitable and enjoyable gathering. Our thanks go to those of the board, Mrs. Knudstrup, Reeta Petersen and Marietta Strandskov who shouldered the work and made it a worthwhile event.

I would like at this time to welcome our new member on the board, Mrs. Gudrun Hansen, Askov, Minn., who replaces Mrs. Marietta Strandskov as vice-secretary. We hope the venture may be a pleasant one and of mutual benefit.

We want to extend to Marietta Strandskov a sincere "Thank You" for these years of service on the W.M.S. board, perhaps most of all for the contributions to the Round Robin of the board which always reflected interest and understanding because W.M.S. work was dear to your heart.

I am enclosing a letter from Mrs. Elsie Stub concerning the South Slesvig project and a statement of the year's finances. We will continue our support again this year as the people of South Slesvig are still in dire need of some help and we cannot forsake them now. They are thankful for our help and we have so many of the good things in life which they long for. Let us send them all the clothing and shoes we can spare. Cash contributions are also welcome and should be sent to our National treasurer, Mrs. C. B. Jensen. Money received is used for transit charges and for purchasing scarce articles, and especially now at Christmas time they can make the children very happy.

On the west coast packages are to be sent to 435 Duboce Ave., San Francisco 17, Calif. Mr. E. Messerschmidt, 415 Keller Street, Petaluma, Calif., will give information when needed, as he has long been in active charge of this big undertaking. As the letter states, Mrs. Elsie Stub will continue to be in charge in the East.

We in the W.M.S. express our appreciation to Mrs. Stub and Mr. Messerschmidt for devoting so much time and effort to the cause of South Slesvig.

Most of the district meetings have been held and we hear interesting reports from the meetings our District W.M.S. representatives have sponsored throughout the synod. It is great to be in good work. Let us be found ready to help in the mission of the church. Our day here is so short; let us use it to help brighten the day for someone with a heavy load. And let us each day endeavor to do that which will advance the work of God's kingdom and through happy everyday experiences, come closer to the one great goal.

It has been said that yesterday is a treasury, a storehouse of our prizes possessions, as well as a testimony to our mistakes, but tomorrow is an empty room which we can furnish as we choose, according to the dimensions of our dreams. It is for us to make tomorrow count. So with the light of yesterday we will build onward with the hope of good things ahead in the future.

Ida Egede.

Dear Friends Of South Jutland:

Another year has passed in the activity for South Jutland. We had hoped the need of assistance was just for a short time, however, it has been prolonged from time to time, and they are still in urgent need of our help. Surely we wish to give assistance.

The unemployment situation is severe in Flensburg—amounting to 10,000 and in the surrounding towns just as many. They do ask their American friends to hold out and help them in their distress. It is in behalf of these, our Danish friends and their children, that I once more appeal to you for help and assistance in order to continue this humanitarian work for one year more.

From teachers and children in these schools they write and send their appreciation to all for all your kindness.

We need clothing; shoes—and as Christmas is drawing near we wish to send coffee, tea, cocoa, rice, candy that they, too, may enjoy the blessings of the season.

From the report submitted herewith you can see how your contributions have been used and have brought sunshine in many a home.

In sending your gift boxes please send them parcel post, or railway express—**not freight**—as it costs more and gives more work.

We will sincerely appreciate any contribution you can make.

The East Asiatic Company is shipping all our goods over without charge. We are most grateful to them, and to all contributors our sincere thanks for their help.

Elsie Stub.

Grethe Rieverts.

This address for mail only: Elsie Stub, 3240 Henry Hudson Parkway, New York 63, N. Y.

PLEASE SEND ALL GOODS TO:

Mrs. Elsie Stub,
% Scandinavian Shipping
104 East 126th Street
New York, New York

(Continued on page 16)

Meeting Of The Synodical Board

The Synodical Board members held their meeting at the home of President Alfred Jensen, Des Moines, Iowa, Sept. 28 and 29. It was the first meeting of "the enlarged board" and all seven members were present. The routine matters of the secretary's and treasurer's reports were presented. The minutes were approved. The treasurer's report was thoroughly examined and placed on file.

New Treasurer Takes Office. Previous to the board meeting, September 27, Olaf R. Juhl, our retiring treasurer, and Charles Lauritzen, our newly elected treasurer, met in Des Moines. Mr. Juhl turned over his audited books to Mr. Lauritzen. They spent the day together discussing matters pertaining to the office of the treasurer.

Letter of Resignation From Statistician. A letter was read from Hermod Strandskov, Minneapolis, Minn., in which he for various reasons tendered his resignation. The board accepted his resignation and the following resolution was adopted:

"Whereas, Mr. Hermod Strandskov, Minneapolis, Minn., who has served for many years as auditor and

statistician for the Danish Evangelical Lutheran Church of America, has now tendered his resignation, be it, therefore, resolved that the secretary of the Synod in behalf of the Synodical board and the entire Synod go on record expressing sincere thanks for service rendered to the D.E.L.C. by retiring statistician, Mr. Hermod Strandskov.

It is to be hoped that our president may soon announce the appointment of a new statistician. Four names were suggested and it is certainly to be expected that one of the four accepts.

Finance Committee Organized. The new finance committee was organized according to constitutional changes which read as follows: "These four members (trustees) together with the treasurer shall constitute a finance committee which shall organize itself."

Olaf R. Juhl was elected chairman of the committee and Erling V. Jensen of Des Moines was elected as secretary. It follows with the organization of the new finance committee that the old Financial Advisory committee, commonly known as the F.A.C., should be dissolved. The resolution that follows was adopted:

Whereas, due to recent convention decisions there was established a Finance Committee within the Synodical board, thus replacing the members of the F.A.C., be it, therefore, resolved that the Board of Directors of the Danish Evangelical Lutheran Church of America goes on record expressing its sincere appreciation to the members of the F.A.C. for service and counsel rendered in years gone by to the Synodical Board members of the D.E.L.C.

Bequest. In a letter, dated July 12, 1949, from the Court of Probate, Hartford, Conn., the clerk advises the board that Mathilde C. Bekker, late of Hartford, Conn., has left a bequest to the Danish Evangelical Lutheran Church of America. It was agreed that Viggo Nielsen, trustee, be instructed to investigate the matter upon his visit to Hartford in the near future.

Building Program, Old People's Home, Des Moines. According to convention decision the local board of the Old People's Home, in consultation with the Synodical board, has now made full arrangements for the construction of the new wing. At the time of our board meeting the construction work had already started. The new addition enlarges the Home by fifteen rooms. The cost of building is of course high but we also have many of our old people on the waiting list. The new addition will cost over sixty thousand dollars. However, the Home is in good financial standing and can handle its own building costs. The surplus in the Operating Fund will first be used, then the Home will borrow from its own Endowment Fund and pay 4 per cent interest until such a time when it has paid back the sum borrowed.

On the building committee of the Home the Synodical board appointed Erling V. Jensen, Des Moines, Iowa.

Report From the Synod Farms. The three Iowa farms are owned in common by the Grand View Col-

lege Endowment Fund, the Minister's Pension Fund, the Old People's Home Endowment and Reserve Funds. The earnings from these farms have been good in recent years, which those of you who study the annual reports will know. We can hardly expect the earnings to be so great during the coming years. However, during a period of inflation, reflation and devaluation, the members of the board know of nothing more secure to invest money in than farm land.

The farms are now managed by John Kyhl of Cedar Falls, Iowa. Considerable time was spent in discussing his report. People might be interested to know that there are at least two men on the board who have had many years of experience as farmers, namely: August Sorensen, Ringsted, Iowa, and Charles Lauritzen of Dwight, Ill.

Lutheran Unity Meeting. The president and Secretary of the Synod attended the meeting of the Committee of Thirty Four which met at Hotel LaSalle, Chicago, Sept. 27. Also attending the meeting were our pastors in Chicago, namely: Rev. Ernest D. Nielsen and Rev. Alfred E. Sorensen. It was the consensus of opinion of our delegation, I am sure, that the progress made was very limited, if any. Another meeting will be held in New York in December of this year.

Request Made to U.L.C. Following the decision of the Greenville convention the Synodical board instructed the secretary to make official request in behalf of the D.E.L.C. to the United Lutheran Church in America that representatives from our various boards and committees meet with corresponding boards and committees of the U.L.C. (Page 163 Annual Report).

Before the meeting adjourned the board members made a tour of inspection to the apartments and the store building owned by the Synod in the city of Des Moines.

During our stay in Des Moines we were privileged to eat some of our meals at the college. For those of us that are former students of G.V.C. it seemed good to stand in line with the students at the dining hall. The food was wholesome and plentiful.

It is an inspiration to visit our college and meet the students and faculty. It seems to me that there are real indications that our college is truly finding its place in our Synod and in the city of Des Moines.

Holger O. Nielsen, Secretary.

Greetings From "Valborgsminde"

The building program is on its way. The 13th of September the ground was broken for the new addition to "Valborgsminde," the Danish Old People's Home in Des Moines. Fifteen rooms will be added to the west of the present building. This will certainly help to accommodate the people who have applied for admission.

A new boiler has been installed and it will be adequate for the entire building. This replacement took

about three weeks—a good long while to be without heat at a home for old people. But favorable weather conditions and the optimistic attitude of the residents there helped us over the hump. During the cold days the living rooms were made comfortable with two kerosene heaters.

The foundation is finished and other preparations are progressing satisfactorily. It is estimated that the addition will be ready for occupancy by early spring. People on the waiting list will be contacted in the order that their applications have been considered. Others who are planning to become one of our family in the near future should inquire now before all the rooms are taken.

We do regret that we don't have an elevator but the installation at this time is out of question because of the expense involved and we do need the additional rooms more than the elevator. Incidentally the idea of an elevator fund has been suggested by several and the realization of this idea through free-will contributions would be much appreciated and would assure the installation of an elevator in the future.

We have a large, but congenial family of 27 at Valborgsminde. Rev. and Mrs. Mikkelsen manage the household. Not only do they see that all the physical needs of the residents are satisfied but they do much to meet their spiritual needs and desires. The devotion periods, morning and evening, are very valuable. The Sunday sermons (when there is no Danish service in Luther Memorial Church) are greatly appreciated by the residents. Mrs. Mikkelsen creates an attractive home—a woman's hand can do much to make a home beautiful and comfortable. The sick receive her sympathetic and efficient attention. It was not an easy position to take over because there has been a good deal of serious illness among the residents and because extra help has been hard to get. We are thankful to those Des Moines ladies who have helped out from time to time. Besides Rev. and Mrs. Mikkelsen we have a full time maid, Else Randing, who has been in this country about a year. She is very capable and is congenial and sympathetic in her work with the old people.

The kitchen is largely the responsibility of Mrs. Andersen Boes. She has had much experience in this line since she has been the matron at different times. She knows the likes and dislikes of our Danish people.

All in all everything is in the best of care. Finally we want to thank everyone who has helped us in any way with gifts or with a helping hand. We are also grateful to those who take time to visit the home and to those who bring a message or greeting from far and near. Here I want to mention the enjoyable visits of Bishop Noack and Bishop and Mrs. Fuglsang Damgaard from Denmark.

Sincere greetings,

Theo. J. Ellgaard, President.

Who never wins can rarely lose,
Who never climbs as rarely falls.

—Whittier.

Evangelism--It Concerns Us All

By Professor Paul Nyholm, Blair, Nebraska

"Two ideas are uppermost in the thinking of all informed Christians today: The Ecumenical Reformation and the need of a clearcut Christian witness adequate for our times.

"At long last Christians have learned that a divided world cannot be transformed by a divided church and they therefore welcome the growing power of the ecumenical movement. Within that framework Christians must witness to Him who is God and Savior, the living Lord Jesus Christ. It is in the degree that ecumenicity and witness can be amplified in our time that the Church holds the hope for the problems which face society."

—Morris Wee, Executive Secretary
National Lutheran Council Student Service.

God has a great purpose for each and every one of us, namely that we should be co-workers with Him and bear witness to Christ, bring Christ to the world and the world to Christ, all by the grace of God and to His glory.

But everywhere we are confronted with the sad and strange fact that so many Christians seem so blind to the urgent need that each and every Christian should bear witness to Christ.

The primary and basic need today, and any day, is "that repentance and forgiveness of sins should be preached in his name to all nations, beginning from Jerusalem." For us that means that we should first witness in our American communities. Christianity always begins at home.

Oh, if only the love of Christ could be kindled in our hearts, in yours and mine! If only we could look upon the teeming multitudes with some of His compassion! If we could only realize that both in the so-called lower and upper classes, there are many people who are "harassed and helpless, like sheep without a shepherd." (Matth. 9:36).

Then we should doubtless also experience that the harvest is plentiful, that **the fields are already white and ripe**, that many souls are longing and looking for something, anxious that someone should speak to them.

Let us take a look at the way in which some of our fellow Christians in other denominations react to the challenge of the need for witnessing.

One of my memories from 1910 is that I said goodbye to my father as he sailed to Edinburgh in order to attend the first great international world missionary conference. The two most well known hymns sung at this gathering were "A Mighty Fortress" and "All Hail the Power of Jesus' Name." Luther's battle hymn impresses upon us that we must trust in God. "With might of ours we can not win . . . But with us in the battle's din is One whom God elected." The emphasis is upon that which **God** does for us. The Reformed Hymn, on the other hand, underscores that which **we** must do in order that Christ might be crowned Lord of all. The first hymn gives the all-important basis for our whole life, but maybe we Lutherans could learn from our Reformed brethren in Christ that our faith, to a larger degree than now is the case, should express itself in living testimony. "I believe, and so I spoke."

A little over a year ago a new chapter began in the

history of the Christian Church as the World Council of Churches was organized in Amsterdam by representatives from 150 churches from 44 countries. Remembering which were the two most popular hymns at the meeting in Edinburgh I tried to determine which were the two favorite hymns at Amsterdam. Without any question the one was again "A Mighty Fortress." The other doubtless was a hymn set to triumphantly jubilant music by Handel. Its central prayer was "Make Us More Than Conqu'rors" and its refrain was:

"Thine is the glory, Risen, conqu'ring Son;
Endless is the vict'ry, Thou o'er death has won."

Thus it stresses man's activity through power of the risen Lord.

It was a great joy to note at Amsterdam how emphasis was put on **evangelism**, on the fact that it is the will of the **Risen Conquering Son** to work through men.

At a committee meeting an Anglican pastor tried to weaken a proposal concerning evangelism. Then Pastor Niemoeller, who until then had said very little, rose to his feet and gave a warm-hearted plea that every effort should be made to promote evangelism. Because as he said, "In preaching the message of the cross the Church is fulfilling its one and only task in the world, which can not be undertaken by anyone else."

What Niemoeller voiced was later fully accepted by the Assembly. Let me quote verbatim a few lines from the final findings:

"**Worship** and **witness** have sometimes been held in separation, but they belong inseparably together, as the fulfillment of the great command that men should love **God** and should love their **neighbor** as themselves."

"When the ordinary man speaks of the Church he thinks of a group of people worshipping in a building. By what that group is, the Church is judged. Effective witness becomes possible only as each worshipping group is so filled with the joy of the risen and living Lord that even the outsider becomes aware that, when the Church speaks, it speaks of real things."

"The work of God requires that every member of the Church, ordained and lay, be an active witness. The most obvious sphere of witness is the home, the place in which the Church of the coming generation is to be built up. Some are called to special ministries of preaching or intercession. For most people the field of witness lies in the place where they do their daily work. The way in which they do their job must be unmistakably Christian. But also they are called to bear courageously, as God gives the opportunity, that witness in word through which others are confronted with the challenge of the living Christ."

"The evidence which has come before us makes it abundantly clear that while in some churches the laity are being used to a considerable extent, and some training provided, every church ought to be **deeply dissatisfied with the present situation**. The laity are there, and they are waiting to become effective as members of the Church."

"The laity constitutes more than 99 per cent of the Church"

It is **through the laity** that the Church has the greatest and most natural opportunity to show in and to the world that the message of the Bible, and all that the Church is committed to by obedience to its Lord, are relevant to the real problems and needs of man in every age, and not least in our own. Only by the witness of a spiritually

intelligent and active laity can the Church meet the modern world in its actual life situations."

In many different parts of the world there is today a renewed emphasis on evangelism. In England the Methodists in cooperation with other Christian groups have carried out their **Commando Campaign**. This campaign was intended to reach those outside the Churches by means of a mass attack by hundreds of Christian witnesses, many of whom were speaking in public for the first time and who experienced the meaning of Christianity in a wholly new way. They went in teams to factories, canteens, shops, clubs, schools and movie theaters, and arranged dozens of open-air meetings. A system of follow-up work was prepared. Some teams were highly trained in apologetics, most of them simply in Bible witness.

Even more widespread was the evangelistic campaign conducted this spring by the **Church of England** after a full year's thorough preparation. "The aims of the campaign were three-fold: To bring new strength to the Church through arousing in its members a sense of their dependence on the Holy Ghost and its power; to rouse apathetic members; to interest the unchurched and win them in years to come. The spiritual preparations included study retreats in the country for 1,000 clergymen in groups of twelve, week-ends for lay helpers, and training in prayer and evangelization within the congregations."

The reports from England indicate that so far the results have been most gratifying.

The success of this campaign and many similar enterprises should encourage us as we now are engaged in a nation-wide cooperative **Lutheran** evangelism program.

Many Christians resemble the man at Bethesda who for 38 years had lived a useless life lying helpless on his bed. God does not delight in men who have to lie down all their lives. He desires not lame men but active lay men. Christ comes today to you and to me, and asks again as he did that day: "**Wouldest thou be made whole?**" This question rebukes our spirit of defeatism, idleness, and indifference but it also kindles the hope that there may be a change, that God may perform a miracle also in us.

The next thing for us must be implicitly to believe His word and follow His commandment as the sick man did to whom these words were spoken, "Arise, take up thy bed, and walk."

God still tells men to do things that seem absolutely unreasonable and impossible. "With men it is impossible but with God all things are possible."

We dare not try to argue with God nor compromise with Him. Our response must be trust and obedience. Let Christ be Lord and then you shall experience that although His words at times may sound like a commandment, they always contain a gospel message. Precept, promise, and power go together. We are to be His disciples. He is our Master. He will in His own school teach us and guide us to be His messengers

as Christ that time dealt with a man so that he was enabled to go out and proclaim "that it was Jesus who had made him whole." (John 5:15).

It is either chaos or Christ. Without Him all things will go to pieces whether atomic bombs are used or not. With Him all will be made whole.

Only one thing is of supreme importance. To use the words of Paul J. Hoh, president of the Lutheran Seminary at Philadelphia, "The church has a single concern: To gospelize, to evangelize, every man and all men."

Therefore every Christian and all Christians must take part in that one central task. Let evangelism get its proper place and all the other needs of the Church as well as of the individual will be met also. Witnessing Christians will learn to cooperate with fellow believers and then church unity will be promoted. Witnessing Christians will also be prompted to practice the principles they preach, and they will themselves receive even greater blessings than those to whom they testify. "Seek first his kingdom and his righteousness, and all these things shall be yours as well."

"And Ye Clothed Me"

By Bernard A. Confer

Administrative Secretary, Lutheran World Relief

Several months ago, Bishop F. Otto Dibelius of the Evangelical Church of Berlin-Brandenburg sent a letter to all congregations in Berlin and in the province, a letter addressed particularly to expectant mothers.

He urged that no mother-to-be give up hope, regardless of her circumstances. He implored each woman to have her child normally and under no circumstances purposely bring on an abortion. He made plain his understanding of the hardships facing these women—of the scarcities of clothing, of diapers, of medical supplies, yes, even of food. Any woman who needs help should approach the Inner Mission, the established welfare agency of the Church, he said.

The letter from the Bishop indicates the intensity of the problems facing many of our German brethren today. It indicates the part the Church is playing in this time of crisis. And it gives you and me a good idea of the important part we can play—for most of the clothing to be given through the Church's welfare organization comes from Lutheran World Relief, and much of its medicine is bought with Lutheran World Action funds—and this clothing and these funds come from you and me.

Even four years after the war new-born babies are sometimes wrapped in newspapers. Even now there is a desperate shortage of blankets. Hospitals sorely need bedding. Men are clothed in patches. Women need coats. This winter will bring a cry for shoes.

What is the situation generally? When the Administration Committee of Lutheran World Relief recently considered clothing needs, the members particularly had in mind the millions of refugees in Germany, the hundreds of thousands of Volksdeutsche

in Austria, the more than half a million Holy Land refugees in the Middle East. They were thinking of the thousands upon thousands of Japanese who had been repatriated owning only the clothes on their backs. They were remembering our brethren behind the Iron Curtain where the most needy are often the pastors and the church workers who cannot get a ration card for clothing because they are not "productive" citizens.

No wonder Lutheran World Relief is calling for clothing!

Germany alone has twelve million refugees—more people than the entire population of many a European country. But these are in a country that especially suffered in World War II, and whose economy is today far from on its feet.

And more refugees are pouring into Western Germany. Communism has brought fear to great numbers. Four to five hundred persons a day are crowd-

ing into Berlin. About a thousand a day are fleeing into the Western Zones. Possessing only what they carry, they seek haven in a land that cannot yet care for its own.

The effect on the spirit is perhaps the most terrible result of lack of the necessities of life. The needy grow lonely; they feel forgotten. Their hope goes down; their future threatens. It is difficult for an American to realize what a gift of used clothing can mean. Let John Deutschlander, LWR representative in Berlin, tell about a refugee living in a Berlin camp:

"His eyes became moist and his joy was genuine when a pair of used but serviceable trousers were given him."

Your gifts take on special meaning when received from loving hands in the name of Christ. They carry special meaning for the giver, too, when we remember that our Master taught us that when we clothe the naked we are clothing Him.

When I Grow Old

When I grow old, I want to be as cheerful,
As kind, as true and faithful as I can;
I want to have less evil in my heart,
But more of love for every fellowman.

When I grow old, still let me useful be.
Live so that death shall not be feared.
And tho the powers of my body weaken,
Let not my spirit's daily growth be seared.

When I grow old, God, grant me faithful friends,
Who'll give me comfort and care for me with love;
Who'll stand nearby to speak consoling words,
As my spirit journeys on to Realms Above.

When I grow old, God, give my spirit peace,
And may no fear disturb my closing hour;
But grant my spirit a Sustaining Joy
When led into Realms of Eternal Power.

Sigurd Pedersen,
Ruthon, Minn.

P. S.—

I quoted a verse of above poem about two years ago, and one of our faithful ex-missionaries asked for all of it in Lutheran Tidings. (I was not very faithful, but had good intentions, so here it comes, finally).

The last two lines of verse one may well apply to the "One World" of today. How the multitudes of "fellow-man" look to United States for "less evil" and "more of love."

Verse II covers the stage when old people feel their "usefulness" gone, and how it does effect so many. How consoling then, if one can feel that there is still spiritual growth.

Verse III centers about the care of the old, not merely comfort, but to be "cared for with love." Old age can be cheerful and pleasant if love is mingled with care.

Verse IV leads us to the closing hour with longings for peace, with fear banished and replaced by a "Sustaining Joy," not the temporary joys of life, but sustaining joy of eternal realms. How consoling it is, when visiting old people in homes or hospitals, to find some of them in possession of that "sustaining joy" and spiritual peace, waiting patiently and undisturbed by the closing hour. May we all, as we grow old, feel the spirit's daily growth, and find faithful friends to "care for us with love" till we too shall be led into "Realms of Eternal Power."

S. P.

Grand View College And Our Youth

The Second Year

A loud roar shattered the early morning stillness as I started the motorcycle. I said goodbye to the folks and taking a last look at the old home town I sped out upon the open highway.

Seven hours and about 314 miles later I braked to a stop in the backyard of Grand View College. It looked much the same as when I last saw it, three months previous. I could hear activity inside. I walked in and felt the beginning of my second year as a Grand View College student.

It felt more like home than ever before. The woodwork and walls had all been repainted. A shiny new fountain had replaced the old wobbly one that stood in the center of the lobby. One of the lobby clocks had been taken down. The smell of fresh paint was everywhere.

I walked up the stairs towards 3½

and met several students coming down. All the faces were new to me, nevertheless, greetings were exchanged, an example of one of the things I cherish about Grand View—everybody always greets everyone else.

At supper I saw many old faces that I knew from the previous year, kids like Carl Mortensen, Arnie Knudsen, Helen "Mississippi" Knudsen, Joy Rasmussen and the like. It wasn't until I was through with supper that I noticed the new tile red cement floor in the dining rooms. This was definitely one of the major improvements of the summer and I must say, a fine one. The red seemed to set off the folk dancers

painted on the walls of the dining hall. They looked so much more gay than when they were contrasted with the old wooden floor.

During the evening I met many of the freshman students who were, as a whole, quite excited. I could see a year chuck full of excitement, fun, work and play in the eyes of each one of them. Some of them were a little unsure of themselves as to what to do next. Others were already making plans for the evening, week or following week.

We second year students were probably a little more self contained. I think we could all remember when we first started at Grand View a year ago with timid looks in our eyes and butterflies in our stomachs.

At the end of the first week, when everyone had been registered and assigned to class and most of the paint odor in the building was gone, I could feel the attitude of the students switch to studies and working. The halls of the dorms were more quiet and the discussions were now composed of assignments, problems, and classes. Everybody began to realize that they were here for a purpose, namely to receive an education. The midnight oil began to burn and another year was under way.

Now that we are well into the first semester of school I think we all realize that we are enjoying one or two of the best years of our lives. We receive something at "good ole" Grand View that no one can take away from us and that something we can't receive any place else. The common background of the students here tends to unite us into one of the finest groups of people that I have ever been privileged to be a member of. In my estimation one's first year of college should be spent at Grand View and by all means, the second year of a higher education is enjoyed three fold more than the first at Grand View.

Norman Petersen,
Tyler, Minn.

Winter Folk School

November 28, 1949 — March 17, 1950

In the tradition of the Folk School, Grand View College invites young people to attend a winter short course in general education. The course will include classes in subjects such as history, Bible, social studies, literature, Danish, science, bookkeeping, etc. A schedule will be prearranged and with reasonable exemptions the students will be expected to follow it. Attendance at a weekly assembly and three weekly gym classes will be required. The students are given an opportunity to participate in all general students activities. If necessary, special English classes will be arranged for immigrants.

Junior College credit will not be given.

The cost will be:

Tuition	\$125.00
Incidental fee	10.00
Board	110.00
Room	35.00

Write to:

WINTER SCHOOL
Grand View College
Des Moines, Iowa

OUR CHURCH

Des Moines, Iowa—A City-Wide Reformation Service was held on Sunday evening, October 30, in the University Christian Church. Dr. Morris Wee, Director of National Lutheran Council Student Work, was the guest speaker. The Grand View College choir under the direction of Olaf Lund furnished the music at the service.

Bishop and Mrs. H. Fuglsang Damgaard sailed from New York for Denmark on Friday, October 28. The Bishop, the Primate of the Church of Denmark, and his charming wife thus completed a most successful speaking tour, visiting a large number of congregations in the UELC and in our own synod. The Bishop addressed more than eighty different audiences, and Fru Fuglsang Damgaard spoke nearly as often, as she brought her greetings to the women of America and on several occasions gave her report on the "Red Barnet" ("Save-The-Child") program in Denmark where she serves as one of the leaders. At Calgary, Canada, the bishop addressed about eighty pastors. At the Trinity Seminary, Blair, Nebr., the bishop in two theological lectures gave an analysis of the influence of main cultural currents on the life of the Church.—At Des Moines, Iowa, the bishop spoke in Luther Memorial Church and the next day to the students at Grand View College.

A greeting has come from the bishop and his wife, which we are happy to print in this issue, as well as a sermon by the bishop, upon the request of the editor.

Newark, N. J.—A Youth Service was held in the Newark church on Sunday, October 30. The service was conducted by members of the Young People's Society, a plan which has found favor in many of our congregations.

Rev. Edwin E. Hansen and his wife of Muskegon, Mich., were guest speakers in the Newark church at the Family Night in October.—Another interesting speaker recently, was the Russian immigrant, Bernard Schatkin, formerly of Jewish faith, but now a Christian.

Kimballton, Iowa—Sunday, October 16, was a festive day in the Kimballton church. The new pastor, Rev. Holger Strandskov, was installed, Rev. Leif Kirkegaard, Ringsted, Iowa, officiating.

In the evening Bishop H. Fuglsang

Damgaard and his wife were the guests of the congregation, and the church was filled to capacity for a Danish service. Many had come from neighboring congregations, and after the inspiring service another hour or more was spent in social fellowship in the church parlors, where both the bishop and his wife again brought greetings.—Monday afternoon they continued their journey with Rev. and Mrs. Alfred Jensen to Tyler, Minn.

G. V. Seminary News is the name of a new four-page mimeographed publication from our Theological Seminary in Des Moines. Prof. Axel C. Kildegaard is the originator of the idea and the editor of the NEWS. It is sent out primarily to keep a contact with young men who have been at G.V.C. and who have in some manner expressed a desire or hope of returning to the Seminary. It is also being sent to all pastors and undoubtedly will be sent to anyone

interested in receiving same.

Sunday School Institute for Western Iowa was held in Kimballton, Iowa, Sunday, October 30. Guests were present from Newell, Ringsted, Des Moines, Oak Hill and Omaha. The Rev. E. Farstrup, Des Moines, gave the sermon at the morning service and spoke again at 2 p. m. on "The Use of the Bible in the Sunday School." At 3:15 o'clock the Rev. P. Thomsen gave a talk on Visual Education and illustrated this with film strips. Fellowship dinner and supper was enjoyed in the hall. The next Institute will be in Ringsted, Iowa.

Reformation — 1949

The National Lutheran Council, in a special message issued today to mark the 432nd anniversary of the Protestant Reformation, declared that the Reformation Season "is a time for courage and faith" as areas of the World Lutheran Church face "a repetition of Reformation history."

Signed by the presidents of the eight church bodies participating in the Council, the statement was directed to the nearly four million members of these groups in the United States and Canada.

It called upon American Lutherans for continued support of the Council's church relief and reconstruction program abroad as "our modern way of continuing the struggle for freedom, for godliness and for the right of the Church to be a witness to Christ's Gospel throughout the world."

"With God's help," it said, "we too can write a new and glorious page in the history of evangelical Christianity."

During the past decade, the Council has raised \$30,000,000 in cash and goods for overseas church relief, and is now engaged in a Lutheran World Action campaign for \$4,000,000, of which \$2,650,000 has been subscribed. Next year's LWA goal will be \$3,200,000.

Noting that November 1, 1949, the day after Reformation Day, "marks the beginning of a new period of persecution

and suffering for the Slovak Lutheran Church under totalitarian oppression," the Council's message said:

"Let it also mark the beginning of a new increased dedication on the part of American Lutherans in a courageous counter-attack through Lutheran World Action! To fail in it would be a sign of inglorious and humiliating weakness belying our words. To succeed, and to stand by the side of our brethren in their fight, will reveal strength which will bring glad cheer to them and dismay to their oppressors."

Paying tribute to the "true faith and unquenchable courage" of Bishop Lajos Ordass, Primate of the Lutheran Church of Hungary, who was sent to jail a year ago for two years, the church leaders described the imprisoned cleric as "a living symbol of the Reformation tradition, 'Here I stand'."

The message added that it is the same combination of faith and courage "which leads our brethren in Czechoslovakia, Eastern Germany and Finland to hold their heads erect and unbowed under the shadow of tyrants and the threat of persecution; which keeps missionaries at their post on orphaned mission fields, and which sustains displaced persons and refugees who seek new homes in lands where the Name of Christ can be confessed openly and without reprisal."

"True faith and courage cannot be secured by inheritance; they must be won and retained anew by each oncoming generation," it said. "To recall Reformation heroes and to recount Reformation achievements is not enough. These must be accompanied by our matching Reformation courage and devotion. The mantle of the Reformers has fallen on us."

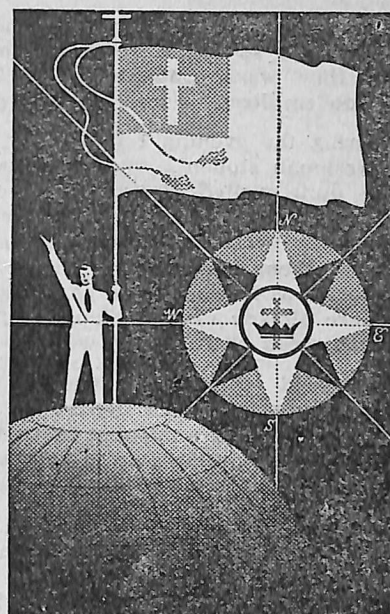
The message was signed by the Rev. Dr. Franklin Clark Fry of New York, United Lutheran Church in America; the Rev. Dr. Johan A. Aasgaard of Minneapolis, Evangelical Lutheran Church; the Rev. Dr. Emmanuel Poppen of Columbus, Ohio, American Lutheran Church; the Rev. Dr. Petrus O. Bersell of Minneapolis, Augustana Lutheran Church; the Rev. Dr. Thorvald O. Burntvedt of Minneapolis, Lutheran Free Church; the Rev. Dr. Niels C. Carlsen of Blair, Nebr., United Evangelical Lutheran Church; the Rev. Dr. Alfred Haapanen of Hancock, Mich., Finnish Suomi Synod; and the Rev. Alfred Jensen of Des Moines, Iowa, Danish Lutheran Church.

Silver Wedding In Brooklyn, N. Y.

While most of our members are "greenhorns" or first generation, our native born, second generation is beginning to mature. Last week Alfred and Helen Sorensen—both born in Brooklyn—celebrated their silver wedding anniversary.

Many of us remember them from their childhood and they have both been active ever since, always in the lead. Al got his start as treasurer of the Y.P.S. and Helen as secretary. Al has advanced to the post of financial secretary of the congregation. Helen is president of the English Ladies' Aid. Their two children come with them to church. Ellen is now married—Norman in college. Wherever you meet Al and Helen they will greet you—Helen with a friendly heartwarming smile and Al with a solid, reassuring handshake.

P. O.



**LET'S ACT NOW FOR
ONE WORLD IN CHRIST**

19th Annual Observance

MEN AND MISSIONS SUNDAY

November 13, 1949

The 19th annual observance of Men and Missions Sunday, in which all Protestant churches of the United States and Canada have been invited to participate, will occur on November 13, 1949.

The single purpose of that observance is to influence the laymen of North America to support more generously the missionary work of their own communions or denominations.

The observance is sponsored and promoted by the Laymen's Missionary Movement of North America, Inc. It is represented in thousands of cities and towns by either a local pastor or a layman who serves as Resident Chairman. This Resident Chairman invites every pastor in the city to appoint one of his laymen to speak briefly on Christian Mission preceding the morning sermon on Sunday, November 13.

This year's theme is "Let's act now for one world in Christ."

An attractive Speaker's Manual for this day on the theme chosen, contains inspiring articles by John Foster Dulles, General Douglas MacArthur, Francis B. Sayre, etc.

A copy of the Speaker's Manual may be secured upon request from the Laymen's Missionary Movement, 19 S. LaSalle Street, Chicago 3, Ill.

The observance of the day balances the emphasis in local churches and convinces many men that missions is their task as much as that of ministers, women and young people.

It develops lay missionary leadership. Many men are enlisted in the missionary cause as they prepare their six-minute talks.

Other men become convinced of the

Yule

For Good Christmas Reading

Forty-eight pages of Christmas meditations, stories, poetry and articles of interest for family reading during the Christmas season. Well illustrated. Beautiful cover design.

Partial table of contents includes: Short meditations by Pastors Leif Kirkegaard and Clayton Nielsen; "David's Star of Bethlehem," story by Christine Whiting Parmenter; "The Beauty of the Lord," story by Dagmar Potholm Petersen; "The Telegram," story by Anne Marie Krogh; "The Holy Night," by Selma Lagerlof (translation); "Meet Mr. Tudu," by Missionary Harold Riber; "The Grand Canyon," with excellent pictures by Ernest Christensen, a tourist guide; and "A DP Family," by Harald Ibsen.

Yule is edited by Harris Jespersen and published by the young people of the Danish Evangelical Lutheran Church. It will be off the press about mid-November. Price 65 cents a copy. Ten per cent discount on orders of ten or more copies.

Order today from your local agent or book store, or directly from Rev. Harold Petersen, Askov, Minn.

Send Yule as a Christmas Gift

validity of the world-wide missionary cause by these non-professional appeals of laymen.

The simultaneous approach to this world task by all churches deepens the confidence of many in the ultimate establishment of the Kingdom of God on earth. It makes to all the prayer "Thy Kingdom come" more meaningful.

Santal Mission

General Budget:

Axel Olsens, Perth Amboy, N. J.	\$ 25.00
Danish Luth. Sunday School, Dagmar, Mont.	9.50
Our Savior's Sunday School, Hartford, Conn.	24.00
St. Peder's Sunday School, Minneapolis, Minn.	5.66
Danebod Danish Ladies' Aid, Tyler, Minn.	50.00
Luther Memorial Sunday School, Des Moines, Iowa ..	15.00
St. Peter's Sunday School, Dwight, Ill.	101.44
English Ladies' Aid, Askov, Minn.	10.00
Sigrid Ostergaard, Tyler, Minn.	5.00
District II Convention	52.78
Mrs. Andersen Boes, Des Moines, Iowa	2.00
For Relocation of Hospital in Mohulpahari:	
A Friend, Minneapolis	5.00
A Friend, Chicago	10.00
Dist. 4 W.M.S. Convention at Oak Hill, Iowa	78.45
Danish Ladies' Aid, Grayling ..	10.00
Rev. P. C. Stockholm, Portland, Me.	50.00
Danish Ladies' Aid, Wilbur, Wash.	7.00
Rev. M. Mikkelsens, Des Moines, Iowa	5.00

Mrs. P. Sloth and another friend, Chicago	2.00
Mission Circle, Manistee, Mich.	20.00
Miss Anna Jacobsen, Hartford, Conn.	200.00
In memory of Jacob Hansen, Askov, Minn., Mads Nielsens, Askov, and Dagmar Miller ..	3.00
In memory of O. B. Jensen, Milltown, J. G. Millers	1.00
In memory of Dagny Hansen, Ludington, Mich., Mrs. Hansen and Mrs. White, Ludington	10.00
Dagmar Miller	1.00
In memory of Howard Madsen, Iwo Jima, Irene and Eugene Madsen, Wm. Petersens and Chris Hansens, all of Ruthton ..	3.50
In memory of Mrs. Laura Jorgensen, Tyler, Barthold Pedersens	2.00
In memory of Mads Nielsen, Askov, Mrs. S. Martensen and Paul Feldtmose of Tyler and Dagmar Miller, Des Moines ..	3.00
For a Child's Support:	
Bethania Ladies' Aid, Ringsted, Iowa	10.00
Mrs. Olga Berg, Portland, Me.	10.00
Hansen and Axelsen, Portland, Me.	10.00
Toward "Operations Riber":	
A Friend, Chicago	10.00
Ruth, Paul and Anna Jacobsen, Chicago	5.00
Bethany D.A.Y.P.L., Ludington ..	18.00
Luther Memorial Y. P. Societies, Des Moines, Iowa	83.00
In memory of Mads Nielsen, Carl Eriksens	2.00
In memory of Marie Ringgaard and Mrs Chris Cornelius, by Geo. Dams, Badger, S. D.	2.00

Total for October	\$ 861.33
Total since Jan. 1	\$7,497.76
Acknowledged with sincere thanks. Dagmar Miller, 1517 Guthrie Ave., Des Moines, Iowa. Money order payable at Hampton, Iowa.	

Acknowledgment Of Receipts From The Synod Treasurer

From Sept. 24, to Oct. 24, 1949, Inclusive

Toward the Budget:

Previously acknowledged ----\$ 3,432.31

Unassigned Receipts:

Congregations—	
Askov, Minn.	79.85
Omaha, Nebr.	298.00
Clinton, Iowa	50.00
Menominee, Mich.	62.70
Trinity, Chicago	300.00
Grayling, Mich.	100.00
St. Stephen's, Chicago, Ill.	184.00
Des Moines, Iowa	312.99

Pension Fund:

Oak Hill, Exira, Iowa	30.60
Miss Marie Madsen, Exira, Iowa	17.85
Canwood, Sask., Canada	13.00

Old People's Home, Tyler:

Ruthton, Minn.	21.00
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Children's Home, Chicago, Ill.:

Ruthton, Minn.,	20.00
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Seaman's Mission:

Oak Hill, Exira, Iowa	26.95
Ruthton, Minn.	20.00

Publications:

Svend Petersen, Luth. Tidings ..	4.75
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Annual Reports:

Askov, Minn.	15.00
Cozad, Nebr.	6.00
Omaha, Nebr.	8.00
Grant, Mich.	2.50
Portland, Maine	8.00
Atlantic, Iowa	7.50
Ringsted, Iowa	4.00
Hay Springs, Nebr.	4.00
Pasadena, Calif.	2.50
Danevang, Texas	6.00
Newark, N. J.	7.50
Juhl, Mich.	5.00
Wilbur, Wash.	3.00
St. Stephen's, Chicago, Ill.	12.50
Denmark, Kans.	3.00
Detroit, Mich.	3.50
Canwood, Sask., Canada	3.00

Home Missions:

Badger, S. D., friends in memory of Marie Ringgard	11.00
Mr. and Mrs. Gilbert Rosselo, Axel Bak, each 1.00	2.00
In memory of Mrs. Chris Cornelius, Axel Bak	1.00
Mons and Orris Melstead	4.00
Mr. and Mrs. A. C. Thomson	1.00

Total -----\$ 4,995.00

Lutheran World Action and Lutheran World Relief:

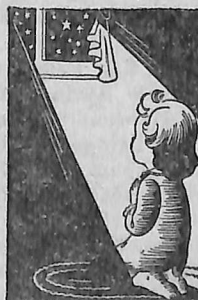
Congregations—	
Omaha, Nebr.	\$ 140.00
Juhl, Mich.	169.50
Askov, Minn.	300.00

THANKS-GIVING HOW?

Give Thanksgiving its full meaning by sharing your blessings with the needy abroad.

SEND

CLOTHING	BLANKETS
SHOES	LAYETTES
Fix-it-Kits	Kiddies Kits



to your nearest depot or to:

LUTHERAN WORLD RELIEF

North 13th Street & Bushkill Drive

Easton, Pennsylvania

Portland, Maine -----	242.05
Oak Hill, Iowa -----	213.00
Gayville, S. D. -----	50.78
Ruthton, Minn. -----	5.00
Badger, S. D., friends in mem- ory of Marie Ringgard ----	10.00
Mr. and Mrs. Jens Christen- sen, Mr. and Mrs. Louis Horsted, Mr. and Mrs. Anton Nielsen, Emma Nielsen, Mr. and Mrs. Anton Sand, Chris Cornelius, Mr. and Mrs. A. B. Mattensen, Mr. and Mrs. A. B. Pedersen, Mr. and Mrs. Walter Jensen, Alfred S. Nielsen, each \$1.00 ----	10.00
Dist. II convention offering at Greenville, Mich. -----	52.77
Mr. and Mrs. Jens P. Chris- tensen in memory of Mrs. Chris Cornelius, Lake Nor- den, S. D. -----	1.00
Congregation, Dwight, Ill. --	5.74
St. Stephen's, Chicago -----	71.50

Total LWA and LW Relief
to date, 1949 quota ----- \$10,864.45

**Eben-Ezer Mercy Institute,
Brush, Colo.:**

Congregations—	
Kimballton, Iowa -----	\$ 47.83
Exira, Iowa -----	10.80
Dalum, Canada -----	24.25
Ruthton, Minn. -----	20.00

Total ----- \$ 102.88

G.V.C. Debt Retirement:

Harry Jensen, Des Moines --	\$ 10.00
Junction City, Ore. -----	25.00

Total ----- \$ 35.00

Receipts for Santal Mission will be
acknowledged by Miss Dagmar Miller.

We have but a short time left to
complete our Synod budget for 1949.
Our budget, comparatively speaking, is

not large. I will personally be very
thankful for your cooperation in hav-
ing all quotas met by December 31.

Sincerely yours,
Danish Ev. Lutheran Church
of America.

Charles Lauritzen, Treas.

Contributions Received

For the Relief to Children in the Danish Schools in South Jutland

(Continued from page 8)

Women's Mission Society of the Dan-
ish Evan. Lutheran Church, D. K. M.,
\$100.00; Rev. P. C. Stockholm and La-
dies' Aid, \$10.00; Mrs. Robert C. Get-
man, Pomona Sect. Herkimer Co., \$10.00;
Anna Jessen, Beresford, S. D., \$10.00;
Danish Ladies' Aid, Dwight, Ill., \$5.00;
Miss Gerda M. Andersen, N. Y., \$15.00;
H. M. Mathiesen, Denver, Colo., \$15.00;
Mrs. C. P. Petersen, St. Paul, Minn.,
\$5.00; Mr. and Mrs. Elsie Christensen,
No. Richland, \$100.00; Salem Danish
Lutheran Church, Brooklyn, \$5.00; Miss
Augusta Jorgensen, Minn., \$5.00; Ivan
Konigsberg, N. Y., \$5.00; Mrs. Eva
Runnow, N. Y., \$2.00; D.B.S. Lodge 329,
San Pedro, \$2.00; D.B.S. Lodge No. 240,
\$2.00; D.B.S. Lodge No. 242, \$5.00;
D.B.S. Lodge No. 219, Iowa, \$2.00; D.B.S.
Lodge No. 86, \$10.00; D.S.S. Lodge No.
16, Bridgeport, Conn., \$10.00; D.S.S.
Lodge No. 78, Troy, N. Y., \$20.00; Mem-
bers of D.S.S. Lodges, Schenectady and
Troy, \$43.00; H. K. Gronbeck, Iowa,
\$15.00; Axel Olsen, P. A., N. J., \$10.00;
Mr. Andersen, Chicago, \$2.00; Danebod
Ladies' Aid, Tyler, Minn., \$50.00; M.
H. K. Lorentzen, New York, \$40.00;
Mrs. Gerda Jensen, Schenectady, N. Y.,
\$5.00; The Lutheran Guild, Withee,
Wis., \$10.00; Mr. Adams, I.O.O.F., \$2.00;
Ingolf H. Jorgensen, Mt. Carmel, Ill.,
\$5.00; Carl C. Jensen, Kansas City, Mo.,
\$10.00; August Jorgensen, Minneapolis,
Minn., \$5.00; Miss Jorgensen, Salem
Church, \$2.00; Peter Andersen, Haw-
thorne, N. Y., \$5.00; Betania Ladies'
Aid, Ringsted, Iowa, \$10.00; Viggo Niel-
sen, McCanna, N. D., \$2.00; Danish Sis-
terhood Lodge 154, Minnesota, \$10.00;
Jens C. Jacobsen, Waukegan, Ill., \$2.00;
Denmark Lodge, D.B.S. 86, \$10.00; Miss
Anna Jorgensen, \$2.00; St. Stephen's Ev.
Lutheran Church, Chicago, Ill., \$20.00;
D.B.S. No. 329, San Pedro, Calif., \$2.00;
A. Nielsen, Soda Springs, Idaho, \$5.00;
Mrs. I. M. Hansen, Minnesota, \$1.00;
Ex. Pre. Club, Bridgeport, Conn., \$1.00;
Mrs. C. W. Bidstrup, Des Moines, Iowa,
\$1.00; Mariane Gade, \$1.00; Carl Ek-
strom, Long Beach, Calif., \$1.00; Miss
Kirsten Hansen, \$4.00; Miss Ellen Lind,
Chicago, \$1.00; Mrs. Mary Hansen, \$1.00;
Our Saviour's Church Ladies' Aid,
Brooklyn, N. Y., \$5.00; Ladies' Aid of
Bethesda Lutheran Church, Elizabeth,
N. J., \$3.00; Ladies' Aid of Immanuel
Lutheran Church, New Jersey, \$2.00;
Frederik Lodge No. 857, N. Y., \$10.00;
Berthel Thorvaldsen Lodge, New York,
\$5.00; Ladies' Aid of Danebod, Tyler,
Minn., \$3.00; travel arrangement, Else
R. Petersen, \$5.00; total contributions,
\$649.00.

Expenditures

Shipping from warehouse to pier,
\$99.00; advertising, \$105.00; rental for
12 months, \$96.00; crating and strapping,
\$21.50; rope and craft paper, \$31.67;
Expressing from depot to warehouse,
\$54.00; moving and labor, \$22.00; sta-
tionery and postage, \$28.16; Christmas
coffee, candy and rice, \$132.69; contri-
bution returned to A. J., \$10.00; stock-
ings, yarn and underwear, \$47.50;
clothes cleaned and shoes repaired,
\$19.61; rice, coffee, cocoa, tea and soap,
\$60.11; printing, \$5.80; porter, \$4.60;
total expenditures, \$737.64.

WE HAVE SHIPPED 16 TONS OF
FOOD AND CLOTHING.

1948-1949

Contributions received -----	\$ 649.00
Income on sales of stamps ----	44.00
Return on express charges ----	15.10

\$ 708.10

Balance on hand from 1948-- 246.73

\$ 954.83

Expenses ----- 737.64

Balance ----- \$ 217.19

	Income	Expenses
1st year -----	\$ 688.62	\$ 441.89
2nd year -----	708.10	737.64

INCOME ----- \$1,396.72 \$1,179.53

EXPENSES ----- \$1,179.53

BALANCE ----- \$ 217.19

Total sale of Sydslesvig Stamps:

1948-1949 -----	\$412.55
1949 -----	44.00

Total ----- \$456.55

included in above report.

Elsie Stub.

SYNOD OFFICERS

PRESIDENT: Rev. Alfred Jensen,
1232 Pennsylvania Ave.,
Des Moines 16, Iowa.
SECRETARY: Rev. Holger O. Nielsen,
1410 Main St., Cedar Falls, Iowa.
TREASURER: Charles Lauritzen,
222 Pollard Ave., Dwight, Ill.
TRUSTEE: Olaf R. Juhl,
5557 Blaisdell Ave.,
Minneapolis 19, Minn.
TRUSTEE: Erling V. Jensen,
1901 Easton Blvd.,
Des Moines 16, Iowa.
TRUSTEE: August Sorensen,
Ringsted, Iowa.
TRUSTEE: Viggo Nielsen,
190 Jewett Ave., Bridgeport 6, Conn.

"VALBORGSMINDE"

The Old People's Home of the Danish
Church, Des Moines, Iowa
For information concerning admit-
tance, write to:

Theo. J. Ellgaard
1312 Boyd Ave.,
Des Moines, Iowa

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

November 5, 1949

I am a member of
the congregation at -----

Name -----

New Address -----

City -----

State -----

JENSEN, JENS M.
TYLER, MINN.

RTE. 2,