

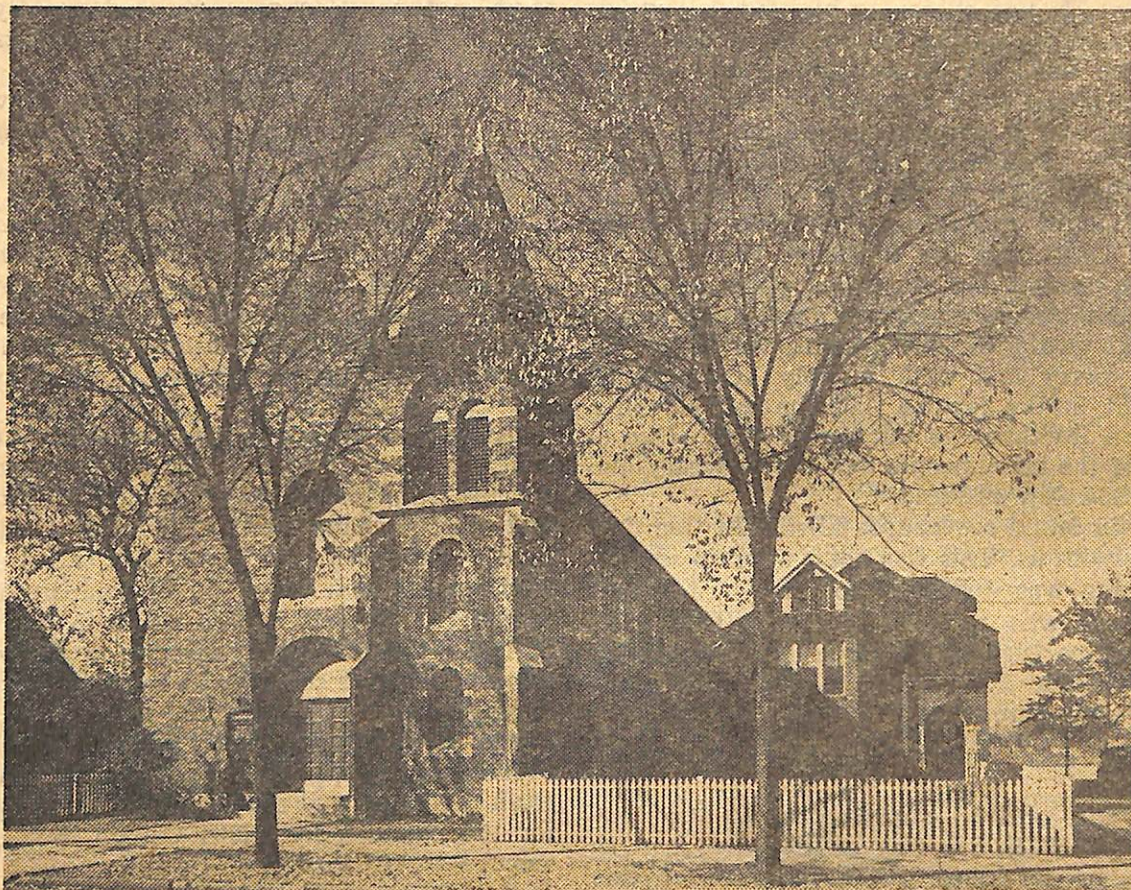
Lutheran Tidings

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St. Stephen's Lutheran Church and Parsonage—Chicago

St. Stephen's, Chicago, Illinois

1875 — 1950

Our 75th anniversary celebration now also belongs in history. When I was asked to write a report for *Lutheran Tidings*, I hesitated, because the values of a week, as full as this past one has been, are very difficult to transfer to paper. Participants are so enriched, I know, but what about you, our friends reading *Lutheran Tidings*? Can I give you a clear picture? Well, I'll try.

Our anniversary committee, of which Mr. C. Korsgaard was chairman, was appointed more than a year ago and they have been hard at work, making plans and compiling history for this, to us, important event.

Tuesday, January 10, was the actual birthday of our little group. At 8 p. m. the church bell called us to worship. The church was in festive dress, with flowers and candlelight. In spite of this being a Danish service, we could still almost fill the church. Rev. A. E. Sorensen chose as his epistle reading, the parable of the workers in the vineyard. After having sung the hymn "Built on the Rock," which, by the way,

had been chosen as theme for our celebration, Rev. Alfred Jensen, president of our synod, entered the pulpit. He spoke on the text, 1 Corinthians 3:9-18. "For we are laborers together with God," etc. He spoke, as always, with great sincerity and one felt his concern for the welfare of the little synod that is his charge. After the service we gathered in the lecture hall where attractive tables had been set for coffee. The center of attraction being a beautiful "Kransekage" topped by three small Danish flags and decorated with red roses. After coffee Mr. Korsgaard acted as toastmaster and many extended greetings to our church. Among them the pastors, Alfred Jensen, Enok Mortensen, Erik Back and Ernest Nielsen. Congratulatory messages were read from Mrs. Thyra Dan Knudsen and Mr. Aksel Nielsen.

Our anniversary booklet made its appearance for the first time. It's not a very large book, but it contains a well written history of our church as well as articles by former pastors and our present chairman.

Eight full pages of pictures also add to the interest of the contents.

Thursday evening we again gathered in the sanctuary, where Rev. Sorensen gave as epistle reading, Colossians 1:9-14. The man who filled the pulpit at this time was Rev. John Christensen from Ludington, Mich., who was supply pastor for St. Stephen's church between the pastorates of Rev. E. Mortensen and Rev. V. M. Hansen. He had chosen as his text, the words of our Lord from his sermon on the mount about the wise man who built his house upon a rock (Math. 7:24-27). Simplicity of faith is the very evident strength of our speaker, and it reaches and warms the hearts of his listeners. Following his sermon our former pastor (1941-1946), Rev. M. Krog of Lake Norden, S. D., gave a thought provoking lecture on the topic, "Prophets of Old," and the influence their sayings could have on present day problems. (One quotation, from the prophet Amos, which our speaker felt would do us all well would we but heed it, was this, "Do justice, love mercy and walk humbly before God." Again we met in the lecture hall for refreshments, this time upon invitation of our men's club. Due to the lateness of the hour, people had grown weary and the social fellowship suffered.

Friday again found our church filled. At this time our choir was with us. This was not a worship service, but the evening was dedicated to our youth. Rev. Enok Mortensen, who served our church (1929-1936) spoke very challengingly to us, upon not only looking back but also ahead. He outlined the following points necessary to future growth:

1. Enthusiasm—not the effervescent but the enduring kind.
2. Firm stand—and be concerned about it.
3. Give witness—in our way of life.
4. Fellowship—stressing the importance of this.

Rev. Sorensen led us in devotion choosing as text, Acts 6:1-8: "Stephen full of faith and power did great wonders and miracles among the people."

At the invitation of our young people, we went to the lecture hall for coffee. A new lectern, presented to the church by Mr. J. Godsted, was dedicated at this time. Rev. Hans Jersild of Atonement Church was the first speaker to use it. Then followed remarks by several of our young people. Some remarks causing chuckles, but others a lump in our throat. All of them gave us oldsters a deep sense of gratitude for our fine youngsters.

Then came the Lord's own day, Sunday. It began with Sunday school at 9:30, where Rev. Krog spent a happy hour with his love, the children. I happened to sit at a good vantage point, where I could watch their eager faces and it was a heartwarming experience. At 10:45 the church was filled with birthday celebrants. The anthems of both our Junior as well as our Senior choir added much to this worship service. Rev. E. Mortensen was our speaker of the morning. He used the text for 2nd Sunday in Epiphany, Luke, 19:1-10. The story of Zacchaeus. How I wish you all could have heard that stirring message! He threw a new light upon that old story. Again we met a strong challenge, for us to be **concerned** about our

faith and our church. He mentioned that religion was egocentered, whereas Christianity was God-centered. He pleaded with us to step down from our "loneliness tree" and share in the fellowship of worship. One cannot **worship** alone, it must be shared. He mentioned one example, those who constantly excuse themselves to their pastor that they would rather worship in their home by listening to one or several radio sermons. How much more eloquently they were, etc. He warned us of the danger in thinking this sufficient.

We celebrated communion at this service as well as on Tuesday evening and there were many guests at the Lord's table.

Sunday afternoon we gathered at 3:30. Rev. Krog gave an inspiring talk on "Christianity and Communism." He pointed out the similarity between the two and reminded us not to confuse communism with Sovietism. Rev. Krog spoke of the fear he felt for our future. His close association with many DPs had brought him into an intense study of present day serious problems.

After Rev. Krog's talk followed a lecture by Rev. Ernest Nielsen. Rev. Nielsen is not a former pastor, but our neighboring pastor from Trinity church. His text was, Romans 12:9. "Abhor that which is evil, cleave to that which is good." He called evil a malignant growth and asked us to compare it with that of cancer. He admonished us as to the crying need of more "alvor" (seriousness) in our day. He mentioned that there could be no salvation through a faith of good deeds.

Our Ladies' Aid served a delicious dinner at 6 p. m. at beautifully appointed tables with centerpieces of fresh gardenias and red roses. A special song, written for the occasion by Aksel Ostrup, was sung at this time.

At 7:30 we were called back to the sanctuary for a most impressive candlelight service performed by our choir and young people. A complete history of the church was read to the accompaniment of organ music and choir selections interspersed with solos, quartets and duets. We were proud of our young people.

After this service we listened to a fine message by Rev. J. C. Aaberg, who had acted as supply pastor for four months between the pastorates of Rev. Krog and Rev. Sorensen.

Greetings were extended by Rev. F. C. M. Hansen of Golgatha Lutheran Church, Rev. E. Back of the Children's Home, Walter Andersen, president of Trinity Church, Christ Brix, editor of "Dansk Tidende," as well as recorded greetings by Rev. V. M. Hansen of Bridgeport, Conn., and Rev. Alfred Jensen. Rev. Marvin Nygaard, now of Dwight, Ill., brought us a greeting from that church at our morning service. Thorvald Hansen, treasurer of our jubilee committee, read letters and wires from the following: Omaha congregation, Rev. Verner Hansen of Newark, N. J., Aksel Nielsen, Rev. V. M. Hansen, Mrs. Thyra Dan Knudsen, Grayling Lutheran Church, Grayling, Mich., Rev. Holger Strandkov, St. Stephen's Sunday school. I should mention at this time gifts received in honor of the anniversary. Floral gifts: From Trinity Lutheran Church, Geo. Petersen, Mrs. Martin Goetz, Mr.

and Mrs. Niels Andersen, the latter have been members of our church since their marriage 59 years ago, they are 91 and 86 years old, respectively; Mr. and Mrs. Aksel Nielsen, Bethany Lutheran Church of Racine, Wis. Fifteen new hymnals with music were presented by the Sunday school children.

In closing we were addressed by the chairman of the committee, Mr. Korsgaard, and by the able president of our church board, J. M. Jensen. Rev. Sorensen pronounced the benediction and we sang "Klokken slaar." Thus concluded a great week for all of us.

Somehow I couldn't help thinking, as I listened to all the different men who had served St. Stephen's in the fifteen years I have belonged here: They all preach the same gospel, but yet how different the

interpretations! Small wonder there are great upheavals in congregational life during the transition periods.

We are grateful to the many who helped make this week such a memorable occasion. Most of all for the words that became living in our hearts so that we could share that great fellowship found only in His church.

May we always keep in mind that:

"Without His church civilization must crumble,
With it is eternity."

Thyra R. Nussle.

P. S.: If anyone should desire a copy of our anniversary booklet same may be had by writing to Mr. Chr. Korsgaard, 7953 Prairie Ave., Chicago 19, Ill., and enclosing one dollar and ten cents (\$1.10).

Salvation From Loneliness

By Enok Mortensen

(Sermon preached Sunday, January 15, 1950 at St. Stephen's Lutheran Church, Chicago, on the occasion of its 75th anniversary. Text: The Gospel for that Sunday: Luke 17:5-10).

There is something almost comical about Zacchaeus, the little tax collector who was so small that he was compelled to climb a tree in order to see the coming of Jesus. Cartoonists have always made fun of people who are small of stature. But it is only on the surface that this episode is funny. There was something deeply tragic about the little Zacchaeus. Oh, he was a rich man because his was the business of collecting taxes in Jericho, the "larder of Palestine." Undoubtedly some people envied him his wealth, but more people feared and despised him; for he was a collaborator of the hated enemy, the Roman Empire.

And so, with all his riches, he was probably the loneliest man in town. It is so characteristic that when Jesus arrives all the people are out to meet him; but Zacchaeus sits in his tree, all by himself. He is not a participant, he is merely a spectator. What Jesus does for him is to rescue him from his tragic loneliness. He makes it possible for him to leave his isolated post and to join the festive fellowship of the townspeople.

In a sense, that is what Jesus often did for people. There was a leper sick with a disease so loathsome that no one wanted anything to do with him; he was an outcast, an untouchable. But Jesus touches him and makes it possible for him to return to society. —There was the woman by the well of Samaria. You would imagine that she had plenty of company. She had had half a dozen men; yet she had no one. Jesus touches her life and opens the door so that she may come back into fellowship.

To me, that's one of the most important ways in which Jesus saved men. And certainly that's what God does for us even now. He rescues the isolated individual from his loneliness and despair and gives him permission to experience a fellowship with God and man.

Take a look at some of the parables. The lone sheep must be brought back into the fold. Perhaps the grass was luxuriously green where the sheep was

grazing; but there was safety only within the fold. The Prodigal "came to himself." There was no one else in the far country to whom he could turn. And in his loneliness he remembered his father's house and resolved to go home.

The judge who "feared neither God nor man" "said to himself." He, too, sat in a tree of isolated loneliness. There was no one to talk to but himself!

The Pharisee in the temple "stood by himself" and prayed, and there is no blessing in that attitude. But the tax collectors who thirsted after fellowship with God and man went to his house justified. The Pharisee went home alone.

The rich man with the bulging barns "reasoned within himself." Poor fellow! There was no one to share his thoughts with. And "he said to himself"—that's the tragedy of the rich fool.

And so not only in miraculous deeds and in parables but in his very life did Jesus teach men a lesson in fellowship.

"He came to his own" we are told. He did not choose to sit in lone majesty at God's hand. He came to his own. And it follows of course that "his own received him not"; but that again was because men isolated themselves. To be a pharisee means to isolate yourself from others.

There were moments in the life of Jesus when he sought solitude, but most often we see him with other people. John the Baptist stood by the river Jordan, a lone and in a sense also a tragic figure; Jesus walked

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the roads of Galilee with common men. There, too, lies one of the fundamental differences between what we call "religion" and Christianity. Religion is usually ego-centered; Christianity is deo-centered, God-centered. Religion says "I"; Christianity says "we."

I have often met people who seldom attend church. I don't know why they invariably have to defend themselves by assuring a preacher that they listen to sermons on the radio! I have no objections to radio services—especially for those who are shut-in, and I know that many radio sermons are superior in eloquence to the sermons I preach. But worship has nothing to do with eloquence. "Where two or three are gathered"—in His name he will be in our midst.

As a radio sermon is often superior in oratorical skill to the average run-of-the-mill sermon, so Zachaeus undoubtedly enjoyed a much better vantage point from which to view the coming of Jesus than many of the people who thronged the road. But Jesus wanted him down off that tree! "Make haste and come down; for today I must abide at thy house!"

God does not want spectators; he wants active participants.

I know that the word "Fellowship" has been abused so that one almost hesitates to use it. But it is still true that the world needs it more than ever. Each individual needs to be saved from himself. Each nation which now seeks its own needs to find the salvation and the strength that comes through sharing.

As we look at the history of St. Stephen's church and the Christian church everywhere, isn't our salvation found in the fact that in the fellowship of the congregation we have been rescued from our loneliness and from our sinful selves?

I speak to you who are lonely and isolated, and I know from experience that there are many such people in the big city. If you are sitting in a tree because you think you are too good for the rest of us, come down and join us! If you sit there because you feel you are not good enough, remember that we have all sinned. Christianity is the "fellowship of the redeemed." Won't you come down and join us?

Brief History of St. Stephen's Church

It was on the 19th day of July 1874, the seventh Sunday after Trinity, at 4:30 in the afternoon, that Pastor J. A. Heiberg, then pastor of Trinity Lutheran Church on the West Side, conducted the first service for Danish people living on the South Side of Chicago, in an unpretentious hall rented from an American Baptist congregation, 854 Butterfield Street (later Armour Avenue). Thereafter, services were held regularly every other Sunday afternoon at the same time; later, services were conducted in a small wooden church on 37th Street built by the same Baptist congregation.

On Christmas Day 1874, a proposal to form a congregation was brought before the assembled worshippers, with the result that on January 10, 1875, the small group of young Christian men and women was formally organized under the name—

St. Stefans danske evangelisk-lutherske Menighed, Chicago Sydside, with eighteen contributing members; a board of trustees consisting of five members was elected, and by-laws were discussed and approved.

Early in 1875, the meeting place was changed to a German Mission Church, 35th and Burnside Streets, and later in that year, it became possible to have services every Sunday afternoon at 4:30. One year after the organization, it was decided to endeavor to procure a pastor from Denmark, and on July 23, 1876, Pastor Jacob Holm was formally installed by Pastor Heiberg as the first resident pastor of St. Stephen's congregation.

In a booklet prepared by Pastor Adam Dan in 1925 for the fiftieth anniversary of the founding of St. Stephen's Church, he compared the era of Pastor Holm's ministry to a rosy dawn; he said Pastor Holm was an untiring missionary; not only did he serve St. Stephen's congregation, he also organized and served St. Michael's congregation in South Chicago, and conducted services regularly in various small communities in the vicinity of Chicago, such as Dwight, Sheffield, Plano, Rankin, Alto, New Freeland, De Kalb, Sycamore and Malta. To the firm spiritual foundation prepared by Pastor Holm, Pastor Dan ascribed the strength manifested by the small congregation in remaining intact through crucial periods, with or without a resident pastor.

In 1880 the number of contributing members had increased to forty. From the beginning, the membership of St. Stephen's congregation has fluctuated; time and again several families would move to farms in Michigan, Minnesota, Iowa, or Canada, at about the same time. While these departures were viewed with alarm and apprehension by the remaining members who feared they would not be able to carry on, each

year new members were added and as Pastor Dan mentioned in the booklet prepared for the Golden Jubilee in 1925, "Always there have been in St. Stephen's congregation, men and women who have been responsive to all that is great and good on earth, and who have been fully aware of the deep spiritual yearnings in their hearts."

First Church Built

For many years the congregation continued to assemble in rented halls or churches. Late in the 80's we find services being conducted in a Swedish Methodist Church, but in 1887 the rent was doubled, and then the talk of building a church began in earnest. A keen desire to have their own place of worship must have been inherent in the hearts of many in that courageous band of men and women in our early congregation, inasmuch as secretarial reports for those years refer to the subject again and again. Many congregational meetings, fellowship gatherings, Sunday School, etc., were held in private homes. In May 1888, a lot was purchased between 36th and 37th on Butterfield Street (later Armour Avenue), and on December 30 of the same year, the first St. Stephen's Church was dedicated by Pastor Skands Hansen (later a physician in Cedar Falls, Iowa), Pastor Peter Gøtke being the resident pastor at that time.

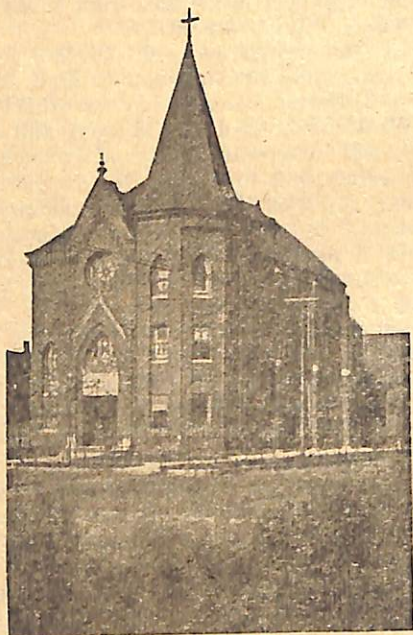
25th Anniversary Observed

The twenty-fifth anniversary of the founding of St. Stephen's congregation was celebrated on January 13 and 14, 1900, during Pastor O. L. Kirkeberg's ministry. A highlight of the festivities was the moment when Pastor F. L. Grundtvig read a poem of his own composition, based on the martyred St. Stephen, which deeply impressed his listeners.

After Pastor Kirkeberg resigned in June 1900, Pastor V. O. V. Brockmeyer served St. Stephen's congregation from August 5, 1900, until July 1902, at which time he resigned and returned to Denmark.

On the 7th day of September, 1902, Pastor Adam Dan was installed in St. Stephen's Church by Pastor J. K. Poulsen, and thereby was inaugurated his long, faithful, and influential ministry. At that time there were fifty-four contributing members. In the meantime, the neighborhood surrounding the church had changed considerably; most of the people in the immediate vicinity were negroes; quite a large percentage of the Danish population had moved farther south, making it inconvenient for their children to get to Sunday School, and furthermore, parents were reluctant to send their children to Sunday School in a neighborhood which they considered unsuitable for a Danish church, and

it became more and more apparent that something had to be done as soon as possible. At a quarterly meeting on January 4, 1906, the church was reported sold to a negro congregation for about \$3,000.00. On January 14, 1906, a farewell service was held in the old church, and in the evening of the same day preparations were underway for soliciting funds for a new church. Cornerstone of the new St. Stephen's Church at 64th Street and Eberhardt Avenue (then Vincennes Avenue) was laid on April 7, 1907, the first Sunday after Easter, by Pastor H. C. Rørdam of Trinity Lutheran Church, and in



St. Stephen's Lutheran Church, Vincennes Avenue and 64th Street, erected 1907

spite of the rain was an impressive ceremony. Construction of the new church was in the hands of S. N. Nielsen of Trinity Lutheran Church, and P. C. Petersen, chairman of St. Stephen's Board of Trustees, together with members of the building committee, J. P. Skov and Jens Gregersen.

Second Church Dedicated

At length came the eventful day, September 27, 1907, when the second St. Stephen's Church was dedicated, Pastor A. Faber, vice president of the Danish Evangelical Lutheran church in America, officiating. The new church, with ground, etc., cost approximately \$15,000.00. That the small congregation was able to handle an undertaking of such magnitude, shows the spirit of cooperation and self-sacrifice that prevailed, and the intense desire of the people to again have their own church home.

Pastor Dan referred to the period 1907 to 1914 as the brightest and happiest of the years of his ministry (from Golden Jubilee booklet). On December 5, 1907, a Young People's Society was organized which supported the church in many ways, and whose members were, in turn, nourished and inspired by the fellowship enjoyed within the church.

Among the many and costly gifts received by St. Stephen's Church from time to time, is the beautiful ship HAABET (which now graces the auditorium of the present edifice) constructed in Denmark and presented by Mrs. Jens Gregersen in 1910, symbolizing to the worshippers in St. Stephen's Church the hope of the world which is the Christian church; that, as a ship sails on and on in fair and foul weather, so our lives go steadily onward in joys and trials, upheld by the hope and promise of eternal bliss when our ship reaches harbor.

In order to help pay the debt on the new church, Pastor Dan and the Ladies' Aid arranged a fellowship supper on the third Sunday of each month, immediately following the Danish service, after which the evening was devoted to lectures and singing, the Young People's Society and the Sunday School occasionally being responsible for the entertainment. These third Sunday suppers have become traditional,

and certain it is they have played an important part in the growth of St. Stephen's Church, not only in financial aid, which has been considerable, but also in the many enjoyable hours of Christian fellowship that the members and friends have shared on these occasions. Many young women and men employed in Chicago and suburban homes, availed themselves of these fellowship suppers. In addition to the splendid manner in which the Ladies' Aid helped to pay for the new church, secretarial reports also reveal that the Young People's Society, the choir, and the Sunday School contributed substantially to the reduction of the church debt.

Parsonage Built

At a quarterly meeting on April 7, 1910, the subject of building a parsonage on the church property was brought before the congregation and favorably acted upon. As before, when the new church was built, all energies concentrated on that project, with the result that on October 1st of the same year, Pastor and Mrs. Dan moved into the completed parsonage amid festivities commensurate with the occasion.

In November 1921 the Ladies' Aid paid the remaining balance of the congregation's indebtedness, and to celebrate this achievement and express appreciation to the Ladies' Aid for their magnificent help, the Board of Trustees arranged a festive dinner for the fifth Sunday in January, 1922, on which occasion all the members of the Ladies' Aid were guests of honor.

Fiftieth Anniversary

The fiftieth anniversary of St. Stephen's congregation, observed on January 11, 1925, was a memorable occasion. Pastor Dan wrote three songs in honor of the day and prepared a booklet. Assisting in the festivities were: Pastors J. C. Aaberg of Dwight, A. W. Andersen of Trinity Church, Chicago; Peter Gøtke of Clinton, Iowa; K. Bodholdt and Viggo M. Hansen of Racine.

On April 1, 1926, the first number of "Bud og Hilsen" was published—a monthly bulletin issued jointly by Trinity and St. Stephen's congregations, with Pastor A. Th. Dorf as the first editor, and interesting it is, indeed, to glance through its pages depicting the activities and happenings of by-gone years.

In the evening on September 7, 1927, St. Stephen's congregation and friends assembled in the church, and later around the coffee table in the church parlor, to pay tribute to Pastor Adam Dan for twenty-five years of faithful service; Pastor and Mrs. A. W. Andersen and Pastor and Mrs. A. Th. Dorf were guests. While many of the speakers that evening lauded Pastor Dan for his writings, undoubtedly the majority of the members present were grateful to him for compassionate understanding in time of joy or sorrow, and for unforgettable hours spent in listening to the inspiring message from his pulpit.

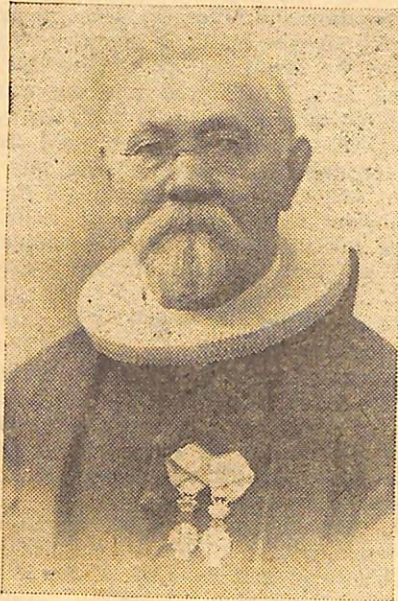
During this period, when Pastor Dan's health was steadily declining, Pastor Dorf was very helpful in ministering to our congregation in many ways, conducting services regularly for many months; Pastor A. W. Andersen of Trinity Church, also occupied the pulpit from time to time, as well as Pastor Viggo M. Hansen from Racine, Pastor Nels Aaberg from the Young People's Home on the West side, and other neighboring pastors. Pastor A. Th. Dorf instructed the confirmation class 1928-1929, which he confirmed on the Sunday before Pastor Enok Mortensen's installation.

Always the work among children was close to Pastor Dan's heart, not only Sunday School, but also vacation school. Probably few festivities in the year equaled in importance, in Pastor Dan's estimation, the annual Sunday School Christmas tree, traditionally celebrated on the Sunday between Christmas and New Year. Usually the children assembled in the church auditorium and then in a group went to the church parlor where the brilliantly lighted Christmas tree awaited them. Song after song was sung as children and adults walked around the tree, after which Pastor Dan told the old, old story—yet ever new—as he paced slowly back and forth in the front of the room, his hands behind him, the rapture he felt at the moment reflected in his countenance. No collection was taken on that night to mar the festive atmosphere, but very generous indeed were the amounts received by the Sunday School each year in a collection taken annually

after services on the first Sunday in December, and from the Ladies' Aid. When the time came that Pastor Dan was no longer able to take an active part in Sunday School, at his own request the children and teachers quietly gathered around his bedroom and throughout the parsonage each Sunday morning for a closing song—often it was "Love from God"—and prayer.

Pastor Adam Dan Concludes 26 Years' Service

On February 19, 1928, at the close of a service conducted by Pastor A. W. Andersen, Pastor Dan resigned orally as pastor of St. Stephen's Church. Silently and sorrowfully the assembled congregation went to their homes, meditating on the momentous words just spoken by our beloved pastor,



Pastor Adam Dan, 1902-29

and also recalling the eloquent words of faith they had been privileged to hear from his pulpit Sunday after Sunday, year after year. Saturday evening, March 30, 1929, quite a few members gathered in the church parlor to spend the evening with Pastor and Mrs. Dan who were leaving in a few days for Clinton, Iowa to make their home with Pastor Dan's daughter, Mrs. Thyra Knudsen and family. We spent the evening principally in singing Pastor Dan's songs; at the coffee table many short talks were given by various members expressing deep appreciation for what Pastor Dan had been to them during the many years of his service in St. Stephen's congregation. Before we separated, Pastor Dan spoke at quite length of the joys and sorrows he had experienced in our midst, and expressed the hope that God would richly bless St. Stephen's congregation, after which we sang "Alt staar i Gud Faders Haand" and then Pastor Dan led us in the Lord's Prayer. The following Monday, April 1, Thorvald Hansen and his wife drove Pastor and Mrs. Dan to Clinton, Iowa.

Pastor Enok Mortensen Ordained

On a beautiful Sunday afternoon, April 7, 1929, Pastor Enok Mortensen was ordained by Pastor Peter Kjølhede from Grayling, Michigan, assisted by Pastors A. W. Andersen, Trinity Church, Chicago; Viggo M. Hansen, Racine; N. C. Nielsen, Maywood Seminary, and S. D. Rodholm, Des Moines, Iowa; Rev. Viggo M. Hansen occupied the pulpit. Very appropriately Pastor Kjølhede based his ordination address on Psalm 27:4 reading: "One thing have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord and to inquire in His temple." Pastor Andersen performed the installation service, speaking encouragingly and inspiring to Pastor Mortensen, after which the choir sang "Fader Vor" and the congregation sang "Dejligt og lifligt hvor Brødrene bygge."

At a congregational meeting on May 28, 1929, a com-

mittee was appointed to take care of the sale of the old church and make arrangements for the building of a new one. However, a depression developed, and several years passed before the old church was sold and ground for a new church was purchased. During 1929 we had our first fall festival which has since become traditional; a Danish reading circle was organized; open house gatherings were instituted and enjoyed very much by a fair sized group—particularly enjoyable was Pastor Mortensen's reading of "Kristus foran Pilatus"; we have our first Christmas Eve vesper service, and the English language was used more and more which substantially increased church attendance.

Pastor Adam Dan passed away in Clinton, Iowa, on May 6, 1931. Burial was from St. Stephen's Church, filled to overflowing, on May 9, Pastor Enok Mortensen officiating, assisted by Pastor A. W. Andersen and A. Th. Dorf, and a number of neighboring pastors. Reverently, Pastor Mortensen paid tribute to all pioneer pastors, but to Pastor Dan in particular.

As of January 1, 1932, St. Stephen's congregation numbered 129 members, but not all were contributing.

On Pentecost Sunday, May 15, 1932, a headstone given by St. Stephen's congregation was unveiled on Pastor Dan's grave at three o'clock in the afternoon. In the stillness of that sunny afternoon in Oakwood Cemetery, the Sunday School children sang one of Pastor Dan's songs, Pastor A. W. Andersen read a passage of scripture, and Pastor Mortensen gave the memorial address and unveiled the stone. Mrs. Marie Dan, Mrs. Thyra Dan Knudsen, and Miss Etta Knudsen, were present. After the Danish service in the church at 4:30, a fellowship supper was enjoyed, and in the evening we gathered in the church parlor to pay tribute further to Pastor Dan's memory. Of the greetings received by our congregation in connection with the unveiling of the stone, the one from Pastor and Mrs. Dorf, quoted below, was challenging:

"To remember the deeds of those who ministered among us, is to dedicate ourselves to service in their spirit."

Thursday evening, January 10, 1935, St. Stephen's congregation gathered at the church to celebrate the sixtieth anniversary of its founding. The service began by singing "Kirken den er et gammelt Hus," a portion of the 103rd Psalm was read from the altar, after which Rev. Mortensen preached, using as his text Luke 2:25-36, the story of Simeon and Anna. The offering taken at the close of the service, amounting to \$73.12, was turned over to the trustees to be used for the new church. At the coffee table there were short talks and we sang a number of songs, closing with "Dejlig er Jorden" and the Lord's Prayer.

New Church Site at 8500 Maryland

Finally, on June 11, 1935, the building committee reported that two lots had been purchased, 70x125 ft. at 85th Street and Maryland Avenue. Owing to the fact that the old church



Pastor Enok Mortensen, 1929-36

and parsonage were now completely surrounded by negroes, making it necessary for Pastor Mortensen's children to attend a school the student body of which was composed almost entirely of negroes, it was decided to build the parsonage first and use the basement for services until such time as funds would be available for building the church. Rapidly the new parsonage assumed tangible form, due in part, to the many helping hands extended by members on numerous occasions, and on February 18, 1936, an exceedingly cold day, Pastor Mortensen and family moved into the completed parsonage. The following Saturday evening open house was celebrated in the parsonage and parish hall. We sang "Beauty Around Us" and many other songs, after which Pastor Mortensen offered a prayer, and then the people moved freely about in the sparkling, new rooms. On Sunday, February 23, services and Sunday School were conducted for the first time in the parish hall. Thereafter, until the old church was sold, we had services in the parish hall every Sunday morning in English, and Danish services twice a month in the old church.

In July 1936, Pastor Mortensen resigned, and on November 1st of the same year, he and his family moved to Salinas, California.

For a few months before Pastor Viggo M. Hansen's installation, we were ably served by Student Pastor John Christensen, during which time Sunday bulletins were instituted, the contents of which are eagerly perused each Sunday by members as well as strangers in our midst.

Pastor Viggo M. Hansen Called

On Sunday morning, March 14, 1937, Pastor Viggo M. Hansen preached in English in the parish hall on 85th Street, and in the afternoon was installed by Pastor A. W. Andersen, Trinity Church, Chicago, in the old church on 64th Street. With a resident pastor in the parsonage again, the congregation manifested new courage, with the result that plans for the building of the new church progressed steadily; again, many members rose to the occasion and donated service in many ways. As in the case of the parsonage, Gustav Nielsen was the contractor for the construction of the church; members of the building committee were: Pastor Viggo M. Hansen, Chris Korsgaard, John Jensen, H. T. Hansen, J. B. Steffensen and J. M. Jensen.

Early in September 1937 the old church was sold. On Sunday, September 19, 1937, the last service was conducted in Danish. The church was well filled; many partook of communion for the last time in the church where St. Stephen's congregation had worshipped for thirty years. A fellowship supper was served, after which Pastor Hansen lectured and we sang many songs; the assembly seemed reluctant to say farewell to the old church with its many memories.

On Friday evening September 9, 1938, after a short devotion, Pastor Hansen turned the first spadeful of earth preparatory for the construction of the new church. In less than three weeks thereafter, Sunday, September 25, 1938, the cornerstone was laid by Pastor Hansen, assisted by Pastor A. W. Andersen, Trinity Church, and Pastor Christian Justesen of Golgatha Church. Into the cornerstone were placed:

- List of pastors who had served since the organization of the congregation to date.
- List of those who contributed to the building of the church and parsonage.
- List of church members.
- List of board members.
- A copy of the by-laws.
- A copy of the synodical by-laws.
- A Danish hymn book.
- Report of the Synodical convention in Tyler, Minnesota, 1938.

New Church Dedicated

Sunday, December 18, 1938, will long be remembered in the history of St. Stephen's congregation, for on that day the third St. Stephen's Church stood ready for dedication. As the last peals of the new church bell died away, the melodious tones of the new Hammond organ in "Holy, Holy, Holy" heralded the beginning of the first service. In a procession from the parish hall came Pastors Alfred Jensen, Kim-

ballton, Iowa; A. C. Kildegaard, Clinton, Iowa, and Viggo M. Hansen, bearing the altar appointments; Pastor Jensen received the articles at the altar and reverently placed them in their respective places, after which he dedicated the new church in the name of the Triune God. Pastor Enok Mortensen preached the sermon, three infants were christened by Pastor Hansen, and about one hundred people gathered at the communion table. In the afternoon, Pastor A. W. Andersen and Pastor C. M. Videbeck of the United Lutheran Church, spoke and a number of the neighboring pastors came to share with us this festive occasion, i.e., Pastor P. Lang, Pastor Paul Rasmussen, and Pastor Christian Justesen, all of the United Lutheran Church, Pastor J. C. Kjaer of Racine, and Pastor John W. Spaid from a nearby U. L. church. Pastor Kildegaard spoke at the evening meeting, at the close of which Pastor Hansen earnestly thanked all who had helped make the day so festive, concluding with a fervent prayer of thankfulness to God for help in the work of spreading His kingdom.

At the first congregational meeting held in the new church building, January 15, 1939, motion was made and carried that the minutes of all future meetings should be recorded in English. On the same date, St. Stephen's Men's Club was organized, which group has rendered valuable assistance to the church on many occasions.

Early in 1941, Pastor Viggo M. Hansen, resigned, and on May 31, Pastor and Mrs. Hansen left Chicago to take up the work in Marinette-Menominee.

Pastor Marius Krog Installed

Pentecost Sunday, June 1, 1941, was a busy one in St. Stephen's congregation. It was a glorious morning as we assembled at Jackson Park beach for our traditional sunrise service. In the afternoon, Pastor Marius Krog was installed by Pastor A. C. Kildegaard, after which a fellowship supper was enjoyed, followed by a short evening meeting. With Pastor and Mrs. Krog we started the anxieties of the war years; the suspense of D-Day, the happiness not unminged with sadness of V-E and V-J Days. On April 19, 1942, Pastor Krog dedicated our service flag with nine stars—later the flag carried thirty-four stars, one of which was in gold for Warren T. Krogh, grandson of Mr. and Mrs. N. K. Andersen.

At a quarterly meeting on July 19, 1942, it was decided to discontinue "Bud og Hilsen" in its present form and instead have a mimeographed monthly bulletin mailed to all members, which practice has been followed since that time.

On July 18, 1943, at a congregational meeting, the building committee reported that generous gifts from the Ladies' Aid and others had enabled them to redeem all the outstanding bonds on the church indebtedness. This fact caused general rejoicing when we celebrated the fifth anniversary of the dedication of the church on the third Sunday in December of that year. Fascinated, the audience watched Mr. Chris Korsgaard burn the bonds that evening, while at the same time he expressed his appreciation for the splendid cooperation given to the building committee, and his satisfaction that the church was fully paid for in such a short period of time. The new church cost about \$25,000.00, the cost of the parsonage being about \$10,000.00.

Pastor Krog resigned on July 1, 1946, and on October 1, 1946, he and his family moved to Lake Norden to serve the congregations at Hetland-Badger, South Dakota. In the interim from Pastor Krog's departure and until Pastor Alfred E. Sorensen's installation, Pastor J. C. Aaberg kindly consented to serve our congregation; Pastor Verner Hansen, who was studying in Chicago at that time, also occupied the pulpit from time to time.

Pastor Alfred E. Sorensen Called

On a very cold Sunday, February 16, 1947, Pastor Alfred E. Sorensen was installed in St. Stephen's Church by Pastor Edwin E. Hansen, District President, after which Pastor Sorensen preached, the theme of his sermon being "Stephen of Jerusalem speaks to St. Stephen's of Chicago." To those in the congregation who know the strong bond of friendship that existed between Pastor Adam Dan and Pastor Sorensen, it was not strange that our thoughts should momentarily turn to Pastor Dan as Pastor Sorensen ascended the pulpit on that first Sunday as pastor of St. Stephen's Church. Singularly

fitting it was that Pastor Sorensen should be privileged to conduct the memorial service for Pastor Adam Dan when the one hundredth anniversary of his birth was observed in St. Stephen's Church on Sunday, February 8, 1948.

In 1947 a Vacation Bible Camp was instituted, offering to boys and girls from eight to fifteen years of age, besides Bible stories, crafts, games, etc., the unique experience of living at the church parlors from Monday morning until Friday afternoon for three weeks.

Outstanding in the events of 1948 was May 9 when our congregation was host to Grand View College A Cappella Choir, then on a tour under the leadership of Mr. Oluf Lund. Our own church being too small for that occasion, we arranged for the use of Salem Lutheran Church on 74th and Calumet Avenue. The superbly trained choir of about 57 voices presented a sacred concert of rare beauty, which the large audience enjoyed to the fullest extent.

Countless are the hours of Christian fellowship that have been enjoyed by men and women, young people and children, in St. Stephen's Church through 75 years. Gratefully we remember not only the men and women of the early years, but all those who have so valiantly carried on through crisis after crisis; humbly we pay tribute to the long list of pastors who have served St. Stephen's congregation so faithfully and self-sacrificingly. We—St. Stephen's congregation of 1950—hopefully face the future, and dedicate ourselves anew to preserve the precious heritage that is ours in God's Word as taught from St. Stephen's pulpit and in the Sunday School, pledging our strength and resources to the furtherance of His kingdom.

God's Word is our great heritage
And shall be ours forever.

Compiled by Laura Jensen.

Contributing Membership And Synod Budget

In the last issue of Lutheran Tidings the secretary of District II reports from a recent meeting of District II board some suggestions by the district president, Rev. C. A. Stub, relative to procedure concerning the distribution of the synod budget among the congregations of the district. In this suggestion is contained a definition of a "Contributing Member" that differs considerably from what the synod has accepted as definition of "Contributing Member."

Rev. Stub's suggestion, which he invites the congregations of the districts to comply with, is this, that a "Contributing member" shall constitute a member of the congregation who contributes \$6.00 or more annually, irrespective of age.

The convention at Greenville this summer adopted the following definition of a "Contributing member": "All accepted members of a congregation if said members contribute to the budget of the local church." (Annual Report, page 153). This definition takes its place in synod by-laws under Article VIII, paragraph 3. I want to quote this paragraph in its entirety as far as it deals with the apportionment of the budget among congregations of a district:

"At each district convention a committee, consisting of the district president and a lay member from each congregation represented at the district convention, shall apportion among the congregations of the district that share of the synodical budget allocated to such district. The lay members on this committee shall be elected by the delegates from their respective congregations.

"This allocation shall be made on the basis of the number of contributing members within said congregation that has a resident pastor and shall have an exemption of twenty con-

tributing members. A congregation that does not have a resident pastor shall have an exemption of five contributing members.

"This committee shall be privileged (when apportioning the district's share of the synodical budget) to take into consideration any conditions that are unusually adverse or particularly favorable, as the case may be."

Then follow the definitions of the various kinds of membership. The one defining contributing membership quoted above was amended at last summer's convention. However, the change was of a minor character. The old definition read: "All accepted members of a congregation, if said members pay dues."

In the light of this by-law it seems to be conclusive that the suggestion made by Rev. Stub to the congregations in Michigan is out of order as far as his definition of contributing membership is concerned.

The Synod convention has from time to time been asked to change this particular definition to read somewhat like what Rev. Stub suggests. It has refused to do so every time. The problem is still with us, however, and if the truth was known, congregations could be found, which hedge when it comes to reporting its contributing membership strictly according to the above by-law. The argument is that it is unreasonable to expect a congregation to pay as much or more to the synod for each contributing member if such a member contributes no more to the congregation than this congregation is to contribute to the synod.

A solution as the one suggested by Rev. Stub does not solve the problem. If one congregation or one district should be allowed to set a minimum such as \$6.00 for instance, all other congregations and districts should naturally be allowed to do the same and the by-law in question therefore changed. We would then be left with the necessity of apportioning a greater amount to the synod for each remaining contributing member all over the line.

There is only one permanent solution to a large synodical contribution per contributing member. That is to have the convention where all congregations are represented decide to cut down on the cost of the activities, missions, charitable work, education, etc., that we are doing. I cannot imagine that there is a single congregation or even a single person in our synod who would want to escape paying his or her rightful share by having some other congregation or individual member shoulder that burden. It is certainly a cardinal Christian principle that we should share one another's burdens. And who can really say with any degree of truthfulness that whatever he or she contributes to the work of the kingdom in our church is a burden? I have met some of those who contribute many times their share and they have counted it a privilege and a joy. Would it not be possible for us to adopt the attitude that we want to give more rather than less, not try to get by with the minimum, but give as much as possible? It is still true that it is more blessed to give than to receive.

Before I close let me express my admiration for the work carried on by District II and the evidence thereof given in the report in Lutheran Tidings' last issue. I know that Rev. Stub and the other members of the district board want to do all that is possible in order that the work of the district and the synod

Our Women's Work

Mrs. Johanne Lillehøj, Kimballton, Iowa
Editor

Seattle Annex Project For The Ribers

How far back I should start this story I really do not know, except that Mary and Harold Riber and I met at Grand View College in 1943 and became very good friends. Letters have been exchanged ever since. Their letters have been sent from many different states, Denmark, England and India.

I have sent Mary and Harold a few packages and I asked Mary if she had any suggestions of things I could send. Mary modestly said I might send some used magazines, as Pop Riber had sent a Life Magazine at one time and they literally "ate it up." Then I being a member of the generous organization Annex, a branch of St. John's Danish Lutheran Church, expressed the thought of sending used or already read magazines to them. The ladies discussed the matter and decided that four ladies each month would send a package of magazines. As Harold mentioned in one of his articles to Lutheran Tidings, they were in great need of so many things for the school, including maps, etc. One lady has been sending many maps that she has been able to find and magazines regularly. The following is Mary's appreciation of what Annex is doing for them:

Kaerabani, October 8, 1949.

Dear Ladies:

How can we ever thank you enough for all the lovely magazines we have been receiving! I wish you could witness how thrilled we are when a bundle arrives. At first we began writing down each of your names as we received them, but so many have arrived and often the return address could not be made out. So we are writing this thank you letter to you all, hoping each and every one of you will take it as a personal "Thank you very much" from us! We have found endless useful material in the magazines you have sent and are still sending. I am making many colorful posters for our grade school classrooms from these pictures and material. I hope you can realize a little bit how happy the children are when they see pretty pictures on the wall. These children do not have pretty magazines and papers to thumb through daily as we have in America. Paper is a very dear item in India.

Besides this there is the personal joy Harold and I have in seeing magazines from home. That is a thrill! Some of the magazines were new to us—for example "Sunset," it is fun for us to be acquainted with new ones. We have other missionary families living very near us. They, too, enjoy our magazines very much. They think it is wonderful of such a group of ladies like you to send us so many lovely magazines. It certainly is!

may truly become a blessing. When I have found it necessary to call attention to what I consider out of order with our procedure and rules on a certain point, it naturally does not detract from the objectives set forth in the report mentioned. But I felt I had to call attention to the discrepancy between the suggestion by Rev. Stub and the synod by-laws in order that others might not be led into taking the same misstep.

Alfred Jensen.

Des Moines, Iowa, Jan. 27, 1950.

The rainy season is slowly drawing to a close now and soon the lovely cool season will be in full swing. September is a very trying month in India. There is often a great deal of illness roundabout in all the villages. There were some cases of typhoid but luckily it did not spread a great deal. Christmas will be here before we can realize it. Now is also garden planting time for us. Fresh vegetables will certainly be a treat for us!

Thank you again, ladies, each and every one. We do want you to know how truly grateful we are. God bless you all.

Love,

Harold, Chris and Mary Riber.

Mary has expressed great delight in a Needlecraft magazine that I sent and has mentioned she would like some knitting books. So often we lay such things aside or place them in the attic or basement when they could be passed on to such people abroad. In one of my packages I sent two jig saw puzzles and I could really feel their joy in receiving them. I wish I had the letter so I could quote it correctly, but it went something like this: Harold was sick in bed, but immediately started working one in the bedroom and Mary started the other one in another room and invited the girls in. She said some of them had never seen one before and they had so much fun looking for the matching pieces. It seems as though any kind of game is an interesting thing to send to these far-away fields and it is so interesting to receive letters of their joy in receiving these small things for which we have no further use.

I would suggest that those of you who read this article consider the possibility of also sending magazines, small games and so forth. The joy that you will experience and the satisfaction of knowing that your thoughtfulness will warm the hearts of our missionaries and their pupils will be very rewarding.

Else Elmose.

One Special Day In India

Was it blue Monday?—Whether Monday—Saturday or what day of the week—I do not recall. It matters not. It was in Joema in Assam.

W.M.S. District Representatives

- District 1: Mrs. Dagmar Potholm Petersen, 483 Baxter Blvd., Portland 5, Maine.
- District 2: Mrs. William Kester, Marlette, Mich.
- District 3: Mrs. Aage Engelbreth, 1235 W. Blvd., Racine, Wis.
- District 4: Mrs. William Jacobsen, Audubon, Iowa.
- District 5: Mrs. O. S. Jorgensen, 3149—35th Ave., Minneapolis, Minn.
- District 6: Mrs. Marius Krog, Lake Norden, S. D.
- District 7: Mrs. Clayton Nielsen, Denmark, Kans.
- District 8: Mrs. S. Marckmann, 112 S. Grand Oaks Ave., Pasadena, Calif.
- District 9: Mrs. Victor Nielsen, R. 4, Box 203, Corvallis, Ore.

The young, married elder had disappointed us: The conduct of our teacher in the Girls' school grieved us. The cook coming in, ill with malaria, had to be sent to bed, and finally, an 11 or 12-year old girl in school had gone home on her own, worried us terrifically. Why?

The elder, though young, need remember his conduct must conform with his preaching to bring desired results. Shall we have to dismiss him? The teacher, charmingly winsome and gifted in many ways, our only fully trained teacher. How could we afford to lose her? Cook and cooking? Well, it too can be of importance.

But knowing that Mohammedans have been known to snatch up even young Santals, Lukhi's running home those 15 miles, really did upset us. Another reason was this: Anna Pedersen and I both had sufficient malaria—bacilli in our system to perpetrate, at this time—two malaria attacks per week. This all was more than enough to depress anyone, provided—we focus on difficulties and—the meeting them in our impotence instead of “keeping our mind stayed on Him who is the Way, the Truth, Life.” Even Christians can be prone to do so.

As we were thus reduced to seemingly utter helplessness, Anna Pedersen suggests: “Shall we not go back and together pray about this?” We did this. What happened? Anything? Upon rising from prayer, the foreboding clouds had been rolled away. The weight of the burden laid into our Father's hand. The “silver lining” came into view. “We were given smiles for tears”—literally. We experienced again, He says: “Lo I am with you always.” The manner for us to proceed was shown us—Our Father's answer to our crying need.

On this seemingly ill-fated day, we found: “Prayer changes things”—and us. This day in Joema in 1925 with slight variation perhaps, might be one in 1949 in many places.

As we also here at home take courage to carry on “in His name” may these well known words by the great pioneer missionary, William Carey, urge, also today, that we

“Dare great things for God,

Expect great things from God.”

And we shall have great cause to rejoice and give thanks. “We are in our Father's hand.”

Dagmar Miller.

The Porto Novo Mission

It has been a long time since the readers of Lutheran Tidings have heard from the Porto Novo Mission. And many changes have taken place in India and at the Mission school since then. The children's home and boarding school, which was formerly under the sole care and supervision of Anne Marie Petersen, has now been expanded to include a teacher's college for young women. There are at present thirty students at the school. And there are almost that many children in the home. The care of these children will be a part of the teacher's work. Each young woman has for the period of her training adopted a child as her little sister, or brother.

This addition to the Mission has necessitated added

expenditure, as more dormitory and classrooms were needed. And the faculty staff had to be enlarged. It was therefore with hesitancy, and not until the Mission Board in Denmark had given the plan its O. K., that Miss Petersen took the initial step.

It was, however, a step in the direction toward which she had long aimed. For it had been her constant hope that, when India attained her freedom, she would be among those who were ready and prepared to put into practice the ideas and ideals for which Gandhi had sacrificed his all. She had kept in close touch with him and with the Nationalist movement for many years, and she had visited his school upon numerous occasions. She had come to see in his plan a hope for India's destitute—her social outcasts.

Gandhi's educational plans and ideas were not a thing new and strange to Anne Marie Petersen. On the contrary, they had surprisingly much in common with Grundtvig and Kold's ideas on education and social reform. And it was under the influence of these that she had grown to womanhood in her native Denmark. Like Grundtvig and Kold, Gandhi, according to his own statements, desired to provide for youth a school for life, a school where not only the head but also the hand and heart should be trained. Life must be the teacher, he said, and training must include service in the home, in the field, and in community life.

Anne Marie Petersen writes in the Porto Novo Mission paper that the Mission school, Seva Mandir, will now receive the same subsidy from the new government as other Nationalist schools are awarded, and they will have complete freedom of religion. In the new department, she now has as supervisors two very capable Christian, native women, both of whom have taken training in Gandhi's own school. These women will henceforth relieve Miss Petersen of much of the responsibility that formerly fell on her shoulders. It is not surprising that Miss Petersen, who is now well past seventy years, welcomes this as a great blessing. She can now, she writes, retire to her little cabin in the mountains when the heat becomes too depressing, or when she needs a period of rest and quiet from the exacting duties of daily life at the Mission, where she is regarded as great-mother by the many who have been benefited by her unselfish service over a long period of years.

While there are many friends of the Porto Novo Mission in our church synod, few appeals have been made here for donations for its support. This is because the Santal Mission has always been regarded as our synod's special project. But there are undoubtedly many who are both able and willing to give to both of these worthy causes. The devaluation of most foreign money makes help from the U. S. A. more urgent than ever before. A dollar today may do a great service.

Contributions to the Porto Novo Mission may be sent to Johannes Jepsen, R. F. D. 1, Pulaski, N. Y. He also collects used stamps for the benefit of the Mission; and he will take orders for the Danish Porto Novo Mission paper, the annual subscription for which is one dollar.

With sincere greetings to friends of the Porto Novo Mission,

Nanna Goodhope.

The Lodge And The Church

It has come to my notice that our young men here and there are going into the secret lodges. I shall therefore set forth a few remarks as to what I know about lodges from study and from 45 years' experience. I shall take the Masonic Lodge as the supreme example of all.

I am not writing for those who do not care to be Christians. They have a craving for religious worship as all men on earth have, and that craving, they believe, will be satisfied in the Masonic Lodge. For there they have: Altars, chaplains, scripture-reading, prayers and hymns; and wherever these five are found we know there is religious worship; and they who do not care to be Christians may in the lodge find a substitute for the worship which Christ has instituted by doing the mighty works of God on earth.

I am writing for those who put their trust in what God through Christ has done on earth to save them. If these want to be lodge members then the question becomes: Can the worship of God through Christ in his congregation of believers be reconciled with the worship instituted by men in the lodge? The worship in the congregation is founded upon the works of God which he has done on earth through Christ; is the worship in the lodge founded upon the same?

To find the answer to this question, let us ask another: Is the Christian church with its worship instituted by God or by man? Every believer agrees that it is instituted by God. No person, lodge-member or otherwise, will claim that the lodge is instituted by Christ. The Masonic Lodge claims that it is very ancient; they claim that distinguished persons from ancient times down to our day have been members of the lodge; but no one sets forth the claim that the lodge was instituted by Christ. How could they? Jesus says, "In secret have I said nothing" (John 18); but in the lodge things are said and done in secret. The apostle Paul says that the mighty works of God on earth were not done in a corner (Acts 26), meaning that they were not done, hidden from the world. What the lodge does is hidden from the world.

Still this does not bring to light the fundamental difference between the worship in the church and that in the lodge. This difference is seen more clearly when we compare the initiation into the church with the initiation into the lodge. The entrance into the church is through baptism. At baptism a person is asked: Do you renounce the devil? Do you believe in God the Father? The Son? The Holy Spirit? If a person to these questions answers, "I do," then he is baptized into the name of the triune God, and he thereby becomes a member of that church which Christ has instituted upon earth.

And how does a person become a member of the Masonic Lodge? By taking oaths—a new oath for each of the three fundamental degrees. He is not initiated by Christian baptism. No lodge-member will claim that he is. That means, then, that he is initiated into an organization which endeavors by worship of a God to satisfy the religious cravings of the heart, but not by that initiation which Christ has instituted for his church. But has Christ provided for different

ways for man to enter into that church where he by his Spirit satisfies the religious cravings of the heart of man? No one has ever claimed that he has. From the beginning of the church until today there has been only one way of getting into his church on earth, and that is through the baptism which he himself has instituted.

We have then two organizations, both of which endeavor to satisfy man's religious needs. The one is instituted by the Son of God when he was in the flesh on earth; the other is instituted by man. The one has a certain institution and worship,* instituted by the Savior of mankind, the other has an initiation and worship instituted by men who themselves need to be saved. These men have copied some of the rites of the church, and that constitutes their worship. This would be admissible for Christian members of the lodge, if Christ were acknowledged there as Savior; but by their religious initiation Christ is not acknowledged as Savior, for among others they accept Jews as members, and Jews will not brook the name of Jesus Christ in worship. Is now the worship in the lodge Christian or is it spurious? Will the Spirit of Christ want to be present at a caricature of the worship instituted by Christ? Is there any possible way by which the worship in the lodge could become Christian? Yes, if they in the lodge would use baptism as initiation and the Supper instituted by the Lord on their table. But they do not, and they will not. If they did, their doings would no longer be lodgdom, but Christianity.

The church on earth is not what it should be. Oftentimes the fellowship which only Christ can create through his Spirit is all but buried in man-made fellowships—in men's brotherhoods, ladies' aids, young people's societies, etc. A step further down, and we have the minister going after greater enrollment of names on the local church records. He is "constraining them to enter in"; but is his work a fulfillment of Jesus' injunction to that effect?

The result of this kind of activity by minister and laity is that true fellowship suffers. The apostle John has shown us the only way in which the true fellowship can be realized here on earth, when he says, "If we walk in the light even as he (Jesus) is in the light, then have we fellowship with another" (1 John 1). It is as if church and lodge now were agreed to turn this around and say, "If we have fellowship one with another, then walk we in the light even as he is the light." But man-made fellowship in the church today is almost as unfruitful as that in the lodge for the purpose of making people walk in the light as Jesus in the light. The only Spirit that can create fellowship in Christ, will not have it that way; and there are those now, as there always has been, who crave true Christian fellowship. They do not find it in the local church, so they go into the lodge. Lodge-members, not knowing what the fellowship of believers really is, tell these persons that it is found

*The Christian's true worship is at the Table instituted by the Lord; and by going to the Lord's Table man offers his real testimony: "For as oft as ye eat this bread and drink this cup, you proclaim the Lord's death until he comes." 1 Cor. 11.

in the lodge. Will they find it there? On the contrary, lodge-membership sunders the most intimate fellowship that can exist between Christians on earth: The fellowship between man and wife. If these two are Christians then they have gone to the altar together that they might become one and have God's blessing on becoming one flesh. The first break that lodge-dom makes in their oneness is that it separates them physically. He goes to the lodge; she cannot go with him as she can go with him to the church. She sits alone at home until lonesomeness overcomes her, and she joins the "Eastern Star." Man and wife go each their separate ways; in this they are not one as when they go together to church.

But the greater breach is their spiritual separation. He has secrets which he has sworn by the most repellent oaths not to divulge even to his own wife. Likewise she toward him if she joins.

That is what lodgedom does to the fellowship between man and wife; what of the Christian fellowship, in the congregation of believers? My experience in watching through these many years, since I became a minister, is that if a person is a good lodge-member, he is not a good church-member; and if he is a good church-member he is not a good lodge-member. If he is a member of both he gradually loses interest in the one or the other. Certainly there are those who keep on going both places; even some ministers are lodge-members for one reason or another. Let them examine their own hearts and see where they really belong.

It is a natural consequence that Christians who join the lodge, lose their heart to the one or the other. When men have the real and the caricature they will either love the one and hate the other; or at least they will hold to the one and despise the other. No man can serve two masters. The lodge demands a man's all, even separating him as a lodge member from his own wife; the church serves a master who says: He who loves father or mother, son or daughter more than me, is not worthy of me (Matt. 10). The church is as open as day; the lodge is as closed as night; and they are fundamentally as different as day and night. The spirit that is in the lodge and the Spirit that is in the church will compel a man to choose in his heart though he may continue as a member of both. He will not be able to keep on halting between two opinions. (1 Kings 18:21).

Valdemar S. Jensen.

Des Moines, Iowa, Jan. 9, 1950.

"Layman Topics"

By B. P. Christensen

ANNO-DOMINI—NEW YEAR—ANNO-MUNDI — —.

In the Year of our Lord—New Year—In the Year of the World—.

This layman agrees with Dr. Johannes Knudsen in his recent article in Lutheran Tidings which carries reference to a petition published in the student paper, "Echo." That is, I agree with his paragraph in particular, wherein he states that we must face the New Year with NEW IDEAS, NEW COURAGE, NEW ADJUSTMENTS.

One should primarily suppose, or take for granted that the above quoted "musts" would include NEW TOLERANCE, NEW BROAD-MINDEDNESS, in our dealings with those who choose to differ with our definitions on theological questions and points of view.

In Michigan we shall shortly be privileged to sponsor our G. V. C. choir on a tour. It shall be necessary in several communities to ask the cooperation of other denominations in giving us the use of their church auditorium, and their support in other ways.

We shall accept their hospitality and courteous cooperation by publicly thanking them. The fact that we shall do so, does not in the remotest degree bind us to any of their dogmas or doctrines, nor does it bind them to us, other than in a brotherly expression of love and Christian affection.

The fact alone, that our College choir DID participate in the rendering of the "Messiah," even though anonymously as far as the listening public was concerned, undoubtedly added much to the successful rendition of the program. I cannot believe that a single student of ours thereby felt that he or she admitted that another "Revelation" is needed other than the one given to us through Jesus Christ.

Tolerance is a powerful tool for Christian progress. Webster defines tolerance as: TO ENDURE—TO PERMIT—NOT TO HINDER—THE RECOGNITION OF PRIVATE JUDGMENT IN RELIGIOUS OPINIONS—and FREEDOM OF BIGOTRY.

No doubt we as a Church and College would today shine in a brighter light with the Church with whom our students cooperated, had they been allowed to say:

"Tonight we are much indebted to the fine spirit of Christian cooperation given us by the Grand View College Choir."

ANNO-DOMINO—ANNO-MUNDI.



BOOKS

PETER NIELSEN'S STORY by Niels Thorpe. Published by the University of Minnesota Press, Minneapolis, Minn. Price, \$2.75.

Here is a book to delight its readers whether they are Danish-born or not! It came to our house on Christmas Eve, and members of our family read it, one after another, as fast as they could get it. It has all the suspense of good fiction, although "it is in fact an authentic account of the author's own experiences as a boy in Denmark."

Niels Thorpe (known to many readers of Lutheran Tidings in his capacity of head swimming coach at the University of Minnesota) is a master of that straightforward narrative which carries a conviction of reality and truth. His characters are as real as the people next door. And many of the situations are handled with such fine humor that the reader chuckles aloud again and again.

But for you who had a Dad or Mother from "Jylland," or one who told you stories about "Limfjorden," or about Denmark's fisheries, or about storks on the roof, or skating on wooden shoes—why, for you every page of **Peter Nielsen's Story** is a fascinating experience!

Dagny Ostergaard Frederickson,
Lincoln, Nebraska.

Grand View College And Our Youth

From Day To Day

At the date of January 27, 1950, the first semester of academic work at Grand View College comes to a close. The students have spent many hours studying and working to further their education and a few, with this semester at an end, have completed their two years of Junior College study here at Grand View. Some of these students are Carl Mortensen, Bill Nielsen and Glenn Martin. Other students leaving for various reasons are Elizabeth Hansen, Alice Ibsen, Svend Lindegaard and Knud Warschauer. In honor of these students a program was presented on Thursday, January 19, by the school choir with a few speeches given by members of the faculty. The 50 members of the choir lifted their voices in the inspiring hymn, Onward, Christian Soldiers. A small group of 16 sang the hymn, Beautiful Savior. Members of the faculty participating were Dean A. C. Nielsen and Dr. Johannes Knudsen. The program was closed by the choir and audience combining their voices in our school anthem, Gracious and Mighty God.

These students leaving Grand View College now and those of us who will leave at the end of next semester, will always remember the many friendships we have formed here, the hard work we have spent in classes, and the enjoyment we have had together. It is the versatile character of this school that helps us remember and it is the students that make up that character.

We have worked and enjoyed together our many U. K. programs, which give us all the opportunity to express and develop our talents. Each evening we have our "Aftens Kaffe" where we meet together again to enjoy a savory cup of Denmark's national drink.

Each day opens and closes with a short devotional period at which we are gathered in an effort to seek and follow our Master. We have formed some clubs, too, which we all have the opportunity to attend. These clubs are a Religious Discussion Club, under the direction of Rev. A. E. Farstrup and Rev. Axel Kildegaard; the International Relations Club, the director of which is Dean A. C. Nielsen, and the Science club, sponsored by the science teachers. I shall briefly relate a few of the activities of each group.

Some of the topics which the Religious Discussion group has studied this

year are "Inter-faith Marriages," concerning Protestant, Catholic and Jewish faiths; "What is Christian Living," and "The Purpose of Missionary Work." The group meets two Sundays each month to discuss the chosen topic, endeavoring to come to a conclusion. The outstanding activity this semester of the International Relations Club was the attendance of a group of the members at the national convention of international relation club groups, which was held at Minneapolis, Minn. Each monthly meeting of the group is characterized by a discussion of a chosen topic. The Science Club has made tours through the Solar Aircraft plant here in Des Moines and the Iowa Bureau of Investigation. The principles of jet propulsion and the manufacturing of glass have been two of the club's subjects for discussion.

These are the specialized clubs which we have formed and which enable us to gain a greater wisdom through other students and from the able directors of each group.

So it is that by participation in these various activities the students of Grand View College are growing into a more mature, learned life in order that we may better face the world and the opportunities it has to offer.

Geraldne Lund,
Del Rey, Calif.

DP Project In Des Moines

The Luther Memorial congregation in Des Moines, Iowa, has gotten into full swing on a DP project this month. A committee was appointed in January to investigate and bring information about displaced persons to the annual meeting of the congregation on January 12. This committee reported that there were many families available, but brought our attention particularly to the case of a Latvian Lutheran family which consisted of a widow, Mrs. Antonija Kalnins, and her four children. This family had been processed since last August, but no congregation had yet been found that was willing to sponsor a family which had no breadwinner. Mrs. Kalnins was willing to stay in Europe if it were not for her four children. She could not bear the thought of raising her family in the utter futility and frustration of the DP camp.

The motion was immediately made that we sponsor the Kalnins family and have them brought to Des Moines. We were reminded that the Good Samaritan did not stop first to add up his money, figure out this time, consider the inconvenience, and then finally decide to help the injured traveler. Rather, out of the compassion in his heart, he helped first, and then considered the ways and

means. Therefore, without discussion of how we could manage this rather large undertaking, we voted by a large majority to sponsor the Kalnins family. A committee was appointed to make arrangements.

The DP committee met at the Lutheran Welfare Society to get further information on the Kalnins family. We were told that they would arrive any time from late February to the middle of April, so our preparation time was very limited. Mrs. Kalnins is a good seamstress, the 15-year old boy works at electricity, the 12-year old speaks good English. There is also a ten-year old boy and a lovely little blond five-year old girl. We were given pictures of the family which we pasted a large poster in the back of the church. The LWS was extremely glad that someone had been found to sponsor this family.

Housing was our biggest problem as rents are scarce especially when children are involved, and prices are very high. The committee decided that our best chance would be to build a house for the Kalnins family, and a special congregational meeting was called to act on this idea. The plan involves the erection of a two bedroom home as close to the church as possible, to be owned by the congregation, and to be built by donated materials and labor as much as possible. A mortgage will be secured on the remaining cost of the house, and a 3 per cent loan can be arranged. We have already had the basement blocks and all the bricks for the house promised, in addition to the chimney, sheet metal for the heating plant, all the labor in laying the bricks, kitchen cupboards, all the inside painting, etc. There was great enthusiasm in the congregation for the plan, and over 70 people turned out to the meeting despite extremely cold weather.

The committee must now meet again to begin the big job of getting the house started. Our biggest problem lies in finding a suitable lot. After that, judging from the enthusiasm and the generosity of the church members, the house should rise almost like magic as we all work together in this project for our church. Mrs. Kalnins will live in the home as long as she desires but the home will always be the property of the congregation as a permanent investment.

Our house cannot be completed until about the first of May, but one of our good families has promised to house the five Kalnins for the first month so that they need not be separated their first days in America. One after another of our members has come forth with a good idea, a fine contribution, an offer of help. We all feel the real spirit of unity and cooperation that permeates this whole project.

Committee Member.

From Lincoln, Nebr.

Greetings from Lincoln, Nebr., to the Danish Lutheran Church! "But we have no member church in Lincoln," you may say. True enough. (I wish we did). But we do have a large number of past or present members of the Danish Lutheran Church who are making Lincoln their home, more or less permanently. Lacking a church of our synod, these people worship in various Lincoln churches; but feeling a strong bond of common interests through past association with, or membership in, the Danish Church, they gather occasionally for a variety of social affairs. Last fall, for example, forty of us, old and young, turned out for a very festive picnic dinner in Pioneer Park. At that time it was decided to send a greeting from the group to readers of Lutheran Tidings.

To Dr. and Mrs. Otto Hoiberg, who have resided in Lincoln since their return from Germany a year and a half ago, goes much of the credit for gathering in these strays from the Mother Church. Ott is a member of the faculty of Nebraska University, and both he and Dagmar are gifted with generous and gracious hospitality. Students and visitors to Lincoln, as well as more permanent residents, are frequent visitors to the friendly Hoiberg home.

A new addition to the N. U. faculty is Erling Jorgensen, son of Rev. and Mrs. Ottar Jorgensen of Minneapolis. Erling has aided Ott and Dagmar in compiling a mailing list of "G. V. C. alumni and friends"—which may in fact include anyone who is interested in meeting with this group. Among the students who "belong"—some twenty in all—is Bob Hermansen of Hay Springs, editor of the *Upward Trail*.

Although we have no church in Lincoln we do frequently enjoy fellowship with the congregation in Davey and their pastor, Rev. Gudmund Petersen. Thus we were guests of the Davey folks at a Halloween party in their Community hall, and we had a fine time. On such occasions, we who have children bring them; and the young married couples from the University are there, and the single students and office workers in the city, and we all play and sing together.

Later on, at the dedication of the new church building at Davey, a number of us drove out from Lincoln to share with them their joy in a new Church Home.

We hope to continue these occasional get-togethers. The very fact that we do gather proves that our experiences within the Danish Church have formed a common bond. The companionship of these friends means a great deal to us; and besides, does it not have significance to the Danish Lutheran Church which fostered us? I am convinced that it does.

Dagny O. Frederickson.

OUR CHURCH

Minneapolis—Rev. Henry Whiting, executive secretary of Lutheran Welfare of Minnesota was scheduled to be the guest speaker in the St. Peder's church on Sunday evening, January 29.

A Danish radio service will be heard over the WCAL, Minneapolis station, on Sunday, February 26, 9:30 a. m. The speaker has not yet been announced.

Rev. Alfred Jensen, synodical president, served the Withee and Wolters Corner, Wis., congregations Sunday, January 29.

A **Friendship Meeting** will be held in the Newark, N. J., church on Sunday, February 5. Rev. Einar Anderson, pastor of the Brooklyn church, Rev. K. Kirkegaard-Jensen, pastor of the Perth Amboy church, and Rev. Verner Hansen, pastor of the Newark church, will be the speakers. Dinner will be served at noon in the church parlors. A musical concert by Rev. Einar Anderson and Rev. and Mrs. Verner Hansen at 4 o'clock will conclude the program for the day. A similar meeting was held last fall in the Perth Amboy congregation.

The **National Lutheran Council Executive Committee** was in session at Hotel Curtis in Minneapolis on Monday, January 30. The annual meeting of the National Lutheran Council followed immediately after during the four days, January 31-February 3, also convening at Hotel Curtis in Minneapolis.—There are thirty Councillors in the National Lutheran Council, 13 from the U.L.C.A., five from the Evangelical Lutheran, five from the American Lutheran, three from the Augustana Lutheran, and one from each of the three smaller bodies, the U.E.L.C., the Suomi and our own synod. The program for the coming year will be formulated at this meeting, and various office appointments, etc., will be acted upon.

The **Lutheran World Action** quota for our synod for 1949 was met with a sum of \$19,309.50 or 88.46% of the assigned \$21,832.00.—98% of the total goal of \$4,000,000 for the National Lutheran Council churches was reached.—Ten years have now passed of concentrated effort and concern by the Lutheran people in America for people in the war-torn areas of the world where Lutheran World Action has served with "Love's Working Arm." In that period of time our synod has contributed a total of \$130,808.99. Since the membership of our synod is slightly over ½% of the total membership of the National Lutheran Council, we have apparently done our part in this great task.

The **Synod Board** will be in session on Tuesday, February 7, at the St. Stephen's Lutheran Church, 8500 Maryland, Chicago.

Detroit, Mich.—The Scandinavian Symphony Orchestra of Detroit will leave in chartered planes on April 10 on a tour to Denmark, Norway and

Sweden. This unique endeavor will climax twenty years of progress in bringing Scandinavian music and culture to Detroit. The committee has arranged for extra passenger space, and a number of friends of the orchestra in Detroit will join in the tour. A limited number of seats are still available on a round-trip basis, with return trips scheduled for passengers who wish to prolong their stay and return to America at a later date. Apparently there is a saving in cost and naturally ideal service and accommodation by joining such a tour. Any one interested can write Scandinavian Symphony Orchestra, 5620 Greenway Ave., Detroit 4, Mich.

Pastor Søren Isaksen, who served for a period of years as Professor in Danish at Grand View College, and later as a pastor in our synod, leaving in 1929 for Denmark, died on January 6 in Vraa, Denmark. He had been in good health until recently when a slight stroke prevented him from doing his parish work. He was 61 years at the time of his death.

The **Flensted Jensen Gymnasts**, who have spent the time since Christmas in Florida, gave an exhibition in El Campo, Texas, near Danevang, on Thursday, February 2. Their itinerary now brings them on through Texas, then to the West Coast for a number of exhibitions mostly in larger Colleges and Universities.

The **Women's Mission Society** sent a New Year's gift of \$50 to the treasury of "Lutheran Tidings" in appreciation of the space allotted the women of our synod in Lutheran Tidings.—Our thanks to the women for the gift, and especially for the very fine and challenging articles appearing in each issue of Lutheran Tidings.

Rural Life School will be in session at Danebod Folk School, Tyler, Minn., during the week, February 28-March 2. Speakers on the program include Dr. Lowry Nelson of the Rural Sociology Department, University of Minnesota, Arne Sorensen, well known Danish author and Folk School leader, and several resource leaders from the Minnesota Extension Service. There will also be classes in craft for the women. Rev. Enok Mortensen is the director. He writes: "The program is planned primarily for the local community. Participants from other communities are, however, welcome."

Dwight, Ill.—Installation services for Rev. Marvin Nygaard were held in the St. Peter's Lutheran Church on Sunday, January 22. Rev. Alfred E. Sorensen of Chicago, District president, officiating.

"**Brief History of St. Stephen's Church**" as it appears in this issue of Lutheran Tidings, is taken from the Anniversary book prepared for the 75th Anniversary Festival. This is a very fine book with many interesting articles, and well illustrated. The book may be had by writing to Rev. Alfred Sorensen, 8500 Maryland Ave., Chicago, and remitting \$1.00.

Seattle, Wash.—A Sunday School Teacher's Institute will be held in the

St. John's Church during the week-end, February 16-19. Leaders will be Rev. C. S. Hasle, Junction City, Ore., Rev. L. C. Bundgaard, Tacoma, Wash., the local pastor, Rev. Carl C. Rasmussen, and Mrs. Helen Kincaid of the Seattle Council of Churches. Everyone interested in Sunday school work is cordially invited.

Rev. Jens Holst Observes 70th Birthday

The Kronborg, Nebr., congregation gathered in the Parish hall on January 13 to honor Rev. Jens A. Holst on his seventieth birthday. — Approximately two hundred were present.

A greeting of welcome was extended by Thomas Hermansen, president of the congregation. Rev. Harris Jespersen spoke briefly and expressed his appreciation of the fellowship he had shared with Rev. Holst through the years, first when Rev. Holst was the pastor of the Alden, Minn., congregation during Rev. Jespersen's youth, and now as they live neighbors, and Rev. Holst, now retired, is a helpful member of the local congregation. A short program of music and readings followed, after which all were invited to the dining hall. Here the tables were tastefully decorated with tapers and bouquets of sweet-peas, and a birthday cake and roses centered the guest table.

Thomas Hermansen acted as toastmaster and presented Rev. Holst with a gift of money as a token of appreciation for his faithful service, first as pastor of the local church through a number of years, and now as a lay-member of the congregation.—Many others also voiced their greeting of good wishes. All joined in closing in singing "Altid frejdig, naar du gaar."

Rev. Holst served as pastor of the Kronborg congregation during the period 1930-37, and since he retired from the ministry, he and Mrs. Holst have made their home here in Kronborg, helping faithfully in keeping the church and the cemetery a place of beauty.

Greetings from other churches served by Rev. Holst and other friends came throughout the day, from the Alden, Minn., and the Withee, Wis., congregations, amongst these a bouquet of flowers from the Withee, Wis., congregation.

Rigmor Nielsen.

Our Thanks

A sincere thanks to our many friends for their greetings and best wishes on my seventieth birthday. Thanks to the Alden, Minn., congregation for its greeting, and to the Withee, Wis., congregation for the beautiful flowers.

A special thanks to the congregation here at Kronborg for the surprise party and the money gift presented to us on that day.

Sincerely,
Sine and Jens A. Holst.

Danish American Seamen's Mission of New York Statistical Report of the Work in 1949

1. **68 Church services** including three weddings, three baptisms, and one confirmation. The services were held at Our Saviour's Church, Brooklyn, Salem Church, Bay Ridge, Trinity Church, the Bronx, Seamen's Church Institute, Ellis Island, at the Danish Church, Montreal, and the Norwegian Seamen's Church, Philadelphia. The total attendance at these services was more than 200 seafaring personnel and about 1,800 others.

2. **70 meetings** with indoor entertainment, garden-parties and excursions. The meetings were held at various places, most of them at the Danish Seamen's Room, and Our Saviour's Church; the garden-parties at the Salem Church garden; and at our excursions several of the famous sight-seeing places were visited: The zoo, Museum of Natural History, Hayden's Planetarium, Rockefeller Center, LaGuardia Air Port, etc. The total attendance was about 600 seafaring personnel and 500 others at meetings and excursions.

3. **36 board meetings** have been held during the year: The board of directors of the Danish American Seamen's Mission, of the Lutheran Welfare Council, and the Welfare Council Seamen's Department, the Danish Seamen's Room, and the Synod Board of Welfare.

4. **607 visits** have been paid: 229 to ships in port, 62 to hospitals, and 316 to other places of importance to the seamen's mission. The ships have been moored as far east as Erie Basin, along the water line at Brooklyn, at the East River and North River, at Staten Island and Hoboken, N. J. There have been patients from the ships at seven hospitals. In visiting these Walter Friis has been of very great help.

5. **49 articles**, reports and programs have been written, several of them were mimeographed.

6. **2,747 letters** were sent: 1,900 circular letters to congregations and Ladies' Aid Societies in America, and Christmas greetings on board the ships; 847 personal letters to seafaring friends and friends of the seamen's mission.

7. **8 or 10 letters** have been received about "missing seamen." Some of these have been located and put in contact with their family in Denmark. Twice it has happened, that the ship with the "missing man" was in port here the same day I received the letter from home, which verifies the Guidance of God.

8. **212 loans** have been given to seafaring personnel by the seamen's mission. Of the total amount about two-thirds have been refunded.

9. **1,223 Christmas parcels** were distributed to 31 Danish ships, five hospitals, and at Christmas parties in New York. Of these parcels 724 came from the Ladies' Aid Societies in Denmark, including four from Her Majesty Queen Alexandrine; 499 were of American origin.

We are greatly indebted to all, who

have been helping during the year, and made it possible to accomplish the work mentioned above. Thanks to all organizations, institutions and individuals, who have extended their help to the work in form of thoughtful advice, practical assistance and financial support. "Therefore, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

On behalf of the Seamen's Mission,

Povl Baggøe.

January, 1950.

Contributions to Danish American Seamen's Mission, New York

January—December, 1949

1. Contributions from Congregations and Ladies' Aid Societies, January—April:

Congregations—	
Racine, Wis. -----	\$ 25.00
Montcalm County, Mich. ---	2.00
Bridgeport, Conn. -----	10.00
Ladies' Aids—	
Omaha, Nebr. -----	15.00
Detroit, Mich. -----	15.00
Bridgeport, Conn. -----	10.00
Council Bluffs, Iowa -----	10.00
Ludington, Mich. -----	5.00
Thyra Lodge No. 22, Muskegon, Mich. -----	5.00
St. Peter's Guild, Minneapolis, Minn. -----	5.00
In Memoriam, Friends, Ringsted, Iowa -----	10.00
Total -----	\$ 112.00

2. Contributions received through the Synod Treasurer, May—December:

Congregations—	
Diamond Lake, Minn. -----	\$ 14.50
Oak Hill, Iowa -----	26.95
Ruthton, Minn. -----	20.00
Ludington, Mich. -----	5.00
Greenville, Mich. -----	12.00
19 Friends, Wilbur -----	10.00
Minneapolis, Minn. -----	15.00
Bone Lake, Luck, Wis. -----	5.00
Ladies' Aids—	
Clinton, Iowa -----	10.00
Kronborg-Marquette, Nebr. ---	25.00
Kimballton, Iowa -----	15.00
Rosenborg, Lindsay, Nebr. --	5.00
West Denmark, Luck, Wis. --	10.00
Diamond, Lake Benton, Minn. ---	10.00
St. John's, Hampton, Iowa --	10.00
Danebod, Tyler, Minn. -----	25.00
Manistee, Mich. -----	10.00
Perth Amboy, N. J. -----	10.00
Bethania, Racine, Wis. -----	10.00
St. John's, Exira, Iowa ----	5.00
Bridgeport, Conn. -----	10.00
St. Peter's, Detroit, Mich. --	15.00
Tacoma, Wash. -----	10.00
Sidney Mission Group, Sidney, Mich. -----	5.00
Willing Workers Society, Dwight, Ill. -----	10.00
Trinity Mission Group, Chicago,	

Ill. -----	5.00
Total -----	\$ 308.45
3. Received at the Seamen's Mission, New York, May—December:	
Congregations—	
Muskegon, Mich. -----	\$ 5.00
Seattle, Wash. -----	15.00
Bronx, N. Y. -----	10.00
Portland, Maine -----	10.00
Brooklyn, N. Y. -----	210.00
Ladies' Aids—	
Bowbells, N. D. -----	2.00
Flaxton, N. D. -----	2.00
United Luther., Flaxton -----	5.00
Ruskin, Nebr. -----	5.00
Danish, Withee, Wis. -----	15.00
Golgatha, Chicago, Ill. -----	10.00
Good Hope, Lake Norden -----	10.00
Volmer, Dagmar, Mont. -----	10.00
Bethlehem, Brush, Colo. -----	17.39
Bethesda, Newark, N. J. -----	10.00
Dagmar, Grayling, Mich. -----	5.00
Springfield Gardens, N. J. -----	10.00
Trinity, Chicago, Ill. -----	25.00
Askov, Minn. -----	10.00
Oak, Brayton, Iowa -----	10.00
Guiding Circle, Ringsted -----	10.00
Enumclaw, Wash. -----	10.00
Marlette, Mich. -----	5.00
El Campo, Texas -----	15.00
Seattle, Wash. -----	10.00
Plentywood, Mont. -----	15.00
Cedar Falls, Iowa -----	15.00
Cozad, Nebr. -----	10.00
St. Stephens, Chicago -----	10.00
St. Ansgar, Salinas, Calif. -----	10.00
Emanuel, Troy, N. Y. -----	10.00
Solvang, Calif. -----	10.00
Fredsville, Iowa -----	15.00
Fresno, Easton, Calif. -----	10.00
Fredsville, Cedar Falls -----	5.00
Marinette, Wis. -----	5.00
Bethania, Ringsted, Iowa -----	10.00
Viborg, S. D. -----	8.00
Alden, Minn. -----	15.00

Dwight, Ill. -----	10.00
Pasadena, Calif. -----	10.00
Waterloo, Iowa -----	10.00
Nain, Newell, Iowa -----	15.00
Gayville, S. D. -----	10.00
Omaha, Nebr. -----	15.00
Port Chester -----	5.00
Trinity, Bronx, N. Y. -----	5.00
Council Bluffs, Iowa -----	5.00
Luther. Mem., Des Moines -----	5.00
Lutheran Junior Aid, Grayling, Mich. -----	5.00
St. Stephen Mission Group, Chicago -----	10.00
Thyra Lodge No. 22, Muskegon, Mich. -----	5.00
Bethania Church Guild, Racine, Wis. -----	15.00
Danish Mission Association, Racine, Wis. -----	10.00
Happy Workers Club, Chicago, Ill. -----	5.00
Bethlehem Study Group, Cedar Falls, Iowa -----	10.00
Mission Circle, Marinette and Menominee -----	25.00
"Virkelyst," Minneapolis, Minn. -----	10.00
South Lutheran Society, Viborg, S. D. -----	5.00
Danish Central Committee, Hartford, Conn. -----	50.00
Mission Study Group, Brush, Colo. -----	12.71
"Dansk Folkesamfund," Clinton, Iowa -----	5.00

Total ----- \$ 852.10

4. Contributions from individual friends, January—December, 1949:

Carl Bruun (January 1, at 00.05 o'clock -----	\$ 5.00
E. Jepsen, "Marna Dan" -----	5.00
For the Seamen's work -----	1.00
Seafaring friends -----	6.25
Gunther Meyer, N. Y. -----	4.85
Sofus Mathiesen, N. J. -----	3.00
Rev. Otto Nielsen, Westbrook, Me., service on board "Batory" -----	50.00
Mrs. Bruun, Salem, N. Y. -----	5.00
United Lutheran Church, Atlantic District Convention, Montreal -----	25.00
Peter Petersen, "Falstria" -----	10.00
Henning Iversen, søfarende -----	3.50
Mrs. Krøyer, N. Y. -----	5.00
Mrs. Hammericksen, Seattle, Wash. -----	6.00
Mr. and Mrs. Steenberg, Minneapolis, Minn. -----	10.00
Miss Nita Andersen, N. Y. -----	10.00
Mr. and Mrs. Tørsleff, N. Y. -----	15.00
A friend at the Bronx, N. Y. -----	3.00
Poul A. Christensen, N. Y. -----	15.00
Mrs. I. M. Lassen, N. J. -----	20.00

(To be continued)

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.

NEWS BRIEFS

Dr. Maier Dies

Dr. Walter A. Maier, well known Lutheran radio pastor died suddenly from a heart attack on January 11 at the age of 57.—The Lutheran Hour began back in 1932, and in 17 years it



Dr. Walter A. Maier

has become the largest regular broadcast in the world, employing more than 1,200 stations including the Mutual and ABC networks. The Luther Laymen's League, sponsor of the program, employs nearly 40 languages in "Bringing Christ to the Nations." It is estimated that about 2,000,000 people listened to Dr. Maier each Sunday.

"VALBORGSMINDE"

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

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

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\$2.00 each, prepaid
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Askov, Minn.

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

I am a member of the congregation at _____ February 5, 1950

Name _____

New Address _____

City _____ State _____

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