

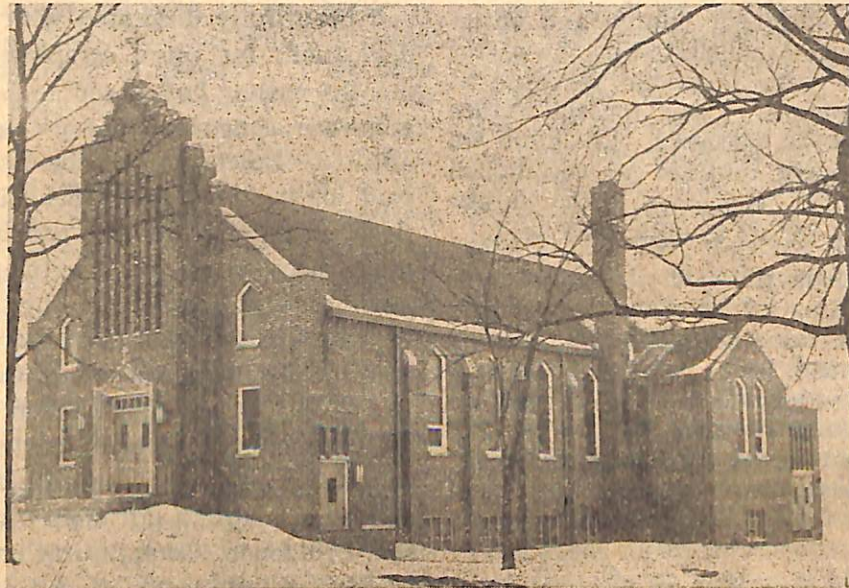
Lutheran Tidings

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St. Ansgar's Evangelical Lutheran Church Waterloo, Iowa

By A. E. Frost, Pastor.

St. Ansgar's congregation was organized August 1, 1892. Twenty families and several single persons for a number of years had gathered for worship and folk life, such as they had been accustomed to in Denmark. Dr. A. S. Hansen, who then was serving the Nazareth Lutheran Church in Cedar Falls, Iowa, urged the Danes to organize a congregation here and he wrote the original constitution of St. Ansgar's congregation. A Ladies' Aid had been organized on May 28, 1891 and a Sunday school was begun on June 28, 1891.

The first services of the new organization were conducted in what was known as Dr. G. G. Bickley's hall. In his history of St. Ansgar's congregation, H. K. Nielsen says: "Dr. Bickley was an old fashioned doctor, a good and kind man, well acquainted with the Waterloo Danes as their family doctor."

However, the congregation apparently longed for more of a church atmosphere, such as they had known at home. Services were then arranged for in various churches of Waterloo until 1913 when St. Ansgar's congregation purchased a Brethren church on the West side. This church was rededicated in June 1914 and served as our church home for the following thirty-six years.

During the first fifty years St. Ansgar's congrega-

tion was served by the pastors of Nazareth (UELC), Fredsville and Bethlehem (DELC) churches. An attempt was made in 1896-'97 to have Rev. A. Bobjerg reside in Waterloo and serve the Reinbeck and the Cedar Rapids congregation.

Until about 1937 all services were conducted in Danish and usually as Sunday afternoon services. This setup naturally could not suffice in a fast developing city when the new generation did not learn and live in the Danish language. Upon the advice of Rev. O. S. Jorgensen early forenoon services were tried in English that year with encouraging results in attendance and membership. Further encouraged by the promise of some financial aid from the Synod and District IV attempts were made to call a residing pastor. However, this hope was not fulfilled until in April 1941, when the present pastor moved to Waterloo as full time pastor.

Since 1941 St. Ansgar's congregation has experienced a steady growth both in membership, improvement of plant, and an extended program. A parsonage was purchased in August, 1941, increasing the church debt. However, all debt was paid within the next five years. The Fiftieth Anniversary in 1942 could rejoice in the increase of membership from 78 in 1941 to 102 contributing members. This number increased to 165 by 1946, revealing that there were

possibilities also for St. Ansgar's congregation in this city.

Our Sunday school started an Organ Fund in 1943 which proved very helpful in 1950 when they were able to purchase a Hammond electric organ for our new church. The congregation also started a Building Fund that year in anticipation of future developments.

The thought of relocating our church and entering a larger field of service as suggested by the pastor in his report 1945 met with favorable response at the January annual meeting. Plans for the future expansion of our work were discussed. Little did we realize then what we were destined to accomplish before the end of that year. It seemed as though our Master had been waiting for us to enter this field.

Early in the spring, 1946, the council found a suitable church site consisting of six lots and an old house next to the fast developing Russell Heights district. It almost seemed to be set aside for our purpose. Permission to relocate there was secured at the Iowa Regional Home Mission meeting in May and the property was purchased August 19, 1946. By November that year the parsonage had been sold and the pastor and his family had been moved into temporary quarters.

During the spring of 1947 the old house was remodeled into a very comfortable parsonage. Plans were made for enlarging the Building Fund over a period of eighteen months and a sketch for our promotional pamphlet was secured from Architect Thorson. Some of our members were in doubt as to the wisdom of this venture but the majority of our members were wholeheartedly behind the program.

Then followed two years of planning and suspense. The cost of building did not decline as we had hoped. Our plans for a new church had to be revamped. The old church had to be sold. Lots of headaches! But by New Year's day, 1950, we had vacated the old church and we had found temporary quarters for Sunday school and services in the YMCA. All the bridges had been removed behind us. We must go forward without further hesitation.

In the meantime plans for the new church had been prepared anew by the architect, Arne Bodholdt, who by the way was the first child to be entered in our baptismal records. The construction of the church was entrusted to two of our members and builders, Svend Beck and Soren Thompsen. This arrangement proved satisfactory to all and a substantial saving to St. Ansgar's congregation.

On March 28, 1950, excavating for the church began. Sunday, May 14, cornerstone ceremonies were conducted by Rev. Alfred Jensen. During the following months many hours of labor and other help were donated by members and non-members, young and old, and our women served many a hot dinner and coffee. On Sunday, October 2, we moved the work benches aside and conducted our forenoon service in our church. That day a child was baptized and a

large wedding was performed followed by the reception. The following week one of our charter members, Mrs. Marie Wilsen, was laid to rest from the church. Mrs. Wilsen and Ole Madsen had both looked forward to the day of dedication when present for the festivities in May.

Sunday, November 26, our church stood completed and beautifully decorated with ferns and flowers for dedication; far more complete than any of us six months earlier had dared to hope it might be. Not only the construction work and the painting was finished. But there was the Hammond electric organ, paid for by the Sunday School Organ Fund; the tile floor, contributed by Mr. and Mrs. J. P. Olesen; new pews, because of the generous extra giving by our members and friends; also the light fixtures for which we had received \$200 from the Women's Mission Society; the beautiful carpeting, drapes upstairs and the tables, chairs and fine kitchen, paid for by our hard working church women; curtains for our stage arranged for by our young people; two beautiful carved collection plates, a gift from Mr. and Mrs. Viggo Nielsen, Bridgeport, Conn.; thirty new hymnals in memory of Mrs. Wilsen, and other things. Surely God had richly blessed our efforts and our friends and members had responded generously. Of course, such an undertaking has left St. Ansgar's congregation with a debt which will keep us busy finding ways and means for some years to come. We are grateful for the loan from our Synod Extension Fund and the interest shown in this undertaking.

So today we worship in a new St. Ansgar's church. Our "workshop," as Rev. Alfred Jensen spoke of it, stands ready for service. It is located on a splendid site and in a fast developing district of our city. The survey conducted in 1949 revealed a field waiting to be worked. Already a number of new people have come to share worship with us and some have been accepted into membership. Our Sunday school enrollment is also increasing. Apparently St. Ansgar's congregation has good prospects for growth both in membership and possibilities for service in the days ahead, if we all will continue to lend ourselves in the work of the Kingdom of God in this place.

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Calling The Experience Of Today To Witness

By Dr. Ernest D. Nielsen
Pastor of Trinity Lutheran Church, Chicago, Ill.

Far from being remote and irrelevant, the Gospel for the Third Sunday in Advent addresses us in a most searching manner. We cannot escape the question: "Where have we arrived with all our hoping?" Where have we failed along the road which literally has taken us from optimism to despair? If we have not arrived where we ought let us examine the grounds of our hope. Is it possible that much of our optimistic hope has been rooted in everything else than a basic Christian philosophy of life? If, in the midst of the disaster which threatens the world, we have arrived at the point where experience is teaching us that man cannot live without some basic belief, we may, thank God, stand before the dawn of a new spiritual awakening. The Gospel for the Day ought never to be conceived merely as something that we preach **about**, hence leaving it to our subjective feelings whether to bother with preaching or not. The Gospel for the Day demands to be heard not in its ancient setting, as if the past must be reiterated, but it demands to speak to our modern situation. The Gospel is no more repetitious than history. That is precisely why we cannot leave it alone without paying a dear price. G. K. Chesterton was right when he said, "unless a man has a philosophy certain horrible things will happen to him . . . Men have always one of two things; either a complete and conscious philosophy or the unconscious acceptance of the broken bits of some incomplete and shattered and often discredited philosophy." I verily believe that we are beginning to learn, however, slowly, that the latter of these two ways is not the way to an abiding hope.

In some respect there is a parallel situation between John the Baptist and our own generation. Both inherited a virile hope in the dawn of a new day. But whereas the suffering of John the Baptist was the result of holy obedience, the world's threatening course today, and the suffering which it involves, is traceable, as an historian like Arnold Toynbee will show us, to "our failure to keep within bounds a human lust for power which is one of the commonest and deadliest manifestations of what Christianity calls Original Sin."

The question: "Art thou he that cometh, or look we for another?" presses itself upon us in an entirely new way. Let us not fool ourselves. The answer of yesteryears, whether we think in terms of the eighteenth or the nineteenth century, will not suffice. In spite of movements within the Church which fostered an awakening of faith and life in many countries, such as England, America, Germany, Denmark and Norway, the centuries immediately preceding us were not, taken as a whole, centuries of great spiritual affirmation. They were more characterized by the determined tendency and desire to separate religion and life, that is to build the secular state rather than to aspire toward making religion and life interdependent. We, the children of the twentieth century, are witnessing on a global scale, in every country, what it literally means when religion is left out of

life. The ramifications are not limited to world problems. We see them as they touch the life of the Church.

By religion we do not mean **any** religion. The religion which contributed to the rise of that Western Culture that we identify as ours was not religion in general, nor the religion of Islam, Buddhism, Hinduism, and Confucianism, but **Christianity**. Spiritually, we stand impoverished. As Mariella Gable says, "The western world has tried to live without God . . . Humanity stands terrified and starving, arms out begging . . ." Yes, starving for something to live by, reminding one of the question that Jesus once asked: "Have ye any meat?"

The Christian faith is not fiction, but a spiritual reality and truth. It centers in the great deliverer Jesus Christ. It was concerning His work—"the works of the Christ"—that John the Baptist inquired as he lingered and suffered in the prison of Herod. It is the only place in the Gospel of Matthew where the name "the Christ," standing alone, is given to our Lord Jesus. This must not be overlooked. Psychological analysis of human behavior subject to physical persecution and inner spiritual conflict may help us to understand and sympathize with John the Baptist, but only a realization of the uniqueness of the name "the Christ" helps us to understand why Jesus exhorted the Baptist with these words: "Blessed is he, whosoever shall find no occasion of stumbling in me." For the one who is scandalized by Christ is in that moment erecting a barrier between himself and He who alone is able to save him.

Christ's reply is equivalent to saying, "See for yourself." He is calling the experience of those who came under the influence of His creative and redeeming power to witness. I ask you, in the face of our impoverished condition, Is not the Gospel for the Day a message of good news? Over against our weakness stands Christ imparting spiritual strength, rehabilitating us so that in our case, too, the Gospel creatively fulfills, not merely reports that "the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have good tidings preached to them." Thus the relevancy of this Gospel for us lies in understanding that these words point beyond a past ministry healing to the present need for their greater spiritual completion.

We asked: "Where have we arrived with all our hoping?" With all our hoping did we forget to take seriously the question: "Art thou he that cometh, or look we for another?" Did we fail to understand that the Gospel for the Day **demands** to be heard not as a lesson in biblical knowledge only, but as a divine Word of God for our time? Let us re-examine the effect of Christ upon the lives of the people who walk across the pages of the New Testament. What happened then happens still wherever the Gospel is brought into juxtaposition with any living situation in which the Gospel offers the only adequate solution. As we look

around in the modern world, must we not admit that our common experience justifies the words of Theodor Haecker: "Where nothing is 'binding' any longer, there is weakness, the 'lukewarmness' spoken of in the book of Revelation." We are reaping the harvest of an inadequate standard of criticism.

Christians and non-Christians have both tended to judge Christianity as if it were merely another temporal movement subject to no other laws than those which condition the life of any other collective group. However, the significance of Christianity lies in its uniqueness rather than in that which it has in common with any other movement. That which gives uniqueness and universality to Christianity is that it is an historical religion which points beyond history both as to origin and ultimate consummation. The final word with reference to the adequacy or inade-

quacy of Christianity does not belong to man. Doubt and unfaith must not become permanent in the life of man. There are times where the way out of doubt and unfaith is through a suspended judgment. The appeal is to move from faith to faith. Calling the experience of today to witness, must we not conclude that unfaith is an utterly inadequate solution to the problems that confront us. In fact, unfaith is no solution. The pulpit must discover for itself how to give contemporary expression to the message which Jesus gave to the disciples of John the Baptist to bring to their imprisoned teacher. Offense may be unavoidable. The world may babble about the foolishness of preaching, but the unending miracle of redemption still takes place wherever man's encounter with God, through Jesus Christ, issues in that faith for which Jesus pleaded when he said, "Believe also in me."

N. F. S. Grundtvig

By Dean Alfred C. Nielsen,
Grand View College, Des Moines, Iowa

VII

SUMMER, INDIAN SUMMER and RECOGNITION

(Continued)

At this point something should be told about Kristen Kold, one of the true pioneers in the folk school movement, and a man who did much to put into practice the educational ideas of Grundtvig.

Kristen Kold, who has been called Denmark's greatest pedagogue of the nineteenth century, was an interesting genius. While at a teachers' college he experienced a religious awakening. Of this he said later, "When I was eighteen I learned to love God and my neighbor, and I was so overjoyed that in that moment I determined to give my life and my powers to help my neighbor to share in the same, and it is actually this which the folk school would teach a man, to love God, his neighbor and his country."

After college he was private tutor for some time. During this time he had a wonderful experience and a demonstration of the power and effectiveness of the "living word" that Grundtvig was writing and talking about. One of his pupils, little Maren, simply could not learn by heart the Bible history which she had to know for the examination. She tried and tried, and cried and cried, but it was all of no use, and Kold was deeply distressed. It suddenly occurred to him that he could tell these Bible stories as he told fairy tales. He tried it and the children remembered the stories very well and loved them. This convinced Kold of the power of the living word.

But one with such unorthodox methods had trouble with the authorities. There was no room in the public school system for this great teacher. While in Copenhagen he had heard Grundtvig preach, and had become acquainted with several of the great man's admirers.

He became a tutor in the home of Vilhelm Birke-dal, a leading Grundtvigian clergyman. It was here that he decided to start a folk school according to the

Grundtvig ideal. He had heard that a plot of ground was for sale not far from Ryslinge where he was now teaching. On it was an old, neglected house. He wanted to buy this property, but he had but very little money. Great educators usually do not. He had to talk with Grundtvig about the whole matter. He went to Copenhagen where Grundtvig encouraged him with both words and money. Grundtvig got other friends to contribute and the result was that Kold went back to Ryslinge with enough money, (his own included) to buy the property.

The peasants of the neighborhood helped him wreck the old house and build another building. Kold worked right with them. He saw to it that nothing was wasted. He spent hours in picking up old nails and hammered them straight so that they could be used again. When the building was finished, he set out in search of students. He walked from farm to farm to persuade parents to let their sons attend his school.

The general plan for Kold's folk school was generally along the ideas laid down by Grundtvig. However, there was one point of disagreement. Kold thought that the young people should attend after confirmation at fourteen while Grundtvig was convinced that they must be at least eighteen. He learned from experience that Grundtvig was right.

Kold had advised the people that the first term of his school would begin November 1, 1851. As the day for opening came nearer, he was filled with apprehensions. He was afraid there would be no students. On the day for the grand opening, he walked alone out into the woods and prayed to God that He would let him have not less than three students. He was over-joyed when he could start with ten students, and before the winter was past he had fifteen.

This first folk school in Denmark proper was a most unusual school, and perhaps one of the best in all history when considered from the viewpoint of changing the lives of the students. Kold and his

one assistant, Poulsen, literally lived with the students. They ate at the same table and shared the same simple food. When fruit soup was served, each was allotted one raisin. That was all. Kold knew that man does not live by bread or raisins alone!

It was Kold's personality that bore the brunt of the burden. He literally talked his heart out to the young men. He told them the great stories of the past, stories from the Bible, world history and from Danish history. He sang the old folk songs with them. It is true, that such subjects as reading and writing were taught, but Kold was not giving his life to teach those things. He had a greater mission and that was to teach them how to live more abundantly. It was Grundtvig's ideas in action.

Kold was in earnest, and the day was not long enough. He and Poulsen slept in the same loft with the students. Since time was precious and fleeting, he talked to them about the things of the mind and the spirit until they were asleep. It was his aim to set up an environment so charged with the good life, that few if any could escape. The fact is that few escaped being permanently influenced.

After a few years at Ryslinge, Kold moved to Dalby. For many years he was one of the truly great educators of the Danish people. It was men of his type who helped the Danes weather the terrible blow of 1864.

During the years more and more men came under the influence of Grundtvig. A few should be named who carried on the folk school work. Among them were Ludwig Schroeder, Ernst Trier and Jens Nørregaard. In some ways they brought the folk school nearer to Grundtvig's ideal of a historical-poetical school.

After Grundtvig became pastor of the Vartov chapel, one may say that he began to live a life of greater serenity. The long night was passed. His influence grew and he thoroughly enjoyed the fellowship of his many friends. While the defeat by the Germans in 1864 was a terrible blow, he knew that he had a key that would unlock the door to a richer life for his people. As long as he lived he continued to urge his people toward greater living. It seemed that the older he grew, the more freedom he demanded in both church and school.

On May 29, 1861, it was fifty years since he had been ordained to the ministry. A great religious festival was planned for the day. More than fifty ministers of the Gospel were present to listen to his sermon and to express an appreciation for his contributions to the religious life of his people. After the ceremony in the chapel, many people went to his home. D. G. Monrad, who was minister of church affairs in the Danish government, was present and on behalf of the King of Denmark elevated him to the rank of bishop in the Danish Church. The widow queen, Caroline Amalie, was present and on behalf of the Danish women presented him with a beautiful seven-branched candlestick. His old friend, the Reverend Gunni Busck, was also there and presented to him a purse containing a large sum of money and asked that it be used to publish an inexpensive edition of his hymns and spiritual songs.

When Grundtvig was eighty years of age on Sep-

tember 8, 1863, his many friends thought that it was time to honor him with a great festival. This was called the first meeting of friends. People came from many different communities throughout the land. The meeting was opened by singing his majestic hymn, "Den Signede Dag med Fryd Vi Ser" (O Day Full of Grace). Following this the old Bishop stepped forward and spoke with great vigor. He thanked his friends and said that he was happy that he did not find himself alone as so many old people did. He said further that while he had been so lonely during his early manhood this was surely not true now.

On the following day friends met again and Grundtvig spoke at this meeting too. He told them of the freedoms that had been won within the church during his time, and that the time was now at hand to press for greater freedom for the clergy.

The second meeting of the friends was held in September 1865. People were depressed as a result of the defeat in the war, but Grundtvig brought them consolation.

During the following year he was elected to the National Parliament in order to influence the great events of the day. It was a bit unusual for a man of eighty-three years to be active in national politics, but he was very active.

Between 1865 and 1871 a series of meetings of his friends were held. At all of these the Bishop spoke, and many of the younger leaders who were in the vanguard with his ideas also spoke. On these occasions the large audiences always sang his great hymns and songs. He lived to see his ideas in religion and education spread to all of Denmark. Furthermore, he lived to hear his great songs sung in all parts of the land by thousands of people.

While Grundtvig did experience more than one period in his life when his mind was temporarily unbalanced, he was a man of exceptional physical vigor. He must have been in possession of an iron constitution. During many years he got very little sleep. When he was seized by an idea, and that was often, he hardly took time to sleep, and went out but very little. He spent years of his life in a room filled with tobacco smoke. One may almost say that it was not until he became the pastor of Vartov Chapel, that he found time to live a somewhat quiet life, and he was fifty-five years at that time. The years of loneliness and bitter struggle did not seem to have affected his body, even if they did seem to affect his mind at times.

Grundtvig married three times. As has already been stated, his first wife was Elizabeth. She bore him several children, and died in 1851. He spoke with great love and tenderness of her at her grave.

Late in the same year he married again, this time Mrs. Marie Tofte. She was of noble birth and a most intelligent woman. Many people were horrified to think that a minister could think of marrying again at his advanced age. But he did not seem to be affected by time. After this marriage he wrote some of his most beautiful lyric poems.

In May of 1854 his wife gave birth to a boy whom they called Frederick Lange Grundtvig. And the day following the birth of the child, he wrote to his

friend, the poet, Ingemann, "God blessed us last night by the birth of a big, hearty boy. He has a powerful voice and will become a good chanter when he grows up and may he have something to say worth listening to. Through him I can, God willing, reach a long way into the next century, and if the history of Denmark during this century should be worth writing, I can imagine he will be doing that in the next century."

This lad is of special interest to Americans. For some years he was an immigrant pastor in this country. While he did not become what could be called a historian, he did write some good poems. Some of his best things were written about the Danes in the U. S. A.

However, the birth of this boy had a tragic result. The mother died shortly after, and this proved to be a hard blow for Grundtvig. The next few years were dark and lonely, too lonely for him.

To a slight embarrassment of some of his friends and to the horror of his enemies, the old bishop married a third time in 1858. She was Asta Reedtz, a friend of Marie Tofte. She, too, was a fine woman and again he was inspired to write poetry. She cared for him tenderly during his declining years. But it almost was a mistake to talk about "declining years" for him. A daughter was born to them in 1860 when the old warrior was seventy-seven years of age. During this ripe age friends came to this home and found a happy welcome. Folk School leaders and Grundtvigian pastors came there for advice and consolation.

One summer day in 1872, the headmaster of Vallekilde Folk School, Ernst Trier, came to see him. Some of the new educators saw the need of a new and better songbook, with songs that would express the new ideals of folk life and folk education. Trier had one poem in mind which Grundtvig had written in 1839, but before it could be used as a song, some changes were needed. The old man helped him do that and thus the Danish people received a song which so well expresses the poet's view of the daily life of the common man. Here it is as translated by Professor S. D. Rodholm:

Give me a simple life, a merry heart
And kings may keep their pomp and garments splendid;
Let me in hut or mansion live the part
Of one from worthy ancestors descended,
With eye for things above as God ordained,
Awake to greatness, goodness, truth and beauty,
Yet knowing well the yearnings unattained,
Through knowledge, great achievement, deeds and duty.

A wholesome life like this have I desired
To be my children's aim and aspiration;
And when my soul was from its brooding tired,
My childhood-prayer brought me consolation;
Then from the Spirit came this truth to me:
That God's own garden full of joy is growing
On earth, when we will give ourselves to be
The plants of Him from whom all life is flowing.

But we may not expect the ripened fruit
Except through growth, the law of all creation;
In spring we see the green and tender shoot;
In early summer like a revelation,
A burst of glory, flowers bright unfold;
Then through the sunny summer days appearing
The fruit matures for harvest: So the soil
Is only step by step its harvest nearing.

On Sunday, September 1, 1872, Grundtvig preached

for the last time in the Vartov Church. During the afternoon a number of friends were guests in their home and he talked briskly about the political questions of the day.

On the following day he was again well. After lunch, his son, Frederik, read a selection to him from the history of Sweden. Following this he took a nap alone in his study. When his wife entered the study at five in the late afternoon, he was sitting in his chair—dead.

Invitations had been sent out for the seventh meeting of friends, and in place of a celebration of joy, this became a requiem of sorrow. His many friends and enemies knew that a giant had fallen. At his funeral there were many prominent speakers, and among them was the great Norwegian author and poet, Bjørnstjerne Bjørnson. He thanked Grundtvig for what he had done for the Spirit of the North, and how he had helped to unite the Scandinavian nations in a spirit of fellowship. He reminded his listeners how Grundtvig had struggled and that this was no time to rest, but to continue to fight for the things that their dead friend had loved so dearly.

Eben-Ezer Mercy Institute, Brush, Colo.

"Hitherto God Has Helped" is the meaning of the name, Eben-Ezer. Thus Pastor Jens Madsen, the founder of Eben-Ezer, found his name for the new and growing institution. This story can be read in the 1950 "Yule" we have just received and read.

As I have recently returned from a visit at Eben-Ezer, where I accepted the position as Business Administrator beginning January 15, I have learned a great deal about the fine work that has been done at this institution through the many years.

The work there has expanded much since it was first started by Pastor Madsen in 1902. Times have also changed. So the governing body of Eben-Ezer decided that due to the growth of the institution, due to an ever increasing number of new regulations imposed on all public institutions, and new opportunities and responsibilities in the field of service, added help would have to be given to the management.

It must be our aim to continue the well-founded traditions laid down by Pastor Madsen, and yet at the same time keep in line with the demands and trends of institutions in 1950. This will take insight, understanding and patience. The faithful work of the deaconesses at Eben-Ezer induces others to give service also.

Rev. Marius Jorgensen writes in his article in "Yule," "The Home grew. Because of the prayers and labors of unselfish men and women—the able and faithful deaconesses of the Eben-Ezer Sisterhood, etc.," so shall we pledge ourselves to the same spirit of prayer and unselfish service to continue the work of the institution.

And it will need your prayers, your gifts, your constant interest. Therefore we appeal to the membership of the two church synods to remember us at Eben-Ezer. We are your servants and co-workers in the Master's work.

We shall do our best to be worthy of the responsibility placed upon us.

B. P. Christensen.

Our Women's Work

Mrs. Johanne Lillehøj, Kimballton, Iowa
Editor

District Representatives

We take great pleasure in introducing to you the representatives of our nine districts. Under their leadership and that of our National Board I am sure the work of W.M.S. will grow during the year 1951.

Dist. I—Mrs. C. M. Petersen, 482 Baxter Blvd., Portland, Maine.

Dist. II—Mrs. Wm. Kester, Sandusky, Mich.

Dist. III—Mrs. Aage Engelbreth, 1235 W. Blvd., Racine, Wis.

Dist. IV—Mrs. Wm. Jacobsen, Audubon, Iowa.

Dist. V—Mrs. Ottar Jorgensen, 3149—35 Ave. So., Minneapolis 6, Minn.

Dist. VI—Mrs. Harald Ibsen, Viborg, S. D.

Dist. VII—Mrs. Chr. Nielsen, Exeter, Nebr.

Dist. VIII—Mrs. Svend Kjer, 213 Church St., Salinas, Calif.

Dist. IX—Mrs. Victor Nielsen, Corvallis, Ore., Rt. 4.

Editor.

Prairie Days

(Continued)

Winter started in earnest right after Thanksgiving. There was no Ladies' Aid meeting in December on account of a snowstorm. In the parsonage the little family began to prepare for Christmas.

The minister did the chores before dark; tended to the horse and chickens, brought in coal and kindling, etc. After the supper dishes were done, the minister's wife helped Sigrid—the eight year old girl who stayed with them to go to school—with her reading lesson. The baby had been put to bed, the minister was working in his study, outside the wind was howling, or the frost made the shingle nails snap like pistol shots, but inside the new stove made the rooms warm and comfortable. The lamp on the center table (\$1.69 from Sears-Roebuck) shed its light on the Christmas gifts the minister's wife and Sigrid were making.

At 8:30 the minister usually came in from the study, and Sigrid said goodnight and went to bed. She slept in the spare bed in the study. During their years at college the minister and his wife had formed the bad habit of sitting up late. They never did get to bed before 11 o'clock. It was so cozy sitting together quietly, sometimes talking, sometimes reading a good book out loud, and always a game of chess and an apple before going to bed!

Christmas came close. Sigrid and the minister's wife made cookies and "pebernødder" after school, and decorations for the Christmas tree in the evening. Then the day came when Sigrid packed her Christmas gifts for the family in a box and went home to spend Christmas with her father and mother, sister and brother.

Christmas day came, and a day or two later the children's Christmas tree. And Sigrid's older sister Helga stayed to spend a week in the parsonage. The minister had to visit a congregation farther west and preach a Christmas sermon on the Sunday between Christmas and New Year. He was not expected back until after New Year's day.

There was plenty to do every day in the parsonage with the minister gone. Chores to do, sometimes

snow to shovel, bread to be baked, but Helga was good company and the days went fast. And now it was New Year's eve. Helga had gone to bed and it was close to midnight. The minister's wife sat by the stove thinking of other New Year's eves, when there was a knock at the door.

She was frightened, but she took the lamp from the table, went downstairs and opened the door. There was her husband, hoarfrost on his eyebrows and his fur cap, little icicles hanging from his mustache! They went into the kitchen, and he pulled the icicles from his beard and gave his wife a frosty kiss that warmed her heart.

About three miles north of the parsonage was a water tank where the trains usually stopped for water. There he had left the train and walked home in a temperature close to 30 below zero.

The kindling was put on top of the coal in the kitchen stove, and the coffee pot on top of that, and soon a happy young couple were having a cup of coffee from a rather black and sooty coffee pot, while the minister was relating the happenings of his trip. And that was the end of 1909 and the beginning of 1910.

E. P. L.

Women's Mission Society

Contributions From August 26, 1950 to January 1, 1951

Mission Society, Brush, Colo., \$10.00; collection at District V meeting, \$43.88; Danish Ladies' Aid and English Guild of Withee, Wis., \$34.00; Oak Hill and Brayton Danish Women's Mission Group, \$5.00; collection at District VII convention, \$71.65; W.M.S. Group at St. Stephen's in Chicago, earmarked for Husum School, Slesvig, \$15.00; collection at District IX convention, \$32.77; Oak Hill Ladies' Aid, \$5.00; collection at District IV convention: for Child's Friend, \$39.13, for Mohulpahari hospital, \$19.56, for General Fund, \$19.57, \$78.26, Danish Ladies' Aid, Willing Workers, and Gardner Ladies' Aid, Dwight, Ill., \$77.30; Clara Frost, Frances Sorensen, Mable Jensen, Mrs. Dixon, Withee, Wis., \$6.00.

In memory of Mrs. Marie Overgaard: Dagmar Thomsen, \$1, Mr. and Mrs. Wille Jacobsen, \$1, Einar, Ebba and Vera West, \$3, Mrs. Ed Esbeck, \$1, all of Kimballton, Iowa, \$6.00.

In memory of Mrs. Axel Faaborg: Mr. and Mrs. Peter Lillehøj, Kimballton, Iowa, \$1.00; Bethania Ladies' Aid, Ringsted, for Mohulpahari hospital, \$25.00; West Denmark Ladies' Aid and Bone Lake Danish Aid, \$35.00; Danish Ladies' Aid of Dwight, earmarked for Lutheran Evangelistic Movement, Minneapolis, \$10.00; Women's Mission Group, St. Stephen's, Chicago, for Mohulpahari hospital, \$19.26; Kronborg Ladies' Aid, Marquette, in memory of Mrs. Karl (Solvejg) Thomsen, \$5.00; two Women's Groups of Cedar Falls at joint mission meeting, \$29.06; W.M.S. in Trufant, \$15.00; North Sidney W.M.S. for Boys' Dorm fund, \$10.00; North Sidney W.M.S. for Mohulpahari hospital, \$10.00; collection from the women of Askov by the Danish Ladies' Aid, \$58.95; Danish and English Ladies' Aid of Brooklyn, N. Y., \$20.00; Hope Ladies' Aid, Bridgeport, Conn., \$10.00; Mission Circle, Kimballton, for Mohulpahari hospital, \$25.00; Bethania Guild, Racine, Wis., \$25.00; Bethania Guild, Racine, for Mohulpahari hospital, \$25.00; Bethania Guild, Racine, for Santal Mission General Budget, \$25.00.

In memory of Solvejg Thomsen, Marquette: From Tyler Minn.: Mr. and Mrs. N. C. Petersen, Mr. and Mrs. Aage Jacob-

(Continued on page 10)

The Spirit Of Worship

By Marius Krog

(At the last annual convention in Askov a Committee on Liturgy was appointed for a study of our present form of service in order to arrive at a Liturgy that will express our worship and meet our present needs; also the committee was instructed to examine the Ministerial Acts and prepare a new Altar Book.—Furthermore the committee will endeavor to stimulate interest in Liturgy among the lay people especially by means of a series of articles in Lutheran Tidings.

Members of the committee are: Pastors Axel Kildegaard, Marius Krog, Holger Jorgensen, Peter Thomsen and one layman, Aage Sorensen, organist in the St. Peder's Church in Detroit.

Each member of the committee has accepted the responsibility for at least one article for L. T. The following article is the first in the series. It is understood that each article is a presentation of the writer's views on his special phase of the field of liturgy, and does not necessarily express the views of the committee as a body.—Editor).

I

WORSHIP AND LITURGY

"God is spirit and those who worship him must worship in spirit and truth."—John 4:24.

There are many and devious definitions of religion. One of the most pointed has this to say: "Religion is the life of God in the heart of man" That goes straight to the core and places the emphasis where it belongs, not on any form or creed, but on life.

That definition suffers, however, from a serious shortcoming: it has nothing to say about the outward manifestations of religion. Certainly, no one could hope to understand the nature of religion without paying due regard to its most vital expressions.

The word "religion" has a very interesting root in the word "ligament." That is significant since ligament is the name for a very strong cord in the human system. Religion, then, denotes cord or bond, i. e. the bond which ties man to God. Man feels that cord in strange ways; it tugs at his heart, his conscience, his imagination and his creative urge.

It is the law of man's nature that whatever stirs him strongly from within will, somehow, find a way of expressing itself without.—Man's heart deviseth his ways.—"When the heart's afire, sparks will fly from the mouth."—"As man thinketh in his heart, so he is."—When man feels the ligament, which ties him to God, quivering within, it stirs him to action for or against God. If he responds to the experience, it will sooner or later make him grope his way to worship God.

The word "worship" comes from an old Anglo-Saxon word "weaorth-scepe"—worth-ship i. e. worthiness. The term obviously means: to give due recognition to the worthiness of God. It has been one of man's most perplexing problems to do just that. He has found multitudinous ways of worshiping, but few of them have helped him to understand what it was God really wanted when he tugged at his heart. These attempts at worship have ranged, and still range, from the crude and helpless to the beautiful and deeply purposive. It has been very fortunate for the groping worshipers that communing with God does not have to be "high class" in order to be acceptable to him. Even the praise which comes "from the mouths of babes" is pleasing to him.

Jesus knew God better than anyone else; he also knew what was in the heart of man so well that no one had need of telling him about it. He spoke out

of his great insight when he gave us his directive: "God is spirit, those who worship him must worship in spirit and truth." But how are we to understand his words? They have something of "the breadth, the length, the height and the depth" of eternity in them. It is little wonder that they are mysterious to us.

There are those who interpret the words "in spirit" to mean that our worship must be exclusively spiritual. That is, our spirits must always find new and spontaneous expressions in order that our homage to God may have its full glow of soul—warmth, freshness and sincerity, otherwise, it will be hampered by the dead weight of prescribed forms. We must ever strive to reach a new Pentecost, so that our worship will burst straight and extemporaneously from our hearts.

This conception of worship "in spirit" is highly idealistic and expressly narrow. It is so high that the actualization is beyond our own spiritual powers. It can only happen when the Holy Spirit takes over and furnishes both the initiative and the power. Perhaps, if our minds were replete with understanding, our souls completely attuned to God, and our senses thoroughly spiritualized, we would be in position to worship as the angels presumably do. But we are not angels. We are earth-bound beings who are deeply perplexed by the divine cord which moves our hearts. We may be confident that Christ did not ignore our earthiness when he told us how to worship. He not only directed that it must be "in spirit," but also "in truth"; and thus made allowance for the earthly side of our beings.

Believers have been roughly divided into two groups: "The sect-type" and "the church-type." The free and formless way of worship prevails largely among the first type, while the pre-arranged forms of worship predominates among the latter. Both groups need to remember the old saying: "He is a wise man who learns from the errors of others, and a fool who does not learn from his own." The truth of the saying may well be applied in spiritual matters.

We of the church type instinctively feel that the very atmosphere becomes repulsive and acerb at a formless and disarranged worship service. We feel that religious fervor is carried too far when the air of solemnity (if any) is punctured by shouts of "Amen," "Hallelujah," "The Lord be praised," etc., etc., or by cries of anguish, entreaty, or gratitude. And it pains us deeply when a worshiper gives vent to his emotions in contortions, rolling, dancing, trances, or talking in tongues. We find it impossible to believe that the worthiness of God is greatly honored by religious

burlesque. We agree with the Apostle Paul when he clamped down on that sort of "carryings on" with his "Let everything be done decently and in order."

If a believer must have free vent in worship for his bouncing, fluctuating moods, let him worship in solitude. In "the secret chamber" he may arrange his order of devotion according to his own taste and ability. In corporate worship the participants should, for the sake of reverence and harmony, submit to a prepared order or liturgy of worship.

The word "liturgy" comes from the Greek language; it was used to denote a public office or service without pay. We still retain some of the meaning when we speak of "worship service" or "church service" (Gudstjeneste). In our day "liturgy" is the collective name for all the aspects and forms of public worship.

A liturgy must of necessity be formal; and being formal, it is, like all other formalities, endangered by the dead-weight of correctness and the creeping malady of insincerities. It is well known that etiquette often takes the place of straightforwardness; that politeness often does away with friendliness. Likewise, liturgy may easily smother spiritual fervor; ceremonials may ignore truthfulness; rituals may overwhelm the inward grace and passive observance may take the place of wholeheartedness. In short, liturgy may become a cover for a multitude of insincerities.

There is absolutely no valid substitute for sincerity in worship. When wholeheartedness fades out of the observance of liturgy, it becomes like a bell without its hammer or clapper: It is made to swing and go through all the prescribed motions and rhythms, but the whole performance is meaningless.—"This people worships me with their lips, but their heart is far from me. In vain do they worship me—" Even the most artistic and elaborate liturgy is "no good if detached" from wholeheartedness; it becomes a travesty and a mockery of God, which is just as bad as, if not worse, than the burlesque of the "holy rollers."

A certain young pastor gave up using grace in his own home because it had been a mockery in his parental home. But the abolishment of grace did not cure the wrong; it merely abolished grace. To eliminate liturgy from worship service does not cure the indifference of observance. "Familiarity breeds contempt." Familiarity with the Lord's prayer may not breed contempt; but the constant use of it may lead to mechanical praying or repetition. In that case the trouble is not corrected by discontinuance. It is the flagging mind and the fervor-less soul which are in need of discipline.

The spirit of worship has this in common with the best of life, that, if it is neglected by wholeheartedness, it will not retain its warmth and freshness for long. It must, like love and friendship and creativeness, be wooed and re-experienced again and again, or it will, very quietly, leave by the back door and it won't even say goodbye—"Soul, be on thy guard!" Do we not all need to pray, "Take not thy spirit from me," lest I play dumbbells with the Lord's prayer and let my baptismal covenant become dead vocabulary within me?

Objection is raised, not only against the repetitious use of liturgical forms; but also against the em-

bellishment of our worship by art. It is claimed that the appeal of beauty is distracting to sincere devotion; it short-circuits the attention of the worshipers away from God.

It was this objection which led to the rigid simplicity of the worship of the Puritans. The objection is based on a faulty conception both of the spirit of worship and of the nature of art. Beauty is no more incompatible with holiness than money. If sordid money can be made to serve God—why not beauty? "Business is business" in a competitive world, but in the service of the Kingdom, business becomes stewardship. Money can be made to serve a higher purpose than the profit motive. Beauty may, likewise, be made to serve a higher purpose than its own: "Art for art's sake." In the sanctuary it becomes art for sanctifications' sake.

If every trace of artistic expression were stripped from our liturgy and sanctuary, the effect would be appalling. Our finest hymns would become unrecognizable; music would be silenced; anthems would be out. Even the Bible would have to be purged of its beautiful passages. The psalms would be taboo together with the parables of Jesus. No, beauty is not contrary to "worship in spirit and truth"; but the spirit of worship must predominate over it and through it.

It is not uncommon to hear the claim that solitary worship in "the halls of nature" is to be preferred to the corporate worship in sanctuaries built by man. This preference does not necessarily contradict the great directive for worship. The wonders of nature are the handi-work of God and may promote a worshipful attitude; but neither stars nor lakes; neither forests nor flowers have capacity for "worship in spirit and truth." That is given only to man. Christ did not come to save the wonders of nature; he came to save souls and to bring "good-will among men in whom God is well pleased."

Ordinarily it should be far easier to establish the worship-contact with God among fellow-believers, who are also responding to the tugging of the spiritual ligament, than in the open spaces and alone. In the corporate worship the individual may still retain his personal contact with God, and may at the same time have his one-point contact reinforced by the contact with the fellow-worshipers and through them a strengthening contact with God, merging with his own contact. In other words the three-point contact of corporate worship is stronger than the one-point contact of solitary worship. And, furthermore, the promise of Christ's presence is with the communion of saints, rather than with the lone believer.

The time-less flow of the spirit of worship was very old before the first creed was voiced, and before the first temple was built and the first priest appointed; and it had flowed for milleniums before the Bible was started. All these and many other instrumentalities of religion make the channels along which worship has flowed through the passing centuries. Even though Tennyson did not have the spirit of worship in mind when he wrote his beautiful poem "The

Brook," it is a very apt description of its winding course in history as these excerpts will verify:

"I come from haunts of coot and hern;
I make a sudden sally
And sparkle out among the fern
To bicker down the valley.
By thirty hills I hurry down
And slip between the ridges
By twenty thorps, a little town,
And half a hundred bridges.

I chatter over stony ways
In little sharps and trebles.
I bubble into eddying bays;
And babble on the pebbles.
With many a curve my banks I fret
By many a field and fallow
And many a fairy foreland set
With willow, weed and mallow.
I chatter, chatter as I flow
To join the brimming river;
For men may come and men may go,
But I go on forever."

Thus the spirit of worship has come to us flowing through all the varied manifestations of religious concern. Sometimes it has taken a contrary turn; and sometimes it has even been made to flow in a backward direction. But there has been a continuity through it all, and in spite of it all. We still feel a strong kinship with the worshipers way back there in old Israel, with Abraham, Moses, David and the prophets in spite of all differences in giving honor and glory to God.

Successive generations have groped for just the right way of serving God. But it was not until Christ revealed the great heart of God that man began to understand the strange stirrings in his inward being.

Through untold ages the spirit of worship was made to flow along the awesome channels of bloody sacrifice. God was regarded as an angry arbitrary being, capricious and demanding. The worshiper felt instinctively that the Lord wanted something from him. There was only one way to pacify him and make sure of his favors: Sacrifice. Since small convenient offerings did not seem effective in bringing about reconciliation, man tried "bigger and better" sacrifices from the best of his possessions; but even they were not good enough; then he slaughtered slaves, prisoners, young maidens, and even his own offspring. But The Almighty was still adamant and kept tugging at man's heart, and man was still bewildered.

It was not until redemption came through Christ that it became clear to man what it was that God had wanted all the time: Man's little heart. "God gave his only begotten Son," and he hoped to get the hearts of men in return. The channel for "worship in spirit and truth" was opened; it was to be an exchange of sacramental-sacrificial gifts through Christ." I am the way, the truth and the life, no one comes to the Father, but by me."

The sacrificial gifts which man holds forth to God in worship is hardly worthy of the name sacrifice. His best gift is his own little heart with its sin and its shame. But that is what God wants. The poverty and insignificance of that sinful little heart is brought out very forcibly over against the riches which God

gives to man—his divine spirit—his salvation—eternal life and his kingdom.—"Blessed are the poor in spirit, for theirs is the kingdom of heaven." That blessedness comes only through wholehearted worship service.

"Why do we call sitting in church a worship service?" asked a young man, "Wouldn't it be better if we went out and applied our worship of God to practical things?"

"Attending church" means more than being present at worship. It means more than listening to a sermon and going through all the prescribed motions of the traditional liturgy. The mere listening to the preacher is a human-human relationship. Worship demands the establishment of a human-divine relationship. If the sacramental-sacrificial exchange is to be experienced, the worshiper has to be wholehearted about it. He may not have much of a heart, but worship takes all he has. "You shall love God with all your heart, and with all your soul and with all your mind." This is a demanding task, and it is not fulfilled by merely sitting in church.

When the worshiper responds to the tugging at his heart-cord, humbly and obediently, he is at the threshold of one of the most glorious experiences that spiritual life can bring him. The surprise is this: God not only gives his great riches to the worshiper, but he also gives man's heart back to him, brightened, purified and reinforced. What more could a "bond-servant" ask?

Next time: Liturgy and Its Historical Background.

Women's Mission Society

(Continued from page 7)

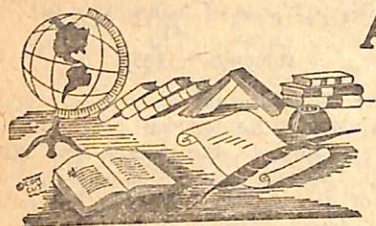
sen, Mr. and Mrs. J. D. Rix, Mr. and Mrs. Harold J. Sorensen, Mr. and Mrs. Johan P. Johansen, Mr. and Mrs. Lars Krog, Mrs. Albertine Utoft, C. C. Sorensen, Mrs. Ingeborg Duus, Mr. and Mrs. S. C. Martensen, Mr. and Mrs. Victor Jensen, Mr. and Mrs. Jens Børresen, Mr. and Mrs. Jorgen Christensen, Mr. and Mrs. Chris Nielsen, Mr. and Mrs. Lars Bollesen, Jens Bollesen, Sigrid Ostergaard, Rev. and Mrs. Enok Mortensen, Mr. and Mrs. Rasmus Sorensen, Mr. and Mrs. Folmer Hansen, Mr. and Mrs. Jens Jessen, Mr. and Mrs. Anton Buhl, Mr. and Mrs. Erik Johansen, Mr. and Mrs. Albert Jorgensen, Mr. and Mrs. Ernest Madsen, \$14.50; Carl Christiansen, Tyler, Minn., \$1.00; Henry Blak, Diamond Lake, Minn., \$2.00; Edvard Petersen, Cordova, Nebr., \$5.00.

Fredsville Lutheran Guild, for Santal Mission \$25.00; Nain Lutheran Ladies' Aid of Newell, Iowa, \$25.00; Danish Ladies' Aid, Dwight, for bell tower on All Saints Church at Eben-Ezer, Brush, Colo., \$10.10; Fredsville Ladies' Aid, \$15.00; Danevang Ladies' Aid, Danish, \$5.00; St. John's Lutheran Ladies' Aid of Cordova, Nebr., \$20.07; Grant, Mich., Ladies' Aid, \$11.50; Lake Amalie Ladies' Aid, Minneapolis, \$5.00; Mission Circle, Manistee, Mich., \$35.00; St. Ansgar's Ladies Aid, Waterloo, Iowa, \$5.00; Ladies' Aid of Omaha, Nebr., \$10.00; Ladies' Aid, Pasadena, Calif., \$10.00; Mission Study Group, Brush, Colo., \$25.00; St. John's Ladies' Aid, Exira, Iowa, \$5.00; Hope Ladies' Aid, Ruthon, Minn., \$10.00; Kronborg Ladies' Aid, Marquette, Nebr., \$25.00; Central Bethlehem Ladies' Aid, Muskegon, Mich., \$18.85; total receipts August 26 to December 31, \$1,011.75; balance on hand August 26, 1950, \$1,330.72; balance December 31, 1950, \$2,342.47.

With sincere thanks,

Mrs. Axel Kildegaard, Treas.,

1443 Boyd, Des Moines 16, Iowa.



Across the Editor's Desk

With this issue we are concluding the series of articles about N. F. S. Grundtvig written by Prof. Alfred C. Nielsen, Dean of Grand View College.—These articles were first written upon the request of the Committee on Publication of our synod in preparation for a book on Grundtvig.

Many of our younger generation, including many of our younger pastors who are not able to read the Danish language have long felt the need of books on N. F. S. Grundtvig and other leaders of the Lutheran Church in Denmark. And it was also felt that since N. F. S. Grundtvig as a church leader, a scholar and also as the founder of the Folk School in Denmark has been more and more recognized throughout Europe, many Americans would like to learn more about this church leader from Denmark. Therefore a book was planned, and we understand that considerable work has been done on same.

For various reasons the book was never completed. Knowing that Dean Nielsen had written the biographical chapter planned for the book, we sought permission to print this section in L. T.—And we are deeply grateful to Dean Nielsen for his contribution.

We have had many comments from our readers in appreciation of this series of articles. And it is our impression that the Committee on Publications should be encouraged to reconsider the possibility of publishing the proposed book on Grundtvig. Not only now but in years to come many will seek information about the life and the contribution of one of the greatest church and educational leaders of the Scandinavian countries in the 19th century.

Dean Alfred Nielsen has consented to write an article for one of the forthcoming issues of L. T. on the topic: "Grundtvig in America."

The Scandinavian Traveling Seminar held during the summer of 1950 and under the direction of Mr. Arne Sorensen, educator and lecturer, proved quite a success. Quite a number of young Americans of Scandinavian descent participated.

Other tours are planned for this coming year. Five different Tours are planned:—TEN WEEKS IN NINE EUROPEAN COUNTRIES, SIX WEEKS IN SEVEN EUROPEAN COUNTRIES, SIX WEEKS IN SIX EUROPEAN COUNTRIES, EIGHT WEEKS IN EIGHT EUROPEAN COUNTRIES, and FOLLOW THE SPRING FROM NAPLES TO OSLO.

The tours will be under the personal direction of Mr. Arne Sorensen and Miss Karen M. Jorgensen, his assistant. As the group travels from place to place seeing landscapes, old buildings, etc., the group is also given the opportunity of visiting numerous museums, seeing famous master-pieces of art, etc. Lectures by outstanding experts will be arranged, these experts represent national governments and institutions, large

international agencies, such as World Council of Churches, World Student Christian Movement, International Labor Office, United Nations, etc.

Miss Karen Jorgensen is already in this country with headquarters at Grand View College in Des Moines. She is willing to visit various communities to lecture, telling about the plans of the tour, experiences of past tours, etc. Information may be had by writing Miss Karen M. Jorgensen, Grand View College, Des Moines, Iowa.



BOOKS

The Hours and the Ages. A Sequence of Americans. By Edward Nicholas. William Sloane Associates, Inc., Publishers, New York, N. Y.

I have not been asked to write about this book, but it has pleased me so much that I want to tell others about it.

This book is about our past. It is a most original and refreshing approach to our history and the spirit that has made us what we are.

With great skill the author tells the story of several Americans. There is the story of Sam Adams, who was a bad neighbor, a crank and not too scrupulous about his methods, but he played a large part in our history. There is the story of Margaret Fuller, a disagreeable female, but in her a part of our society expressed itself. There are others such as rough and ready Andrew Jackson, pompous Thomas Benton and charming Mr. and Mrs. John Charles Fremont.

These stories are told with simplicity and charm. There is the pungent smell of good soil about them. It should be that way. The author, Mr. Nicholas, is a scholar and a farmer. He raises cattle, cotton, alfalfa hay and writes books. This book reads like a novel, and is much better than most of the modern ones. I suggest that you read it. I am sure that you will like it.

Alfred C. Nielsen.

Picture Recommended

I would like to suggest to our readers of Lutheran Tidings that they make a special effort to see the Presbyterian religious film entitled "Second Chance." I consider it one of the best religious films I have ever seen.

Arthur W. Sorensen.

215 E. South St., Fenton, Mich.

Jan. 4, 1951.

Dot — Pictures

Dear Thorvald Hansen:

It is quite a dot-picture you make out of my parenthetical remark in a recent article. The dots are mine, but the picture is yours and does not bear my signature.

If I had drawn the picture, it would have been quite different. I would have used the same dots, but traced the lines of social and hereditary forces and guilt to show how it happens that in one generation youth is inspired to "service" and in another it is exposed to such an abundance of commercial amusement that it can hardly help drawing the conclusion that "fun" in life is paramount.

The dots (points) are given in what I wrote, but the lines of praise and blame are not. That is what you have taken upon yourself to furnish and they are not of my making.

You state your doubt "that there is anyone with knowledge or wisdom enough to judge, characterize or condemn a generation," and then you follow it up by doing just that. Certainly you can not mean to say that in your opinion the heritage of war had its origin in any one generation.

Friendly regards,

Marius Krog.

Grand View College And Our Youth

Beginning An Anniversary Year

The records of Grand View College show that on January 17, 1901, Søren Peter Damsgaard Petersen Rodholm was graduated from the Seminary as its first graduate. This means, of course, that January 17, 1951, marks the fiftieth anniversary of this memorable event.

The graduation set off a chain reaction of events which will also be featured by anniversaries this year. The first event was ordination in June and the second was marriage to Marie Kjølhed in the fall.

S. D. Rodholm's relation to our Seminary is unique, not only in the fact that he was its first graduate, but also because he returned, first to be a Seminary professor 1910-1918 and later on to be Dean of the Seminary 1926-1942. During the period 1926-1932 he was also president of the college.

I am sure that Rodholm's many friends will want to know about this series of events.

J. Knudsen.

Away To Conference

The annual meeting of the Association of American Colleges was significant enough to tell about in this column. Furthermore it was interesting and pleasant, especially when we include the extra visits. But it would take too much space to go into all details so we shall use a sort of telegram style.

Departure from Des Moines the morning students came back. A bit apprehensive about the frenzy of enlistment talk the night before. Visiting with Karl Mattson of Augustana from Rock Island. Brief stopover in Chicago, lunching with Folkvar, and restful ride on "New England States." Thrill to review the descent from the Berkshires in the morning and the familiar sights of the Connecticut valley. Familiar faces and warm handshakes in Hartford and a large turnout in the beautifully redecorated church basement. Early morning ride to New York, hike to see United Nations Building (more alive than in pictures), skaters in Rockefeller Center, ferry ride on the Hudson in spring weather. Busy day with preachers: breakfast with Garred's in Hartford, lunch with Anderson in New York, dinner with Hansen's in Newark (great progress in church), and

evening with Kierkegaard Jensen's in Perth Amboy. Preached twice in P. A., saw the dandy little Raritan Township Sunday School building, and on to Newark in nasty rain. Fatiguing train ride to North Philadelphia and Atlantic City, still rainy and disagreeable.

Meeting Sunday night and Monday with National Lutheran Educational Conference, oldest inter-synodical Lutheran group, established 1910. Presidents from practically all Lutheran colleges and many Seminaries represented. Good discussion on seminary programs, problems of developing spiritual life in colleges, curricular synthesis through religion, problem of athletics, etc., etc. But foremost in all minds problems of the crisis and the manpower situation, in other words the draft and the colleges. Many busy on important committees, Kretzman of Valparaiso, Tyson of Muhlenberg, Hanson of Gettysburg, Bergendoff of Augustana, Granskou of St. Olaf, Stoughton of Wittenberg, Yochum of Capital, etc. Lucky to be on executive committee to cop two free dinners, one shared ULCA college people, roomed with Morton of Dana, and—not least—beautiful view of Atlantic from meeting place in 20th floor solarium. Brisk walks in cool sunshine on boardwalk, coffee palavers and late sessions.

Monday evening move from Lutheran confab to Association meeting, from forty some to four hundred some. Two good talks on religion in education by Van Dusen and Catholic professor. Tense excitement Tuesday as burning issues of manpower discussed by panel of college men, government officials, and congressman. Agreement on "universality of service" in striking contrast to meeting six years ago in same room when Gen. Marshall pleaded in vain for U.M.T. Also agreement on need for trained and educated youth. Emphasis on both immediate preparation and "long haul." Excitement about enlistment hysteria and different opinions on draft age, 18 or 19.

Tremendous afternoon discussion on "creating resources." Wiry old English patriarch from Oxford (Sir Richard) and brilliant, elegant and profound Lowry from Wooster College. Best argument ever heard for need of abiding patterns and eternal sanctions. Rapierlike dissection of lazy, self-sufficient, sceptic agnostics. Day's climax (and week's) in sociability and dignity of banquet. Thorough, logical, but inspiring address by Warren Austin, strengthening faith in UN. Hurried exit, boring midnight wait in Philadelphia, and finally in the wee hours Pullman rest despite the roughness of Pennsylvania line's mountain crossing. Tedious pull across Ohio, close connections at Englewood, endless final hours and home at last. Gone one week minus seven hours.

J. Knudsen.

Northern Light Rays

December, 1950

(The following is an excerpt from the monthly Newsletter sent out to Youth groups in the Minnesota, Wisconsin, Dakota and Montana-Canada area of our church. We are happy to print same.—Editor).

We have so much good news this month that we can say without reserve that this, the last Newsletter for 1950, is by far the most enjoyable one it has yet been our privilege to write.

Never have we felt more growth within our district, both physically and spiritually, than at the present time. We are adding new members. Last year Dagmar, Mont., rejoined DAYPL after a period of several years' inactivity. Last month the Junior Group at Tyler voted to join DAYPL. This makes two active groups at Tyler. There is a good group at Alden once more and we hope to have them as active DAYPL members again very soon. The same holds true for Withee. And just a few days ago a card from Rev. Ove Nielsen, Dagmar, Mont., told us that there is a Young People's group at Canwood, Saskatchewan, Canada, that would like to have copies of our newsletter. Wonderful!

As for the spiritual growth—Our district workshop this year was a truly enriching experience from the very beginning. Diamond Lake extended an invitation for workshop early and as host society took care of its share of the work and planning cheerfully, efficiently, and heartily. Dagny Jensen, Religious Education Director at Tyler, who represented us at the National Workshop in Des Moines, gave real help in planning the program. And finally, almost without exception, those asked to take part in the program said yes **promptly and enthusiastically**, came well-prepared, and gave of their very best. The response of the group was what should be expected under those conditions, active and wholehearted. The program turned out to be well-balanced from both the inspirational and practical points of view.

OUR CHURCH

Detroit, Mich.—Youth Sunday was observed Sunday, Jan. 14, in the St. Peter's Lutheran Church. A number of young people were scheduled to assist in the service.

The Building Committee reports that the first \$10,000 mark has been made in the Building Fund. Relocation and the building of a new church has been under consideration for some time.

Los Angeles, Calif.—Rev. Carl C. Rasmussen, former pastor of the Emanuel Church, was scheduled to preach the sermon here on Sunday, January 7, and to speak again in the evening.

Salinas, Calif.—Mr. Niels L. Koue, active member for more than fifty

years in the St. Ansgar's Lutheran Church in Salinas, passed away on Saturday, December 30. Funeral services were held on Tuesday, Jan. 2.

Dagmar, Mont.—A Community-wide worship service was held on Sunday, December 10, in the Dagmar church to which the Volmer congregation had been invited. Five adults who had been given instruction for membership were received into full membership on this day.

Grand View Echo comes now as the Alumni Bulletin from Grand View College. Through many years the students published the Grand View Echo as a student paper, sent only to subscribers. The students now have their own College paper, GRAND VIEWS, and the ECHO has been taken over entirely as the alumni publication sponsored by the Grand View College and Seminary faculty and the Alumni Association.

Rev. and Mrs. Erik M. Back, who have served as Housefather and cook at the Chicago Children's Home since 1948, have now left the Home and plan to move to California. Formerly they served at the Eben-Ezer Mercy Institute in Brush, Colo.

Rev. James Lund, Troy, N. Y., has accepted a call from the Manistee, Mich., church and will, according to plans, move there in the month of March.

Hay Springs, Nebr.—Twelve adults and a number of children were accepted into full membership of the Mirage Flats Community Church on Sunday, December 17.

Askov, Minn.—A new electronic bell and amplifying system was installed in the Bethlehem Lutheran Church a few months ago. Recently a new record player and a number of records were presented to the church as an in memoriam gift. During the recent holidays Christmas melodies were played at certain intervals from the church tower.

Plentywood, Mont.—Beginning January 1, regular worship services will be held every Sunday evening in the town of Plentywood located 25 miles from the Dagmar community. During the drouth and depression period many moved to neighboring towns, later others moved to get their children closer to school, etc. Most of these people retained membership in the Dagmar congregation.—However, it is often difficult to attend church regularly at a distance of 25 miles. Rev. Ove R. Nielsen has now been given permission from the Regional Lutheran Home Mission Council to begin a work in Plentywood, and arrangements have been made so he will serve this group of upwards of 100 adults every Sunday evening.

Tyler, Minn.—A number of new members were accepted into full membership on Christmas day.

Wedding Bells—Miss Esther Jensen, daughter of Rev. and Mrs. Alfred Jensen, Des Moines, and Calvin Rossman were married on Christmas eve in the

Alfred Jensen home, the father of the bride performing the ceremony.—Esther is known to many former G.V.C. students, the bridegroom is a graduate of Iowa State College and now enrolled in the Grand View College Seminary. Congratulations!

Acknowledgment Of Receipts From the Synod Treasurer

For the Month of December, 1950

Toward the Budget:

Previously acknowledged\$27,429.53

Congregations:

Portland, Me.	100.00
Wilbur, Wash.	90.90
St. Stephen's, Chicago, Ill.	118.76
Askov, Minn.	270.19
Fredsville, Iowa	641.00
Solvang, Calif.	361.71
Ruthton, Minn.	278.92
Dwight, Ill.27
Trinity, Chicago, Ill.	20.56
Waterloo, Iowa	309.00
Ringsted, Iowa	421.00
Rosenborg, Nebr.	345.32
Hampton, Iowa	455.00
Kimballton, Iowa	1,097.50
Lake Norden, S. D.	393.75
Omaha, Nebr.	51.40
Greenville, Mich.	400.00
Bridgeport, Conn.	56.00
Danevang, Texas	317.00
Cedar Falls, Iowa	707.39
Clinton, Iowa	109.46
Dalum, Canada	220.00
Marinette, Wis.	150.31
Minneapolis, Minn.	87.45
Junction City, Ore.	368.65
Grayling, Mich.	44.77
Bone Lake, Wis.	109.75
Granly, Miss.	19.48
Oak Hill, Iowa	321.01
Askov, Minn.	318.84
Detroit, Mich.	617.30
Perth Amboy, N. J.	693.65
Pasadena, Calif.	80.00
Salinas, Calif.	534.17
Marquette, Nebr.	672.75
Fresno, Calif.	105.00
Minneapolis, Minn.	101.28
Viborg, S. D.	392.70
Tacoma, Wash.	129.50
Los Angeles, Calif.	110.70
Seattle, Wash.	266.43
Greenville, Mich.	415.47
Juhl, Mich.	251.21
Racine, Wis.	567.64
Brush, Colo.	32.08
Manistee, Mich.	221.48
Los Angeles, Calif.	8.00
Oak Hill, Iowa	10.00
Cozad, Nebr.	231.19
Byram, Conn.	1.00
Menominee, Mich.	67.95
Fresno, Calif.43
Miss Dona Krog, Lake Norden, S. D.	6.00

Pension Fund:

Willing Workers, Dwight, Ill.	15.00
Trinity Ladies' Aid, Wilbur, Wash.	35.00
Hope Ladies' Aid, Ruthton, Minn.	

Minn.	15.00
Danish and English Ladies' Aid, Brooklyn, N. Y.	30.00
Kronborg Ladies' Aid, Marquette, Nebr.	25.00
Congregations:	
Parlier, Calif.	11.00
Dwight, Ill.	8.00
Trinity, Chicago, Ill.	137.00
Fresno, Calif.	32.00
Ringsted, Iowa	29.40
Kimballton, Iowa	78.50
Bridgeport, Conn.	70.00
Cedar Falls, Iowa	9.00
Minneapolis, Minn.	141.72
Solvang, Calif.	25.00
Grayling, Mich.	18.85
Marinette, Wis.	36.50
Oak Hill, Iowa	36.50
Portland, Me.	25.50
Pasadena, Calif.	10.50
Davey, Nebr.	15.00
Brooklyn, N. Y.	59.00
Minneapolis, Minn.	21.00
Dwight, Ill.	5.20
Los Angeles, Calif.	80.45
Seattle, Wash.	132.00
Tacoma, Wash.	13.85
Cedar Falls, Iowa	6.50
Racine, Wis.	31.50
Clinton, Iowa	108.45
Menominee, Mich.	59.40
Ladies' Aid, Marquette, Nebr.	10.00
Christopher Christensen, Greenville, Mich.	5.00
Ladies' Aid, Detroit, Mich.	15.00
Ladies' Aid, Trinity, Chicago, Ill.	25.00
Ladies' Aid, Waterloo, Iowa	15.00
Lutheran Jr. Ladies' Aid, Grayling, Mich.	5.00
Niels Clausen, Minneapolis, Minn.	10.00
Ladies' Aid Society, Omaha, Nebr.	5.00
Oak Hill Ladies' Aid, Iowa	5.00
Pastors' Dues:	
Rev. Arnold D. Knudsen	5.00
Rev. C. A. Stub	32.00
Rev. John Enselmann	33.00
Rev. Peter Thomsen	38.26
Rev. Viggo M. Hansen	22.98
Rev. Howard Christensen	36.86
Rev. W. R. Garred	19.03
Rev. Richard Sorensen	37.66
Rev. Svend Holm	15.34
Rev. Harold Ibsen	32.00
Grand View College:	
Christopher Christensen, Greenville, Mich.	15.00
Congregation, Detroit, Mich.	10.00
Danish Ladies' Aid, Racine, Wis.	10.00
Home Mission:	
Gertrude Guild, Clinton, Iowa	12.00
Danish Ladies' Aid, White, S. D.	30.00
Immanuel Sunday School, Kimballton, Iowa	15.00
In memory of Mrs. Rasmus Johnson, Lake Norden, S. D., Mrs. Anna Marie Johnson, Mr. and Mrs. Leonard Johnson, Lake Norden, S. D., Mr. and Mrs. Bill Andersen, Mr. and Mrs. Ida Mortensen, Bryant, S. D.	
	3.00

Christopher Christensen, Greenville, Mich.	5.00	Soren P. Nielsen, Hartford, Conn.	3.00	Seamen's Mission: Ladies' Aid Society, Bridge- port, Conn.	10.00
Ladies' Aid, Trinity, Chicago, Ill.	10.00	Children's Home, Chicago, Ill.: Ladies' Aid, Parlier, Calif.	25.00	Sunshine Circle, Enumclaw, Wash.	5.00
Congregation, Oak Hill, Iowa In memory of Mrs. Andrew Jensen, Mr. and Mrs. Fred Bisballe, Tyler, Minn.	24.45 2.00	Sunshine Circle, Enumclaw, Wash.	5.00	Kronborg Ladies' Aid, Mar- quette, Nebr.	25.00
Annual Reports: Congregations: Dwight, Ill.	6.25	Kronborg Ladies' Aid, Mar- quette, Nebr.	15.00	Ladies' Aid, Diamond Lake, Minn.	10.00
Fredsville, Iowa	5.50	Immanuel Sunday School, Kimballton, Iowa	15.00	Ladies' Aid, Fredsville, Iowa	15.00
Waterloo, Iowa	4.75	Danish Ladies' Aid, Sheffield, Ill.	5.00	Danish Ladies' Aids: Hampton, Iowa	10.00
Detroit, Mich.	4.00	Diamond Lake Ladies' Aid, Minn.	10.00	Dwight, Ill.	10.00
Ringsted, Iowa	6.00	Ladies' Aid, Fredsville, Iowa	20.00	Kimballton, Iowa	15.00
Trinity, Chicago, Ill.	12.50	Danish Ladies' Aid, Hampton, Iowa	10.00	Grayling, Mich.	5.00
Hampton, Iowa	12.00	South Sidney Ladies' Aid, Greenville, Mich.	5.00	Danebod Danish Ladies' Aid, Tyler, Minn.	10.00
Kimballton, Iowa	9.00	Ladies' Aid, Ringsted, Iowa	10.00	Christopher Christensen, Greenville, Mich.	2.00
Omaha, Nebr.	1.25	Ladies' Aid, Cedar Falls, Iowa	20.00	Ladies' Aid, Detroit, Mich. ..	15.00
Davey, Nebr.	1.00	Danish Ladies' Aid, Kimball- ton, Iowa	15.00	Lutheran Jr. Ladies' Aid, Grayling, Mich.	5.00
Exira, Iowa	5.00	Danish Ladies' Aid, Grayling, Mich.	5.00	St. Peder's Guild, Minneapolis, Minn.	10.00
Hartford, Conn.	2.50	Christopher Christensen, Greenville, Mich.	2.00	Ladies' Aids: Minneapolis, Minn.	10.00
Ludington, Mich.	3.00	Ladies' Aids: Detroit, Mich.	10.00	Omaha, Nebr.	15.00
Victory, Mich.	1.00	Minneapolis, Minn.	10.00	Dagmar, Mont.	15.00
Denmark, Kans.	3.00	Omaha, Nebr.	10.00	Exira, Iowa	5.00
West Denmark, Wis.	9.00	Dagmar, Mont.	15.00	Congregation, Bone Lake, Wis.	5.00
Cedar Falls, Iowa	3.50	Exira, Iowa	5.00	Bethany Ladies' Aid, Luding- ton, Mich.	5.00
Clinton, Iowa	6.00	Cordova, Nebr.	10.00	Oak Hill Ladies' Aid, Iowa ..	10.00
Muskegon, Mich.	6.00	Congregations: Bone Lake, Wis.	5.00	Congregation, Fresno, Calif. ..	15.00
Marinette, Wis.	2.00	Ringsted, Iowa	4.00	Direct Receipts, Seamen's Mis- sion	1,066.05
Tyler, Minn.	12.50	Friendship Ladies' Aid, Kim- ballton, Iowa	15.00	Seamen's Mission	140.00
Minneapolis, Minn.	12.00	Bethany Ladies' Aid, Luding- ton, Mich.	10.00	Gardner Danish Ladies' Aid, Dwight, Ill.	10.00
Danevang, Texas	3.00	Settlement Church Circle, Greenville, Mich.	10.00	Bethania Guild, Racine, Wis.	15.00
Solvang, Calif.	10.00	Bethany Lutheran Sunday School, Ludington, Mich. ..	27.00	Danish Ladies' Aid, Racine, Wis.	10.00
Oak Hill, Iowa	12.50	Gardner Ladies' Aid, Dwight, Ill.	10.00	Total to date	\$45,730.81
Askov, Minn.	15.00	Young People's Society, D. E. L. C., Dwight, Ill.	25.00	Received for Items Outside of Budget: For Women's Mission Society: Hope Ladies' Aid, Ruthton, Minn.	10.00
Portland, Me.	6.00	Bethania Guild, Racine, Wis.	10.00	Kronborg Ladies' Aid, Nebr.	25.00
Perth Amboy, N. J.	1.00	Danish Ladies' Aid, Racine, Wis.	10.00	Ladies' Aid, Exira, Iowa	5.00
Pasadena, Calif.	2.00	Direct Receipts, Children's Home	320.00	Settlement Church Circle, Greenville, Mich.	10.00
Viborg, S. D.	7.50	Old People's Home, Tyler, Minn.: Willing Workers, Dwight, Ill.	10.00	Danish Ladies' Aid, Racine, Wis.	10.00
Nysted, Nebr.	5.00	Home Ladies' Aid, Ruthton, Minn.	10.00	For American Bible Society: Immanuel Sunday School, Kimballton, Iowa	5.00
Los Angeles, Calif.	8.00	Ladies' Aid, Diamond Lake, Minn.	10.00	Danish Ladies' Aid, Kimball- ton, Iowa	5.00
Dagmar, Mont.	12.50	Ladies' Aid, Fredsville, Iowa	15.00	Congregation, Cedar Falls, Iowa	5.00
Racine, Wis.	12.50	Danish Ladies' Aid, Hampton, Iowa	10.00	For Old People's Home, Des Moines, Iowa: Ladies' Aids: Fredsville, Iowa	10.00
St. Stephen's, Chicago, Ill.	19.76	Ladies' Aid, Ringsted, Iowa ..	10.00	Cedar Falls, Iowa	10.00
Lake Norden, S. D.	6.50	Guiding Circle, Ringsted, Iowa	10.00	Exira, Iowa	10.00
Wolters Corner, Wis.	4.50	Danish Ladies' Aid, Kimball- ton, Iowa	5.00	Bethany Ladies' Aid, Green- ville, Mich.	5.00
N. P. Pors, Salinas, Calif. ..	3.00	Danish Ladies' Aid, Grayling, Mich.	5.00	For Elevator Fund: Iowa Bridge Co., Des Moines, Iowa	100.00
Elinor C. Johnson, Cedar Falls, Iowa50	Ladies' Aid, Detroit, Mich. ..	15.00	Eben-Ezer Mercy Institute: Congregation, Fredsville, Ia., for bell tower	25.00
Francis Andreasen, Lindsay, Nebr.	4.50	Lutheran Jr. Ladies' Aid, Grayling, Mich.	5.00	Hope Ladies' Aid, Ruthton,	
Lutheran Brotherhood, Minne- apolis, Minn.	6.00	Ladies' Aid, Omaha, Nebr. ..	5.00		
Rev. P. Rasmussen, Wayne, Canada	2.00	Ladies' Aid, Exira, Iowa	10.00		
Kathreene Mikkelsen, Wilbur, Wash.	2.75	Direct Receipts, O.P.H., Tyler, Minn.	199.00		
Rev. Hakon Jorgensen, Cor- dova, Nebr.	2.50				
Viggo Nielsen, Bridgeport, Conn.	7.50				
Rev. Verner Hansen, Newark, N. J.	3.50				
Rev. Carl Biar, Spring, Texas	.25				
Congregations: Hartford, Conn.	2.50				
Cozad, Nebr.	6.00				
Enumclaw, Wash.	3.00				
Lutheran Tidings: Mr. and Mrs. Peter Beier, Dwight, Ill.	2.00				
Ladies' Aid, Cedar Falls, Iowa	10.00				
Christopher Christensen, Greenville, Mich.	2.00				
Danish Ladies' Aid, Tacoma, Wash.	5.00				

Minn.	10.00
Congregations:	
Newell, Iowa	32.80
Salinas, Calif.	24.00
Ladies' Aid, Fredsville, Iowa	15.00
In memory of "Departed	
Members" for bell tower ..	25.00
Ladies' Aid, Trinity, Chicago,	
Ill., Trinity Mission Group,	
Chicago, Ill., for bell tower	10.00
Congregation, Marinette, Wis.	16.00
Ladies' Aid, Omaha, Nebr. ..	5.00
Mr. and Mrs. Wm. G. Peter-	
sen, Ruthton, Minn.	3.00
	\$ 165.80

Church Extension:

Congregations:	
Dwight, Ill.	\$ 40.00
Fredsville, Iowa	150.00
Cedar Falls, Iowa	15.00
Nysted, Nebr.	25.00
Rev. Alfred Jensen, Des	
Moines, Iowa	5.00

Grand View College Building Fund:

Ladies' Aid, Trinity, Chicago,	
Ill.	10.00
D.A.Y.P.L. Atlantic District..	23.60

Debt Retirement:

Andrew B. Paulsen, Minne-	
apolis, Minn.	1.50
Rev. Alfred Jensen, Des	
Moines, Iowa	5.00
Iowa Bridge Co., Des Moines,	
Iowa	200.00

Lutheran World Action and World Relief:

Previously acknowledged	\$11,104.01
Willing Workers, Dwight, Ill.	15.00
Mrs. V. E. Hermansen, Hay	
Springs, Nebr.	5.00
Congregations:	
Hay Springs, Nebr.	21.10
Marquette, Nebr.	360.10
Fredsville, Iowa	33.24
Ruthton, Minn.	164.00
Dwight, Ill.	18.42
Trinity, Chicago, Ill.	180.00
Ringsted, Iowa	131.40
Kimballton, Iowa	582.60
Lake Norden, S. D.	152.75
Danevang, Texas	121.00
Cedar Falls, Iowa	220.68
Clinton, Iowa	202.50
Dalum, Canada	102.70
Muskegon, Mich.	158.40
Marinette, Wis.	82.50
Waterloo, Iowa	50.00
Tyler, Minn.	400.00
Los Angeles, Calif.	300.00
Bone Lake, Wis.	55.00
Granly, Miss.	24.70
Oak Hill, Iowa	184.60
Askov, Minn.	177.30
Hampton, Iowa	223.00
Ruthton, Minn.	30.00
Detroit, Mich.	22.00
Portland, Me.	75.55
Pasadena, Calif.	22.50
Bridgeport, Conn.	35.10
Fresno, Calif.	20.00
Hay Springs, Nebr.	106.50
Davey, Nebr.	34.00
Salinas, Calif.	275.00
Brooklyn, N. Y.	17.00
Fresno, Calif.	65.00

Minneapolis, Minn.	53.50
Diamond Lake, Minn.	240.50
Viborg, S. D.	102.55
Dwight, Ill.	21.50
Moorhead, Iowa	19.00
Los Angeles, Calif.	12.00
Seattle, Wash.	37.00
Juhl, Mich.	136.90
Tacoma, Wash.	50.00
Tyler, Minn.	381.00
Dwight, Ill.	5.50
Racine, Wis.	152.62
Fresno, Calif.80
Moorhead, Iowa	6.00
Brush, Colo.	125.00
Hartford, Conn.	125.60
Gayville, S. D.	75.00
Danevang, Texas	3.80
Dwight, Ill.	6.00
Minneapolis, Minn.	41.98
Manistee, Mich.	25.00
Menominee, Mich.	45.25
Congregations:	
Waterloo, Iowa	30.00
Newark, N. J.	30.80
Hope Ladies' Aid, Ruthton,	
Minn.	10.00
In memory of Mrs. Rasmus	
Johnson, Lake Norden, S. D.,	
from Mr. and Mrs. Anton	
Sand, Lake Norden, S. D.	1.00
Danish Ladies' Aid, Seattle,	
Wash.	25.00
Christopher Christensen,	
Greenville, Mich.	2.00
Danish Ladies' Aid, Tacoma,	
Wash.	15.00
In memory of Mrs. Anton C.	
Andersen, Sioux Falls, S.	
D., from Mr. and Mrs. A.	
B. Mattsen, Arlington, S. D.,	
Mr. and Mrs. A. S. Pedersen,	
Badger, S. D.	2.00
Mr. and Mrs. Nels Jespersen,	
Mr. and Mrs. Harold	
Holm, Mr. and Mrs. Dan	
Danielsen, Mr. and Mrs.	
Peder Andersen, Mr. and	
Mrs. Henry M. Andersen,	
Centerville, S. D.	5.00
Mr. and Mrs. Louis Horsted,	
Arlington, S. D.	1.00
Mr. and Mrs. Willis Jacob-	
sen, Arlington, S. D., Mrs.	
Odin Johnson, Madison,	
S. D., Lawrence and Pete	
Petersen, Lake Norden,	
S. D., Mr. and Mrs. Frank	
Eischen, San Francisco,	
Calif., Mr. and Mrs. Chas.	
Hoey, De Smet, S. D.	6.00
In memory of Loved Ones,	
Mrs. Hans J. Nissen, Mar-	
quette, Nebr.	1.00
Mr. and Mrs. Harry Johnson,	
Fredsville, Iowa	5.00
In memory of Mary Rasmus-	
sen, Viborg, S. D., from Mr.	
and Mrs. W. O. Knudsen,	
Viborg, S. D.	5.00
Gardner Danish Ladies' Aid,	
Dwight, Ill.	10.00
Evening Guild, Racine, Wis. ..	10.00
Bethania Guild, Racine, Wis.	93.79
Dona Krog, Lake Norden, S. D.	4.00
H. C. Kildegard, Greenville,	
Mich.	10.00

Forward Y.P.S., Greenville,	
Mich.	11.35
Congregations:	
Enumclaw, Wash.	20.50
Withee, Wis.10

\$17,737.69

Of this total, \$501.75 is the 5c per member which was asked to pay for our share of the National Lutheran Council headquarters in New York.

Thanks for the year just past.

Enough congregations surpassed their quotas so that the Synod as a whole is over the budget.

A special thanks to our friend who donated \$2,000 for Lutheran World Action. It brought our total to near our L.W.A. budget.

The Danish Evangelical Lutheran Church of America.

Charles Lauritzen, Treas.

Santal Mission

December, 1950

General Budget:

Thanksgiving offer, Bethlehem	
Church, Askov, Minn.	\$ 28.38
Gertrude Guild, Clinton, Iowa	12.00
Bethlehem Congregation, Ced-	
ar Falls, Iowa	23.00
Hope Lutheran Congregation,	
Ruthton, Minn.	9.29
Mission Circle, Manistee, Mich.	35.00
Rosenborg Ladies' Aid, Lind-	
say, Nebr.	10.00
Rev. Ronald Jespersen, New-	
ell, Iowa	1.00
Our Savior's Church, Ladies'	
Aid, Bridgeport, Conn.	25.00
Bethania Congregation, Sol-	
vang, Calif.	10.00
St. Stephen's Ladies' Aid,	
Chicago	10.00
Marquette Danish Ladies' Aid	30.00
Bethlehem Danish Ladies' Aid,	
Askov, Minn.	10.00
Danish and English Ladies'	
Aid, Brooklyn	25.00
Mrs. Christine Christensen,	
Hartford, Conn.	1.00
P. Hansens, Hartford, Conn. ..	5.00
Anna Jacobsen, Hartford,	
Conn.	200.00
Mrs. Lauridsen, Hartford,	
Conn.	1.00
Hope Lutheran Ladies' Aid,	
Ruthton, Minn.	10.00
St. Ansgar's Congregation,	
Waterloo, Iowa	75.00
Immanuel's Sunday School,	
Kimballton, Iowa	15.00
Mission Group, Muskegon,	
Mich.	35.00
Trinity Friendship Circle, Los	
Angeles, Calif.	25.00
St. Ansgar's Ladies' Aid,	
Danevang, Texas	25.00
Mrs. Minna Eskildsen, Easton,	
Calif.	5.00
Herald Jensens, Kimballton,	
Iowa	5.00
Guiding Circle, Ringsted, Iowa	10.00
From a Friend, Viborg, S. D.	40.00

Mrs. Anna Thuesen Nielsen, Newell, Iowa	2.00
North Sidney Sunday School	15.00
North Sidney Ladies' Aid	25.00
Bethlehem Ladies' Aid, Brush, Colo.	20.00
Bone Lake Ladies' Aid, Luck, Wis.	14.66
Nain Ladies' Aid, Newell, Iowa	50.00
Highland Park Lutheran Mis- sion Society, Des Moines	12.00
Danevang Y. P. Society, Dane- vang, Texas	15.00
St. John's Ladies' Aid, Seattle, Wash.	35.00
Bethlehem Danish Ladies' Aid, Cedar Falls, Iowa	15.00
Luther Memorial Ladies' Aid, Des Moines	25.00
Alfred Jensens, Bridgeport, Conn.	2.00
St. Ansgar's Ladies' Aid, Wa- terloo, Iowa	25.00
Memorial Lutheran Church, Marinette, Wis.	20.00
Danish Ladies Aid of Our Sav- ior's Luth. Church, Omaha	10.00
Mrs. N. P. and Marie M. Hald, Solvang, Calif.	10.00
Mrs. Marie Knudsen, Granly, Miss.	1.00
Vermund Ostergaard, Tyler, Minn.	20.00
Danish Ladies' Aid, Gayville, S. D.	12.00
Trinity Ladies' Aid, Chicago	25.00
Trinity Guild, Chicago	10.00
Trinity Mission Group, Chicago	10.00
Juhl Ladies' Aid, Marlette, Mich.	19.06
Hartvig Jensens, Des Moines, Iowa	100.00
Hans Dixen, Ellensburg, Wash.	10.00
C. W. Bidstrups, Des Moines, Iowa	5.00
St. John's Church, Hampton,	

Iowa	167.00
St. John's Ladies' Aid, Easton, Calif.	10.00
In memory of Mrs. Solveig Thomsen, Kronborg, Nebr., by Mrs. Lydia Harkson, Solvang, Calif.	3.00
In memory of Elna Pedersen, Askov, Solvejg Thomsen, Marquette and Mrs. Peter Norregaard, Valborgsminde, by Hans Egedes, Hampton, Iowa	3.00
In memory of "Mother and Father" Hans Madsens, Sol- vang, Calif., by Mrs. Lydia Harkson, Solvang, Calif.	10.00
In memory of John Roth, Sol- vang, by H. C. Johnsen, Harold Johnsen and Axel Berggrens, Solvang, Calif.	2.00
In memory of Martin Nelson, Gayville, by Walter Kae- brales	2.00
In memory of Mrs. Matt Jen- sen, Cedar Falls, by Freds- ville Friends	3.75
In memory of Miss Helen Petersen, Des Moines, by Friends	2.50
In memory of Chris Thompson, Marion, Iowa, by Mrs. Henry Thompson, Olga, Howard and Ole, all of Lindsay, Nebr., Mrs. Louis Sandal, Omaha, and Mrs. Hartvig Jensen, Des Moines, Iowa	7.00
In memory of "Departed Friends," by Rev. and Mrs. Holger Strandskov, Kim- ballton, Iowa	10.00
In memory of Mrs. Rasmus Johnsen, Lake Norden, S. D., from the Danish Luth. eran Church	5.00
In memory of "Grandmother" Katrine Tambo, Diamond Lake Church, by Bernice M. Nielsen	5.00
In memory of Jorgen R. Petersen, Askov, Minn., by Alfred L. Nielsens, Balsam Lake, Wis., Karl Eriksens, Des Moines, Iowa	7.00
In memory of Katrine Tambo, Diamond Lake, by Mrs. Svend Gerbach, Russell	1.00
In memory of Elna Pedersen, Askov, Minn., Jorgen Juhl, Minneapolis	1.00
Mrs. Hyser, Mrs. Groschen and Ruth Erickson, all of Minneapolis	8.00
Herald and Ella Jensen, Kimballton, Iowa	1.00
Mrs. Henriette Christensen, Selma, Calif., Bethel Old People's Home	5.00
Mrs. Mads Strandskov, Dag- mar, Mont.	2.00

For Ribers' Work:

In memory of Elna Pedersen, Askov, Fred Johnsen's Askov and Miss Susanne Sorensen, Valborgsminde, by Karl Eriksens, Des Moines	9.00
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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.

Mrs. Betty Laursen, Enum- claw, Wash.	2.00
Peter Nielsen, Tyler, Minn.	5.00

For the Leper Work:

Mr. and Mrs. Soren Soren- sen, Solvang, Calif.	10.00
Alice Jensen, Minneapolis	5.00
Kirsten Poulsen, Chicago	25.00
Immanuel Lutheran Church, Troy, N. Y.	50.00

**For the Hospital at Mohul-
pahari:**

St. Peder's Guild, Minne- apolis	25.00
St. Peder's Ladies' Aid, Min- neapolis	10.00

Total for December -----\$1,585.64

Total for the year -----\$11,209.15

Thanking God, our Father, for the baptized membership in the Ebenezer Lutheran Church of India, let us prayerfully remember the large number of seekers among the Santals now being instructed in the Christian Faith of our Lutheran Church. Missionaries and the Indian workers, pastors and others need and warrant our very warmest support. We will not fail them. This seems to be the "day of visitation." May it be to them of eternal significance.

Great has been my joy again this year as gifts are sped on their way to that needy continent, India. Thank you, one and all.

Sincerely,

Dagmar Miller.

1517 Guthrie Ave., Des Moines, Iowa.
Jan. 10, 1951.

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 _____ January 20, 1951

Name _____

New Address _____

City _____ State _____

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