

Lutheran Tidings

PUBLISHED BY THE DANISH EVANGELICAL LUTHERAN CHURCH OF AMERICA

XVIII

March 20, 1952

No. 16

Evangelism In A Free India

By Dr. E. Stanley Jones

Many have wondered if evangelism would be allowed in an independent India. There were many statements made by Indian leaders during the national struggle for independence which would seem to point to restrictions on evangelism, to the point of impossibility, in a free India. So I went to the national leaders a year and a half ago and got from them statements saying that if the missionaries would throw themselves in with the new India they would be welcomed. In response, the missionaries put out statements saying that they would back the new Government and give it their best. The conflict between the National movement and the Christian movement was at an end—they would work together.

Into the Constitution of India has been placed this statement: "The right to profess, practice and propagate one's faith is guaranteed." This is as clear as crystal.

India then is open to evangelism, provided we come in sympathy with this new India and provided we come in a Christ-like spirit. "If they come in the Spirit of Christ, we can take them by the boatload," said a Hindu Premier of a major province.

In a free India the tension between East and West has been let down. India sees as never before that character is needed to sustain the great outer changes India is proposing. Christ remakes character. He is, therefore, necessary in the making of the new India—as He is necessary everywhere. Our greatest opportunity for evangelism is ahead of us.

Give us of your finest sons and daughters, your prayers and your consecrated money. Give us of these and we will coin them into changed character to help make a new India. A great open door is before us.

The Burden of Bondage

Third Sunday In Lent

By C. A. Stub

Pastor of Fredsville Lutheran Church, Cedar Falls, Iowa

John 8: 42-51. Jesus said unto them, If God were your Father, ye would love me: for I am come forth and am come from God; for neither have I come of myself, but he sent me. Why do you not understand my speech? Even because ye cannot hear my word. Ye are of your father the devil, and the lusts of your father it is your will to do. He was a murderer from the beginning, and standeth not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father thereof. But because I say the truth, ye believe me not. Which of you convicteth me of sin? If I say truth, why do ye not believe me? He that is of God heareth the words of God; for this cause ye hear them not, because ye are not of God. The Jews answered and said unto him, Say we not well that thou art a Samaritan, and hast a demon? Jesus answered, I have not a demon; but I honor my Father, and ye dishonor me. But I seek not mine own glory: there is one that seeketh and judgeth. Verily, verily, I say unto you, If a man keep my word, he shall never see death.

To the question: Why did Jesus come? A number of answers could be given. He came to reveal to men what God, His and our Father, is like. He came to rescue us from sin and evil. We might also say: Jesus came to break down the works of the devil.

"We renounce the devil and all his works and all his ways." We pronounce this renunciation every Sunday we meet for worship, before we confess our faith in God, the Father, Son and Holy Spirit. This

is fundamental, both in becoming a Christian and in living a Christian life. Jesus knew this.

Therefore the powers of evil were enraged when Jesus revealed God as a loving Father. The men of His day who were under the sway of these evil powers, as soon as they discovered the trend of Jesus life and work, they came to hate Him. At first they, the Pharisees, scribes, and other leaders, maintained an attitude of expectancy. But when His purpose became clear, when they saw how different was His purpose and way of life from theirs, they became relentless enemies.

Our text presents a good instance of this: What a terrible conflict between Jesus and the Jews! These people had begun to believe in Him; but now, discovering the truth, they turn savagely against Him.

If you continue in my word, you are my disciples. You shall know the truth, and the truth shall make you free. — They were too haughty to accept that. Were they not free! Were they not the seed of Abraham? Did they not possess the promise? In their haughty self-righteousness they turned against Him with savage accusations: Samaritan! Lunatic! He has a devil! And they would have stoned Him.

These Jews claimed to be Abraham's seed, which

they were according to physical heredity. But to be the children of Abraham involved more than physical heredity; it involved also the characteristics of Abraham, who was the friend of God because of his faith. They also claim to be God's children; but they do not love God nor do the kind of things God does. They do not love His word, and they hate His Son Jesus. How can they be the children of God who are of a spirit so foreign to Him?

What is the truth Jesus is trying to convey to them? It is the truth of His Word, that truth which will set them free. To be sure! But are they not free men? That is just the trouble. They think they are free, but they are really bound. They are blind to their own slavery. They can see nothing but their own excellence. They believe freedom is only physical—or perhaps mental attitude. If they strike an attitude of independence, they are really free.

But Jesus looks deeper into life. He knows that real freedom is of the soul. It lies at the very core of life. When man is under the domination of anything, whatever it may be, he is not free. If we live in sin, we are the slaves of sin. If we are under the domination of self-love, or our passions, or the love of money, power or fame, we are slaves to these things.

These men were full of their own importance and excellence. Self-love was their ruling sentiment. Therefore whatever they thought and did must be the right thing. And because Jesus did not consent to this attitude, they hated Him; they had become utterly possessed by this hatred. They had come to the stage at which they were slaves to this passion. It mastered them, they obeyed it, did its bidding. If they had not been blind before, hatred now made them so—and deaf. They could not hear the Word of God in Christ. Oh, they could hear Jesus' words plainly enough; but God's Word they could not hear: the Word that would set them free.

Jesus was trying to do two things for them. First He was trying to make them understand that they were bound in sin; their pride, selfishness, hatred. Which meant that they were far from God, and instead of being His children they were the children of another father, the father of lies. Second He wanted to set them free from that terrible bondage, which could lead to nothing but destruction of their souls.

This is also what God's Word says to us. There is a bondage worse than physical or mental slavery, namely, to be slaves of sin and the devil. But there is also a way to freedom, on which this Word would lead us.

If we are Christian people, we are no longer in bondage to sin. We have renounced the devil and all his works and all his ways, as we repeat in our churches Sunday after Sunday, as we affirm at every Baptism, or confirmation. We declare our independence of sin, which is the works and ways of the devil. We declare that we will no longer serve him or have anything to do with him.

This means that the Word of God has opened our eyes and ears so that we understand that we

are sinful men and women. This is by no means a natural or a pleasant discovery. We do not like to acknowledge our own sinfulness; and left to ourselves and our own insight, we should perhaps never arrive at this understanding. Only because we have seen Christ through His Word, His excellence, the beauty of His life, His love, His sacrifice, are we able by comparison to know how far we come short of living the life God meant us to live.

Even when we have renounced the devil and what he wants us to do and be, however, we find, I am sure, that it is easier said than done. We do not become free by declaring our independence. We still feel clinging to us much that is not good—however respectably we may live as law-abiding citizens. Our thoughts, feelings, attitudes, when we examine them, betray us; and we must confess with the Apostle that the good we would do we do not, but the evil we would not that we do.

The very fact, however, that we can feel or say as Paul did means that, though we have not attained perfection, we are no longer dominated by sin. We have taken up the struggle against it. It is now our enemy to whom we do not voluntarily submit.

We are being liberated by the Word and the spirit of God. We take the Gospel into our lives by faith, cling to it and cherish it. It gives life, lift to our souls. It gives us assurance that we are the children of God, and peace in our hearts in all the vicissitudes of life.

Folk Meeting At Nysted

The folk meeting at Nysted February 21 to 24 was very successful, from a stand point of enthusiasm, even though the attendance was not so large. There were 42 who registered. Not all of these could be there all of the time, but an average of about 30 were there throughout the four days.

Many of the people in attendance had, many years ago, been students there, and for them it was like coming back home, to re-live memories of days gone by.

The days had been well planned for both serious matters and recreation. In the mornings there were devotions and a lecture, in the afternoons, singing and story telling until coffee time, followed by a lecture period. Each lecture was followed by questions and a general discussion. In the evening, starting at 7:30, we enjoyed games, charades, home-movies and slides, then a lecture, followed by coffee and evening worship.

Five of the district pastors namely, M. Krog, M. Mikkelsen, C. Terrell, H. Jespersen and Howard Chris-

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Lutheran Tidings - PUBLISHED BY THE DANISH
EVANGELICAL LUTHERAN CHURCH OF AMERICA

Office of Publication: Lutheran Tidings, Askov, Minnesota.

Editor: Rev. Holger Strandskov, Kimballton, Iowa.

Circulation Manager: Svend Petersen, Askov, Minnesota.

Subscription price: 1 year, \$1.25; 2 years, \$2.25

Published semi-monthly on the 5th and 20th of each month. Entered as second class matter September 16, 1942, at the post office at Askov, Minn., under the act of March 3, 1879.

Alone With His Treasure

The other day while reading "THE UNITED CHURCH OBSERVER" I ran across this little story.

Danny was one of the youngsters brought in to the Christmas party from his home a mile away. He was excited, as all were, for every child loves a party, and a Christmas party is special. This one, organized by the A. O. T. S. (As One That Serves) Men's Club of St. Paul's Church, Peace River, Alberta, was an unusual one. It was a party for children of the community not belonging to any Sunday School, and therefore not eligible for any of the regular Sunday School Christmas concerts.

Each member of the Club was given the name of a family for which he was to be responsible. He was to contact the children, and arrange for them to be ready, and buy presents for each one and put them on the tree. A local garage operator, Bert Forseth, offered ten cars if necessary, to pick the children up and drive them home. Sgt. C. Doey of the R. C. M. P. was detailed to see that the volunteer taxis found and picked up all the children.

The night was stormy outside, with temperatures hovering around the 35 below zero mark. However, the cars and drivers were on the job and nearly forty children appeared at the Church Hall shortly after 7 p. m. They were met by the men, helped with their wraps, and games and a sing-song soon put them at their ease. The inspector of schools, Mr. J. Unwin, was the originator of the party idea. The men had more than their reward just to see the sparkle in the eyes of the children for whom little else would be done at Christmas. All the gifts were suitable, and made the recipients happy. But Danny's gift was an inspiration. Candy bags were given out also, and the party closed with the singing of "Jesus Loves Me," and a prayer by the minister, Rev. C. W. Zurbrigg.

Waiting cars took them safely home; some as far as two miles. One of the drivers when emptying his load of children, discovered he was one short. He counted them twice to make certain. "Who is missing?" he then asked. "It's Danny, Sir," was the reply. "He wanted to come home by himself with the flashlight he got from the tree." So Danny completed a perfect evening by walking a mile home at 35 degrees below zero, alone with his treasure.

I can still see that boy going home with his light, how happy he is in spite of cold and darkness, how his heart is beating in the thankfulness, how every thing looked bright to him, how rich he is with that treasure. And then I came to think of more things in connection with this incident. We happened to have the young people's group in our home that evening, a group that we are not only proud of but regard as a real blessing for our congregation in days to come. To this group I not only read the little story but emphasized that when they meet and close their meeting with devotion, they also have a treasure to take home with them. As it was necessary for Danny to hold that light fast which he had, so must we hold fast to our Covenant with God and the Lord's prayer. And I thought also of the words from

Psalm 119, 105 "Thy word is a lamp unto my feet, and a light unto my path." There are bright times in our lives when the assurance is real: "I have my light," and then may come hours and times when we pray with Newman:

"Lead, kindly Light amid the encircling gloom
Lead Thou me on!
The night is dark, and I am far from home,
Lead Thou me on!
Keep Thou my feet! I do not ask to see
The distant scene; one step enough for me."

And then the Holy Spirit may comfort us with these words spoken by our Lord and Savior:

"I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life."

On the other hand we must never forget the hymn "Splendid are the heavens high" with the verse:

"We, too, have a star to guide us
Which forever will provide us
With the light to find our Lord."

We also have this evening song which we love to sing: "Our Father has light in his window."

P. Rasmussen.

God-Grant Us Wisdom

The 30th Interdenominational Pastoral Conference of the Pacific School of Religion, Berkeley, California with an attendance of over one thousand people has just closed. The three-day session was held in the University Christian Church, the Pacific School of Religion, and the First Congregational Church all in Berkeley.

Each morning Dr. John McGill Krumm, dean and rector of St. Paul's Episcopal Church, Los Angeles, conducted the nine o'clock worship service. His messages were centered around the three temptations of the clergyman, namely, professionalism, dogmatism, and moralism.

Seven classes led by faculty members of Pacific School of Religion were conducted each forenoon. Five workshops were held in the afternoons.

The two E. T. Earl lectures on this year's program were Dr. William Foxwell Albright, professor of Semitic languages at Johns Hopkins University and recognized as the dean of America's Near Eastern archaeologists, and Dr. Harry Emerson Fosdick, pastor emeritus of Riverside Church, New York City.

Dr. Albright's lectures were "Excavating Biblical History," "The Faith of Early Israel," and "History and Prophecy in the Old Testament." In the first lecture Dr. Albright stated that the excavations undertaken in Bible lands during the 19th and early 20th centuries shed a great deal of light on the general background of Biblical antiquity, and unearthed many inscriptions confirming individual details of Biblical history. —In the past quarter century this has improved. Not only have a great many more inscriptions and written records thrown direct light on the Bible, but our knowledge of the background of ancient civilization has been revolutionized. The chronology of different

written documents has been fixed to within narrow limits back to third millenium B. C., and the interpretation of the documents themselves has made astonishing strides."

In the second lecture Dr. Albright said:

"Monotheism is the essential in all Biblical literature, both early and late, in striking contrast to surrounding literatures, where it figures only occasionally and in undeveloped form—generally just before and during the Mosaic period.

"Next in significance to the belief in only one God is the belief in a special covenant between God and His Chosen People. This is illustrated by the Tabernacle cult, by the early laws, especially the so-called Book of the Covenant; it was preached and taught by successive generations of prophets."

In the last lecture, Dr. Albright spoke at great length about the early prophets. "The prophets who taught theology to Israel arose in large part from the seers and like some diviners in the surrounding nations, they predicted the future while in a state of trance. Later Israelite prophetism gave way to the role of the prophets as preachers. From earliest Israel two complementary aspects of God were always present: God's justice and His love of Israel."

Dr. Fosdick's series on "A Faith for Tough Times," were "The Eternal Is Real," "Vitality is Mightier Than Size" and "Adequate Resources are Available." Excerpts from these lectures are:

"Our time is shaken and tottering with worldwide convulsions. To find the permanent amid the impermanent, the durable amid the fugitive, is now a matter of life and death."

"The mind that encompasses the universe is more marvelous and revelatory than the universe that encompasses the mind."

"About 85% of the total population in United States today attends church. Yet with this sudden increase in church attendance there is no pronounced change for the better in society. The fault lies within the church. The 85% who attend church are second hand Christians."

The students and faculty of the Pacific School of Religion were privileged to meet personally these two eminent figureheads. It was a Christian experience and a rare occasion that we shall never forget. It is a constant inspiration to sit daily in the classrooms of such Christian men and women as Dr. Jack Finegan, world famous archaeologist and New Testament Professor; Dr. Georgia Harkness, the only woman Professor of Systematic Theology in the United States; Dr. John Otwell, Old Testament scholar and professor; Dr. Ralph D. Hyslop, Professor of Church History; and Miss Margaret Lobb, Professor of Religious Education.

This Christian spirit of fellowship which pervades our campus whether in class, in chapel, at devotions—at work and in play—is the finest and richest in Seminary life.

An experience such as the Pastoral Conference—although it has meant extra work, added responsi-

Thyra Ostergaard Nielsen

Thinking back many years I remember a sense of shock when at home I happened to open "Dannevirke" first and read the words: "Thyra er død." She was the daughter of Rev. H. J. Pedersen. I had never met her, but knew her through my father and sister.

Now our Thyra has gone on before us, but we know and believe that some day we shall meet her again.

We are so thankful that she knew Harald when he reached her bedside in Plentywood, Mont., where she had gone just a week and a half earlier to seek relief from the asthma from which she had suffered these many years. Also it is good to know that Ove and Ela could be with her.

Thyra died February 29 towards evening and was laid to rest March 5 in the Danebod cemetery, Tyler, Minnesota.

All of Thyra's and Harald's ten children were home. Six of the sons carried their mother to her last resting place.

In the Danebod church, where she had always loved to worship, were beautiful floral offerings from friends far and near. Many will remember Thyra as she lay in her coffin all dressed in white and with a look of absolute peace on her face. One almost expected her to open her eyes, smile and say: "Do not weep, all is well with me."

An old friend wrote the other day: "To me the memory of Thyra will always be faithfulness." Her duties were in the home, unobserved. During this last week it has seemed to me several times like I heard God, our Father say to her: "Welcome home, you good and faithful servant." To me, Thyra's life, especially these last years, spoke of courage, always onward! Rev. Mortensen said at her funeral that she was a Christian who had set herself a goal and she was striving to reach it.

There is sorrow and loneliness in her home and in our hearts but some day "through the darkness the dawn."

Paul says in Romans 8:18—"I consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed to us."

Helga.

bilities and long hours spent at the registration desk—means an added Christian experience to the usual onerous, arduous, gruelling tasks of graduate study. Oh, that we might all "catch fire" from the "Burning bush" as was the large audience that last evening almost "lifted the roof" in song—

"Grant us wisdom, grant us courage,
That we fail not man nor thee."

Marie M. Hald.

Kristen Kold

The Little Schoolmaster Who Helped Revive A Nation

By Nanna Goodhope

XI

At South Felding

As soon as he was out of the army, Kold lost no time in getting back into his former profession of schoolmaster. The pastor, Kristian Østergaard, of the South Felding parish, on the West Jutland heath, was at this time seeking a tutor for his own son and the sons of the pastors, Victor Bloch and Vilhelm Birkedal. Kold applied for the position and was accepted.

It was not a well-paid job, nor did it give promise of social prestige or advancement in the field of pedagogy. But Kold was fortunate in that he was again among friends, and disciples of Pastor Grundtvig, who understood and sympathized with his own aims and ideals. Furthermore the pastor Østergaard was a man of action and of deep spiritual conviction. He had for seven years—from 1833 till 1840—been a missionary to the Eskimos at Upernavik in Greenland, where he had organized and served the northernmost Christian parish in the world. During his period of service there, seventy adults were added to the church through faith and baptism, and many children of the converted Eskimos were baptised.

But the bleak climate, and the many other privations to which the white man was unaccustomed, was too much for the pastor's devoted but too physically frail wife. She and a young son died there. Their bodies were interred beneath a stone-mound not far from the parsonage, as there was not sufficient soil anywhere in the vicinity in which to dig a grave. Some time after his return to Denmark with his one remaining son, the pastor married a sister of his former wife, who was an enlightened and devout Christian character.

The parents of Kold's three pupils allowed him full freedom in his choice of teaching method. And he took full advantage of this privilege, for here was an opportunity to use narrative and conversation—the Living Word—almost exclusively. And he employed practical materials in his teaching. One day when he was telling his class about the movement of the earth on its axis, one of the pupils asked why it was that he could not feel the earth's movement. Kold took a ball of yarn which he had been using for mending his socks, stuck a darning needle into it and proceeded to turn it very slowly.

"Now imagine that this is the earth," he said, "and a tiny flea is sitting right here on top of it. Do you suppose it could feel the movement?"

He used equally practical methods in teaching fractions in arithmetic. He would, for instance, cut apples or potatoes into many equal and unequal parts and then have the class divide or assemble them, according to the problem at hand.

After teaching the class Danish history and northern mythology, he followed with a course in Grundtvig's

new world history, in order that the youth might discover the part his own nation played in the whole scheme of human events. And he hoped thereby also to awaken an awareness of the part each individual might play in the future progress of civilization. The more he worked with the young people the more Kold came to realize that the future of Denmark depended on them; that an awakened youth could mean a progressive future for his beloved land.

Kold was also aware now that his work must henceforth be with young people. He must see to it that the spirit of 1848, which had aroused the people to unity and action when the country was invaded and in danger of losing vast territory and further prestige as a nation, must be kept alive and nourished. For they had learned then that only through united effort could they survive as a nation.

It taught Kold also that the future of Denmark depended not so much on armed force as on an awakened national spirit. Kold differentiated between "nationalistic" and "national." The former, according to him, meant outward expansion—of which Denmark had no intent. The latter meant love of home and country—a matter of spiritual import, for which there must be a constant striving.

Kold discussed these to him vital matters with his hosts and the parents of his other pupils, and together they debated ways and means by which the youth of the land might best be reached and influenced for a natural but high and noble folk-life in Denmark. Some thought that Kold should travel from place to place, organize meetings and try to arouse and inspire the young people to new endeavor. But Kold thought it was not enough to awaken them unless their enthusiasm was kept alive. He believed that permanent centers of education for life should be established where daily contact between teacher and pupil might be had for a longer period of time.

He was also sure now that nationalism alone was not sufficient basis on which to build a folk school. One such school—partly according to Grundtvig's idea—had already been in operation at Rødding, near the German border, since 1844. It had helped to arouse the national spirit of the people, but was closed during the war 1848-'51. Kold held that it took more than patriotism to attain the good life that alone could bring happiness to the Danish people; that a spiritual awakening must precede or accompany a national awakening, in order to bring out the deepest and best in man.

His School Plans Take Definite Form

The war of 1848-'51 came to a successful close for the Danish people, not because of their superior armed strength, though they had fought valiently; but principally because the sentiment of most of the neighboring nations was with the Danes, against German intervention in the Schlesweg-Holstein controversy. Also

because Germany was in conflict with some of her other neighbors and needed her trained soldiers elsewhere.

And the Danish people had been given a free constitution. This had not, as in many other countries, been attained through bloody revolution, but through peaceful, orderly procedure. When the conservative parliament saw that the people were in stark earnest about their demand for franchise, it stepped out and was replaced by more liberal legislators, who immediately set to work to draft a free constitution, to which King Frederik VII set his seal and his signature.

The Danish people were joyful. The happy events were celebrated throughout the land with song and oratory and much jubilation. Grundtvig and the poet Ingemann contributed much in song, poetry and prose toward the rising spirit of the Danish nation. And Kold was no less jubilant than were his compatriots; but he probably realized more fully than most of them the truth of Grundtvig's admonishing words, that with freedom and privilege comes also responsibility. He knew that most of his people were not prepared to exercise their right of franchise intelligently; that without some understanding of world affairs and man's obligation to man, there was danger of losing the freedom they had won. This must not happen, he thought. He must help the people retain their freedom and through it rise to a higher level of citizenship. And this he was sure could best be attained by the training of youth in the type of school he had long had in mind.

The pastor, Vilhelm Birkedal, had in the spring of 1849 moved with his family to Ryslinge on the island of Funen, where he had been called by a group of spiritually awakened people. Kold had come to regard the poetical and highly intelligent pastor with deep admiration. He saw in him great potentialities both as a spiritual leader and a social reformer. For he had the power and the ability to touch the hearts of the people and lift them to great heights, whether he spoke from the pulpit of his church or at a national or folk festival. He was a confirmed idealist with a poetical soul. It was said of him that terrestrial strings vibrated celestial beauty from the harp of his soul. It was quite natural that he should feel more at home among the genial, easily-inspired islanders than with the more blunt, taciturn Jutlanders.

It now occurred to Kold that it might be advisable for him to begin his long planned-for school at Ryslinge. For he was sure that he would need the inspiration of the good pastor. He wrote his friend about it, offering himself as a tutor to his children for the coming winter, if Birkedal would find him not less than five young men in ages from fourteen to sixteen years, with whom he might begin a Folk School. The unconfirmed pupils Birkedal should in his own "inimitable" way prepare for confirmation, and Kold would instruct them in all other subjects, including both Danish and World History; without the knowledge of which, in Kold's opinion, man could not know his own purpose and obligation as a link in the great chain of humanity. The pupils should come from good homes and be intelligent, so that they might after their training become a good influence in the

home community. The tuition for each pupil for the five-month winter term should be only 10 Rbdl. (about five dollars). Board and lodging was to be obtained outside of the school. As stipend for his work, Kold asked 25 Rbdl. for the entire term, and board and lodging. He furthermore informed his friend that if it were God's will, and his present plans worked out as he hoped they would, he meant to build a Folk School at Ryslinge in the near future, where he could accommodate many more pupils, whom he would also board and lodge. For Kold held that the art of learning to live together, must always be one of the high objectives of the Folk School.

About eight days after Kold had sent the letter, he received an answer from Birkedal, who readily accepted his proposed plans. And he offered his willingness to cooperate with Kold in every way he could, so as to make the venture a success.

The victories won by the Danish people had been accepted with no less jubilation in the capitol than they were in the provinces. A society called Grundtvig's Friends had been organized for the purpose of encouraging and aiding people throughout the land in attaining higher citizenship through education, both secular and spiritual, that they might take full advantage of their freedom. With this same objective in mind Grundtvig had long dreamed of establishing a Folk High School in central Zealand, as Sorø, the home of the poet Ingemann. But thus far his plans had not materialized, as there seemed to be differences of opinion among his friends and advisers as to a definite curriculum and course of study.

It now occurred to Grundtvig that if a capable leader could be found to direct a school such as he had in mind, minor details and technicalities might be worked out as the project progressed. The choice of a man to head the proposed school, which they hoped would be partly subsidized by the government, fell on Kold. He was by those who knew him thought to be the person most likely to make the venture a success. Although Grundtvig had not seen Kold since the latter's return from Smyrna, he had heard encouraging reports of his valiant struggle for freedom in church and school.

Algreen wrote to Kold telling him of the decision that had been made by Grundtvig and his friends. He urged Kold to come to the city at once to talk the matter over with them in person. And he hoped sincerely that Kold would without hesitation assume the responsibility now assigned to him; so that the already too long delayed venture would become a reality instead of just a subject for debate.

Kold must have felt honored at being selected for so a venerable a post by his learned friends of the city. But there was no indication that he wavered in the least in his previously laid plans to establish a small school at Ryslinge. He had probably discovered by then that he must have full freedom to work in his own way as God, and not man, directed him; and that his future work was to be among the peasant farmers of the land, and not with the more socially and intellectually advanced people, who it was expected would gather at Sorø.

Kold stated his decision on this matter in a letter

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Our Women's Work

Mrs. Johanne Lillehoj, Kimballton, Iowa

Editor

Home Missions

W. M. S. Project 1952

Home Mission is basic to the life of our church; the extension of the Kingdom of God in our country. The success of the Home Mission naturally develops the interest and growth of other departments within our church, such as foreign missions, education and charity. The failure means extinction of our home church and with it all these other projects within it. Through "Home Missions" our Church should become vital in American Christian life. Let us not be passive, but let us be kindled with the cause of Christ, the salvation of man.

We are accustomed to think in terms of congregations, districts and synods, instead of, "The one thing needful." We need to have a larger vision to inspire greater consecration and zeal for the "Kingdom" among our people.

There are some congregations who still require assistance, other congregations have been without pastoral supply or lack necessary funds to fully meet their local needs, furthermore there are new fields to develop. All this should be on our hearts and in our prayers this year.

We should not, as members of the Woman's Missionary Society look upon these projects as a duty to support but consider it a sacred privilege to share with them the many fine spiritual values we have experienced in our congregations.

The proposed budget for Home Missions for the year 1952 by the Synodical Board is modestly estimated at \$6,396.00. Would it not be fine to have on record, when convention time comes the "Woman's Mission Society" had paid it all. You will say, "impossible," but is it? We are nearly four thousand women within our synod. How much will that be for each?

I am not in favor of taxing or allocating responsibility; I do feel we will be blessed if we reach down in our pockets and **Give**, rather than to discuss, "how to raise the necessary funds" either by so-called, "painless extraction," or conduct strenuous fund raising activities, such as dinners, teas, etc.

We might, however, arrange for a special meeting to bring to the attention of our members this urgent need for the work of The Home Missions in order to create the necessary understanding.

Remember, what we do now may have eternal significance, to ourselves as well as those we help. May we all experience a blessed year, rich in God's grace and blessings.

Gertrude D. Sorensen.

8500 Maryland Ave.,
Chicago 19, Illinois.

South Slesvig Aid From U. S. A.

To the readers of your good paper, "Lutheran Tidings," and to all my loyal co-workers who give aid to this worthy cause of sending clothes, etc., to the distressed people in South Slesvig, my sincere appreciation. Also a sincere, "Thank You" to Mrs. Lillehoj, Mrs. Egede and Mrs. Knudstrup for their little write-ups in "Lutheran Tidings" in the Christmas issue. Little articles such as these bring us closer together; even though I have never met them, I feel very close to them. We hope for peace, and may all our work prosper to the glory of the Lord.

In our storeroom in New York City we have a shipment of clothing that has been delayed on account of the burning of the ship "Erria" causing the death of 11 men. We are now waiting for a later ship, but we were fortunate that we had none of our goods on the "Erria" at the time.

This work has been carried on since the early part of 1947, and 50 tons of clothing and food have been forwarded to Copenhagen headquarters and from there safely sent to the Danish schools in South Slesvig for distribution. I am certain that all donors at some time or other must have received letters from the children, teachers or parents telling how very happy and appreciative they are to receive the very much needed bundles of clothing. It is because of these pathetic letters that it is so very hard to give up this work, however there comes a time when it must be given up.

For lack of funds there will be only two more shipments, the last one will be in May.

We owe the East Asiatic Company our very sincere appreciation. Through the years they have made the shipments possible, each load at a cost to the company of about \$145. How very grateful we are for their assistance, without their aid we would have been helpless. But we have the express charges from the store room to the ship, and these rates have gone up from \$15 pr. load to \$35 or even \$45 pr. load. There is also rental and miscellaneous other items. No one is paid for labor.

I ask you once more, please send your gift boxes in good time for the May shipment, and if possible, a small contribution—it will be greatly appreciated.

Thank you one and all.

Yours for South Slesvig aid and your grateful friend,

Elsie Stub.

Please send all packages to:

Mrs. Elsie Stub

104 East 126 Street, % Scandinavian Shipping
New York, N. Y.

Paging Youth

ESPECIALLY OF OUR D. A. Y. P. L.

Editor: Thorvald Hansen, Rt. 1, Atlantic, Iowa

As We Continue This Paging

With this issue Paging Youth begins its second year. This lusty infant goes into the second year with a new editor responsible for its care. If infanticide should be the result we suggest that you get at the real source of the crime and indict the DAYPL board who chose the new editor.

Seriously though, your new editor does feel that PY has made a good beginning under Ronald Jespersen's guidance and he will do his best to not only keep the infant alive but healthy as well. More than that he cannot promise. He has no new plans or ideas and no major changes are contemplated.

Don't forget that PY is yours. It is yours not alone to read but to write. We urge you to continue sending your articles, news notes and announcements. Letters telling of your reactions to articles or views appearing in PY are also very welcome. Your three cents worth may be worth a great deal to someone else.

Address your envelopes or postal cards (we'll give you the benefit of the doubt and still call it three cents worth) to Thorvald Hansen, Oak Hill, Atlantic, Iowa.

My Concept Of An Ideal Young People's Society

I believe everyone will agree that the ideal Young People's Society is one in which every member feels he is a necessary part of the society. The problem is how to achieve this fellowship.

We, in Omaha, tried a plan which seemed to work fairly well. The entire group was divided into small committees to plan the activities of the society. Some of the committees were: Sports and Recreation, which planned such activities as a ping-pong tournament, baseball games, etc.; a publicity committee to send cards to all members telling them about what would go on at the next meeting; a telephone committee to call members before every meeting to remind them to attend; and many others. The president of the society was present at the meeting of each committee to coordinate the work. Most of the committees had their meetings before or after the business meeting, so no one member had an unbearable amount of work to do. This plan seemed to achieve the desired effect. The attendance soared, and everyone enjoyed his work.

Another way to solve the problem is to sponsor a project in the society in which every member has a job to do. Some such projects may be plays, talent shows, dances, and so forth.

There are probably as many different ideas of

the ideal society as there are members. It is the duty of the board to reconcile all such ideals into a well rounded program.

Probably all members will agree that the length of the business meeting should be kept to a minimum. A half hour to forty-five minutes should be sufficient, depending on the amount of business to be transacted. The greatest disagreement pertains to the remainder of the program. Should it be mostly religious or mostly secular, and how much? If the program places too much emphasis on devotion and Bible study, many of the members will lose interest and stay away; if the emphasis is too much on the secular, we defeat our purpose as a church group.

The amount of each of these factors needed to make a balanced program will vary in each society depending on the age of the members, their interests, etc. Perhaps an opening devotion of fifteen minutes with a hymn, a prayer, and an appropriate Bible passage; and a closing devotion of one verse of a well known hymn and a prayer will prove satisfactory.

Since the Young People's Society is a part of the church, the ideal society should take part in the activities of the church. Our society sponsors a choir which sings every Sunday during the service.

My concept of an ideal Young People's Society is therefore, one in which every member feels he is a necessary cog, one which has a balanced program of religious and secular interest, and one which takes an active part in the program of the church.

Donald Holm.

Omaha, Nebraska.

Three Cents' Worth

Two replies have come thus far to the very challenging article by Einar Anderson which appeared in the February 20th issue of PY. (While the article by Don Holm, which appears elsewhere on this page, may well be looked upon as a reply to that challenge it was not intended to be such. It was written some time before the February 20th article appeared.) The two replies that have come are quite different in nature and, while we cannot print both letters in full, some excerpts will serve to make plain these two reactions to, "The Future of Our Young People's Work."

Ruth Jacobsen, the president of the Lake Michigan District, writes to suggest that "The Call" of the UCYM (see the Jan. 20, 1952 issue of PY) is the answer to the questions raised by Pastor Anderson. She writes: "I would have no real concern about putting life into our DAYPL if local societies were using this source of strength." And again, "I am convinced that for an ailing society, or more specifically the individuals who comprise that local group, the best medicine comes from the Great Physician, 'Follow Me'."

Donald Williams, secretary of the Portland (Maine) society, writes to tell of what his group did when it was stirred to action by Einar Anderson's challenge. For various reasons, the membership had fallen from seventeen to six during the past year. Don says that the article in PY "made us put our thinking caps on." He summarizes very well just what happened then

Memories

The Senior Ladies' Aid here at Fredsville will soon be 51 years old. Just a year ago the ladies were busy planning their golden anniversary, which had to be complete with banquet, honor guests and speeches. Invitations went out to older members and friends, to former pastors, and to new friends, their new pastor, and to the members of the Lutheran Guild, the junior aid.

The first Friday in April was to be the day and a large hall in Cedar Falls the place. Honor guests were to be Rev. S. D. Rodholm and the bride he had brought to Fredsville in 1901, the year the Ladies' Aid was started. It would do the heart of any minister good to see how happy the people here were to have their old pastor and his wife with them. They stayed over Sunday so as to worship with us in their first church. They visited us here at the parsonage, their first home. They went to the cemetery to stand a little while at the grave of their first little daughter whom they had laid to rest there. Sunday afternoon, after a festive dinner at the Harry Thuesen home, they waved us a happy farewell and drove back to Des Moines.

Three days later, when the Fredsville congregation met for its quarterly meeting, the message came that Rev. Rodholm had passed away. It was hard to realize. But it made the memory of this last visit still

when he writes: "At our last meeting we decided to help ourselves out. We decided to change our meeting time from 7:30 to 7:00 o'clock because it was more convenient. At the beginning of our meeting we would have our business. Secondly, we would devote some time to answering and discussing questions on Bible History. Thirdly, we would have our entertainment and refreshments. We all agreed to this plan."

Don goes on to say that they take turns at asking Bible questions and that the one with the most points at convention time is to have his way paid to the district convention. Ping-pong and shuffleboard are to be the chief forms of entertainment. They could also, Don writes, "play folk games as we are all enthusiastic about them." But, he says, "The church board passed a law forbidding any kind of dancing, including folk dancing. We are sure we could increase our membership if we were permitted to folk dance."

This last poses an interesting question—and a very serious problem for the Portland group. There must be some reason why the board took such action but what it is is not clear to your editor. Are there other societies faced with such a ruling? We'd like to hear about it. We'd also be happy to hear from those who made the ruling. It is a question well worth some good solid thinking and some frank discussion.

Let's also have some more replies to Einar Anderson. We want to hear what YOU think. Write it now; send it now; others would like to read it soon!

dearer to all their friends here, whose love and concern for Mrs. Rodholm was plain to see. To her too, I am sure, this their last visit together here is a cherished memory.

The anniversary was very interesting and festive. The long beautifully decorated tables, the large baskets of spring flowers, the music, the songs and speeches, and all the 140 women workers of our church of all ages from 20 to 90, smiling and happy, as church women always are. Another former pastor, Rev. Holger Nielsen, also spoke, as well as their present pastor, feeling right at home among them. Then there was a surprise for us also.

After the lovely dinner, the stage curtains slowly parted, and there before our eyes was the cozy sitting room at Trina Larsen's, where 50 years ago the Ladies' Aid had been organized, and Trina, humming a Danish hymn, was setting the coffee table for her guests. Soon they came tripping in in long dark silk and woolen dresses with high collars, big sleeves, and all the frills of the modes of that day. They brought their knitting and soon settled down to discussing the need for a Ladies' Aid in Fredsville "to help with the work and to make their church a stronger force in the community." There was first the parsonage to be "prettied" up and a wedding gift to be bought for the Rodholms "something real nice," they added. The church needed new pews, a baptismal font, an altar cloth. And how they did need a hall for their meetings, etc. There was a lot to be done, but, as one of them proudly said: "We are the women who can do it." And they did it, as the women have done it all over our synod during those fifty years.

From a small group of 7 members they grew to be 78 members, and they did not just buy pews and wall paper. They planned their meetings from the very beginning for both work and worship. The scripture readings, the hymns and prayers, and the many good words spoken and read enriched their spiritual life and became happy memories to them.

When the curtain was drawn and the narrator had read her last words, we felt very grateful to the good leaders, the men and women who had begun the work in our churches so well; and with a sincere "Thank you" to our present grand leaders, Mrs. Esther Stage and her good helpers, we went home with one more lovely memory.

Anna J. Siub.

Kristen Kold

(Continued from Page 6)

to Algreen. And he added that although he would like very much to make a trip to Copenhagen, he did not feel justified in spending the money needed to finance it, as long as he could be of no material assistance to them in furthering the plans for a school at Sorø. But he hoped sincerely that they would soon find the right person to carry the worthy project to fruition, and to future success. But the hoped-for school at Sorø did not materialize.

A Problem And Its Answer

At Oak Hill and St. John's we are in the process of purchasing a slide and filmstrip projector. We feel that such a projector will have manifold uses and will be a very worthwhile investment. We plan to make some use of it for religious instruction in the Sunday School, the Vacation School and the confirmation class. We also hope to use it from time to time for various meetings and programs.

However, for our congregations, as well as for many others, this does present a problem. Where and how do we get the films? There are, of course, many excellent filmstrips and slides available for religious instruction as well as for other educational and recreation uses. Most of these, however, are available only on an outright purchase basis. The number that can be rented is relatively limited and on many of these the rental fee is fairly high.

While the actual purchase price of many of the films is not too great, it does nevertheless impose a limit on the number that a congregation can afford to acquire. Further, after these have been purchased and used they are of no further immediate value to the congregation owning them. It would hardly be practical, in most cases, to use the same strips in the same place more than once a year. Meanwhile, they lay around taking up space and accumulating dust.

It would seem that the logical answer to this problem is some sort of cooperative effort on either the synodical or the district level.

It appears that this has been suggested before. A perusal of the records of the convention at Greenville (1949) indicates that the Council of Elementary Religious Education proposed establishing a "film-strip library to which the local congregations may direct their requests."

This suggestion was delt with by changing the word "library" to "bibliography" and with that simple change one of the most important and effective programs the Council could have undertaken went into the discard.

Why did this happen? The most likely answer is that it was felt it might cost something. Assuming that this was the reason let us for a moment look at this matter of the cost. How could it be met? It is not my purpose, in what follows, to outline a plan but merely to suggest at least one way of meeting the cost of operating such a library.

As stated, the purchase price of the filmstrips is not great. I would estimate that the average price would be about \$3.00 for a black and white strip and \$5.00 for a color strip. If then, each congregation wishing to participate in the library were assessed a membership fee of, let's say \$10.00—\$15.00, it would not be difficult to gather sufficient funds to make a beginning. Obviously, the size of the library would vary according to the number of participating congregations. Congregations owning strips at the time the library was begun might possibly arrange to turn some of these over to the library instead of paying a membership fee—if they so desired.

From this point on at least two alternatives are

possible. (1) A congregation wishing to use a particular strip could rent it from the library for a nominal fee. This fee would be used to cover postage and handling costs as well as to add to the library. i. e. If rental were set at, say 35c, and postage and other costs were 20c! 15c would be left helping to increase the library. This would still be as low, and probably lower, than rental elsewhere and would have the added advantages that ultimately the synod would own a sizable library of these materials. When the library had become fairly extensive perhaps the rental rate could be lowered. (2) An alternative would be that each participating congregation pay an annual membership fee. This would be simpler but not as equitable.

Administration would present a problem but I am confident that the problem would be minor. Obviously someone would have to be in charge of the film library to handle the requests, the scheduling and the mailing of the materials. This would not, however, be a very time-consuming task and the person in charge could be given some remuneration by allowing a percentage of the rental or membership fee for this purpose.

The major problem would, of course, be that of several congregations wanting the same materials at the same time. The only real solution to this is outright purchase by each congregation of all the films it wants, but this is impossible in most cases. It must be realized that no library is without this disadvantage. Advance scheduling could provide at least a partial answer to this problem.

All films should, of course, be selected and purchased by the Council of Elementary Religious Education. Purchases would, at least at first, have to be limited to religious materials but in time perhaps other worthwhile strips and slides might be added.

My purpose in writing this is not to make any specific proposals nor to submit any definite plan but merely to suggest that the Council try again. We let you down last time. You wanted to do something worthwhile and we blocked your plan. Perhaps some of us will be more awake next time. Why not give us another chance to vote on such an idea in Omaha this year?

Thorvald Hansen
Oak Hill Parsonage
Atlantic, Iowa.

Th. Hansen's article brings up a problem that is not unusual in congregations making use of films, filmstrips and slides in their religious education program. The Council of Religious Education had plans, as Hansen mentions, to set up a library of slides and filmstrips but this was vetoed and we were directed to furnish a bibliography instead. I had the impression that the reason was not so much a financial one as a feeling that there were already enough film circulating agencies that another would be superfluous.

The Bibliography was worked out and distributed to our churches but the problem which Hansen points up is still with us. I feel that a practical arrangement

could rather easily be worked out whereby those congregations and Sunday Schools interested could contribute an annual fee. For this fee the Council could buy filmstrips and slides. The purchase of "movie" films would probably be out of the question. The congregations paying the annual fee, say \$10.00, would then have a right to use the filmstrips as often as they wished for the cost of mailing. I would suggest that those interested write to me. If enough show an interest the Council will work out a practical plan. If only 4-5 are interested I doubt there would be much reason for attempting anything.

A. E. Farsirup, Chairman,
Council of Rel. Education

Grand View College
Des Moines, Iowa.

Man Made

Well, we lived to tell the tale.

There was the time the men chopped trees down around the church grounds and HCV got a poisoned palm thorn in his hand and Jens L. swung the axe around too far and almost cut his own head off.

And there was the time the Ladies' Aid attempted to serve "æbleskiver" to three times as many people as they had "æbleskiver."

And now there's the time the men served a "frikadelle" supper.

Committee meeting. Elaborate menu. But as "Der Tag" neared various items were dropped from the menu. Sliced quarters of oranges in the relish dish did not make an appearance. They remembered, in time, that oranges must be peeled. The big jar of olives that Hans-Julius donated never got further than the kitchen where the men on the committee devoured them. I think they ate olives out of sheer nervousness. The olive line receded like the water line on an opened dam. I only hoped we wouldn't find olive pits in the mashed potatoes.

They really had things lined up beautifully. Ed, Bill and Niels met at the hall at 10 a. m., on the day of Operation "frikadelle." By noon things began piling up. Where's Jorg? Frantic phone calls. "Well, I've got out-of-town company." "That cuts no ice, you get out here pronto." An emergency call to Bob. "Can you leave your hired help?" "Be right down."

Niels in and out of the house. "Where is? How do you? How much should we?" I got used to the jangle of silverware being pawed in the drawers, the noise of stacks of kettles collapsing in my cupboards, packages of this and that being whisked out of the door, a sack of onions breaking open and rolling into the living room. I also got rather attached to the phone when the men came over from the hall "Would you call? Could you find out?"

Niels sets a huge container of meat, eggs and flour into place at the big electric mixer. "With all these conveniences" he says "there's really nothing to . . ." he flips the switch and bang! the loose flour and eggs slap up the walls and spatter us.

Little things like that.

Afternoon. Now Jorg, Ed, Bill, Gordon, Bob, and Niels begin milling around in the hall. Shortages are felt. More kettles. Bigger kettles. Where is? Call right away . . . Can you go and get?

Five o'clock. Tables set. Dishes of relishes (no quartered oranges) butter, sugar and cream . . . But what's this? On this table creamers are filled with sugar and over here sugar bowls are full of cream. The table-setters peer incredulously. I am made to feel superfluous.

All the tools are wrapped in paper napkins, cafeteria style. Coffee urn simmers gently with water, 6 one-pound cans of coffee standing ready to go. Steam table steaming. Potatoes beginning to boil. Relish crisping in cold water.

(I cut some of the huge hunks of celery over into 5 pieces on the sly).

Smug satisfaction among the men gathered in the kitchen in the treacherous calm before a storm. "If you women would only realize that it's all a matter of — — —" Bang! The coffee urn, all by itself, tips over, Niagara gushes down the floor. Mop.

Six o'clock. The men all in white shirts and with butterflies, (the latter in their stomach) go into final action. Potatoes to be mashed. Bill stands the kettle on the floor, mashes them with something the size of a plunger used in plumbing. Ed slops a quart of milk into them, a half pound of butter. Much peering, like witches at a brew. "There, now they look pretty good." The floor doesn't. Mop.

Into the steam kettles go corn, gravy, potatoes. The men are at their posts.

Zero hour. People are milling in. The theme song is played: **One Meat Ball**. Long lines form and stay formed for two hours. Even with six griddles Niels can't fry the frikadeller fast enough. The big white chef's hat that Marie made for him begins to wilt. His face is red. He spanks the meat into his hand neat as a snowball.

Spirits are high. Jorg and Gordon take time out to make crazy announcements over the loud speaker. **YOUR ATTENTION PLEASE: REMEMBER YOU CAN ONLY GET PTOMAINE POISONING ONCE.**

People eat the relish off the tables as they pass by them or grab ice-cream off the tray as Eric is serving it.

Niels Olesen shouldn't be in the kitchen at all with that back, but he's having too good a time to leave. He begins chopping out tickets with a butcher knife for the things to be raffled off until someone tells him the tickets are already made and ready to go.

The men had the best time of all. But it was **hard work**. (See? We told you so!)

Finally it's all over. At eleven the last guests depart. The men fling themselves down on chairs rubbing sore feet, talking it all over. The hall looks as though it had been blitzed. Wherever you walk in the kitchen you stick to the floor.

Hejse is the last to leave the kitchen and his dishes. He appears in the doorway, sodden dish-towels hanging over his arm. He asks "What shall I do with these?"

It is then that Jorg makes his classical reply. Looking wearily up at Hejse he says accusingly: "You don't really want me to tell you, do you?"

Ellen Nielsen.

Folk Meeting At Nysted

(Continued from Page 2)

tensen were there and we enjoyed some very excellent and inspirational lectures from all of them.

On Saturday afternoon Dr. and Mrs. Otto Hojberg and two sons of Lincoln arrived and he showed some pictures taken while he was in Europe. His lectures on how the United Nations operates was very interesting.

On Sunday we joined with the Nysted community in worship service in the church, followed by a community dinner. After the closing meeting in the afternoon we gathered again in the dining room for a last cup of coffee and words of farewell. Then we went home—with a feeling of thankfulness for the privilege of participating in a wonderful week end of fellowship and sharing with friends.

We think the experience was really worth while. A committee was elected to plan for a similar meeting next year and it is hoped that it can become an annual affair and we were all urged to encourage more to come next time.

Greetings from all in attendance were sent to Rev. Hojberg in Denmark, Rev. Aage Moller in California, also Mr. Martensen in Tyler.

Laura Wooder and Marie Nissen,
Kronborg, Nebraska.

A Call to Christian Stewardship

He Called You Too

We are familiar with the so-called "call" to the ministry. The minister feels that he is "called" of God publicly to preach the Word of God and to administer the Sacraments. This is his "calling" or "vocation."

Although the minister feels that he is called of God to do this work, he realizes that he must possess the necessary qualifications and that there must be a place for him to work. It is only, therefore, if the Church finds him qualified and has a place for him that he can be sure that God has called him. In fact, strictly speaking, the minister always gets his call from the Church to a specific field of labor. Wherever, therefore, the minister is called by the Church he will serve his Lord and his fellowmen with a glad, free heart, pouring out his life in gratitude for what God has done.

This sense of "vocation," of being "called" by the Lord to a specific task, should by no means be restricted to the ministry. Unfortunately the word "vocation" has lost its original meaning. Today a vocation is just a job. It even has the connotation of menial kind of job. "Vocational" schools, where men learn a trade, are distinguished from "professional" schools from which men go into "white-collar" jobs, and—until recently—were sure to earn more money.

Since we are prone to judge the worth of anything in terms of money, the white-collar job is rated much higher.

Men generally have lost the sense of vocation, of being "called" to their work, whatever it may be, from street-cleaner to president. Of course, if men no longer believe in a God who cares and who speaks through His Son, Jesus Christ, that settles it. But there are other reasons why it is difficult, even for the one who has heard his Lord's call and means to follow it, to feel that the work which he must do is the work to which the Lord has called him.

Perhaps it is its routineness and apparent meaninglessness.

A skilled craftsman making a whole shoe, a cabinet maker producing a work of art, an architect planning and rearing a bridge, sure enough! You may feel called to do that to the glory of God. But what about punching holes, the identical hole in the identical piece of metal, in endless repetition, day in and day out? And what if you have no choice whatsoever in the work that you must do? You must eat, so you must work. So you dig ditches, when you should be playing the violin. How then shall a man have a sense of divine vocation?

Let us get this straight first of all. The world is not as it should be. There are many people whose hidden talents are left entirely undeveloped. There are many who are forced by circumstances beyond their control to work at something other than that

for which they are best fitted. It is true that the machine age has brought with it many evils such as the deadly routineness of work. All such evil need to be corrected. In the meantime, however, the Christian must not lose his sense of vocation. He must learn to make the most of a bad situation even while striving to better it.

The Christian must recognize that there is a necessary division of labor. This is how God has made the world. He has made people different so that they may perform different functions and so be helpful to one another.

No man is sufficient unto himself; he needs the help of others. Every man should strive therefore to make his contribution to the common good in accordance with his capacities and in the place where, by force of circumstance, he happens to be. Everything should be done to discover a man's real capacities and to enable him to find the place where he can do the most good. A man himself must strive to rise to the full height of his capacities. Only this is good stewardship of God-given talents.

If a man is of limited capacities he should learn to reconcile himself to his limitations and he should not consider any work which is constructive and helpful as menial in God's sight.

As Luther said, the maid who sweeps the floor and does so to the glory of God renders just as acceptable a service as the nun in the cloister.

Furthermore, the machine-age is offering a wonderful compensation for the dullness and routineness of its work. It is making possible a shorter working day and a shorter working week and is providing for more leisure time. This gives a man the opportunity to pursue what is wrongly called an avocation. He can use his leisure time to work at something meaningful and constructive. This, too, he should regard as a vocation performed to the glory of God.

There are some occupations which cannot be considered vocations. God does not call anyone to be a dope-peddler, a bookie, or a brothel-keeper. At the same time, the Christian should not suppose that he must withdraw himself from all occupations which will get him into touch with evil. In the world as it is, there must be soldiers, policemen, miners, bankers, lawyers, actors, politicians, and all the occupations with which we are familiar. The Christian must not turn any of these occupations over to godless and wicked men because he thinks he is too good for them. In any one of them a Christian may and must serve in service of his fellow-men and to the glory of God. What is evil in a situation God will cover with forgiveness if only a man will perform the duties of his calling in service of his fellow-men and to the glory of God.

Every man is a steward of all that God has entrusted to him. All his gifts and talents must be dedicated to God in His calling. Let no-one suppose that only the minister has a call. Every layman and woman has a "call" to perform that function for which he or she is qualified in accordance with the needs of the situation. This gives life meaning and dignity. Here are to be found the real fruits of faith.

Martin J. Heinecken.

Grand View College And Our Youth

The A Cappella Choir

The Grand View A Cappella Choir from Grand View College, Des Moines, Iowa, under the direction of Thorvald Lund, will go on its fifth annual tour from March 28 to April 4.

The Grand View A Cappella Choir has gained an excellent reputation since its founding five years ago. Last spring, the choir appeared before the National Convention of the American Association of Junior Colleges and was given wide acclaim. The choir is now on its fifth annual spring tour, singing in various communities in Iowa, Kansas, and Nebraska. Previous tours have carried them to South Dakota, Minnesota, Wisconsin, Illinois, and Michigan.

The director, Mr. Thorvald Lund, is the second Lund to direct the choir as he succeeded his brother this year. Mr. Lund is a young man who shows great promise in the field of choral music. He is a graduate of Drake University and has attended Louisiana Polytechnic Institute and Grand View College.

The choir is composed of 57 voices representing fourteen different states and two foreign countries. Under the direction of Mr. Lund, it has been a source of inspiration and pleasure to all who have heard it. The choir sang for the Reformation Festival in Des Moines, Iowa, and presented a Christmas Vesper Service.

The itinerary of the tour this year is as follows:

March 28—Kimballton, Iowa
March 29—Davey, Nebraska
March 30—Marquette, Nebraska
March 31—Cordova, Nebraska
April 1—Denmark, Kansas
April 2—Cozad, Nebraska
April 3—Dannebrog, Nebraska
April 4—Omaha, Nebraska

CHOIR ROSTER

Girls:

Marie Andersen, Great Falls, Mont.
Mary Larsen, Menominee, Mich.
Virginia Anderson, Des Moines
Mary Ann Sornson, Kimballton, Ia.
Harriette Christiansen, Solvang, Calif.
Jean Petersen, Bridgeport, Conn.
Edith Crosson, Withee, Wis.
Greta Strandholt, Bridgeport, Conn.
Solvejg Egede, Hampton, Ia.
Milda Johansen, Tyler, Minn.
Janet Ernsky, Bridgeport, Conn.
Ulla Gording, Venezuela.
Monita Haahr, Newell, Ia.
Dorothy Ann Partridge, Collins, Ia.
Solveig Hansen, Askov, Minn.
Irma Jorgensen, Fresno, Calif.
Gladys Hermansen, Dike, Ia.
Doris Nielsen, Menominee, Mich.

Harriet Holm, Viborg, S. D.
Elizabeth Jorgensen, Greenville, Mich.
Lucille Howk, Des Moines
Sally Swenson, Des Moines
Dorothy Ibsen, Viborg, S. D.
Nancy Sorensen, Portland, Maine.
June Jurgens, Des Moines.
Ruth Thalacker, Des Moines.
Margaret Larsen, Seattle Wash.
Rita Pedersen, Ringsted, Ia.
Goldie Mohnsen, Frederic, Wis.
Anabel Randolph, Kimballton, Ia.
Sonja Strandskov, Kimballton, Ia.
Elsa Thomsen, Irvington, Calif.

Boys:

Dennis Andersen, Fredsville, Ia.
Jens Nicolaisen, Perth Amboy, N. J.
John Back, Los Angeles, Calif.
Byron Nielsen, Cedar Falls, Ia.
Donald Christensen, Withee, Wis.
Donald Larsen, Seattle, Wash.
Donald Clausen, Exira, Ia.
Jack Wesche, Bridgeport, Conn.
Edward Esbeck, Kimballton, Ia.
Thomas Petersen, Kimballton, Ia.
Paul Gantriis, Minneapolis, Minn.
Dennis Koch, Fredsville, Ia.
Ronald Hansen, Brooklyn, N. Y.
Colen Scales, Des Moines, Ia.
Richard Juhl, Minneapolis, Minn.
Alan Nissen, Marquette, Nebr.
John Landress, Des Moines, Ia.
Hans Nelson, Exeter, Nebr.
Lavern Larkowski, Dannebrog, Nebr.
Thomas Thomsen, Minneapolis, Minn.
Carl Petersen, Albion, Nebr.
Arne Stovring, Askov, Minn.
Rikard Sorensen, Solvang, Calif.
Maurice Wells, Des Moines, Ia.
Kenneth Frost, Withee, Wisc.
Thorvald Lund, Choir Director.
Harry Jensen, Tour Manager.

Studenterfest-1952

Here at Grand View the magic word, "Studenterfest," is already being uttered at committee meetings, in the dorms, and in the classrooms. We students are busy planning for the big event; we want it to be the biggest and best "Studenterfest" that Grand View has ever had. "Studenterfest," as you all know, is a wonderful week-end of renewing old acquaintances and enjoying numerous exhibitions and programs. "Godt selskab" is found in abundance everywhere.

This year particular emphasis is being placed on the reunions of the students who attended Grand View 25 years ago (1926-27) and those who attended 10 years ago (1941-42). We want to make the week-end truly a reunion of these classmates. They will be recognized in various ways, such as having reserved tables at the banquet. They will also have several opportunities to meet as a group.

Yes, the play has been chosen and will soon be cast. The folk dancers are rehearsing every week and the gymnasts are suffering sore muscles and stiff backs as they practice to become perfect. The committees have been selected and are meeting weekly.

Are you planning on attending "Stu-

denterfest" this year? We surely hope to see you here on May 3rd and 4th. Send your registrations to:

Ivan Nielsen
Grand View College,
Des Moines 16, Iowa.

OUR CHURCH

Rev. Alfred Sorensen, pastor of St. Stephen's Lutheran Church, Chicago, suffered a heart attack on Tuesday, March 4th. He is given a rest and doctor's care at the Hines Memorial Hospital, Hines, Illinois, and as we have already had a letter from him, we hope that he will soon gain strength enough to return to his home. However, the always busy Pastor A. E. S. will have to learn: "Go easy, my boy, you're not as young as you were once!"

Tacoma, Wash.—Another Fellowship Meeting was held by the three churches of Seattle, Enumclaw and Tacoma on Sunday, March 9th. A Vesper service was held at five o'clock with Rev. J. C. Kjaer of Seattle delivering the message. Following the sandwich supper, Rev. Svend Holm spoke on the life of the Danish poet, B. S. Ingemann. Special music by a combined choir and violin solos by Olaf Malmin were also rendered.

Vincent Lagouri, who will graduate in May from the G. V. C. Seminary, has accepted a call from the St. Ansgar's Lutheran Church, Portland, Maine, and will according to present plans begin his work there about June 15th.

The Committee on Publications of our synod met on Tuesday and Wednesday, March 11-12 at Grand View College. Members are the pastors Enok Mortensen, Alfred Jensen and Ronald Jespersen, Dean Alfred C. Nielsen and Dr. Erling Jensen. Editor Holger Strandskov, attended the meeting on Tuesday afternoon.

Dr. Johannes Knudsen and family left Des Moines Saturday, March 8th, and sailed on the SS Gripsholm from New York on Monday, March 10th, for Denmark, where Dr. Knudsen will pursue research work on "The Life of N. F. S. Grundtvig" during most of the year 1952. He will also be the representative of our synod at the Hannover Assembly in July-August. During his absence Rev. Axel Kildegaard will officiate as Dean of the G. V. C. Seminary, and Dean Alfred C. Nielsen will be the Acting President of the College.

Kirke og Folk, the new Danish paper, has appeared in the first issue. It comes in an 8 page, 8"x10" size. We congratulate the editor on a good beginning, only that he should be more careful in selecting his cuts for pictures. What would Thorvald Knudsen have said, if he was supposed to be C. P. Hojbjerg—or what will C. P. H. say, when he sees the first copy? After contacting the editor, we learn that as yet he has not been able to solve the mysterious "Mix-up"! We wish the new

publication the very best in the future.

The District IV Church Council's Workshop held in Hampton, Iowa, Tuesday and Wednesday, March 11-12, was quite well attended. The meeting voted to enlarge the Workshop to be held next year, and if possible to include a Sunday School Teacher's Institute, also representatives from the Women's organizations of the church, etc.

The Nornai Tea packages from the Tea Farm in Santalistan, India, can now be had from the Santal Mission Office, 401 Cedar Avenue, Minneapolis 4. Price is \$1.00 per package. You can thus enjoy good tea and support the Mission work there at the same time.

The Danebod Recreation Institute will be held again this year at the Danebod Folk School in Tyler, Minn., during the week, July 20-26. The first registration has already come—all the way from New York City.

Dalum, Canada.—The annual Winter Meeting was held again this year during the three days, Feb. 3, 4, 5. The visiting speakers were: Pastor Aagaard Thompson from Edmonton, Alta., and Pastor Tange from Hussar, Alta.

The meeting was blessed with very favorable weather and a good attendance was in evidence. Many good messages were given throughout the three days, one evening Pastor Thompson read excerpts from the Danish drama, "Kærlighed" by Kaj Munk.

Clinton, Iowa.—"A prayer in Song," a church anthem written by Edwin Zastrow of St. Stephen's Lutheran Church in Clinton, was sung by the chancel choir at the worship service Sunday, February 24th. Mr. Zastrow, the composer, directed the choir during the month of February while the regular director, Mrs. Henrietta Pearson was on vacation.

"Word Has Come of the Passing"—thus we have been reminded again and again lately of the grim reality that death has called friends and co-workers from the field here on earth to the heavenly home. From Dwight, Ill., came word that Mrs. Marie Sondergaard had passed away Monday evening, March 3rd, from a heart attack. From Tyler, Minn., we learn that Mrs. Harald Nielsen, daughter of the late Pastor Kr. Ostergaard and the mother of Rev. Ove R. Nielsen, died on Feb. 29th in Plentywood, Montana, where she had arrived about ten days before to seek relief from her attacks of asthma. Here in Kimballton we have had a number of deaths lately: Mrs. Etta Soe, wife of the late Dr. P. Soe, died February 4th after a year of failing health; her daughter, Anna, Mrs. Andrew Andersen, who had suffered from an attack of cancer, died a week before her mother; Nels Johansen, a member of the Kimballton church through many years, died February 16th, after a few days of illness from a heart attack; Helga Bennedsen, only 30 years old, who had fought a brave battle the past year with the dreadful disease, cancer, was laid to rest only a week ago. And one of the young men of our congregation,

Marvin Jessen, who fell in battle in Korea last October, was returned recently and a burial service was held here from our church on Friday, February 15th. Thorvald K. Muller, who had been active in the community life and church here in Kimballton through the many years had been failing in health the past year; he passed away Sunday morning, Feb. 24th, and was laid to rest on Wednesday, Feb. 27th.

We invite our readers to submit "In Memoriam" greetings to "Lutheran Tidings," and thereby giving a short sketch of faithful workers in our church and community life. It is difficult for the editor to cover the entire field of all congregations in the synod.

Grand View College Pastors' Institute

The Thirteenth Annual Pastors' Institute will be held from April 22-24, 1952, at Grand View College. We have a fine program again this year. Among the speakers will be Dr. Karl Mattson, President of Augustana Theological Seminary, and Dr. Joseph Haroutunian, noted author and scholar in the field of systematic theology. An old friend, the Rt. Rev. Msgr. Ligutti, will also speak to the Institute.

Please send your reservations as soon as possible so that housing may be arranged.

Program For 13th Annual Pastors' Institute

April 22-24, 1952

Tuesday, April 22:

- 1:45 p. m.—Opening Devotions.
- 2:00 p. m.—Lecture I by Dr. Karl E. Mattson, President, Augustana Theological Seminary.
- 4:00 p. m.—Lecture by Rev. Enok Mortensen.
- 8:00 p. m.—Communion worship service led by Rev. Alfred Jensen, Synod President.

Wednesday, April 23:

- 8:45 a. m.—Opening Devotions led by Rev. Richard Sorensen.
- 9:00 a. m.—Lecture II by Dr. Karl E. Mattson.
- 10:30 a. m.—Lecture by Prof. Axel Kildegaard.
- 2:00 p. m.—Lecture by Prof. A. E. Farstrup.
- 4:00 p. m.—Stewardship Committee.
- 8:00 p. m.—Lecture I by Dr. Joseph Haroutunian, Professor of Systematic Theology, McCormick Theological Seminary.

Thursday, April 24:

- 8:45 a. m.—Opening Devotions led by Rev. Harris Jespersen.
- 9:00 a. m.—Lecture II by Dr. Joseph Haroutunian.
- 10:30 a. m.—Lecture by Msgr. L. G. Ligutti.
- 2:00 p. m.—Lecture III by Dr. Joseph Haroutunian.
- Close.

Navy Chaplaincy

It was announced by the Navy Bureau of Personnel that as of 29 February 1952 the Navy will commission a limited number of civilian clergymen between the ages of 34 and 39 in the Chaplains Corps, reserve with the rank of lieutenant. (Lieutenant in the navy is equivalent to captain in army and air force.) Chaplains thus commissioned will be called to extended active duty upon the acceptance of appointment. With best wishes, I am

Sincerely yours,

Gynter Storaasli

Secretary

National Lutheran Council,
Bureau of Service to Military
Personnel,

736 Jackson Place, N. W.
Washington 6, D. C.

Thanks From "Valborgsminde"

Old People's Home, Des Moines, Ia.

We have received many gifts since our last report in Lutheran Tidings. We want to acknowledge them now and express our sincere thanks to all givers. May God bless both the gifts and the givers.

For the Elevator Fund:

Danish Ladies' Aid, Marquette, Neb.	\$100.00
Danish Ladies' Aid Junction City, Ore.	25.00
Danish Ladies' Aid, Kimballton, Iowa	25.00
Ladies' Aid, Kronborg, Neb. ..	25.00
Ladies' Aid, Fredsville, Iowa ..	13.25
Luther Memorial Ladies' Aid, Des Moines, Iowa	25.00
Bethlehem Ladies' Aid, Brush, Colo.	10.00
Mr. Alfred Grau, Newell, Ia. ..	10.00
Mr. O. P. Nissen	30.00
Mrs. Charles Rieder, Sheffield, Ill.	100.00
Miss Ida Christensen, Cedar Falls, Iowa	10.00
Women's Missionary Society ..	50.00
Mr. and Mrs. Erling Jensen, Ames, Iowa	
In memory of Mr. M. Lauritsen, Viborg, S. D.	5.00
Miss Dagmar Miller, Des Moines, Ia. (U. S. Bond, mat. val.)	100.00
	\$528.25

Gifts for Christmas and to Operating Fund:

Bethlehem Ladies' Aid, Cedar Falls, Iowa	10.00
Nain Ladies' Aid, Newell, Iowa ..	10.00
Danish Ladies' Aid, Oak Hill, Ia. ..	5.00
Ladies' Aid, Tyler, Minn.	10.00
Women's Missionary Society ..	100.00
S. A. L.	50.00
Mr. Poul Poulsen	10.00
Mr. Aage Ibsen, Viborg, S. D. ..	1.00

Miss Valborg Nielsen, Des Moines, Iowa	10.00
Mr. Soren Andersen, Des Moines, Iowa, Valborgsminde	5.00
Mr. Chris Syndergaard, Des Moines, Iowa, Valborgsminde (for Drier)	100.00
Memorial gift—Mrs. N. Madsen, Ringsted, Iowa	5.00
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	\$316.00

Gifts from Miss Anna Marie Nielsen, Cedar Falls, Estate. Lounge, 2 small tables, sewing machine, iron, electric toaster, towels, blankets, drapes, pillows, silver and kitchen ware, 225 quarts of fruits and vegetables and many other items.

Ladies' Aid, Muskegon, Mich., 4 blankets.

Congregation, Hampton, Ia., 41 quarts canned goods.

Mrs. Karen Sorensen, Cedar Falls, Ia., Canned goods.

Ladies' Aid, Kimballton, Ia., 60 quarts canned goods.

Mrs. August Sorensen, Ringsted, Ia., Complete Chicken Dinner.

Mrs. Magnussen, Clinton, Ia. Cakes and ice cream.

N. F. Christiansen family \$6—for ice cream and coffee.

Mrs. Grace Kaadt, \$5—for cake.

Mrs. Elsie Petersen \$2.98 for ice cream. Friends in Dwight, Ill., fruits and vegetables.

Mr. George Madsen, Des Moines, fruit and vegetables.

Mrs. C. Clausen, Omaha, Neb., 12 Afghans.

Mrs. Bess Bachman, Des Moines, Juice and Jellies.

Mrs. Verner Sorensen, Flaxton, N. D. 2 Towels.

Congregation, Viborg, S. D. 16 chickens, 1 lb. coffee, 4 cans jelly, 3 lbs. prunes, 1 lb. rice, 2 lbs. butter.

Ladies' Aid, Exira 30 dozen eggs, 33 dish towels.

Ladies' Aid, Oak Hill, Ia., visit. Cake for coffee, sugar, 3 lbs. raisins, 4 lbs. prunes, 2 lbs. coffee and 2 lbs. butter.

Mrs. H. V. Smith, Des Moines, Ia. Ice cream for all (twice). Gifts for all at Christmas.

Mr. and Mrs. P. M. Jensen, Osage, Ia. Coffee cakes and cookies.

Mrs. Erling Jensen, Des Moines, (Brownies) candy and cookies and Valentine favors to all.

Luther Memorial Ladies' Aid, Des Moines. Christmas gifts to all.

Mrs. Axel Holst and Miss Ida Christensen, Cedar Falls, Ia., Poinsettia.

Mr. Anton Berg, Sr., 2 Hams.

Mrs. Olga Boesen, 10 lbs. Bacon.

Mrs. Belle Knisely, 1 quart whipping cream.

Hyland Park Garden Club, Valentine favors.

Again our most hearty thanks and best wishes from "Valborgsminde."

Sincerely yours,

Theo. J. Ellgaard.
Pres. of the Board.

Acknowledgement Of Receipts From the Synod Treasurer

For the month of February, 1952

Toward the Budget:

Congregations:

Brush, Colo., for 1951	\$ 240.00
St. Stephen's, Chicago, Ill. ..	100.67
Trinity, Chicago, Ill.	200.00
Omaha, Neb.	180.00
Askov, Minn.	88.36
Minneapolis, Minn.	157.40
Clinton, Iowa	50.00
St. Stephen's, Chicago, Ill. ..	60.00

Home Mission:

In memory of Mrs. Petrine Andersen, Dwight, Ill., Mr. and Mrs. Charles Laritzen, Dwight, Ill. 3.00

In memory of Ludvig J. Andersen, Viborg, S. D., Apelegren family, Montana 5.00

In memory of Peter A. Andersen, Viborg, S. D., Mr. and Mrs. John Buck, Mr. and Mrs. Jens P. Hansen, Mr. and Mrs. Frank Jensen, Mr. and Mrs. Glifford Johnson, Mr. and Mrs. Niels Hansen, Mr. and Mrs. Walter O. Knudsen, Mr. and Mrs. Eckstein, Viborg, S. D.; Mr. and Mrs. Harl Holm, Mr. and Mrs. Kermit Holm, Wakonda, S. D.; Mr. and Mrs. Will Jenter, Everette Austin and family, Mr. and Mrs. Stanley Knutson, Mr. and Mrs. Henry Rennick, Howard and Ronald Austin, Centerville, S. D.; Mr. and Mrs. Lars Beck, Tyler, Minn.; Mr. and Mrs. K. V. Andersen, Mr. and Mrs. Andrew Andersen, Mr. Severt Andersen, Badger, S. D. 26.00

In memory of Mrs. Petrine Andersen, Dwight, Ill., Mr. and Mrs. Peter Reimer, Tena and Agnes Thomsen, Mr. and Mrs. Willis Bilsborough, Mr. and Mrs. Jacob Larsen, Mr. and Mrs. Chris Larsen, Mr. and Mrs. Wilbur Larsen, Jessena Larsen, Dwight, Ill. 13.00

In memory of Mrs. Nels Jensen, Hampton, Iowa, Mr. and Mrs. A. M. Jensen, Mr. and Mrs. Alvin Arnold, Geneva, Minn.; Mr. and Mrs. Elmer O. Peterson, Mr. and Mrs. Harold Petersen, Hampton, Iowa; Mr. and Mrs. Hans C. Hansen, Mr. and Mrs. Bob Win, Dows, Iowa; Mr. and Mrs. Clyde Pierce, Waterloo, Iowa 8.90

In memory of Mrs. W. N. Hostrop, Seattle, Wash., Mr. and Mrs. Chris Andersen, Seattle, Wash. 5.00

Annual Reports:

Congregations:	
Volmer, Mont.	3.00
Viborg, S. D.	5.00

Bethany Ladies Aid, Trufant, Mich. 3.00

Pension Fund:

John Hansen, Dalum, Canada	25.00
Congregations:	
Newark, N. J., for 1951	10.00
Minneapolis, Minn.	5.00

Grand View College:

In memory of Peter A. Andersen, Viborg, S. D., Mr. and Mrs. Niels Jespersen, Mr. and Mrs. Raymond Jespersen, Mr. and Mrs. Donald Kaarup, Viborg, S. D.; Rev. and Mrs. Ronald Jespersen, Newell, Iowa; Mr. and Mrs. Harold Jespersen, Detroit, Mich.; Mr. and Mrs. A. B. Clausen, Oakland, Calif.; Mr. and Mrs. R. E. Johnson, Minneapolis, Minn. 8.00

Chicago Children's Home:

Bethany Ladies' Aid, Trufant, Mich. 5.00

In memory of Mrs. Petrine Andersen, Dwight, Ill., Mr. and Mrs. Peter Burgwald, Jr., and Mrs. Christine Andersen, Dwight, Ill. 2.00

Old People's Home, Tyler, Minn.

In memory of Peter A. Andersen, Viborg, S. D., Mr. and Mrs. P. J. Pedersen, Mr. and Mrs. Hans Jensen, Viborg, S. D.; Mr. and Mrs. Martin P. Andersen, Irene, S. D.; Mr. and Mrs. Harold Christensen, Centerville, S. D. 5.00

President's Travel:

Congregations:	
White, S. D.	10.00
Lake Norden, S. D.	37.30
Tyler, Minn.	30.80
Previously acknowledged	1,646.84
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	\$2,932.37

Received for Items Outside of Budget:

For Old People's Home, Des Moines, Iowa:

Bethany Ladies' Aid, Trufant, Mich. 1.00

In memory of Carl Miller, for Elevator, Mr. and Mrs. Harry W. Gjelsteen, Menominee, Mich. 25.00

In memory of Mrs. Nels Jensen, Hampton, Iowa, Rev. and Mrs. Viggo Hansen, Bridgeport, Conn.; Mr. T. C. Thomsen, Waterloo, Iowa; Mr. and Mrs. Glenn Elliott, Stanton, N. D.; Mrs. Ruth Meyer, Wishek, N. D. 10.00

Women's Mission Society:

In memory of Mr. J. Martin Lauritsen, Viborg, S. D., Dr. and Mrs. Kemper, Mr. and Mrs. Jens Hansen, Mr. and Mrs. Edgar Dickerson, Mr. and Mrs. John Buck, Viborg, S. D. 9.00

American Bible Society:

Congregation: Withee, Wis. --	20.00
Sunday School, Cedar Falls, Ia. --	10.00
Mr. and Mrs. Charles Lauritzen, Dwight, Ill. -----	10.00
Mrs. Anna Petersen, Scottville, Mich. -----	2.00

Eben-Ezer Mercy Institute:

Congregations:	
Racine, Wis. -----	34.67
Perth Amboy, N. J. -----	30.00
L. E. Nelson, Dwight, Ill., for Føbe -----	5.00

Lutheran World Action and Relief:

Einar Knudsen, Jens Holm, White, S. D. -----	4.00
Bethany Ladies' Aid, Trufant, Mich. -----	6.00
Rev. and Mrs. A. E. Frost, Salinas, Calif. -----	10.00
In memory of Peter A. Andersen, Centerville, S. D., Mr. and Mrs. Martin Miller, Mr. and Mrs. Martin Lauritzen, Mr. and Mrs. N. P. Christensen, Mr. Donald Christensen, Centerville, S. D., Mr. and Mrs. Soren Simonsen, Mr. and Mrs. Carl Mikkelsen, Mr. and Mrs. John West and Arthur, Viborg, S. D. -----	9.00
Congregations:	
Brush, Colo., for 1951 -----	123.60
St. Stephen's, Chicago, Ill. -----	42.65
Solvang, Calif. -----	100.00
Ruthton, Minn. -----	5.00
Previously acknowledged -----	58.90
	\$ 359.15

Thank you.

Respectfully submitted,

The Danish Evangelical Church of America.

Charles Lauritzen, Treas.

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.

March 20, 1952

I am a member of the congregation at _____

Name _____

New Address _____

City _____ State _____

JENSEN, JENS M.
TYLER, MINN.

RTE.

Santal Mission**January Contributions****General Budget:**

Danish Luth. Cong., Greenville, Mich. -----	\$ 20.00
Rosenborg L. Aid, Lindsay, Neb. -----	10.00
St. John's L. Aid, Exira, Ia. --	10.00
St. Stephen's L. Aid, Perth Amboy, N. J. -----	10.00
St. Ansgar's L. Aid, Parlier, Calif. -----	25.00
St. Paul's L. Aid, Tacoma, Wash. -----	10.00
Bethania L. Aid, Racine, Wis. --	10.00
Bethania Guild, Racine, Wis. --	25.00
Trinity Cong., Gayville, S. D. --	2.00
Mrs. Harry Lind, Coulter, Ia. --	2.00
Central Luth. S. S. Christmas Offering, Muskegon, Mich. --	55.30
St. John's S. S. Christmas Offering, Ringsted, Ia. -----	32.00
Hans Dixen, Ellensburg, Wash. --	10.00
Our Savior's Luth. S. S., Viborg, S. D. -----	10.00
Mrs. A. W. Andersen, Van Nuys, Calif. -----	5.00
Diamond Lake S. S. Christmas Offering, Lake Benton -----	25.42
Dan. Luth. Church, Menominee, Mich. -----	15.00
Denmark Luth. S. S. -----	75.30
Albert Olsens, Ruthton, Minn. --	10.00
Mrs. Nanna Goodhope, Viborg, S. D. -----	3.00
St. Paul's S. S., Tacoma, Wash. -----	10.00
Mrs. Hans F. Christensen, Wilbur, Wash. -----	2.00
Memorial Luth. L. Aid, Marinette, Wis. -----	10.70
A. E. L. Aid, Dannevang, Texas -----	25.00
Bethlehem S. S. Offering and Birthday bank, Brush -----	8.75
Our Savior's Luth. S. S. Bridgeport, Conn. -----	5.00
Miss Alice Jensen, Mpls. -----	2.00
Mrs. M. Mathisen, Mpls. -----	5.00
Children's Music Club, West Denmark, Wis. -----	8.73
Nazareth Cong., Withee, Wis. --	36.00
In memory of Andr. Winther, Kimballton, by Alfred Jorgensen -----	2.00
In memory of departed Friends by Rev. Holger Strandskovs, Kimballton Iowa -----	10.00
In memory of Miss Marie Nielsen and Mrs. Amanda Hermansen, by Carl Olsens, Des Moines, Ia. -----	2.50
In memory of Mrs. Peter Kilstofte, Askov, Minn., by Mrs. Margaret Mose and Elkjer R. Nielsen, Chicago, -----	25.00
Lilly Berentsen, Chicago -----	5.00
In memory of Byron Knudsen, Coulter, Iowa, by H. C. Hanssens and Mrs. Andrew Jorgensen -----	1.00
In memory of Mrs. Sofie Hansen, Hampton, Iowa, by Jens G. Jensens, N. C. Rasmussens, Hans Egedes, A. B. P. Millers, Nels Hansens, Jens Sondergaards, A. Henry Hansens, P. F. Nielsen, Mrs. Karen Jorgensen, and Dagmar Miller --	5.00

In memory of Clyde Solvin, Newell, Iowa, by Ray Naaes, Bud Cravens, and Erwin Andersens -----	3.00
In memory of Wilhelm Schmidt, Marinette, Wis., by Mr. and Mrs. Julius Petersen Cordova, Neb. -----	3.00
In memory of Mrs. Andreas Nielsen, Clarks Grove, by Alden, Minn., Friends -----	9.00
In memory of William Petersen, Ruthton, Minn., Harold Jensens, Kimballton, Iowa, and Walter Svennings, Lakeville, Minn. -----	2.00
In memory of Kresten Utoft, Tyler, Minn., Andr. K. Petersen, Ruthton, Minn. -----	1.00
In memory of Mrs. Dale Thomsen, Victory, Mich., by Mrs. Anna E. Petersen, Scottville --	2.00
In memory of Mrs. Solvejg Thomsen, Marquette, Neb., Relatives -----	6.00
In memory of Mr. and Mrs. Hans Madsen, Solvang, Calif., by Mrs. Lydia M. Harksen --	10.00
In memory of J. Martin Lauritsen, Viborg, S. D., Hans Jensens, Rev. Harald Ibsens, and Henry Andersens -----	7.00
In memory of Mrs. Christine Hansen, Calgary, Canada, by Fredsville L. Aid -----	5.00
In memory of Mrs. Hostrup, Seattle, by Mrs. Betty Laursen -----	2.00

Toward Riber's work:

St. Ansgar's and Bethany S. S., Lindsay, Neb. -----	16.13
Bethania Mission Group, Racine, Wis. -----	15.00
Mrs. Nanna Goodhope, Viborg, S. D. -----	2.00
In memory of Elmer Andersen, Newell, Iowa, by Nain Luth. Memorial Fund -----	10.00

Toward Leper Work—sponsorship

M. Hee Andersen Brooklyn ----	43.00
D. Evangeline Mac Rae, Saginaw, Mich. -----	15.00

Toward Children's Support:

St. John's L. Aid, Hampton, Ia. -----	25.00
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Toward Jeep Fund:

Trinity Luth. Church, Wilbur, Wash. -----	13.00
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Total for January -----\$717.83

Acknowledged with sincere thanks to every giver. As you read the list of contributors printed in "Santal Missionary" you find that some gifts from our D. E. L. C. are listed there. Even so, we did not in 1951 do so well, as former years. May the many friends of our Santal Mission really concentrate on their privilege and responsibility toward this work. It has indeed, been blessed down thru these years.

Sincerely

Dagmar Miller.

1517 Guthrie Ave., Des Moines, Iowa.