

Lutheran Tidings

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Easter Joy



Rejoice, rejoice this happy day!
Put sorrow and your fear away;
For love's redeeming work is done;
The fight is fought, the battle won.
Now lives again our Lord and King,
And death has lost its power and sting.
The heavenly gate is open wide,
And our dear Master by our side.

Rejoice, rejoice! the Prince of Life
Has ended all His dreadful strife;
And by His grace, He now imparts
Eternal sunshine in our hearts.
Lift up your eyes, forget the night;—
Behind the evil is God's might.
Now light is streaming from the cross,
And victory triumphs over loss.

Mrs. C. C. Nielsen.



The Wonderful Easter Story

"I love to tell the story."

The story opens with an early morning scene; it unfolds itself throughout the day in such a heart-touching way as the greatest change takes place in the hearts of the disciples. They are now different persons altogether; they have loved and lost as the women on their way to the grave; but they had found their Master again; sorrow and sadness was turned to joy and gladness, anxiety to rest and peace, faded hopes became alive, little faith—if faith at all—turned to assurance. And early in the day when John stood in the Sepulchre and saw—, he believed and so did also Mary Magdalene and the rest of them.

They had not only seen the angel sitting on the big stone victorious, they had not only heard voices from another world declaring the greatest event in history: "He is not here, for He is risen." But the most important moment in the whole affair is the meeting with Jesus himself; first the women and Mary, then Simon Peter in the afternoon, the two disciples toward evening on their way to Emmaus and then at the gathering in the evening in the upper room with Jesus present greeting them twice with

his: Peace be unto you. "Then were the disciples glad when they saw the Lord."

The key note of the whole thing is the message: "He is risen! He lives! What a wonderful message! It is also for us. There is no limit to this greeting. Permit me to close by quoting a prayer by Wilfred Monod:

"But I plead even more, O Christ. It is yourself which is essential to me and not your remembrances. I have need of a Counselor, I have need of a Confidant, I have need of a Confessor, I have need of a Conductor. In my loneliness I desire to thrill, all of a sudden, in the certainty that you work by my side, at each hour of the day and of the night. I have no right to murmur with the chief of Calvary: "Master, remember me." Reveal then to me the great secret, unveil to the least worthy of your friends the mystery of mysteries; accord to me the ineffable grace of entering into the very sanctuary of the gospel and to read finally, with the heart, the word which shines in the holy of Holies: Live in me and I shall live in you. Amen."

P. Rasmussen.

"The Sting" And "The Victory"

"Death is swallowed up in victory."

"O, death where is thy victory?"

O, death where is thy sting?"

1 Cor. 15, 55.

Some of those who saw and heard Jesus in person thought of him mainly as a "doer of great deeds." His startling miracles were to them a source of excitement; but not of profound conviction about his right to be called Messiah. They wanted more of his "tricks;" but they never got so far as to be vitally interested in the true nature of the power behind the wonders he wrought.

Again there were some who thought of him as a "sayer of words," a proclaiming seer, a prophet. His words awed them, thrilled them or perhaps incensed them; but they were largely insensitive to the spirit which gave power and clarity to his words.

Even today there are many who think of Jesus only as a great miracle-worker or as a powerful prophet. But he is more than that. He is foremost **the giver of life**. His wonders and his words came out of the life he had to give and they pointed back to it. For great as his works and his words were, they were only a part of his life, at best a manifestation of it; and even in the spiritual world "no part is ever greater than the whole."

It was not the intention of Christ that mankind should merely be startled by his miracles; nor did he speak as he did in order to give generations something to philosophize about. He aimed to bring the world to the source behind his wonders and his words. "I am come that they might have life and have it more abundantly."

Since neither his works nor his words could possibly be more than a part of his life, he gave that too, gave his very being, his all. That is what he is extending to us in the Holy Communion. Here is more than works and words.

In order to prove the high quality of the life he had to give he submitted it to every excruciating test to which the world at its worst could put it. And it came out of all those tests greater than before:—It was humiliated to the utmost and it came out exalted.—It was crushed by the concentrated evil of his day and that only made it more sublime.—It was nailed to the worst of all instruments of torture and it came back with perfect freedom.—It was put to death and delivered to the grave and it arose with deathless vitality.—It was utterly defeated, but when the powers of hell had done all they could to destroy it, it came forth with eternal victory.

It was this life, the abundant life, which was the power behind the deeds he had wrought and the words he had spoken, as well as behind his resurrection. And that life—incredibly true as it is—is his gift to all believers.

His sufferings, his death and his resurrection have given a different meaning to "the sting of death" and to "the victory of the grave." Their significance has been decimated. "O death, where is thy victory?"

—thy sting?" Easter placed the victory in the hands of Christ and it also brought out the true meaning of our lives. Now we know that even though the dark clouds of sin and shame obscure the Light of The World, for a time, they will vanish before a power which is greater than their own. We know that, although the thunder and lightning of death and evil may terrify us, they are not what they seem to be. They are but lesser powers over against the Christ-life, the life which he is sharing with us, in order that we may be saved from all the soul-horrors of hell. "In Christ we live and breathe and have our being."

"He still lives.

The world cannot bury Christ.

The earth is not deep enough

For his tomb.

The clouds are not wide enough for

For his winding sheet.

He still lives

In those who burn

Unconsumed with his love;

In his truth

Which reflect his image

In the Hearts

Which burn as he talks

With them by the way."

Anon.

Marius Krog.

"Experience keeps a dear school, but fools will learn in no other."

—Benjamin Franklin.

"Man is not the creature of circumstances. Circumstances are the creatures of men."

—Disraeli.

"Your old men shall dream dreams, your young men shall see visions."

—Joel 2, 28.

"To be seventy years young is sometime far more cheerful than to be forty years old."

—Oliver Wendell Holmes.

"He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city."

—Psalm XVI. 32.

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The Religious Education Institute In Polk County, Iowa

A broad program of religious education is being undertaken by the Polk County Religious Education Institute which is held in Des Moines, Iowa. The Institute has been holding one six-session term each year for some forty years. Recently, however, an expanded program has been inaugurated, involving two terms each year and a curriculum which offers a much wider coverage of the religious education field than was the case formerly.

The most recent term of the Institute began on February 5 and ended on March 11, 1952. Sessions were held on six consecutive Tuesday evenings. Indicative of the interest which is developing is the increase in enrollment which the school has experienced. In the fall of 1951, 181 students were enrolled; in the recent term, the enrollment was 270.

The Institute is a fine example of interdenominational cooperation. Students from fifty-two churches and twelve denominations were enrolled. Luther Memorial Church in Des Moines is one of the co-operating churches.

From ten to twelve courses are offered at each term. Some of these are selected from the Standard Leadership Curriculum of the Division of Christian Education of the National Council of Churches. Others are special courses originated and developed by the local Institute. Credit work done by the students leads to Certificates of Achievement awarded by the National Council.

A three-year Curriculum Cycle has been developed for the Institute. Eight Standard Leadership Training courses constitute the core curriculum for a single term of the Institute. Since there are six terms in three years, this means that the curriculum encompasses forty-eight of these "standard" courses. After passing through this cycle in three years, the series begins over again. Thus the same sequence of courses is repeated every three years. This arrangement enables a student to plan his course as far in advance as he wishes and also enables him to know when he will have another opportunity to take a course which he feels he must by-pass at any given time.

A feature of the Institute is the high quality of its faculty. Only well-qualified people are invited to teach, and they serve on a purely volunteer basis. Various faculty members from Grand View College have given service in this capacity in recent years. These include Dr. J. Knudsen, Dean A. C. Nielsen, Rev. A. E. Farstrup, Rev. A. C. Kildegaard, and the writer. At the present time, the writer is serving as Dean of the Institute and is in charge of the organization, promotion, and operation of the school.

Faculty members are drawn also from the Drake College of the Bible, Drake University, Simpson College, the Des Moines Public Schools, and various church and civic groups.

One of the special courses offered at the recent term was taught by Dean Nielsen. This course was called "World History Contemporary With The Bible." The purpose was to present the political, social, and religious background of the world during various important eras of Biblical history, thus giving religious education workers much helpful information with which to enrich their knowledge of the Bible and its times. This field has been so much neglected that there is not even a suitable textbook in existence. Hence, Dean Nielsen found it necessary to organize both the outline and contents of the course. About thirty-five students were enrolled; they were enthusiastic in their appreciation of Dean Nielsen's work and were greatly pleased with the information that was presented. It is this type of pioneering to which the Institute is giving much thought and attention.

Other courses taught at the recent term included "Paul, the Man and His Work," "Dramatics in Christian Education," "Planning and Leading Christian Worship," "When Children Worship," "Teaching Juniors," "The Church's Program for Youth," "Guidance in Christian Home-Making," "The Week-Day Program of Religious Education," "Introduction to the Bible," and "Introduction to Teaching."

The spiritual aspect of the Institute is emphasized in the chapel service. During the term just concluded, chapel was held following the two class periods, beginning at 9:20 p. m. It is interesting to note that about 175 students elected to remain for the twenty-five minute service, although any who wished to leave following the class sessions could do so. A local minister gave a series of chapel talks based on the writings of the Apostle Paul. These talks were integrated with the course on "Paul, the Man and His Work," for which about forty-five of the students were enrolled. These talks were of a deeply devotional nature, and were greatly appreciated.

The Institute is planning to touch the work of the Polk County churches at every possible point. To this end, special courses are contemplated on such widely divergent subjects as "The Church in Town and Country," "The Major Tenets of Protestantism," "Background Material for the International Uniform Sunday School Lessons," "Methods in Adult Religious Education," "The Ecumenical Movement in Modern Times," "The Functions of Church Officials," "Religion in Every-Day Life," "World Leaders of Religious Thought," and many others. These courses will be used, a few at each term, to augment the core of courses chosen from the Standard Curriculum.

Contact with local churches is maintained by a novel means. Church school superintendents are invited by personal letter to visit the Institute on the fourth Tuesday evening. Similarly, pastors are invited to visit on the fifth Tuesday evening. The pattern is the same on both evenings. The first period

is devoted to visiting in the classes. The second period is spent in an informal meeting with the Dean at which time the working of the Institute is explained, plans for the future are outlined, and suggestions are received and discussed. By this means, interested pastors and superintendents have direct access to the officers of the Institute and, at the same time, have a chance to observe some of the work at first hand.

It is already evident that the Institute is becoming a powerful force in the field of Christian education among the churches of Polk County. The opportunities which lie ahead are almost unlimited, requiring only faith and hard work to make them a reality.

Herbert T. Hurley.

Professor of Mathematics and Physics
Grand View College.

Studying In U. S. Schools

Philadelphia—(NLC)—The Division of Student Service of the National Lutheran Council has contact with 765 students from 43 countries who are studying at institutions of higher learning in the United States, it was reported here by the Rev. Oswald Elbert, eastern regional secretary of the division.

Most of the foreign students are members of the Lutheran Church in their own countries, he said, but some are non-Christians who are participating in a campus program sponsored by the NLC's Student Service Division.

Mr. Elbert pointed out that through the Division of Student Service and the Lutheran Student Association of America, every international student connected with the Lutheran Church, whose name and address in this country is known, will have some contact with the Church while here.

"Through the work of campus pastors and counselors, through the Christian concern of American students," he said, "more and more international students are returning to their homelands with a real and concrete expression of the fact of 'one world' in Jesus Christ.

"American students and their leaders and American Church life itself," he added, "are made richer because God has given to us this tremendous opportunity to learn to know and to appreciate the struggles and problems which burden Christian students in other countries."

Of the total of 765 Lutheran students, by far the largest number, 315, are from Germany. Norway ranks second with 130, Sweden third with 73, Finland fourth with 64, and Denmark fifth with 30. Fourteen countries in Europe account for 673 of the students.

"Let us have faith that right makes might; and in that faith let us to the end, dare to do our duty as we understand it."

—Lincoln.

In Memory

On January 3rd, Holger Lauritzen and I looked through Tante Mille's kitchen window and found her dead on the floor. She was eighty-three. In her youth she was partly crippled, took a trip to Denmark, was treated by a doctor and lived actively since then on a strict diet. She always brought her own dry biscuit along to parties. Our local paper called her a character and she certainly was that. She stemmed from an old family which for generations had battled against the Danish enemy and that struggle had formed itself into an innate attitude in her, and yet she loved the church and knew that she was baptized to the death of Christ. Tante Mille was buried in the old cemetery at Watsonville.

In the beginning of February Jens Jensen died in Seattle and was buried at Solvang. We called him "Feed" Jensen because he operated a feed store. He was married to Clara Ravnholt from West Denmark. When Clara died in 1947, I felt quite sure that Jens would soon follow her. They were so thoroughly devoted to the art of home-building and the task of helping their two children, Anders, who lives with his family at San Diego, and Magna, with her family in Seattle. They and their children did everything to ease the life of "Bedstefar" but he was restless. Jens was a genuine "Vestjyde fra Risagergaard" and knew the "laws demand," but when the smile broke through the clouds on his face it was a smile of grace. His favorite song was "En Kokosnød paa Havet flød," and we sang it at the funeral.

While we had memorial for Jens, Mrs. Burchardi, "Mumsie", passed on. Her funeral was the greatest and most floral there has been in our church during the last fourteen years. The reason was that she was what we in Danish call "Stammoder." She was the stem which held the family branches together since her husband died in 1922. Her motherly love was extended to the community and many people outside it. The coffee pot was always at hand in the Burchardi home and no one counted the cups. Mrs. Burchardi married Burchardi, who was heartily integrated in the whole "Vallekilde-Ubberup" movement, yet she was the real "Vestjyde" with an implicit faith in God and a cautious progressive drive. It was so wonderful to hear her say during her last year that she would go back to her parents for they needed her. She was on her way to her fathers.

While Mrs. Niels Petersen was back in St. Paul, Minnesota, visiting their children, her husband died in their home. They lived formerly in Austin and Askov, Minnesota. Some of their children settled here and they followed. For some years they took charge of the Boy Scout camp ten miles from Solvang, and it was a delight to visit the camp, for it was in good order. Niels loved order and work and I have immensely enjoyed his language. It was so distinct, clear and expressive. The world had not been able to dilute his "sjællandske" dialect. Nearly all the Askovites were reunited at the funeral.

Aage Moller.

Kristen Kold

The Little Schoolmaster Who Helped Revive A Nation

By Nanna Goodhope

XII

At Ryslinge Parsonage

One day in early November, 1849, a man of slight build, in the middle thirties, stepped into the shop of Lars the saddler, who was one of pastor Vilhelm Birkedal's parishioners and good friends. The stranger wore a green military coat trimmed in red braid, and had on his feet a pair of wooden shoes with tops of wooly lambskin. Lars, looking up from his work, scanned the man quizzically and inquired whom he might be.

"I am a stranger," said the man, "I have never been here before; therefore I am looking around to see what kind of people I'm to live among."

"May I ask you, pray, with whom you are going to live?"

"I am the pastor's new tutor," said Kold.

Lars was even more astounded than he had been at first sight of the man. He was aware that the pastor, Birkedal, was looking for a new tutor to arrive, but he had not expected him to look as this man did.

Kold began his school work at the Ryslinge parsonage with ten pupils. There were besides Birkedal's two children, a niece of Fru Birkedal, a son of each of the pastors—Østergaard and Bloch; a son of Paul Rasmussen of Sanderup, and four other young men, sons of farmers. Kold was well pleased with so promising a beginning to his new school venture. He gave practically all his time to his pupils; for he was not only their teacher, but their friend and counselor as well. Occasionally it became necessary for him to use firm discipline. But he did it for the pupil's own good, never as a means of revenge.

One evening as Kold sat in the school-room repairing his house slippers, which were made of bulrush, he was annoyed at the boisterous attitude of some of the oldest boys. They were striding back and forth across the room giving big talk, smoking long pipes and spitting on the floor. Kold, who had long since learned that it was dangerous to deprive anyone of a pleasure without offering something better in its place, kept silent for a time. Finally, he said to the boys: "I am going to tell you what the three requirements are to be a great man; but perhaps you already know"? "No," the boys didn't know; would he please, tell them. "Tomorrow morning in class, I will tell you," Kold said.

The next morning, Kold's good friend Peter Larsen Skräppenborg was present. He had come to visit his many friends at Ryslinge. After the usual morning song and devotion period Kold addressing the boys said: "The three requirements to being a great man are—to talk loudly, to smoke a long pipe and to spit in a bow." The boys felt deeply ashamed. Then Kold added: "But that is what the world requires. Now I am going to tell you what your Creator and your country expects of whomever would be a great man." He then talked to the class in such a way that P. L.

Skræppenborg afterward said to Birkedal: "This is the best school in Denmark."

One day Kold found in one of his pupil's school books the owner's name written in bold letters at the bottom of every page. He took the book to the front of the room, scrutinized it closely, then proceeded to read the name audibly as he turned the pages over, one by one. Then looking straight at the boy, he said: "I presume this is a person whom you rate very highly, since you have his name written all over your book."

Kold and Birkedal were two widely different personalities. Birkedal radiated both inner and outer culture. He was highly emotional, a romanticist who at times soared high and drew others with him. But he too often lacked the practical good sense of Kold, to always keep a firm footing. Kold had a fine sensibility but was often negligent about his personal appearance, which sometimes annoyed his friends. His usual attire consisted of grey homespun (vadmøl) clothes such as the peasants wore, white wool socks, and wooden shoes when he was out-of-doors. And at this time he still wore the brocaded satin vest he had brought with him from Smyrna, although it was threadbare and much patched. Kold never discarded anything so long as it could be used. He mended his own socks and other clothing, and sewed many layers of cloth soles on his rush house slippers, so as to make them last for at least two years.

Though Kold and Birkedal's ideas occasionally clashed, each was enriched by the other's companionship. It was usually when Birkedal soared too high and lost his footing that Kold would admonish him to keep his feet on solid ground. It was said of the two that where one was weak the other was strong.

There was also in the Birkedal household a young Jewish woman by name Anna Kordelia Fischer, who came to mean a great deal to Kold. Birkedal's spiritually inspiring sermons had given her the urge to become a Christian. And few were more deserving of the name than she was. For twelve years she remained in the parsonage to aid and assist Fru Birkedal in her manifold home duties. "Jamme," as the children called her, was an inspiration to all around her whether in sickness or in health. She had a beautiful voice and was an accomplished musician. Often when Kold was discouraged or in doubt, he would discuss his problems with her. And, although they did not always see things alike, her counsel was a great boon to him. Often at the hour of twilight, when the family and a few friends were gathered around the family hearth, great spiritual heights were scaled and enriching moments experienced by those present. It was to Kold a period of his life that he always cherished.

Although Birkedal had a large following at Ryslinge, there were people in his parish whom he was unable to influence through his spiritual sermons. They were instead annoyed because he would arouse

This Is Good!

I am referring to an article I read today from a paper in Europe. And I hasten to translate it and hope that it will be of some help to all the people who do not seem able to distinguish between religion and the Christian religion and likewise cannot see that currents are not the same as the sources of the stream. But here is the article, and I hardly think that any more comments will be necessary except that people should find out who these men are that are mentioned in the article.

"Dear Asger Lund Sorensen:

It was delightful to hear you defend Grundtvig, a few days ago over the radio, in the general discussion of whether or not the different directions within

them out of their callous complacency. One Sunday as Kold and some of the other parishioners were coming home from church, one or the aforementioned men, a prosperous farmer, was seen out in the field with his men hauling grain. He greeted Kold, saying boastfully: "We are harvesting today, Hr. Kold."

"I see," said Kold, "but I suppose it is your own grain you are harvesting."

"Why certainly," said the man.

"Then it is your privilege to do with yours as you please; but we are gathering the Lord's harvest and He has given us the day off."

Another of Birkedal's antagonists said to Kold one day, after he had heard the pastor say in a sermon that good deeds alone do not make a Christian, "Now the pastor would forbid us to give even a pint of milk to the poor." "But wouldn't you, honestly, think that too cheap a way to get into heaven?" was Kold's poignant retort.

Kold's very gratifying work with the young people at Faarballum had encouraged him in also setting aside an evening of school at Ryslinge for whomever would attend. He followed the same procedure as he had there, to first awaken then enlighten. "God's love and the people's happiness," was his watchword. "But happiness," he would say, "comes only to whomever finds joy in doing for others." So many came to evening school at the parsonage that there was hardly standing room.

Two of Kold's pupils were from Hindsholm, a peninsula lying on the north-east coast of Funen. The parents of these boys sent Kold an invitation to come to their homes for the Christmas holidays and bring his pupils. The invitation was accepted with great joy; and the distance (about 20 miles) was made by foot. But it did not seem far to the boys; for they sang Christmas hymns and carols as they passed through village after village. And when they tired of singing, Kold would entertain with legends and stories.

Kold was much impressed with the people whom he met at Hindsholm. A spiritual awakening had previously come to that area through the Laymen's Movement, and as a result he found there a deeper understanding of his school, its aims and purpose, than he had elsewhere.

the church had outlived themselves. You were right in most of what you said. We can agree that Weltzer was way out on a limb, we can also agree that Professor Lindhardt is a very humorous man and a very smart man, and it was proper that you all complimented him—except in a few exceptions.

Hm, I thought to myself, if you and I had been so lucky as to have six boys, and one of them became a well-to-do farmer and naturally a disciple of Grundtvig, the next one the owner of a small farm and a—Pietist; the next one a wholesale groceryman and therefore theoretically a high church man, the next—also to stay within the theory, a social democrat politically and religiously. The fifth one began a little more slowly and associated first with the pietist; and then later started to study for the ministry and, intellectually gifted as he was, saw that the foundation of the movement was shaky wherefore he naturally ended as a Barthian. The sixth son had a keen sense for morals and had lived in a clean atmosphere, but thought the world was too immoral, hence after some wobbling he joined moral rearmament, and agreed in general with his five brothers. There is something good in all of it, hence let us join the best and the best is my choice.

The aforementioned professor is really very pleasant, he knows how to adjust our horoscopes. If he knows our tax duties he can prognosticate what church currents we will belong to. The directions are a result of our economic climate—that is, generally speaking—and if the climate changes, as it does often in these times, then the directions change also. There is nothing to say about that, not at least if truth is a product of our economic circumstances.

But perhaps it is right here that our reasoning becomes slippery. And hence right here is where I wish you would have added a definite point. Maybe it would have cleared the air for the many who in deep despondency—afterwards—sank deeply into the fog of the disagreements of the learned scholars. Why did you not say that it was neither Grundtvig nor Grundtvigianism that was the real question, but truth alone, **the centrality of what it is to be a Christian**, which is the issue that so often is covered up by human thinking, that which Grundtvig so often has pointed out for us, that which simply is the truth and after which there is nothing more to say? You did rightly state that Grundtvig's view points to the Christ of the church, to the words in baptism and communion. It was here that you did not let Grundtvig pass out as he would himself have passed out and said, "never mind me, I was only a human being. But Christ lives! He is alive in His congregation! He is risen from the dead. He is the word to us, which always has been and always will be until the end of the ages. He is like truth, equally needful for the small farmer, the big farmer, wholesale groceryman and for the workman—in life and in death."

And this truth we will have to leave immovable. Grundtvig knew that clearly. And that truth did not die with Grundtvig. It will live beyond all the

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Our Women's Work

Mrs. Johanne Lillehøj, Kimballton, Iowa
Editor

Thoughts From The Evangelism Conference

Agna N. Miller

To attend the Evangelism Conference at Minneapolis on Jan. 23-27 was a privilege and a challenge to everyone there. I shall always be thankful to St. John's congregation for sending me. I was not there the first day, but I shall give some thoughts brought forth at the meeting while I was there.

Right away when we were seated, the large illuminated cross caught our eyes; it hung against a background of red velvet above a white altar on which were placed seven large candles, and the theme of our meeting, "Share Christ Today," in large letters above the altar and below the cross. This became deeply imprinted on our minds as these words and the cross were always before us as we listened to all the meeting had to bring.

The text of the meeting, "Paul's letter to Philemon," presented to us for three mornings as Bible Study, was indeed rich and heart-warming.

Paul, a good friend of Philemon, while visiting in his home, sees, befriends, and "shares Christ" with Onesimus, the slave. Then it happens that Onesimus runs away from Philemon and comes to Paul, who is in prison. He tells Paul that he wants to know more about Christ, and Paul teaches him and eventually baptizes him, so then they are "One in Christ." And then comes the suggestion that Onesimus should return to Philemon where he rightfully belongs.

Naturally, the thought frightens Onesimus—what will Philemon do to him? But Paul quiets his fears by saying, "I shall write to Philemon, asking him to take you back." Then Paul writes his wonderful letter, beginning and ending with prayer and thankfulness for what they have shared in Christ together. He appealed to the good in Philemon, in taking back Onesimus, and promised to pay all that Onesimus owes him, "But do receive him back as a brother in Christ."

Friends, we are all like Onesimus, and Christ has paid for us. How might we "Share Christ with others?"

This was brought out in discussions each day, stressing what part the layman, the youth, and the pastor might take, in order that we might "Share Christ Today."

1. The Layman.

The pastor is not alone in being the spiritual leader, for we are one before Christ. The layman has a very good opportunity to know and to find the unchurched. Many people will not commit themselves if they know a pastor is around, but to a layman they might speak very freely and openly. Laymen should never let such a chance go by, but should "Share Christ" with their fellow-men.

The layman should take charge of the different organizations and the business of the church, they should be leaders in Sunday School, choir work, young

people's leagues, Ladies' Aids, and men's clubs, talking and living Christ.

Remembering that Christ died for all, perhaps those to whom we have talked want to join a church, but not ours. Let's not be selfish; we must search ourselves and know that we have Christ. We share unconsciously what we have in our hearts, be it art, music, love of growing things or of birds or animals. So also do we "Share Christ" when we have His peace and joy in our hearts.

Are we willing to relax and let God use us, and show us where He wants us? Be still and listen, and remember that it is not the pastor's church but ours. When Jesus was here on earth He said, "Come unto me, all who are weary and heavy laden and I will give you peace." But after the crucifixion, and before His ascension, His last command was, "Go—tell, baptize in the name of the Father, Son and Holy Spirit."

Christ is our invisible companion, but sin is with us always too, putting words into our mouth and thoughts into our minds. But Jesus has dealt with our sins; we can go to Him for forgiveness, and we shall have peace of mind and soul.

We hear of moving churches; statistics show that city churches are moved every twenty years. They move away from the negro districts, yet we give to Missions in Madagascar, India, Africa—it seems more glamorous when there is a distance of several thousand miles! Is that "Sharing Christ?" Do we have a right to choose? Christ died for all, we must share Him, for we cannot keep Him.

Being a Christian is a full time job; let's be loyal towards God.

(To be continued.)

District Representatives

These are your representatives; please write to them if you have any suggestions, and they will be glad to serve you in any way possible to help you in your work for W. M. S.

Dist. I. Mrs. Grete Rievers, 85 Benjamin St., Crawford, N. J.

Dist. II. Mrs. Clifford E. Carlsen, 115 S. Lafayette, Greenville, Mich.

Dist. III. Mrs. Aage Engelbreth, 1235 W. Boulevard, Racine, Wis.

Dist. IV. Mrs. Richard Jessen, 2509 E. 13th St., Des Moines 16, Iowa.

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

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

Dist. VII. Mrs. Chris Nelsen, Exeter, Nebr.

Dist. VIII. Mrs. Victor Nielsen, R. 4, Box 203, Corvallis, Ore.

Dist. IX. Mrs. Sigrid Paulsen, Solvang, Calif.

Paging Youth

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

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

Your Greatest Problem

When I look at the confusion which confronts you young people today I am tempted to feel sorry for you. Then, as I look back over the past ten years, I am almost ashamed to say it because I believe those years have shown just how well you have handled the situation. I wonder what I would have done in a similar situation when I was your age. It seems to me that we who are older can now look to you young people and admit that you have done well.

We too, I suppose, had problems when we were your age but somehow young people do not worry and fret as much as older people. Older people are apt to think that young people are silly at times until someone reminds them of some of the things they would like to forget. As I look back, I know I spent a lot of time on things that were foolish. They were exciting then but did very little to help me as I grew older.

I remember well my enthusiasm for all the activities when I was in high school; though we had very few compared with the high schools of today. I was sure I could have no better friends than I had there. My parents and friends could tell me nothing—I knew best. However, I graduated from high school and suddenly I realized my friends were scattered. I tried to retain my interest in the high school but it was soon evident that I was not wanted there. It was then that I realized that my friends—the real standbys—were those with whom I had some deeper things in common. My real friends were those with whom I had attended Sunday school, confirmation class and Young People's meetings. But many of the others were lost because they did not have a church home to rely on. After high school they had to make new friends and could so easily get in with the wrong crowd.

But my troubles were not over. Somehow our Young People's Society was not too active. Many Sunday afternoons we did nothing at our meetings but play softball. That was not satisfying. I quit going, but since then I have come to realize that I dare not blame the society because I, too, was a part of it. I had to ask myself, "What did I do to make it better?" After all, I was a part of the very thing I was dissatisfied with. I am sure that each of us who was dissatisfied could have asked himself the same question and could have answered it in the same way.

In hearing of the problems of the various societies it becomes apparent to me that you have similar problems. You have some new problems such as

military training and wars, but we had the depression. Problems such as these, however, are not the basic ones. A more basic problem, a bigger problem, is to know how to get the most out of life. I am sure that many of you are far ahead of us when we were young but I find that year after year as young people grow into manhood and womanhood that they say their biggest problem was to see the opportunities which were theirs in their own society and church. The excitement there was not as pronounced as it was in the high school, at a Saturday night dance or at a show but it did give a certain satisfaction which the other could not give. Many of those young men and women have had a difficult time in getting adjusted to church life—some never have and are lonely. So, even though your problems may differ in character, I am sure we all have much in common. The things which really count are not measured in physical satisfactions.

Whose fault is it that the society and the church does not give you satisfaction? To some extent it may be that the church has failed to recognize you as an important part of itself, but that is all the more reason for you to let the church know that you belong to it. Your voice in the choir, your society's gifts to the church in the form of hymnals, organs, etc., can change all that. Have you tried doing that? If you have I am sure you will feel that the church is just as much yours as it is your parents'. I am sure that every time you feel out of place or feel dissatisfied you can soon determine the cause by asking yourself, "What have I done to help the situation?" That is your greatest problem. No church or society can solve it for you. They may be able to give you advice but you will have to solve it yourself if the future is to have a silver lining.

(Rev.) Gudmund Petersen.

Hampton, Iowa.

"And With This Ring"

"And With This Ring" is the name of a filmstrip now available with two twelve inch records for all DAYPL leagues. It deals with the problem of "mixed" marriages. For a worthwhile evening of discussion, use this filmstrip in YOUR league. Order from W. Clayton Nielsen, Withee, Wisconsin. The only charge is for postage, both ways. We highly recommend this film.

W. C. N.

Ad Interim

Youth representatives and adult advisors of our Protestant denominations met at Druce Lake Camp, near Chicago, for the annual Ad Interim (or in-between) Committee meeting of the United Christian Youth Movement. It was my privilege to represent DAYPL at these sessions which were held February 7-9.

The evaluation and discussion of The Call to United Christian Youth Action held top priority, and as report after report told of real dedication and an awakening spirit in

(Continued on Page 11)

Vagabundus Redivivus

It has been sixteen years since I hung away my moccasins and retired the pen that had been signing "Vagabundus" to stories of travel for several years. Little did I therefore dream that I would be tempted to revive the name and the effort. Perhaps middle-aged, timeworn temperament will take the edge off the impressionability necessary for travelogs, but if the reader will bear with me, I shall make an attempt. As in previous years I make no effort to hide my real identity, but I choose the cloak of pseudonymity in order to effect a freer style and a wider range of expression.

I am starting with this revised effort in the lounge of a transatlantic liner. The good ship "Gripsholm" is plugging steadily ahead through a moderate sea near the northern peak of its passage. We have been aboard a week, and tomorrow we shall again sight land. Impressions are therefore established, though still fresh, and it is time to begin the tale.

As mentioned above, it has been sixteen years since "Danmarksfærden" crossed on the ill-fated Polish liners, "Pilsudski" and "Batory," but memories go back far beyond this. They constantly revert to the ships of the old Scandinavian American Line, and they bring to mind childhood impressions of the thrill of travel and the enchantment of the sea. Memories may be a bar to new impressions but they can also enhance a present experience. The whistle of the wind, the throb of the engines, the roll of the ship, the vastness of the ocean, the companionship of the passengers, and the expectancy of foreign goals—all these are repetitions of former experiences, enhanced by recollection and rejuvenation. But the greatest thrill is itinerant individual. He has the privilege of sharing with a family and the joy of mutual expression.

The "Gripsholm" holds a fascination of long standing for me though I have never boarded it before. Almost thirty years ago in Copenhagen I listened to the discussions of Danish engineers who were building her Diesel engines, the first with double action, i. e. explosions on both sides of the piston. Twenty five years ago this fall I was on board the grand old steamship "Frederik VIII" when it raced (unofficially) the new wondership across the ocean. It was a dramatic thing, the old against the new. Now "Gripsholm" herself is old, renowned, and almost ready to retire. But it is a good ship, it has won its laurels, and it still functions with complete efficiency. Its humanitarian record during the war will retain its name in the history of navigation. Only too bad, sighs the Dane, that it should also be the symbol of triumph over the ancient glory of Danish transatlantic traffic. I am happy to sail with her and proud to be of her alumni. She is a good ship.

On this crossing we have been unusually favored as far as the weather is concerned. We left New York and enjoyed the impressive glide past Manhattan, the Statue, Brooklyn and Staten Island in clear and comfortable weather and it has been fine

ever since. A severe storm blowing up from Hatteras took time out to bother the New Hampshire primaries before it took to sea in chase of us. It got to within twenty miles of us, but in five days of effort it never caught us. As a consequence we have had one of the quietest passages I have experienced. There have been some blustery, rainy days, but for the most part the air has been so mild that we could enjoy the deck. That's pretty good for March. I therefore take delight in announcing to all our friendly "ill-wishers" that we have not succumbed to mal de mer, although I must admit that we have not been put to a real test.

It seems natural, yet strange, to be on the ocean again. One looks through the porthole at the sea in the morning, even before stretching, and it seems as if the ocean was never gone from one's life and that sixteen years are blotted out. On the other hand, one knows that this is but a passing and pleasant dream and that many years will pass before the call of the sea can be answered again. So let us enjoy it while we may. Beyond the sea lies what? Fulfillment or frustration? Who knows, but for the moment we will let all that rest and concentrate on the experience at hand. Let us rather ask who is with us and how do we live.

Generally speaking, ocean passengers can be divided into two groups: those who enjoy an ocean trip and those who do not. Of the latter there are fewer on shipboard today, for most of them fly across, and those who are here suffer through, getting their pleasure in a negative sort of way. But it is a peculiar phenomenon that many of those who enjoy the trip enjoy it not because of its nautical character but rather in spite of this. The ship itself and its whole routine encourages this attitude. We are not supposed to lay our terranean ways aside and enter into a different world for entertainment and renewal of soul. Everything is rather keyed to the proposition that life must go on as usual. We make concessions, of course, for we have a ship's pool and shuffle board and deck chairs, but it seems that the sea must be eliminated as much as possible. The interior decorating is not functional but every attempt is made to imitate accommodations on land. The illusion is created that we are in a country estate with libraries, lounges, and smoking rooms and with potted plants in garden terraces. I don't offer this as a criticism of our good ship which is exceptionally well run and very comfortable. It is rather a comment on the whole tradition of Atlantic passage which quaintly retains old mannerisms in a changing, functional world. Perhaps it does so, because a ship is a world in itself, and perhaps because we moderns desire to keep remnants of the old, untouched by change.

A ship is a realm in itself. It is a monarchy run by a captain who, for the moment, owes fealty to no one. It is not an absolute monarchy, however, rather a constitutional one, for the captain is ultimately re-

sponsible under the rules and regulations of a company which again must subordinate itself to the navigation regulations of the countries it wishes to serve. In a way this is a picture of the modern world. We may wish to remove ourselves from the inhibitions and increasing restrictions of modern life, and we may find a momentary thrill in the fact that we can buy cigarettes without tax and play horse-races on deck. But we soon discover that the long hand of control is with us all the time. It reaches far beyond the formal ranges of jurisdiction and touches us even in the extra-territorial regions of the high seas. At a superficial consideration we may be irked by this. Are we not rugged individualists and must we not, true to traditional phraseology, be ready to fight, at least by slogans, against the intrusion of the state into our lives? A sober, second thought, however, takes away all desire to be rugged individualists on the ocean. How far would we get by our own efforts in the present endeavor (hats off to Columbus), and how safe would we be, if Sweden and the U. S. A. did not require safety measures such as fire control and life saving equipment (think of the "Titanic"), and if the even more powerful hand of moral control did not extend beyond the geographical limits of jurisdiction. An ocean voyage, if we really deliberate about it, is a good antidote against *laissez faire*. Can we hope to cope with problems of international nature except through control? A ship is a wonderfully safe and comfortable thing, because it is a masterpiece of control.

Eastbound passengers seem to fall into one of two other categories: eager young people going to Europe for study, work, or impressions, and experienced, well-situated older people for whom the edge of impressionability has worn off but who have an inner glow and satisfaction of "going back." There are exceptions, of course. Vagabundus, for instance, misses certain important characteristics of both groups, but on the whole the observation will hold. The first category is mainly found on the tourist class where the world is made over several times a day in heated discussions and where a natural camaraderie leads to spontaneous group pleasures. The second group is found in both classes. On tourist class the determined and practical immigrant is returning on the trip "home," scorning the niceties of travel and constantly looking forward to the moment when he shall see Sweden (or Denmark) again. On first class there is more sophistication, albeit the same determination, and there is more of an air of world-wide experience. Here are the Russian diplomats returning to Moscow in mute and exclusive dignity; here is the couple with life-long experience as business representatives in China and Japan; here are the professional men going or coming for relaxation or for professional pursuits.

It is curious how quickly one gets adjusted to a new set of ways and how tenacious some habits are. Of the latter observation sleep is an instance. I have had trouble falling asleep, and I thought that this was just a quirk, until I discovered that the malady was common. We have been gaining thirty to fifty minutes every night, and the body does not seem to

be able to adjust its sleeping habits as quickly as we change time. On the other hand, it is interesting how quickly the newspaper and the radio fade from one's routine. At home one is lost if a number of features from a newspaper are not scrutinized daily; at sea we are handed a daily bulletin with the most important items and are satisfied. The radio fades even more quickly. Instead of popular melodies and advertisements we form the habit of listening to a capable string quartet 3-4 times a day. The change is not one we regret. In this case it would be desirable to keep the new way, difficult as this may be. Conversely, however, I certainly hope that we can taper off on the eating habits formed on board.

* * * * *

The asterisks above indicate that another period of time has elapsed. We are now heading north in the North Sea after a visit to Bremerhaven in Germany. Tomorrow at this time we hope to be on the train from Gothenburg to Copenhagen. It appears now that we shall complete the trip without rough weather. In fact, the ocean north of Scotland was quiet as Lake Okoboji, and even the North Sea has hardly rocked the boat. The only disappointing feature of the weather has been the mist which has limited our power of observation much of the last week. It was quite frustrating to sail past Scotland on a sunny afternoon and not be able to get even a glimpse of the highlands. The only evidence of the United Kingdom that reached our sense was the beam of the lighthouses which, after nightfall, guided us through the gap between Scotland and the Orkney Islands and into the North Sea.

Bremerhaven was a brief but interesting experience. Of land beauty there was none, the low shores of the Weser being partly shrouded, and we concentrated on the lively traffic of ocean going and local shipping. Of the city we saw little behind the buildings on the pier, but we enjoyed the human (and joyous) elements of the disembarking of 150 passengers, a number of them wives or relatives of American service men. The only tangible evidence of defeated and rebuilding Germany were the workmen rebuilding with austere economy of material the Columbusbahnhof or railroad station which formed most of the pier facilities.

At the moment we are on the last leg of the journey. I shall not try to analyze impressions or emotions in regard to our goal as yet. That calls for sedimentation rather than sentimentation. I shall content myself with an expression of appreciation that we have had a relaxed opportunity to adjust ourselves to what has been and what is to be, and to send greetings to all our friends, especially to those who have given us their best wishes. Their number is too great for individual response.

Vagabundus.

"The axis of the earth sticks out visibly through the centre of each and every town or city."

—Oliver Wendell Holmes.

Regarding "Flaxton Fifty In February"

A "Thank You" to Rev. Ove Nielsen for his interest in writing the history of the Flaxton congregation. I enjoyed reading most of it. He secured the main facts from church records here and must have spent considerable time piecing it together. I only wish that the statements about the "evil spirits" had been omitted. No doubt it left bitter memories for many years. No doubt other things were said, but I see no point in reviving it now. The old pioneers who experienced these struggles are gone. My father, Lars Jacobsen, was one of them. He had many good friends in our neighbor congregation, and we visited together as neighbors just as we now have friends in that group, the children of these same pioneers. We had hoped that these "early day conflicts" could be considered days gone by.

In sending Rev. Nielsen the names of ministers serving Flaxton I should have included the ministers of Dagmar, Mont., who have come over so often and served us. It is my impression that Pastor John Enslemann did more to instill in us the belief that we might again build up an active congregation than anyone else. Every fifth Sunday was ours and he and Mrs. Enslemann came here to stay several days. They visited the various homes, and we truly felt that they had our interest at heart. Rev. Ove Nielsen also held regular services for some time. But we all realized that it would be too much for him to continue such, if he also was to carry on a full program in his own congregations, Dagmar and Volmer and later also in Plentywood.

Our sincere thanks to these men and to others who have visited us and given a message.

Mrs. Carl Lind.



GRUNDTVIG: Translated from the Danish of Hal Kock by Llewellyn Jones, with translator's Introduction and Notes (Antioch Press, Yellow Springs, Ohio, \$3.50.)

Hal Kock's book on Grundtvig is well-known to many readers of this paper—or should be. The book is based on a series of lectures given by Professor Kock at the University of Copenhagen in the fall of 1940. Denmark was then still occupied by enemies, and Kock's lectures had deep undertones and challenges that attracted wide attention among the students. For the first time in years, people stood in line in order to hear a university professor speak. The lectures were repeated, and made into a book published both in Sweden and in Denmark. Kock's book was read by many, not only because the Danish people during the crisis needed to be reminded of a man with the dimensions of Grundtvig, but because Professor Kock managed to interpret Grundtvig in new and contemporary terms.

This book is now introduced to the American public in a translation by the well-known critic and scholar, Llewellyn Jones. In our group we have long looked for a book in English on Grundtvig. As intimated recently by John Enslemann,

it is a sad commentary on our lack of vitality, zeal, or ability to write that we who have been deeply touched by Grundtvig never managed to produce a book about him. It is no secret that both Dr. Ernest D. Nielsen and Dr. Johannes Knudsen are laboring in this field. We look forward to the fruits of their labors. In the meantime here is a book on Grundtvig that deserves wide reading.

I have not compared the translation line for line with the Danish original, but it strikes me as being well done. As always when considering translations, one might quibble about words. Isn't there a better word for "degn" than "beadle," and should "Provst" be translated "Dean"? There is also an occasional error, though obviously it is a misprint when stated (p. 220) that Rødding folk school was established 1884. The attractive jacket, which has a pen drawing of Grundtvigskirken, proclaims that Grundtvig was the "founder of the Folk School movement," a common misconception not based on historical facts.

But these are minor defects in a book which deserves to be read widely. Here, at long last, is a book which you can give to the many people who ask about Grundtvig. The Danish original was of course not written with an American audience in view, but the translator supplements the text with an introduction and explanatory notes that are most helpful and which reveals the translators' grasp of the subject and his familiarity even with the newer phases of the research as Grundtvig.

It would seem to me that the translator might have made use of the translations of Grundtvig's poems by Aaberg and Rodholm, some of which at least are excellent. Though familiar with them, he has chosen instead to translate the poems word for word and line for line in order "to give with a certain exactitude the content;" but I am happy that he has recognized Aaberg's and Rodholm's translations and found them "understanding."

The book is published by Antioch Press which is associated with Antioch College. I am sure the book can be ordered from Grand View College Book Store. I hope that hundreds of our people will buy it.

Enok Mortensen.

Ad Interim

(Continued from Page 8)

cooperative Christian action, no one could doubt but that The Call is a success. It is clear, however, that the projects to strengthen youth work in many areas of the world, as well as here at home, will not now be possible on the scale proposed.

Other business matters concerned the restructuring of the whole UCYM pattern, bringing our by-laws up to date now that UCYM is the youth department of the National Council of Churches, and planning to keep us on a sound financial footing. Steps were taken to strengthen our fraternal relationships with the Christian youth of Canada, who are planning for a Canadian Call.

All eyes are looking ahead to the Christian Youth Conference of North America this coming August 25-30, at Purdue University, Lafayette, Indiana.

Many other phases of youth work came under consideration, but there was also time for good fun and songs and just visiting around. No small part of the thrill of Ad Interim are the wonderful young folks who become fast friends, and the strong fellowship of kindred spirits that just grows and grows as we worship, plan and work together. Greetings to all from Ad Interim.

Ruth Jacobsen,
Chicago, Ill.

Editor's Note: We'll be bringing you more detailed information concerning the Christian Youth Conference of North America, which Ruth mentions, in subsequent issues of PY.

A Call to Christian Stewardship

Worshipful Giving

There are those who think that the offering really does not belong in the church service. They think that if some other way were found to "finance" the operation of the congregation the services would be more spiritual in nature. They do not believe the offering is a necessary part of public worship.

This is ample proof that many do not appreciate the place of the offering during the worship service. Too many believe that the offering is only a collection which has as its primary purpose the covering of church expenses. After all, are not salaries to be met and bills to be paid? And if this be the primary purpose of the offering, is it any wonder that too many offerings are too small?

Nor is the average worshipper entirely at fault in entertaining wrong ideas about Christian giving. He constantly hears talk about salaries to be met and bills past due. All these carry a price tag. He faces price tags during the week and again on Sunday. Because of his limited income he "shops" around and is interested in bargains in order to balance income and expense. His contributions to church are looked upon as part of his current expenses. He feels that he is paying for something on Sunday even as he does for his groceries on Monday.

True Christian giving is never paying expenses. It can never be paying for value received. Who can repay God for Gospel preaching and teaching, for the work of the Spirit in the heart through the Word, for a worthy reception of the Lord's Supper, for Christian pastors and teachers, for blessings given at the close of the service? What can we render to God for all of his benefits toward us? We cannot repay Him for a single one of them.

Abel made his offering a vital part of his worship. He erected a crude altar. He then, in love and gratitude for the many blessings received in body and soul, offered himself to God. As he thus gave himself to the Lord he also offered to God the best of what he had. We read: "He also brought of the firstlings of the flock and of the fat thereof." He felt that his worship was not complete without an offering.

What we have is part of what we are. Someone has called money "congealed sweat," the negotiable you. The money you earn is the result of what has been achieved through your time, efforts, and abilities; it is you. In worshipping God with our total lives we must include what we have as well as what we are.

While we cannot repay God for his goodness toward us, we can, and should, in a tangible way express our gratitude and love to Him for all He has done for us in body and soul. God not only desires this of us—He requires it. "Honor the Lord with thy substance, and with the first fruits of all thine increase Every man according as he purposes in

his heart, so let him give; not grudgingly, nor of necessity: for God loveth a cheerful giver." God would have our giving "prove the sincerity of our love."

And where are we to bring our offerings of love and gratitude? "Bring an offering and come into His courts." And why are we to bring an offering to His house? Because our offering is an important part of our worship of God.

Since giving is part of our worship of God it should be quite clear to Whom we give our offerings. Our offerings are given to God, not to the congregation or the denomination to which we belong. By our giving we above all glorify God and place our lives and our means at His beck and call.

Yes, but aren't the offerings used for congregations, missionary and charitable purposes? How dare congregations use God's money?

God in His mercy and love places the offerings given to Him into our hands. They are to be put to use in preaching the Gospel, teaching God's Word to young and old, sending missionaries into all the world, the printing of Bibles and Christian literature, preaching over the radio, for the acts of mercy and charity performed in His name and for His sake. This includes the building and maintenance of houses of worship, chapels, parsonages, colleges and seminaries.

Thus the offerings brought to God in our worship services continue to serve God as they go out with His blessing to build His kingdom in the home parish and the world over.

We never know fully what our offerings can do, but their potentiality are limitless. What we cannot do and yet would like to do—our offerings under God's blessing can accomplish for us. Could we but remove the cataracts which blind our eyes and see our offerings as they do wonders in His name, we would flood the Lord's altar with grateful, loving, and generous gifts!

"Let us worship the Lord with our offerings!"

O. R. N.

This Is Good !

(Continued from page 6)

different persuasions in the churches—even the one called the Grundtvigian—if it should outlive itself. That truth is rooted in God, and therefore the Grundtvigian persuasion points to a future when it declares Christ as resurrected and living in His words in His congregation. Now! For me, and today.

All the rest is like spiderweb which we can sweep aside. Only where we in his words meet the resurrected Christ, there the church remains alive. It is there we have a future and it is here Grundtvig is a guide—but that is all he is—even if we should forget his name. All movements in the church going toward the center will never die.

That was all I wish you might have added to what you said."

Anker Jensen, "Menighedsbladet."
January 20, 1952. tr. by L. C. B.

Grand View College And Our Youth

Grand View News

This is the week of choir tour, and a great calm has descended upon Grand View College. The choir had an excellent "warm-up session" at Cedar Falls and Waterloo on Sunday, March 23. They sang at the Cedar Falls High School auditorium Sunday morning for joint services of the Bethlehem Lutheran Church of Cedar Falls and the Fredsville Lutheran Church. In the evening, the choir gave a full concert at St. Ansgar's Lutheran Church in Waterloo. Rev. Farstrup gave the address at both occasions.

During the calm, several of the faculty have been busy doing student solicitation work in the communities close to Des Moines. It has been especially gratifying to find that in the towns where there is a teacher who has received her training at Grand View College in our teacher training program, the superintendents have been exceedingly cooperative and cordial and spoken highly of our school and the teachers we have sent out. In the Des Moines area, Carl Nielsen has been covering the high schools and also interviewing many students in their homes. He has just graduated from Macalaster College and is waiting to hear from Uncle Sam.

During Dr. Knudsen's absence, Rev. Holger Jorgensen of Luther Memorial congregation is helping out in the Seminary. This quarter he is teaching a course in Pastoral Epistles. Rev. Bernerd Erling of Bethany Lutheran Church in Des Moines is also teaching a course in the Seminary this quarter.

A Leap Year dance on Friday, March 21, brought a note of levity to the atmosphere before the final grind of rehearsals and preparations for the concert tour. The girls invited the boys, and surprised them with beautiful corsages, ingeniously constructed from bits of Kleenex, cellophane, gum wrappers, etc.

Business Manager Harry Jensen has been visiting the congregations in Chicago, Racine, and Dwight during the past week, and will be making many student contacts in Nebraska on the choir tour. A great effort is being made to insure a larger student body next fall, and already quite a few enrollments have come in, all the way from Bridgeport, Connecticut, to Portland, Oregon. While the choir was absent, Prof. Carl Strandskov attended the Annual Meeting of the American Chemical Society in Milwaukee, Wisconsin.

Studenterfest, 1952

Only four weeks until Studenterfest! The excitement of the big week-end is increasing as each committee swings into action. The swank Hotel Fort Des Moines has been selected as the place for our Saturday evening banquet and ball. We are also fortunate in having Prof. Otto Larsen of Seattle, Washington, as our guest speaker of the evening. Prof. Larsen is a member of the ten-year alumni group.

The play which will be presented is "The Curious Savage" by John Patrick. Mrs. Noyes is directing the play again this year. She has chosen as the cast: Harriette Christiansen, Greta Strandholt, Jean Petersen, Margaret Larsen, Monita Haahr, Edith Crosson, Dennis Andersen, John Landess, Jim P. Anderson, Kenneth Frost, and Leif Bollesen. There will be both a Sunday afternoon and a Sunday evening presentation of the play to accomodate those who would like to leave early Sunday.

Particular emphasis is being placed on the ten and twenty-five-year alumni groups. Alumni breakfasts will be held for each class; also they will have plenty of opportunities to meet as a group to renew their old friendships. Special recognition of them will also be made at the Saturday night banquet.

The folk-dancers are meeting every week; some of the dancers are having authentic-looking Danish costumes made for the occasion. Also, the gymnasts are working hard to perfect their part of the program. They have progressed beyond the sore muscles stage, which shows a lot of progress toward perfection.

Yes, Studenterfest is drawing near! We hope you are planning on coming to Des Moines to share the week-end with us. Send your registrations to:

Ivan Nielsen
Grand View College,
Des Moines, Iowa.

We're looking forward to seeing you on Saturday and Sunday, May 3rd and 4th.

Rita Pedersen.

Pastors' Institute

The Thirteenth Annual Pastors Institute will be held from April 22-24 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, and Professor at McCormick Theological Seminary. The Rt. Rev. Msgr. Ligutti will also speak to the Institute.

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

PROGRAM

Tuesday, April 22:

- 1:45 p.m.—Opening Devotions led by Rev. Holger Jorgensen.
- 2:00 p.m.—"The Contemporary Theological Situation in American Lutheranism" by Dr. Karl E. Mattson, President, Augustana Theological Seminary.
- 4:00 p.m.—"The History of DELCA" by Rev. Enok Mortensen.
- 8:00 p.m.—Communion Service led by Rev. Alfred Jensen, Synodical President.

Wednesday, April 23:

- 8:45 a.m.—Opening Devotions led by Rev. Richard Sorensen.
- 9:00 a.m.—"A Dynamic View of the Task of a Preacher" by Dr. Karl E. Mattson.
- 10:30 a.m.—"Pastoral Counselling in the Light of the Reformation" 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 by Rev. Harris Jespersen.
- 9:00 a.m.—Lecture II by Dr. Joseph Haroutunian.
- 10:30 a.m.—Lecture by the Rt. Rev. 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,

Gynther Storaasli

Secretary
National Lutheran Council,
Bureau of Service to Military
Personnel,
736 Jackson Place, N. W.
Washington 6, D. C.

OUR CHURCH

Seattle, Wash.—A Lenten concert of Organ Music was given by Mrs. Maria Kjaer at the St. John's Lutheran Church on Wednesday evening, March 19th. The program consisted mostly of compositions from the great masters of the 17th and 18th century. The program was sponsored by the Senior League of the Seattle church. The offering taken was divided equally between the Santal Mission and Grand View College.

Solvang, Calif.—Rev. Arthur E. Frost of Salinas preached at the two morning services and lectured in the afternoon on Sunday, March 16th, exchanging pulpits with Rev. Aage Moller, who in turn served the Salinas church.

Brooklyn, N. Y.—Pastor Povl Baagoe has resigned from his position as Seamen's Pastor in Brooklyn and will according to present plans return to Denmark in the month of May.

Rev. Holger P. Jorgensen attended the Board of Welfare Meeting of the National Lutheran Council on March 25 and 26 in Chicago. In his absence, Harald Petersen of the Grand View Seminary conducted the Lenten mid-week service.

Carlo Petersen, Grand View Seminary student, gave the sermon at services in Luther Memorial Church, Des Moines, on Sunday, March 30th.

Danevang, Texas—Rev. Alfred Jensen, synodical president, was the guest speaker in the Danevang church on Sunday, March 30th. He preached at the morning service and spoke again at an afternoon meeting.

Hay Springs, Nebr.—A new six-room parsonage is nearing completion in the Mirage Flats community. Rev. Erik Moller accepted a call to the St. Peter's Lutheran Community Church in 1946. As the congregation did not own a parsonage a house was rented in Hay Springs for the pastor and his family, a distance of 13 miles from the church. In 1947 the congregation bought an army chapel from a U. S. army field near Alliance, Nebr. This was moved and made into a beautiful church building at an approximate cost of \$6,000. The present parsonage project will cost about \$8,000, as considerable labor is being donated. An experienced carpenter has been engaged and each man in the congregation is contributing at least one day's labor per week. Rev. Erik Moller has done a fine work in this new mission field.

Kimballton, Iowa—The Grand View College A Cappella Choir of 56 voices under the direction of Prof. Thorvald Lund rendered its concert here on Friday evening, March 28th. In spite of bad country roads a comparatively good sized audience was present, and we were indeed favored with a very fine musical

evening. The choir travels in a large chartered bus and three cars. The journey continued the next day to various congregations in Nebraska and Kansas. They gave their last concert on this tour in Omaha Friday evening, April 4th.

Chicago, Ill.—Miss Emily Ruetz, the Superintendent of the Children's Home, Chicago, was hostess to the Lutheran Social Workers of Illinois on Thursday, March 27th. This was the first meeting in the year 1952. The program centered around the question: "Do we need a Lutheran Family Service Agency?" The panel discussion was led by five of the leaders in this field.

Rev. Enok Mortensen, pastor of Danebod Lutheran Church, has been granted a leave of absence of four months beginning September 1st in order to accept an invitation to give a series of talks and lectures in Denmark next fall.

The tour is sponsored by the International Information and Educational Exchange Program under the Campaign of Truth carried on by the State Department in countries close to the Iron Curtain.

Rev. Mortensen will lecture on everyday aspects of the American scene to Danish adult education associations, lecture clubs, radio audiences, labor groups, schools, church and youth groups, and similar organizations. The itinerary will be planned by the American Embassy in Copenhagen and it is expected that his time will be fully utilized in lecturing for a period of about four months.

The grant is similar to the ones given 237 other Americans who, during 1951, traveled in European countries for the purpose of counteracting Communist propaganda against America and telling the true story about America and its democratic ideals and conditions.

In This Issue we bring two special G. V. C. contributions, one by Professor Herbert Hurley of Grand View College on "The Religious Education Institute in Polk County, Iowa." Professor Hurley, who is at the head of the Mathematics and Physics Department of G. V. C., has through many years taken an active part in religious education in the Des Moines area.

The other greeting is the one in the form of an article, by Dr. Johannes Knudsen, as he through his "Vagabundus Redivivus" takes us with him on the steamship journey across the Atlantic ocean. We hope to hear more from him later.

Radio Service

There will be a Danish radio service Easter Sunday, 9 to 9:30 a. m., over WCAL, Northfield. Reverend Holger O. Nielsen and the Bethlehem church, Cedar Falls, Iowa, are making this broadcast.

From Grayling, Michigan

Mrs. Marie Jensen of Grayling, Michigan died March 4th, 1952, 75 years old. She was born at Vester Kipping, Falster, Denmark, April 12th, 1877. She came to America with her parents and was married January 15th, 1897, to Walde-mar Jensen of Grayling, who was a very fine painter. She was preceded in death by her son and husband. Her maiden name was Sorensen, and she was an aunt to Rev. Alfred Sorensen.

She was a faithful member of Grayling Lutheran Church. She did suffer a lot from sickness the last years of her life, but she carried on with great patience and faith.

A large number of "In Memoriam" gifts were contributed to the local church.

Correspondent.

Fiftieth Anniversary

The Lutheran congregation at Junction City, Oregon, will celebrate its fiftieth anniversary April 20-23. Our guest speakers will be Pastor Holger Nielsen, J. C. Kjaer, and L. C. Bundgaard. Friends of our work are invited to be our guests during those days. If guests wish lodging they are asked to let us know a week ahead of time. Write to Mrs. Hubert Beck, Junction City, R. 2, Oregon.

C. S. Hasle,
Junction City, Ore.

Giving For Grand View

CASH:

Mr. and Mrs. Virgil E. Christensen, LeSueur, Minn.	\$ 10.00
Rev. and Mrs. J. P. Andreassen, Luck, Wis.	5.00
Mrs. Einar J. Nielsen, Alameda, Calif.	5.00
Miss Anna Henriksen, Los Angeles, Calif.	10.00
Mrs. Gladys L. Whiteside, Dwight, Ill.	10.00
Mrs. Dagmar Blankenfeld, Berkeley, Calif.	10.00
Mrs. Robert Holmberg, Centerville, S. D.	6.00
Mrs. Gladys O. Estensen, West Lafayette, Ind.	5.00
Mr. Johan P. Johansen, Tyler, Minn.	10.00
Mr. Eilif U. Johansen, Tyler, Minn.	10.00
Mr. C. M. Johansen, Tyler, Minn.	20.00
Mrs. Daghy Frederickson, Lincoln, Neb.	10.00
Mr. Jens M. Sorensen, Oak Park, Ill.	50.00
Mr. Bernard L. Jensen, Des Moines, Iowa	10.00
Rev. Svend Holm, Enumclaw, Wash.	10.00
Folmer Strandskov, Minneapolis, Minn.	10.00
Mrs. Andrew Christensen, Lucedale, Miss.	10.00

Miss Elaine Henriksen, Chicago, Ill. -----	10.00
Earl and Gloria Steberl, Edmonds, Wash. -----	10.00
Hertha Jensen, San Francisco, Calif. -----	10.00
Rev. L. C. Bundgaard, Tacoma, Wash. -----	5.00
John Koch, Route 4, Cedar Falls, Iowa -----	25.00
Priscilla Andersen Voog, Beresford, S. D. -----	10.00
Herluf P. Kjolhede, Detroit 20, Mich. -----	15.00
Mildred B. Moller, Newington 11, Conn. -----	10.00
Dr. Ernest D. Nielsen, Chicago 22, Ill. -----	10.00
Mr. and Mrs. Henry Andersen, Centerville, S. D. -----	30.00
Esther Bollesen, Tyler, Minn. -----	10.00
Rev. Harold Ibsen, Viborg, S. D. -----	10.00
Cpl. Ottar S. Andreasen, Korea -----	10.00
Mrs. Sigrid Winther, Dagmar, Mont. -----	10.00
Mr. C. C. Bonnicksen, Ringsted, Iowa -----	10.00
Mr. and Mrs. Carl Eriksen, Des Moines, Iowa -----	50.00
Mrs. Donald Anderson, Minneapolis, Minn. -----	5.00
Dagny Jensen, Chicago, Ill. -----	10.00
Mr. and Mrs. Erv Jensen, Alliance, Neb. -----	5.00
Theodore Benning, Des Moines, Iowa -----	5.00
Harold C. Jensen, Ringsted, Iowa -----	10.00
Rev. and Mrs. Edwin Hansen, Muskegon, Mich. -----	10.00
Rev. Einar Anderson, Brooklyn, N. Y. -----	5.00
Arvid Bollesen, Lambert, Minn. -----	15.00
Rev. and Mrs. A. E. Farstrup, Des Moines, Iowa -----	50.00
Margaret Weideman, 917 So. Randolph St., Garrett, Ind. -----	10.00
Norma Due, Exeter, Neb. -----	10.00
Mrs. A. B. Clausen, Oakland, Calif. -----	10.00
O. U. Johansen White Bear Lake 10, Minn. -----	10.00
Mr. and Mrs. Harald A. Petersen, Tyler, Minn. -----	20.00
Mr. and Mrs. P. S. Munk Pedersen, Washington 9, D. C. -----	25.00
Mr. and Mrs. Elmer M. Lund, Hawthorne, Calif. -----	5.00
Mr. Harald Kildegard, Gowen, Mich. -----	10.00
Mr. Warren Daniels, 1315 Morton, Des Moines, Iowa -----	2.00
Mr. E. A. Kramme, Des Moines, Iowa -----	100.00
Mr. Einar West, Mansfield, Mass. -----	25.00
Rev. and Mrs. Richard Sorensen, Waterloo, Iowa -----	15.00
Ellen Thomsen, Newburg, Iowa -----	5.00
Mrs. Sophie Dahl, Hay Springs, Neb. -----	5.00
Mrs. Gordon Pohl, Chicago, Ill. -----	10.00
Harlan R. Thuesen, Cedar Falls, Iowa -----	10.00

Harry E. Thuesen, Cedar Falls, Iowa -----	15.00
Mr. and Mrs. Paul E. Christensen, Seattle, Wash. -----	5.00
Mrs. Harry Christensen, Exira, Iowa -----	5.00
Richard J. Fuller, Des Moines, Iowa -----	25.00

Previously acknowledged ----- \$ 873.00
3,138.80

Total cash contributed 3-10-52 \$4,011.80

Received For Grand View College Building Fund:

Women's Mission Society, in memory of Mrs. W. N. Hostrop -----	\$ 10.00
A. A. Alexander, Des Moines, Iowa -----	225.00
	\$235.00

Thank you for these gifts.

Jens G. Thuesen, Treas.

Grand View College and Grand View Seminary.

PLEDGES:

Paul S. Petersen, Tyler, Minn. -----	\$ 10.00
Mrs. Cleo Gould, Des Moines, Iowa -----	50.00
Mr. and Mrs. Herbert Hurley, Des Moines, Iowa -----	50.00
Mrs. Paul Baadsgaard, Minneapolis, Minn. -----	10.00
	\$ 120.00
Previously acknowledged -----	755.00

Total Pledges to 3-10-52 ----- \$ 875.00

Thank you for all your gifts.

Grand View College and Grand View Seminary.

Jens G. Thuesen, Treas.

Santal Mission

February, 1952

General Budget:

Bethlehem S. S., Askov, Minn. -----	\$ 25.00
Danebod S. S., Tyler, Minn. -----	50.00
St. John's L. Aid Mission Meeting, Hampton, Iowa -----	7.65
Danish L. Aid, Grayling, Mich. -----	10.00
Mrs. A. T. Ortengren, Marquette, Nebr. -----	5.00
St. Peter's S. S., Hay Springs, Nebr. -----	10.00
Bethania Church, Solvang, Calif. -----	32.95
St. John's Church, Marquette, Nebr. -----	47.60
Mrs. Jennie Petersen, Ruthton, Minn. -----	10.00
Danebod Dan. L. Aid, Tyler, Minn. -----	25.00
A Friend, Enumclaw, Wash. -----	10.00
St. John's S. S. Christmas Offering, Marquette, Nebr. -----	13.35
Erna and Alfred Petersen, Solvang, Calif. -----	20.00
Carl Christiansen, Newell, Iowa -----	5.00
In memory of Uffe Strandkov, Askov, Minn., Sigurd Stovrings, Askov, Minn., Ole Nelsons and Elna, Exeter, Neb., and John	

Lind, Ralston, Neb. -----	6.00
In memory of Harry Lind, Hampton, Iowa, Sigurd Stovrings, Askov, Minn. -----	1.00
In memory of John Sorensen, Ruthton, Minn., Clarence Jensen, Marjorie Collins, C. H. Jensen, Ben Martinsen, Alf. Andersens, all of Ruthton, Minn., and Ed. Conways, Leavenworth, Kans. -----	10.00
In memory of Kristine Jorgensen, Seattle, Wash., Mrs. Hans Jacobsen and Martin Jensens, Seattle, Wash. -----	5.00
In memory of Sigurd Kruse, Tyler, Minn., Viggo Sorensens, G. Christensens, J. Sorensens, and Rev. Richard Sorensens -----	4.00
In memory of Mrs. Niels Jensen, Hampton, Iowa, Pastor Hans Juhls, Grayling, Mich. -----	1.00
Peter Jorgensens, Harold Jorgensens, Cleo Palmers, Chas. McRoberts, Carl Sailors, Ezra Millers, Hans Egedes, A. B. P. Millers, Elmer Paulsens, Axel Tobiasens, P. F. Nielsen, Jens G. Jensens, Mrs. Martha Christensen, N. C. Rasmussens, Alfred Jorgensens, Floyd Olsons, Herluf Hansens, Marius Hansen, Mrs. Line Knudsen, Mrs. Martine Petersen, Mrs. Arthur Larsen, Alfred Kibsgaards, Chris Smiths, and Mrs. Karen Jorgensen, Hampton, Iowa -----	12.25
In memory of Mrs. Tobiasen, Coleman, Mich., by Danish L. Aid, Marinette, Wis. -----	5.00
In memory of Sigurd Kruse, Tyler, Minn., H. P. Reerslev, Junction City, Ore. -----	2.00
In memory of Peder Andersen, Centerville, S. D., Ed. Esbecks, Kimballton, Iowa, and Dagmar Miller, -----	2.00
In memory of Mrs. Etta Sjøe, Kimballton, Iowa, Anker Halds, Gaylord Christensens, Kimballton, Iowa -----	2.00
Frank Meads, Manilla, Iowa -----	3.00
In memory of Mrs. Anna Andersen, Kimballton, Iowa, Delmar Horsells, Larimore, N. D. -----	2.00
Frank Meads, Manilla, Iowa -----	3.00
Mrs. Anna Petersen, Elk Horn, Iowa -----	5.00
Sigurd Lykkes, Kimballton, Ia. -----	1.00
Pastor C. A. Stubs, Fredsville, Iowa -----	5.00
In memory of Mrs. Niels Jensen, Hampton, Iowa, Herluf Ytzens, Leslie Christensens, Herb. Muhlenbrucks, H. M. Holmgaards, Floyd Christensen, Peter Christensen, C. B. Christensens, Henry Browns, Mrs. Lauritz Krabbe, Clarence Larsens, all of Coulter, Iowa -----	5.50
Geo. Dohrmans and Mathilda, Chris Dohrmans, B. F. Dohrmans, T. E. Dohrmans, Henry Dreyers, John Johnsens, and Fritz Paullus, all of Latimer, Iowa -----	7.00

John Thorups, Tony Jorgensen, Fred Lunds, Anton Hansens, Soren Heilskovs, Carl M. Hansens, Niels E. Lunds, Anton Groches, Einer Jenssens, Leo Jessens, Thomas Jessens, Chris. Lauritsens, Chris Christiansens, Niels P. Hansens, Clarence Paulsens, Axel Hansens, Norman Minor, Ray F. Hansens, John P. Johansens, Dillman Allens, Mrs. Agnes Soland, Mrs. Peter Krogh, Chris. Sondergaard, Carl Soland, Peter Hartvigs, Mrs. Anton Simonsen, Clarence Simonsen, Paul Heilskovs, and Mrs. Geo. Jorgensen, all of Hampton, Iowa 4.00

In memory of Mrs. Burchardi, Solvang, Calif., Henry Harksons, Solvang, Calif. 10.00

Toward the Ribers' Work:

In memory of Mrs. Petrine Andersen, Martin E. Jenssens, Mrs. Christian Jensen, Harold Jensen, 5.00

Carl Jenssens, Clarence Nelsons, Chris Ribers, all of Dwight, Ill. 7.00

Harry von Qualens, Hans M. Andersens, and Carl J. Andersens, all of Gardner, Ill. 8.00

Toward the Jeep Fund:

In memory of S. Chr. Diken, Askov, Minn., The Lind Jorgensen family, Altadena, Calif. 10.00

Trufant Settlement Group, Greenville, Mich. 10.00

Toward Children's Schooling:

Alden Sunday School 28.20

St. Peter's Dan. L. Aid, Dwight, Ill. 25.00

Sponsoring a Leper:

Herdis and Mrs. Kilgren, Seattle, Wash. 43.00

Total for February \$503.50

Acknowledged with sincere thanks.

Dagmar Miller.

1517 Guthrie Ave., Des Moines, Iowa.

NEWS BRIEFS

LUTHERANS GIVEN 93 SEATS IN WORLD COUNCIL ASSEMBLY

Buck Hill Falls, Pa.—(NLC)—Lutheranism will be represented by 93 delegates from 20 countries at the Second Assembly of the World Council of Churches, which will be held on the campus of Northwestern University at Evanston, Ill., in August of 1954.

Of these, 22 will be from the United States, one from Canada, 54 from Europe, and 16 from South America, India, Africa and Indonesia, according to tentative allocations announced here at the annual two-day meeting of the Conference of USA Member Churches of the World Council, March 17-18.

In all, there will be 595 seats for the official delegates of the 158 Protestant and Orthodox denominational bodies in 43 countries that are members of the World Council. The Lutheran and Reformed confessions, with 93 seats each, will have the largest delegations.

It is possible that the allocation of seats will be revised or adjusted when the World Council's Central Committee meets in India at the end of this year, but any changes are expected to be of a minor nature.

In the U. S., six Lutheran bodies are members of the World Council. The United Lutheran Church in America will have 13 delegates, including one from Canada; the American Lutheran Church and Augustana Lutheran Church, four each; and the Danish Lutheran Church and United Evangelical Lutheran Church, one each.

GERMANS PREDICT 60,000-80,000 PARTICIPANTS IN LWF ASSEMBLY

Munich, Germany—(NLC)—The total of Lutherans gathering in Hannover during the last days of the Lutheran World Federation Assembly, July 25 to August 3, may reach 60,000 to 80,000 according to an estimate of Nachrichten, the news bulletin of the Evangelical Lutheran Church of Bavaria.

The Bavarian Church bulletin states that 51 million Lutherans of 51 Lutheran Church bodies in 74 countries will be represented by 250 official delegates to the assembly and as many alternates. It is expected that these 500 delegates will be joined by about 700 official visitors, section consultants, and also representatives of Lutheran churches which do not belong to the Lutheran World Federation.

The Bavarian bulletin further predicts that several thousand more visitors and observers will come from 24 countries in which the Lutheran church is markedly active, and concludes that, including the participants in the Lutheran youth convention, the total number of visitors taking part in meetings dur-

SYNOD OFFICERS

PRESIDENT: Rev. Alfred Jensen, 1232 Pennsylvania Ave., Des Moines 16, Iowa.

SECRETARY: Rev. Holger O. Nielsen, 1410 Main St., Cedar Falls, Iowa.

TREASURER: Charles Lauritzen, 222 Pollard Ave., Dwight, Ill.

TRUSTEE: Olaf R. Juhl, 30 W. Minnehaha Parkway Minneapolis 19, Minn.

TRUSTEE: Erling V. Jensen, 1104 Boyd Street Des Moines 16, Iowa.

TRUSTEE: August Sorensen, Ringsted, Iowa.

TRUSTEE: Viggo Nielsen, 190 Jewett Ave., Bridgeport 6, Conn.

ing the "Luther-Week" will reach eight to ten thousand.

However, said the Nachrichten, this number will be far exceeded during the last days of the assembly when the great rallies for men, women, and youth may bring the total of Lutherans meeting in Hannover to 60,000 or even 80,000.

DR. AND MRS. FRY TO VISIT LUTHERAN CHURCH IN JAPAN

New York—(NLC)—Dr. Franklin Clark Fry, president of the United Lutheran Church in America, was scheduled to leave here by plane on March 22 for a month's visit to Japan. He will be accompanied by Mrs. Fry. They are due to return on May 2.

Dr. Fry is making the trip to participate in the 60th anniversary of the Evangelical Lutheran Church in Japan. He will be the guest speaker at a series of evangelistic meetings that will be held in the major cities of the country. It is also expected that he will have an audience with the Emperor Hirohito.

Dr. Fry has been designated by the National Council of Churches as its official representative at the dedication of the Japan International Christian University at Mitaka, 17 miles from downtown Tokyo. Ten American denominations are cooperating in the project, for which nearly \$2 million has been raised in the U. S. and Canada.

If possible, Dr. Fry will also make a brief trip to Korea, which he visited last year on his globe-girdling trip in behalf of "One Great Hour of Sharing," the national appeal sponsored by Church World Service to raise funds for relief activities throughout the world.

Wanted

Matron, Housemother wanted at the Danish Young People's Home, 1100 E. Boyd, Des Moines. This position will be open sometime in May. If you are interested or know of one who might be, please contact either Mrs. Anton Berg, Jr., 2808 John Patterson Rd., Des Moines, (Phone 6-8294), or the undersigned.

FRANCIS Y. FELL,
1100 Boyd St., Des Moines 16, Iowa

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

April 5, 1952

I am a member of the congregation at _____

Name _____

New Address _____

City _____ State _____

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