

Lutheran Tidings

PUBLISHED BY THE DANISH EVANGELICAL LUTHERAN CHURCH OF AMERICA

XVIII

April 20, 1952

No. 18

The Emerging Order

Many believe that the present turmoil in the world is an indication we are at the opening of a new and creative era in world culture. It believes that the era which began four centuries ago with the birth of capitalism, the birth of nationalism, the birth of science, the birth of humanism, and the birth of sectarianism, has made its permanent gift to mankind and, in the perspective of history, has spent itself. This era is now giving way to a new dispensation in history whose gift to humanity no man can yet envisage. The prophets of doom who look with confidence for the coming of the "last days" do not go deep enough to discover that the old is passing because the new is already emerging. It is the imminence of the new that causes the bankruptcy of the old. Into this emerging order the Christian church must somehow find a way of entering. The day of theological and denominational insulation is passing. Christianity, if it is to live and function in the new world, must accept responsibility for investing the whole of our culture with a character which reflects the mind of Christ.

It is only as the church makes itself the instrument of a totalitarian Christianity that our culture can be saved from the paganism of the totalitarian state. The whole range of life—its politics, its economics, its education, its science and its art—must yield to the moral authority of Christianity.

From the "CHRISTENDOM IDEA" by Charles Clayton Morrison.

"JESUS HAS A BLESSING FOR YOU"

I read these words in a crucial hour in my life. But I am not at this time going into the details of this experience. The words have come to me again and again the last few weeks, and I believe this is because of the grace of God. He knows what we need. Therefore it is such a wonderful thing to be a Christian. What a promise, what a comforting assurance to get when we hear such words spoken to us.

As we recently gathered here in our church for a Communion service, we were reminded of the promise, "Jesus has a promise for you." Yes, if we are true to ourselves, to our conscience and to God, we know that we are sinners and have so often failed—in spite of our longing to be perfect in our Christian living. But as we gather at the Communion table we have been given the privilege of assuring one another of the forgiveness of sins in the Triune name. Yes, even more than that the crucified and arisen Savior will meet us and grant us all his lovingkindness, and grace upon grace. —Surely, at the Communion table Jesus has a blessing for you and me; not only at that occasion, but again and again.

The more I listen to these words, the more I become convinced of the reality of this truth, as it has existed from the beginning of our earthly life, and will continue as long as we live here on earth. And then we enter that experience in all its fullness when we by the grace of God shall see our Savior face to face and be with him forevermore.

When we are brought to the baptismal font by God-fearing mothers, we become children of God and

that means so much. Then the Almighty God is our Father, Jesus is our Savior, the Holy Spirit will guide us through life and sanctify us in order that we may be a blessing in our vocation.

Through childhood, in Sunday school and through the period in confirmation class we are blessed in this way, and as Jesus took the little daughter of Jairus by the hand, so he is reaching out for our hands and hearts, and we may sing: "He leadeth me! O blessed thought!"

We remember the marriage feast that Jesus attended. What a blessing he was to that home on that day, when the wine had failed. So Jesus has a blessing for every home, if we prayerfully will ask: Bless this home ----.

Even in deepest sorrow, in sickness, in bereavement, in trials and tribulations, we may be sure that Jesus has a blessing for us. We may not always be able to detect the blessing immediately, but later on in life it will dawn for us how the blessing was given.

Much more could be said about the promises we have received; and God will always keep his promises. We may begin every day with the assurance that Jesus has a blessing for us.

Thus as we gather in our churches on Sunday morning, be there only a comparatively small attendance, maybe the sermon could have been more eloquent, yet we may be assured that there will always be "Manna from Heaven" through the Word of God, and as we partake of the Sacraments.

Yes, Jesus has a blessing for you and me.

P. Rasmussen.

God-Grant Us Courage

"O Master, let me walk with Thee
In lowly paths of service free;
Tell me thy secret; help me bear
The strain of toil, the fret of care."

As we sang that hymn of service, the twenty-eighth Interseminary Conference at Asilomar, California was ended. The theme, "Ecumenicity Begins At Home," had been presented from the standpoint of the ecumenical pastor as preacher, educator, and administrator. Bull sessions, forums, and private discussions had centered around the three pertinent lectures.

One hundred-sixty students from six California seminaries had met at beautiful Asilomar. We were Presbyterians, Episcopalians, Methodists, Baptists, Disciples, Congregationalists, and Lutherans. We were Chinese, Japanese, Negroes, Panamanians, Americans. We were a conglomeration of ideas as well as races, creeds, and faiths.

Yet we were united in worship. Our meditations were centered around "The Closed Door," "Living With Saints," and "Chosen Vessels." All of us use the same Lord's Prayer—even the same God. Strange, isn't it? Just as we can agree about an interchange of Sunday school curricula materials.

An ironical memory lingers of a community where Father once served. Members of our two Danish churches glared across space at one another Sunday after Sunday. When death called, those same members lay down—quietly and peacefully, I hope—within the confines of the same cemetery. We still act like that!

As we six from Pacific School of Religion drove back in Bill's convertible along the peaceful, moonlit Pacific beaches, up over pine-clad coastal mountains, in and out of towns, suburbs, and finally the Bay Cities, we sang. (Not all liturgical, I admit) but youth still sings in America.

Memories of a return trip from a YP convention in Omaha years ago in the late twenties flit through my mind. We were in Model T's and on the level, straight Lincoln Highway. But we sang "Vor Fader har lys i sit vindu," "Lær mig, nattens stjerne," "Kæmp for alt—" WE? Herluf, Bergitte, Knud og Christina.

Or there was that group out on "Danebod Altanen" one night in 1919—was it? (Am I ancient!) We sang much as we did later on the Omaha return. WE? Einar, Thyra, Vermund, Rigmor.

Suddenly Bill, George, Fred, Cal and Mary Ellen drown-out my thoughts with "Nobody knows the trouble I've seen," and "All God's chilluns—" Different songs, you say. Different youth. Oh, I don't know.

Breakfast recently was pleasantly spent, listening to the Campanile over on Cal campus playing, "I Østen stiger solen op" "Den sag er aldrig i verden tabt." Different? I wonder.

Perhaps this life at Pacific School of Religion, the large Pastoral Conference, the Asilomar Conference, the classes in Biblical Criticism are different. I wonder?

God is still the same whether we are in 1952 on Pacific moonlit beaches, or in 1928 on level Lincoln Highway, or in 1919 on dear old "Danebod's altan." Prayers are still much the same. Friendships and fel-

lowships are still formed in the same way.

"The strain of toil, the fret of care" hasn't worn-out either. But neither has "Faith of our Fathers, holy faith" thank God. Yes, we sang that at Asilomar just as we sing it at PSR. But that's Lutheran, someone suggests. As a child, I often wondered if God was Lutheran too. As if that matters—

But it does matter that He is God—yours and mine—ours. I truly believe that America is finding God—or perhaps, I should say that we are letting God find through to us—as well as distant India, China, Africa—and could be even Russia.

"Christ! I am Christ's! and let the name suffice you,
Ay, for me too He greatly hath sufficed;
Lo with no winning words I would entice you,
Paul has no honor and no friend but Christ.

"Standing afar I summon you anigh Him,
Yes, to the multitudes I shout and say,
"This is my King! I preach and I deny Him,
Christ! whom I crucify anew today."

Marie M. Hald.

Under The Open Sky

During my years of preaching, I have lived under heavy pressure, which tried to bind my preaching and drive it into a compartment. Constant and alluring attempts of impelling me to adjust preaching to the prevalent scripture principle religion have been made. Constant attempts have been made of inducing me to adjust preaching to a synod and the boosting of that synod. One of the first things I heard in Solvang was that nationalism is the religion of the people and it is futile to preach anything else. It was heavy pressure. Many have desired that all preaching should augment the local prestige.

Heaviest pressure has come from the technique of boosting and enlarging a church. There is such a technique and it operates by appealing to the individual sense of loyalty, duty and pride. It desires that a minister shall take the lead and be the manager. It is traditionally assumed that he has a special authority.

I have not resisted the development of the technique, nor have I complied with the desire. I am preacher and not manager. There are others in the church who can do that job of managing and boosting far better than I can. The special authority is to me an illusion.

The one who preaches the Fatherhood of God, the redemption in Christ, and the Whole Spirit Fellowship can work only as under the open sky. He may preach in a saloon, a beautiful church, or in the desert, but he cannot adjust his preaching to any technique, any political and religious order.

I am very grateful that I have had a chance to preach freely. It is my hope that the church will keep on being a Church and not something else. I hope you have called another man to preach the gospel which is not bound by anything in relative time.

Aage Moller in Bethania Church Bulletin.

In L. T., by request of a member of congregation.

Kristen Kold

The Little Schoolmaster Who Helped Revive A Nation.

By Nanna Goodhope

XIII

The Folk School At Ryslinge

The following spring, 1850, Kold found that an old house with a five acre lot near the town of Ryslinge was for sale. It was on a little hill overlooking the town and close to a forest of beech and other beautiful trees native to the island. Kold thought it would be an ideal location for a folk school. And he was sure that the time was now ripe for him to build his own school. The price asked for the place was 1400 Rbdl. (about \$700.00), half of which sum was to be paid on date of sale; the rest could remain standing in the property at 3 per cent interest. But Kold had only the 500 Rbdl. he had brought with him from Smyrna. And to be useful for the purpose he had in mind, the old house would have to be torn down and replaced by a larger and more modern building, which alone would cost a considerable sum of money.

He thought the matter over carefully and then wrote his friend Algreen about it, telling him that if he could raise 600 Rbdl. besides his own 500 Rbdl. he thought he would be able to handle the deal. Algreen talked it over with Grundtvig and the other friends in the city. And they invited Kold to come to Copenhagen to talk the matter over with them in person.

Kold walked all the way to the capital, except where he had to cross the Great Belt, which he did by ferry boat. It was early spring and he wore the fur coat he had bought in Smyrna. On his feet he had wooden shoes with high boot-tops. But these he exchanged with a pair of leather shoes that he had carried in a knap-sack on his back, before entering the city, lest the street urchins should taunt him.

Grundtvig thought that Kold's plans were sound and sensible on all matters pertaining to the school, with the exception of the age for attendance, which Kold held should be from fourteen to seventeen; as he believed that to be the most impressionable age. He said that later, young men's thoughts were filled with love-affairs and the swapping of pipes and pocket knives. But Grundtvig was persistent in his belief that young people were more impressionable, and ready for the type of education which would be taught in the folk school, after they had reached the age of maturity—from eighteen years upward. On this score they were not thus far in agreement. But to prove that he otherwise had faith in Kold's new endeavor, Grundtvig placed his name at the head of a list of contributors, pledging 50 Rbdl. Fru Marie Toft, who later married Grundtvig, donated 100 Rbdl., and many others pledged smaller sums, so that Kold soon had the amount necessary to make the desired purchase.

Kold began to tear down the old house almost immediately after taking possession. He worked from

early morning until late in the evening. And he made sure that nothing which could be used in the new building was wasted. Every nail from the old timber had to be saved. Those that were crooked he straightened. And each brick was cleaned and laid aside to be used again; for Kold was orderly and precise in anything he undertook to do. While he was thus occupied, Kold wore out the last shreds of the old green military coat, which had long amused his antagonists but annoyed the good taste of his friends and well wishers.

Nearly all summer the work continued on the new school. It was constructed of half-timber and brick, and had a high straw-thatched roof. Kold wrote his friend Algreen that God must, surely, have a hand in the work, for He was laying it upon the hearts of many to aid the enterprise: The lumber had been obtained at reduced cost; most of the new bricks had been donated and hauled free; and many of the workmen had given much of their time.

Kold moved into a roughly finished room in the attic long before the building was finished, so as to be always at hand. Here he also held open house every Saturday evening to continue the adult classes he had earlier begun. And, although his friends had to be led up a high step-ladder by the light of a lantern, they usually came singing joyfully along the way. And they went away happier than they had come, for they saw in the Folk School the blossoming forth of a richer life and a deeper culture for the coming generations.

As the building was not completed in time to hold school that year, Kold instead went to Jutland for three months—January, February and March, 1851—as teacher to six young men of ages from seventeen to twenty-five, who had registered for the school. Nearly all of them were sons of Jens Jørgensen, of Bjerregaard, near Vejle, a former member of the Danish parliament, in whose home the school was held. Kold wrote to Algreen that he was fortunate in being admitted to this fine home, so that his good host, along with his sons, might become even more convinced than heretofore that the Folk School had within it a spiritual force powerful enough to slay the giants of doubt and despair, that were a dangerous threat to the people and the government despite their recently achieved national gains. In order to keep the insurance protection on the school valid, Kold allowed a poor family free housing there during his absence.

There was still much to be done before the school was ready to receive students, when Kold returned there in the spring of 1851. The cost of the building had amounted to between 9 and 10 hundred Rbdl., even though much of the material and labor had been donated. And it was still to be furnished throughout. Kold's sister Anne had promised to take over the

household duties. But even though she asked no stipend for her service, she had to be supplied with the necessary equipment. And where was the money to come from? The gifts thus far subscribed by his friends, including some at Faarballum, were not sufficient to meet the current expenses, and to purchase the necessary furnishings and supplies for kitchen and schoolroom.

It occurred to Kold that he might obtain some aid from the National Board of Education, who had at its disposal 10 thousand Rbdl. to be used for higher education in rural areas. But he hesitated to apply for it, knowing it would mean that certain controls would be administered from without. This was contrary to his idea of a free school. But seeing no other way out he applied for a grant. And after much hesitancy on the part of the National Board, he was finally promised 150 Rbdl. for the first year, providing no less than fifteen students were enrolled for the full term of five months. The Board also made known to Kold that its members did not fully endorse the course of study he had previously submitted to them, nor the method which he proposed to use in teaching it, as it seemed to them both impractical and inadequate to the proper training of the rural youth.

Kold kept an accurate record of all gifts and expenditures. And he prayed that the Lord would somehow make ends meet, so that the work he hoped to begin there would not end in failure but be a blessing to his country and to his fellowmen. As assistant teacher he had engaged his good friend of their military days, Paulsen-Dal. But where the small salary he had promised him was to come from, he did not know.

All summer Kold had been striving anxiously to get the school in readiness for November 1st, the opening date. But now that the time was nearing, he was not even sure that there would be any students to enroll. Many had voiced their desire to come, but now that everything was in readiness there seemed to be some hesitancy. For even though board, room and tuition was set at only 30 Rbdl. for the entire term of five months, it seemed much to some parents, who were not really sure why their sons should be educated, as they had no desire to become either preachers or teachers. And there were others who had formerly encouraged the school, that were beginning to wonder if the Grundtvigians weren't after all, a little off-the-beam; for were they not proposing to give the peasant workers some lofty ideas which might make them dissatisfied with the station in which God had placed them?

On the morning of November 1st, 1851, Kold was sure of only one student. He had slept little during the night, and he was deeply depressed. He went through every room in the building to make sure that everything was as it should be. His sister had made every nook and corner neat and cozy. His mother had sent feather ticks for some of the beds in the dormitory and the students were to bring some of their bedding. His father had lent him enough money to carry him over until student tuitions would be paid.

But if no students came there would be no money forthcoming, and his whole effort would be a complete failure.

Filled with these depressing thoughts, Kold now strolled toward the nearby forest. And when he was out of sight of anyone but God, he fell to his knees and pleaded with Him to send at least three students. He reminded God how He had saved his life in Smyrna when he was friendless, destitute and near death. And He could save the situation for him now if He would; for it was God's work and not his own that he desired to do.

More students came than Kold had prayed for. Fifteen were enrolled for the first year. Fathers who brought their sons from a distance were delighted with the fine school. They insisted on paying tuition in advance, although it was not due until January 1st. And some even brought food and other commodities as gifts. "Thus God has made all things well for us," wrote Kold later to his friend Algreen.

The school progressed well from the very beginning. Students, teachers and housemother soon became as one big family. Kold and Paulsen-Dal divided the classes between them so that each taught the subjects for which he was best fitted. Kold taught almost exclusively through lecturing and conversation—the Living word. His subject matter included: Northern Mythology, Danish History, World History, Bible History, Geography and Literature. And each subject was taught with a purpose; for Kold had the insight and the ability to make his topics applicable to the needs of the students in their everyday living. He did not, as Birkedal was prone to do when he lectured to the students, leave them soaring high on rosy clouds for later to tumble down and stub their toes. Kold always made sure that they had their feet firmly planted on solid ground. Kold also had a shop where he taught woodwork, bookbinding and other crafts.

Paulsen-Dal taught the practical subjects, such as Mathematics, Physics, Natural History and Languages. The two men shared dormitory with the students. Each had his bed in the opposite end of the large attic beneath the thatched roof.

Besides the regular day classes, Kold also held open house to the youth of the neighborhood three nights a week. On those nights he usually read from Ingemann's historical novels, Grundtvig's World History; from books on mythology and from literature in poetry and prose. After reading for a while, Kold would through discussion or narration make sure that

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

Office of Publication: Lutheran Tidings, Askov, Minnesota.

Editor: Rev. Holger Strandkov, 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.

what he read was made clear and meaningful to his listeners.

Though they followed no definite curriculum in the school, the courses were well chosen. For Kold insisted that the subject matter must be both en- neither life nor warmth, only a spiritual emphasis prosaic learning might stimulate the mind, it gave neither life nor warmth, only a spiritual emphasis could do that.

One day a certain bishop, who was sent by the National Board of Education to inspect the school, asked Paulsen-Dal what method they used in teaching. Paulsen-Dal answered: "We really have no method."

"Well," said the bishop, "what plan do you follow?"

"I'm afraid," said Paulsen-Dal, "that we follow no definite plan, except that we aim to instill in our pupils a love for God, for fellowmen and for country."

The bishop admitted that those were lofty aims. But he thought they were not sufficient as a basis for useful and practical living.

When the school year was over and Kold figured up his accounts, he found that he was 200 Rbdl. in the red. This made it necessary for him to again seek his friends in Copenhagen for counsel and aid. This time Paulsen-Dal accompanied him. They walked the distance as Kold had done before; and they lodged with friends along the way. One day a journeyman joined them. At noon Kold invited him to dine with them at an inn. When the bill was presented Paulsen-Dal offered to pay half of it. But Kold insisted on paying it alone. He told Paulsen-Dal afterwards that he felt it would have been humiliating for their guest had he thought it necessary for them to share the expense of his meal.

Grundtvig was glad to see Kold and to hear reports of the school year from his own lips. He was sure they had not been extravagant in their housekeeping, even if they had used "six pounds of sugar in five months." This was the only item on which Kold thought they might have saved a little. Kold was now given the money which he lacked to balance his account. And with it Grundtvig and the other friends' good will and encouragement. It was at this time that Kold admitted to Grundtvig that he was right when he said that the most impressionable age was from eighteen upwards, instead of as Kold had believed at a younger age. Kold henceforth made eighteen years the minimum age for acceptance at the Folk School.

On their way home, the two men stopped at Sorø to visit the lovable old poet and historian B. S. Ingemann. They found him in his cozy study wearing a velvet lounging robe. He was surrounded by beautiful paintings and other works of art. And in his study were hundreds of volumes of books written by learned men. Ingemann was happy to know that his books and poems had brought pleasure and encouragement to Kold and his students, and to many others with whom Kold had come in contact. And he said that he had followed Kold in his struggle for freedom with great interest. And he wished him and his new school God's blessing in the days to come.

Song-Culture

Some time ago a number of people were gathered in our city, discussing the contents of meetings having a somewhat limited objective. A number of suggestions for the improvement of these meetings had been sent in to the executive committee on a questionnaire, one of which was that we should have some community singing. A lady present objected to this because, generally speaking, people cannot sing and we would have a lot of sentimentality and emotion let loose which was not the purpose of these meetings. She wanted to keep them rational, "something cultural," and not draggy sentimental singing by people who cannot sing.

I grant that all of these obstacles may be present, I think a lot of obstacles were inherent when we started to attend school and we have not yet gotten very far. We are still attending God's great school of life, and to classify singing as an activity without any cultural value (which I am not sure is implied) is to cast a shadow over every inspired poet of the ages and every composer who set music to poems. We may not be a people that can appreciate community singing, we are hidebound in materialistic logic, we lack a sense of community spirit, which is applied in the word communion, and maybe in the word communism, even if we don't like the distortion of communism as we hear about it today.

If we can agree that we need badly to develop an American community and if we can also agree that all the people that have come here have come with a heritage, which it is not God's will to extinguish as we are building the American community, then as far as I know anything about the building of cultures, we would be making a sad mistake if we eliminate the most potential force in building that which histories of our most advanced civilizations know anything about.

I don't know who said: "Tell me who writes a nation's songs, and I fear not who writes its laws," but he spoke a profound truth. Why? Because song is the release of those thoughts which we ought to think and which other people, like seers and poets, have released for us.

Singing is a safety valve for pent up feelings which must find expression if we are to have a lasting culture and civilization and I hope I am aware that there is no civilization worth while recording and recorded which did not have its roots attached deeply to the spirit of the poets and seers of the past.—

Rabindranath Tagore, in India wrote a book in 1917 called "Nationalism" in which he described and gave interpretation to Nationalism in India, in the West, in Japan and he said about the West these significant words: "It is just possible that you through habit have lost consciousness that the living bonds of society are breaking up, and giving place to merely mechanical organization." And he continues, "It is owing to this that war has been declared between man and woman, because the natural thread is snapping which holds them together in harmony; because man is driven to professionalism, producing wealth for himself and others, continually turning the wheel of power. for his own sake or for the sake of the universal of-

ficialdom. The history of man has come to a stage when the moral man, the complete man, is more and more giving way, almost without knowing it, to make room for the political and the commercial man, the man of the unlimited purpose." pp 20-21.

I have quoted this because I have discovered that society in general has already passed far into a soulless stage of organization. In other words, we count only the technique which contributes to a physical basis of existence. Before I lose my soul completely I want to put in a plug for days past which must be revived, as they have been revived before in history, and in saying this I am aware of the forces that are eating away at the roots of what was once in some parts of the world, a spirit-driven pursuit of happiness, in living and being born to live.

It is not too old fashioned yet to say: "Where there is no vision the people perish." I recall that the best periods in history, when people had no thought nor time for war, were in those days when people sang behind the plows as they tilled the soil, and when poets and truly great writers were supported by the state for their contribution to the maintenance and furtherance of that level of life where the larks sang and reminded us of a source from which the sunlight gave vitamins to both vegetation and man.

Some years ago, I attended an international convention for community workers in Grand Rapids, Michigan; we were delegates from all parts of the world. I danced folk dances with Elizabeth Burchenal and almost fell in love with her because her soul lived in community singing, and I remember she said, "Most of us would perhaps not care to sing a solo to a great audience because some of our voices sound like a frog's, but that frog voice sounds so beautiful when it is blended together with others." And as Peter Dykema, then Professor in Music at the University of Wisconsin, led us in song every day for a week, we felt the inspiration of a community as we sang the wonderful folk and spiritual songs of many nations.

I am glad, once more, that I have had the experience in youth of living in a part of the world where every type of meeting began with group singing, and it was in our neighboring nation that one of its poets gave this song to the people:

"Song is like sunrise that breaks through the shadows,
Brightens the day that is toilsome and cold.
Song is like sunshine in spring on the meadows,
Melting the frost in your winter-bound soul.
Song, in a flash of eternity showing
Future unfolding with roots in the past,
Fills you with yearnings for life ever growing,
Life that shall reach its fulfillment at last.

"Song makes us one as it lifts us delighted,
Up where all discord and doubt we forget.
Song makes old enemies brothers united,
Ready and eager to march on ahead
Battling for truth and for treasures immortal,
Some can ascend to the glory above,
Higher and higher aloft to the portal
That only opens to faith, hope and love.

"Songs of the past bring an echo of yearnings,
Dreams and ambitions of long, long ago;
Songs of our own little day shall, returning,
Touch other hearts while the centuries flow.
Down through the ages that now are old stories,
Song was the language of hearts, warm and young,
So as we sing, with our festival chorus
Joins an invisible choir in our song."

What insight that poet had! He did not write in vain, for as long as people sang his songs there was peace and realistic romance in his land.

But the march of a technical and materialistic civilization began again, as we have seen before in history, people forgot to sing as the humdrum of a machine age became more dominant, war came with its invasions of peoples who had been concerned only with living, in some nations our songs died except the first stanza of our national anthem.

I don't believe there will ever be a right kind of peace in the world until humanity becomes concerned with more than a cessation of arms. Peace is something that goes much deeper, it has to do with "the things that belong to our personal peace." There is an international cry, in the words of Christ as He came to the bend in the road of the Mount of Olives and saw the city before Him which broke His heart for the world. It was there in His tears that He said: "O, Jerusalem, Jerusalem, how oft would I have gathered you, even as a hen gathers her chicks under her wings"—Matt. 23:37. "Would that even today you knew the things that make for peace." Luke 19:41.

Why did Jesus on that occasion say that they were now hidden before their eyes? Because they had gone so far in their madness that they could not discover the things of peace.—

To even suggest in times like these that people cannot learn to sing together is to say that it is impossible to let into the lives of people the life streams which make individual lives instruments for peace.

Peace does not come about through consultation but through a transformation. We must cultivate a soil in which peace can grow.

L. C. Bundgaard.

"Dost thou love life? Then do not squander time, for that is the stuff life is made of."

—Benjamin Franklin.

"God grants liberty only to those who love it, and are always ready to guard and defend it."

—Daniel Webster.

"To be conscious that you are ignorant is a great step toward knowledge."

—Disraeli.

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

—Whittier.

Our Women's Work

Mrs. Johanne Lillehøj, Kimballton, Iowa
Editor

Greetings From Greenville, Michigan

Dear Johanne Lillehøj:

Mrs. Peter Thomsen handed me a card she had received from you asking about the work of the women in Greenville and wanted me to answer it—so here goes.

I have been asked to tell you about the work the women of Greenville have been doing to raise money for the building fund of our new church.

Our group called "Trinity Church Circle" was organized in September 1945 with 17 members. The membership has since grown to 31 members.

We have served Rotary club luncheons twice each month since we organized and we have also served many large banquets. We have had baked goods sales, auctions, etc.

Our united efforts have resulted in gross receipts of \$7,059.36. When so small a group raises that amount in 6½ years it represents a great deal of willingness, hard work and cooperation. We have had all that from our members and by continuing this work we hope to be able to help furnish our new church and kitchen.

In 1945 a building of our own was only a faint vision. However, we pinned our faith and efforts to that vision. As time went on the vision became clearer and now it has become a real purpose to work for.

We have learned that all things are possible by Faith.

Olga Carlsen, Greenville, Mich.

Thoughts From The Evangelism Conference

Agna N. Miller

II

2. Youth's Part In Sharing Christ

How can young people show that they are Christians?

This thought was brought to us by three young people—a high school freshman, a girl in college and a young man from our Air Force.

In school young people are very frank with one another. The eyes of the unbeliever is always on the Christian, watching, waiting, wondering; so be honest and fair, live a good clean life, be happy and bring joy to others.

"Enjoy your religion like a Negro," "stick to it like a Lutheran." Do not spend your time and energy listening to cheap music, as for instance Johnny Ray when he sings of "The Little White Cloud That Cried!" As a direct contrast, listen when Marion Anderson sings, "Were you there when they crucified my Lord?" Try it and you will find it rich and soul stirring, and there is something to think about.

Do the young people think that if they laugh long enough and loud enough, and at enough people's expense, that they will be happy?

3. Parents, Pray For Your Children

"When you have love, you have power."

The pastor, as a messenger of God, has so many chances to "Share Christ" with the people. At the time of marriage, there is a good chance to talk to them. They may be of variant backgrounds and mixed religions. The pastor should certainly let them know that help is to be had when difficulties arise—difference of opinion and so forth. Sometimes these things have not been thought of by those who seek the church, and a pastor who has won their confidence can do much toward helping them. Sharing Christ with them, that God's will may be done, and they can be happy.

At the time of baptism the pastor reminds the parents of their great responsibility toward the child that it early in life may come to know our Redeemer. Certainly, by example, we parents can do much, since much of Life's Lesson is caught, rather than taught.

In the confirmation class where the pastor deals directly with the young people over a longer period of time, is his golden chance to give them something to live by all the rest of their lives. They are at a tender age, they learn easily and remember well. Fill their hearts and minds with God's love for His children, that as long as they live they may cling to it—always with a new reassurance, giving them strength and courage to carry on.

At the time of sickness, sorrow and death, that is perhaps the time when the human mind and heart feel closest to God and are most acceptable to His love.

But most of all should our pastors spend their time and energy preaching the warmth of the Gospel: "Feed the people with the Love of Christ."

Last Sending of South Slesvig Aid From U. S. A.

NOT LATER THAN APRIL 30, 1952

Let us not be forgetful as to the sending of relief clothing to the needy in South Slesvig.

As this is the last sending from New York, we ask that you send your gift boxes in time to reach our store room not later than April 30, 1952. Send same to:

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

Paging Youth

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

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

Christian Youth Conference of North America

1952 is probably the greatest year ever for cooperative youth work. DAYPL cooperated to a limited extent in the UCYM Call, and in future years we shall join in Youth Week by having our Denominational Youth Sunday on the last Sunday in January. In addition, 1952 will see the Christian Youth Conference of North America, an event that comes only every four years. About forty DAYPL members took part in the last CYCNA at Grand Rapids, Michigan.

The 1952 CYCNA is set for August 25-30 at Purdue University, Lafayette, Indiana. We shall be allowed 15 youth delegates, plus three adults. Some 2,000 youth and adult leaders will meet under the theme: "United! Committed! IN CHRIST"! The purpose of the conference is to "Unite Committed Youth in Christian Action."

Daily themes of the CYCNA will be somewhat as follows: Monday and Saturday will be faith; Tuesday is witness; Wednesday, citizenship; Thursday, outreach; Friday, fellowship.

The CYCNA will follow up "The Call" with inspiration and training and will point the way to future united Christian youth action.

Like many big conferences, CYCNA will kindle fires within delegates. CYCNA will differ from others in giving definite guidance for expressing enthusiasm and commitment through doing Christian action projects.

Conference Events

"Why" and "How" are two big questions of every generation. CYCNA will try to point to answers.

Following the platform addresses each morning, delegates will meet in groups of 20 to discuss the "why" of Christianity, with the daily emphases mentioned above under the "daily themes." Youth's searching questions will come to light, and group discussion will bring some of the answers.

Afternoons will be devoted to 27 groups on "how." Qualified leaders will present programs on the how of raising moral standards, intergroup relations, week-end work camping and 24 other subjects.

Worship through Bible study will begin each day's program and devotional groups in dormitories will close the days. Special conference events include pageantry, drama and mass recreation. There will be exhibits in which denominations, state councils and youth serving agencies present their work.

In the next issue of Paging Youth, we shall present facts about registration. We shall also give

further details on speakers who will address the meeting.

—Adapted from UCYM news by your president.

DAYPLand Doin's

The Iowa District Workshop is definitely off for this year. Measles at GVC (which was to have been the site for the workshop) and resulting complications have made it necessary to give it up.

The Lake Michigan convention is to be held at Marinette-Menominee this year during the Labor Day week-end. The district will have no camp this year since no satisfactory camping place could be found. However, the M & M press agent promises an extra good convention to make up for it.

The St. Stephen's Trinity (Chicago) and Dwight groups spent the week-end of January 27th at Camp Duncan, just north of Chicago. Reports tell of a week-end that was enjoyed by all.

The Greenville society enjoyed an Easter breakfast which was held following a community sunrise service at the Greenville High School Athletic Field. Looks like the early bird catches the bacon—or was it flapjacks—these days.

The societies in Western Iowa (Newell, Kimballton and Oak Hill), along with Des Moines and Omaha, are to have another get-together at Kimballton on April 20th. This Spring Youth Festival will begin at 3:00 o'clock (p. m. of course) and will conclude with folk dancing in the evening. (Incidentally, those of us who have shared in these meetings recommend them very highly. We had three such last year in this area and all seemed to appreciate them very much—at least they want to have more. An entire district cannot easily meet more than once a year but on an area basis we can get together quite often. We feel it is very worthwhile to do so.)

Paging You!

Ye editor is, we hope temporarily, on ye well known spot. The supply of material on hand for this page is just about nil. If something doesn't happen soon ye editor is going to have to do some prolific writing or L. T. is going to have some wide open spaces. Ye editor had hoped that some of the recent articles on this page would stimulate some discussion but there hasn't been three cents worth—no, not even two—in ye editor's mailbox for some time now. Surely, you have some ideas! Whatsamatter; do you all have writer's cramp?

When he took over this page ye editor threatened ye honorable president that if there were not enough material and he had to begin writing, as well as editing, ye editor would have to write about his own children. Though that might give ye editor some pleasure it is doubtful that most of you who read this page would be overjoyed by such a turn of events.

Seriously, your editor does need materials. Won't you see to it that he gets a copy of your district newsletter? Won't you send him bits of information from your society or district that you think may be of general interest?

Then too, let's have your ideas. Don't wait to be

Old-Age Insurance For Ministers

By Harold E. Nicely

The Social Security act as now amended provides federal old-age and survivors' insurance for numerous groups of employees not previously covered. Among the newly eligible categories are employees of nonprofit organizations. These qualify provided the organization agrees to pay the employer's tax on wages and provided at least two-thirds of the employees indicate their desire to participate. Employees of corporations organized and operated exclusively for religious, charitable, scientific, literary or educational purposes can claim this coverage. Ordained ministers whose services are performed in the exercise of their ministry are excluded, but clergymen employed by nonprofit organizations for services not performed "in the exercise of their ministry" are eligible. Thus ordained theological professors who so construe their vocations are accorded the same status as college professors and hence qualify for old-age and survivors' insurance.

Two years ago the presbytery of Rochester ordained a young man who felt called to the form of Christian ministry offered by the service of the Young Men's Christian Association. However, if he is to share in the coverage which is provided by the law for his colleagues in the Y.M.C.A., it must be assumed that his services are not performed "in the exercise of his ministry." Is that right?

Why the Dissimulation?

It is my contention that in this limitation Congress has discriminated unfairly against ordained ministers. I do not impute blame to Congress, for that body framed the act in conformity with various church pronouncements purporting to represent the will of ordained ministers. But the act can be amended, and will be, if enough ministers want coverage. It is time to raise the question whether parish ministers really want this insurance.

A clear understanding of the present provisions of the act is desirable. It sets up what is essentially a mutual insurance fund operated by the government. This fund is distinctly of the people, for the people, and by the people. A tax of 3 per cent, half paid by the employer and half by the employee, is at present levied on the first \$300 of monthly salary. This will be increased to 4 per cent in 1954, and may be further increased to 5 per cent in 1960, to 6 per cent in 1965, and to 6½ per cent in 1970.

asked to write. Your editor can't ask all of you personally, for obvious reasons, but that does not mean that your ideas and articles will not be welcome. Get your ideas and reactions on paper and send them in. Who knows; they may appear in print. Obviously, it would be impossible to promise to print all that is received but your editor does promise to give it all careful consideration.

Remember, this is your page. Your editor is paging youth but he is also paging YOU.

If a man earns \$300 monthly and his participation has been continuous, his retirement payment at age 65 will be \$80 per month. When his wife reaches 65, she will receive half his pension in addition, or \$40. If he dies, his children under 18 will receive \$40 per month each and his widow \$60 per month. Maximum family payments based on a salary of \$300 per month are \$150 per month. These pensions are not taxable income.

It is worth while to compare these figures with annuities now paid by various denominational pension funds. We have a sound, well managed pension plan in the Presbyterian Church. The annuity is 1¼ per cent of the total of all salaries on which pension dues have been paid. Thus a person earning \$3,600 annually will add \$45 each year to his pension, and after twenty-five years will receive at 65 a pension of \$1,125 annually. His wife will receive nothing if both are living, although certain widows and dependants' benefits are provided. The minister's pension will have been earned by the payment of 11 per cent of his salary to the fund, 3 per cent being paid by the minister, the remainder by his church. This pension is not exempt from income tax.

Supplement Church Pensions

The reason for this wide discrepancy in benefits is that all private plans pay pensions out of the earnings of invested capital. The government, however, did not adopt this scheme for two reasons: First, on that basis adequate benefits would be postponed far into the future and thus for years to come would leave the problem of retired employees just about where it was. Second, such an enormous accumulation of capital would not only become a political temptation to any party in power but would itself present a problem. The government could invest safely only in its own securities, and pay interest to itself out of general taxation. It was decided, therefore, to pay full benefits out of current premium payments, revising the premium rates upward as that became necessary, and finally, when the plan has been in operation for many years, paying out of general taxation the difference between income received and annuities paid. When that time has come, it is estimated actuarially, 9 per cent of wages and salaries up to \$3,600 will provide sufficient funds for the scale of benefits outlined, with 6½ per cent paid by employer and employee and the rest out of general taxation.

I was recently informed that the 4 per cent payment effective in 1954 will be enough to provide pensions for many years to come, and that, when necessary, the balance may be paid out of taxation. Inasmuch as Protestant ministers pay an income tax, they should not feel too conscience-smitten about receiving some of it back in the form of an adequate pension. Indeed, if the present arrangement continues, by 1970 a clergyman may find himself paying an income tax to help provide a pension for a bank president, while he himself receives nothing. This is be-

cause all corporations have dovetailed their pension plans with federal old-age and survivors' insurance in such a way as to supplement the minimum federal benefits based on the first \$3,600 of salary earned, with additional benefits provided by the employing corporation.

How Social Security Could Help

A Presbyterian minister recently retired at age 71. His pension is \$1,300 annually, and his church supplements this by \$1,000 annually. If he had been covered by Social Security in 1936, when the act was written, and if the Presbyterian pension plan had been modified to allow his participation, he and his wife together would now have an additional \$1,000 a year, with only a slight decrease in his Presbyterian pension. The decrease would result from the fact that he and his employer would have paid to the Presbyterian Board of Pensions 11 per cent of all salary over \$3,600, and only either 9 per cent or 8 per cent of the first \$3,600, according to the previous rate; that is, they would have paid to the board 2 per cent or 3 per cent less on the first \$3,600 than at present, paying that percentage instead into the federal benefit fund. Thus the minister's premium paid to the board would have earned a little less than the present amount, but he would receive both church and federal pensions.

Objections Answered

The old objections to the inclusion of ministers in a government pension plan seem to have disappeared. One was that the government plan was "not safe." Perhaps not, but it is safe as a government bond, which is generally held to be a good, conservative investment. Another objection was that this plan was the "entering wedge of taxation." To which the obvious answer is that not only is Congress extremely sensitive to the voice of the people, but that the church itself cannot be taxed because it is a non-profit organization. You cannot tax a hospital or a college because they do not earn money. How then can you tax a church?

The chief objection always has been that including ministers in Social Security represents a compromise of the principle of the separation of church and state. No one ever made it clear whether the principle would be compromised in the direction of state dominance or church control. Under the present plan, neither danger exists. The minister would pay his premiums in a contributory plan and would not be controlled, demeaned, pauperized or otherwise corrupted by receiving back his own in the form of a legitimate annuity. Academic freedom has not been compromised by the inclusion of college professors. Religious freedom will not be compromised by making it possible for a minister to anticipate his old age with composure and to retire with dignity. At 65 he may even recover the lost Christian virtue of resignation. He may be deprived of the freedom to beg or of the necessity of living with Cousin Mary or making his residence in the county home. He may have to forego receiving from his affectionate parish

a special allowance which he knows uneasily would otherwise go to Christian education or missions.

Make It Voluntary!

In 1938 the presbytery of Rochester adopted a resolution unanimously favoring the inclusion of ministers under the old-age provisions of the Social Security act. We were sat on. We were told that 99 per cent of Presbyterian ministers and laymen were definitely and unalterably opposed to our position. The writer was requested by a good brother in Pennsylvania to make due and public acknowledgement of error. A former moderator, now with the church triumphant, warned that the camel was getting his head under the tent. But now opinion is swinging around to our position.

The decision to adjust church pension plans so as to permit voluntary inclusion of lay employees of religious organizations under Social Security is a tacit admission that objections previously made are invalid. If questions still remain, as they probably do, they can surely be resolved by requesting that the coverage of ministers be strictly voluntary. The inclusion in the plan of lay employees of nonprofit organizations is on a voluntary basis. Certainly no minister should be forced to receive a pension against his will. Any church or any minister should be permitted to abstain. It will be interesting to observe how many ministers do in fact abstain if and when the act is amended to admit them.

Perhaps I should say that I am not writing in my own behalf. My pension will be sufficient if I reach the age of 65. At times I find myself looking wryly at the prospect of contributing in my old age through an income tax to the pensions of laymen who, with obscure reasoning, stoutly oppose the inclusion of ministers because they are "men of God." These good church members see no objection to claiming benefits for themselves, for they make a subtle distinction between "Christians" and "men of God." If they do not receive federal old-age insurance it may be only because, despite retirement, their directors' fees are so large as to make them ineligible under the provisions of the act.

I write because the time is ripe to raise the question in behalf of retiring ministers who do not have adequate pensions. They are still part of the church militant. The march has not ended, the battle is not over, and their rations are poor. It is odd that the church, which for many years has been needling both industry and government to make adequate provision for retiring employees, should hesitate to wear the shoe when it fits. It is a modest but comfortable shoe for an old man, and even old ministers sometimes have aching feet.

Reprint by permission from "The Christian Century."

"There never was a good war or a bad peace."
—Benjamin Franklin.

"Little strokes fell great oaks."
—Benjamin Franklin.

Where The Synodical Convention Will Be Held

August 12-17, 1952

Our Savior's congregation in Omaha has secured permission from the Dundee Presbyterian congregation to use its church building and all its many facilities for the synodical convention August 12-17.

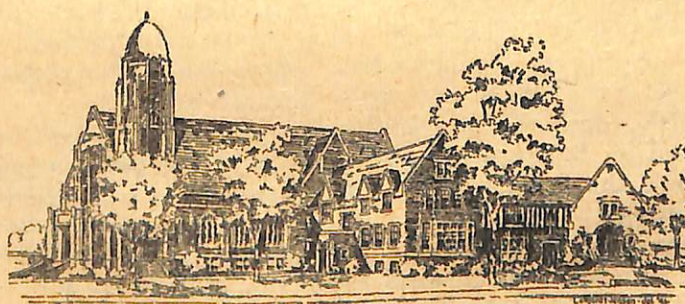
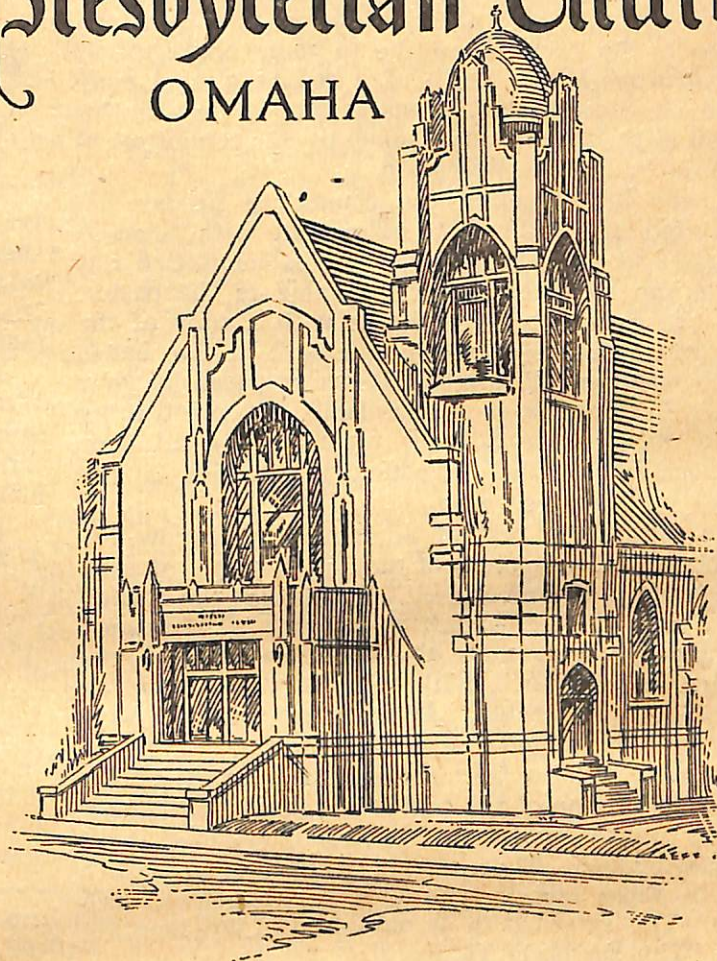
This church edifice is one of the largest and most modern in the city of Omaha. It is located at 55th Street and Underwood, in one of the most attractive and most quiet districts of the city. The surroundings are spacious and well shaded with trees; there is plenty of parking space; direct street car connection with downtown and the main traffic artery of the city is only a few blocks away.

The Dundee Presbyterian congregation was organized in 1901 with 16 charter members and during its half century of existence has had a fascinating history of growth and expansion. Its present sanctuary which is very beautiful and air-conditioned has a seating capacity of 800. The dining room will seat close to 400. Numerous classrooms and other facilities are available for committee meetings, lounge, nursery, etc.

The convention committees of our own congregation are at work preparing the best possible working conditions for the coming convention. A large attendance is expected. We hope you will plan now to attend.

Marius Krog, Pastor.

Dundee Presbyterian Church OMAHA



Full View of Convention Grounds

A Call to Christian Stewardship

The Local Stewardship Committee

Does your congregation have a Stewardship Committee? If not, why not? If so, do you have any idea as to the value it may be to your congregation? To demonstrate the worth of a congregational committee on Stewardship, I would like to devote this column to relating the start made by our committee at Bethania in Racine, Wisconsin.

At the first meeting the committee merely got acquainted, not with each other, but with what it was going to do. The function of this committee was new to the members as well as new to the pastor. Then, the committee went home with a copy of the "Congregational Stewardship Manual" in the hands of each member. This manual was prepared by your Synodical Committee on Stewardship. Upon returning for the next meeting, ideas were spilling all over the place before the introductory material in the manual was even covered.

The committee, first of all, agreed to follow the suggestion in the manual of making a report at each meeting of the church council. In this way the council will know what the committee is doing. The council will, no doubt, learn more about the meaning of Stewardship. The council will be able to support the work of the committee. And the council will have an opportunity to make suggestions to the committee.

The first idea to take shape was by way of another report. One of the committee members thought that our congregation should be better informed about the local budget. Thus, it was decided to prepare a chart to show our income and our expenses each month. This report is to be published in our monthly paper, "The Bethania Tidings."

Another member of the committee suggested that our congregation would profit by knowing more about the organizations within the congregation. For example, our members know that we have a Mission Group. But not all of them know that the Mission Group supplies the daily devotional booklets in our literature rack. It was decided to plan ways of informing our people about these various activities.

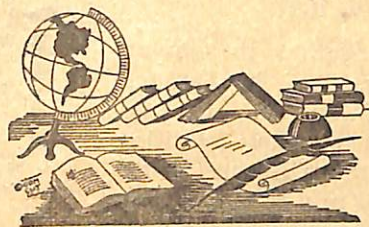
The final decision at this meeting was to carry out another suggestion from the "Congregational Stewardship Manual." The committee decided to ask the council for a discussion period on Stewardship at its monthly meetings and to ask the congregation for a period at its quarterly meetings.

The members of our committee went home with a feeling of accomplishment in their hearts. And in their hands were a copy of the "Report to the 74th Annual Convention," and a copy of the "Minutes of the 74th Annual Convention," and a copy of the "Minutes of the 1951 Convention of District III." The committee plans to use this material for further study.

Will a committee like this be of value to a congregation? It has unlimited possibilities! If your

congregation does not have a Stewardship Committee, speak to the pastor; or to the president, of your church about appointing one. If you do have such a committee, be sure to support its work.

Robert C. Schmidt.



Across the Editor's Desk

Upon a request from a member of the Pension Board and with special permission from "The Christian Century," we bring in this issue a reprint of the article, "Ministers' Old-Age Insurance" by Harold E. Nicely, which appeared some months ago in the above mentioned publication.

Another article, "Parity for Pastors" by Justin Wroe Nixon, appeared only a few weeks ago in the same publication.—The economic status of the pastors throughout the entire nation has recently been given more and more attention.

It is well known, that whereas the large majority of all employed individuals in the U. S. are now protected by government Social Security legislation and consequently can depend on considerable economic security when unemployed or after reaching the age of 65 years, the pastor does not have this protection.

Further, the National Income Report, 1951 Edition, released last fall by the U. S. Department of Commerce, reveals that the national average income of religious workers in 1950 was 25% below the national average; and a New York Times news story comments quite justly, "No other occupational group has suffered a similar loss of status." The above mentioned report shows further, that public school teachers in the period 1929 to 1950 had an increase of salaries of 102 per cent, while religious workers' salaries show a rise in the same period of only 41 per cent.

With a low salary through all the working years, and then having only the low pension offered by our synod amounting to \$700 a year for a couple, the economic situation can become quite a burden for many a pastor especially after reaching the age of retirement. We fear most of all the influence it may have on the prospective future workers amongst the young men, who probably would consider going into the ministry.

Although no-one should ever consider choosing the vocation of being a pastor because of a good salary, nevertheless this will have some influence, especially as a young man ponders on the choice he makes for his life-partner and his family.

In connection with the question of Social Security for the clergyman, it will be of interest to know that the Canadian Government adopted last January a Federal Old Age Security Plan, which does not exclude the clergyman. Many groups of clergymen throughout our nation are asking for a reconsideration from the U. S. government, and it is evident that the question will be given more and more attention.

OUR CHURCH

Rev. Axel Kildegaard, acting Dean of G. V. Seminary, attended the Lutheran Student Service Board meeting in Chicago on March 24-25. He is serving on this board in the absence of Dr. Knudsen.

The Annual Meeting of the Santal Mission is scheduled to be held in Eben-Ezer Lutheran Church, Northwood, North Dakota, May 16-18.

Mr. and Mrs. Karl Møller, 1633 Navarro Ave., Pasadena, Calif., will observe their Golden Wedding on Sunday, April 20th. Mr. and Mrs. Møller have been active members of the Pasadena church since it was organized in 1924; previous to that time Mr. Møller was the president of the Los Angeles church for a period of 10 years. He became the first president of the daughter church in Pasadena, and served until 1945. They are also well known in the California District and from synodical conventions. Congratulations on your Golden Wedding day!

Rev. A. E. Farstrup, who since the fall of 1947 has served as Professor in Bible and Christian Education at Grand View College, has accepted a call from the Bethania Lutheran Church in Solvang, Calif., and according to present plans will begin his work there on or about July 1st.

The Junction City, Oregon congregation will observe its 50th anniversary April 20-23. Rev. Holger O. Nielsen, former pastor and synodical secretary, will be the guest speaker.

A District IX Workshop will be held in the Enumclaw, Wash., church Saturday, April 26, to which all church council members, Sunday school teachers and officers of other church organizations of the area are invited.

The Committee on Lutheran Church Relations met in Chicago on March 26th with several members of the United Lutheran Church considering various aspects of the proposed merger of our synod with the ULC. Rev. Erik Møller is the chairman of the committee, and we will undoubtedly soon have a report from him.

C. Arild Olsen, Associate Executive Secretary of the Division of Christian Life and Work of the NCCCUSA, left via air-travel on March 31 for a month's tour in Germany. After a brief stop in Copenhagen, Arild Olsen began his work in West-Germany.

Trinity, Chicago—The Trinity Lutheran Church observed its 80th anniversary in the month of March.

The Lecture Series held through the winter season will offer its closing program on Friday evening, April 25th. The local pastor, Dr. Ernest D. Nielsen, will be the speaker of the evening.

Canwood, Sask.—Mrs. Anna Petersen Solvang, who served as secretary of the Canwood congregation through several years, died on Sunday, March 30th. Funeral services were held Thursday, April 3rd.

St. Stephen's, Chicago—Rev. V. S. Jensen of Des Moines has assisted with the work in St. Stephen's Church during the illness of Rev. A. E. Sorensen. Rev. Sorensen was still—at the last report we have from Chicago—confined in the hospital at Hines, Ill., though much improved. Doctors orders: Lose—pounds of weight!

Adult Sunday School classes have recently been started in the Menominee, Mich., and in the Waterloo, Iowa, churches.

A District Workshop will be held in the Newark, N. J. church on Saturday, May 3rd, to which all church council members and other workers of the District are invited.

Hay Springs, Nebr.—Easter Sunday morning breakfast was served by the members of the Sunday School in the St. Peter's Community Church. After the breakfast the early Easter morning service was held.

Andrew Bennedsen, one of the old pioneers of the West Denmark, Wis., congregation, died on March 22nd, at the age of 91 years. He was a member of the West Denmark church through more than 60 years, and his name was known throughout our synod, especially due to his many articles written in "Dannevirke" and other publications. Funeral services were held Thursday, March 27, from the West Denmark church, Rev. J. P. Andreasen officiating.

The Annual Danish Folk Meeting at the Danebod Folk School in Tyler, Minn., will be held August 26-31. The pastors, P. Rasmussen, Wayne, Alberta, and Paul Wikman, Ringsted, Iowa, will be two of the guest speakers.

Rev. J. C. Aaberg is constantly serving the Juhl-Germania, Mich., churches during the vacancy in the pastorate.

Withee, Wis.—The Nazareth Lutheran Church at a recent meeting voted to make several major improvements in the congregational parish hall, including a new foundation, an addition to be built, which will include modern rest-rooms, a central heating plant, etc.; the estimated cost of the project is \$5400. A four-week Daily Vacation Church school will be held again this year.

Clinton, Iowa—Nine members were received into membership of the St. Stephen's Lutheran Church on Sunday, March 30th. A class of ten boys and girls were confirmed on Palm Sunday. A Men's club has been organized, having as its purpose to foster the social and worship activities among the men of the congregation.

Missionary V. Bagger's Itinerary

The Reverend V. Bagger, returned missionary from the Santal Mission fields, will speak in Michigan churches according to the following schedule:

Sunday, April 20, Victory, Mich.,
Monday, April 21, Ludington, Mich.,
Tuesday, April 22, Manistee, Mich.,
Wednesday, April 23, Grayling, Mich.,
Thursday, April 24, Detroit, Mich.,
Friday, April 25, Marlette, Mich.,
Sunday, April 27, Marlette, Mich.,
Monday, April 28, Greenville, Mich.,
Tuesday, April 29, Greenville, Mich.,
Wednesday, April 30, Muskegon, Mich.,
Thursday, May 1, Muskegon, Mich.,
Friday, May 2, Grant, Mich.

Edwin E. Hansen.
Dist. President.

District VIII

The annual convention of District VIII of the Danish Evangelical Lutheran Church of America will be held at St. John's Lutheran church in Easton, Calif., May 2-4, 1952.

The congregations of the district are requested to send delegates and all the pastors urged to attend the convention. The congregations are entitled to one delegate for every 25 voting members or fraction thereof. All reports must be submitted in writing. The convention begins Friday evening at 8 p. m., with a worship service in St. John's Church.

Members and friends of the Danish Ev. Luth. Church are invited to participate in the meeting.

Delegates, pastors, and guests are asked to register at least one week in advance to Rev. Niels Nielsen, Rt. 12, Box 168, Fresno. All reports must be submitted in writing.

Halvdan V. Knudsen.
President, Dist. VIII.

The S. D. Rodholm Anthology

St. Stephen's Ladies Aid, Chicago	10.00
Minneapolis Y. P. Society	7.25
Anna Nygaard Nielsen	2.00
Maren Andersen, Tyler	1.00
Rev. Hans Juhl, Grayling	5.00
Rev. J. P. Andreasen	2.00
Laura Jensen, Chicago	5.00
Relatives of S. D. Rodholm	385.00
	\$ 417.25
Previously acknowledged	823.98
Total	\$1,241.23

A committee consisting of Axel Kildegaard, E. A. Farstrup, and Enok Mortensen, are at work compiling an anthology of S. D. Rodholm's best translations. The book will also include a brief biographical sketch. Anyone who has anything to contribute toward this project, please communicate with

Enok Mortensen, Tyler, Minn.

Grand View College And Our Youth

Studenterfest, 1952

The details of the big Studenterfest week-end have been almost completely worked out. Committees are holding important meetings every day and the various groups are practicing hard for their part in the program. The word, "Studenterfest," can be heard in the halls, in our rooms, and on the campus. Everywhere the feeling of excitement is growing more noticeable as the climax draws near.

We would like to have your letters of registration as soon as possible. This makes the work of the housing committee much easier. The \$8.50 registration fee admits you to all Studenterfest activities except Friday meals and Saturday breakfast. These meals can be purchased separately in the cafeteria. However, tickets can be bought separately for each event.

REGISTRATION FEES:

Saturday A. M. Registration --\$8.50
Saturday P. M. Registration --\$7.75

FEES FOR NON-REGISTRANTS:

Lodging ----- \$1.00
Banquet ----- 3.00
Dance ----- 1.25
Play ----- 1.25

MEALS TO NON-REGISTRANTS:

Saturday Dinner ----- \$.75
Sunday Breakfast ----- .50
Sunday Dinner ----- 1.25
Sunday Supper ----- .75

PROGRAM FOR STUDENTERFEST:

Friday, May 2 and Saturday A. M.
Registration

Saturday, May 3:

11:30—Dinner
1:15—Choir Concert
2:45—Coffee
3:30—Gymnastics and Folk-dancing Exhibitions
6:30—Banquet at the Hotel Fort Des Moines
9:00—Dance at the Hotel Fort Des Moines

Sunday, May 4:

10:45—Church Services
12:00—Dinner
1:00—Alumni meetings
3:00—Play "The Curious Savage"
5:30—Supper
7:30—Play "The Curious Savage"
9:30—Coffee

Will you please State in your Registration letter the year or years you attended Grand View. Remember, the 10 and 25-year Alumni groups are being especially honored at alumni breakfasts

and special meetings. Again, we urge you to send your registrations as soon as possible to:

Ivan Nielsen
Grand View College,
Des Moines, Iowa.

See you at Studenterfest!

Rita Pedersen.

Grand View College Building Fund

Received for Grand View College Building Fund in memory of Mrs. W. N. Hostrup, Seattle, Wash., from her grandchildren: Robert and Ann Elizabeth Hunt, Bernard Warren Hostrup, James, Sandra, Stephen and Mary Hostrup, Richard Hostrup, Gloria Steberl, Ove, Sonja and Halvor Strandskov, Bodil Sorensen, a total of \$45.00.

Thank you for all your gifts.

Jens G. Thuesen, Treas.

News Items

On Thursday, April 17, the Committee for the nominating of a new president met at Grand View College. The members of the committee are: Dr. Erling Jensen, Rev. Alfred Jensen, Rev. C. A. Stub, Rev. A. E. Farstrup, Mr. Jens Thuesen, Mr. Harry Jensen, and Dean A. C. Nielsen.

On Friday, April 18, the Board of Directors for the college and seminary met at Grand View College for a special meeting.

Rev. A. E. Farstrup conducted Holy Thursday, Good Friday, and Easter services at St. Stephen's Church in Chicago. Rev. Sorensen has been ill for several weeks.

Robert Fallgatter, student at Grand

View Seminary, conducted Easter services for the Lake Norden-Badger congregations.

Harald Petersen, senior at Grand View Seminary, spent the Easter holidays at Luck, Wisconsin, and conducted services there.

Prof. Axel C. Kildegaard of Grand View Seminary attended the Liturgical Committee Meeting of the National Lutheran Council of Churches at Chicago on Thursday, April 17. Prof. Kildegaard is the representative from our Synod on this committee.

Student Centers

Nearly \$2,000,000 has been invested in a building program that will provide 28 Lutheran student centers at colleges and universities in 20 states by the end of this year, it was reported to the 34th annual meeting here of the National Lutheran Council.

Dr. Armin George Weng of Chicago, chairman of the NLC's Division of Student Service, said these centers are an important part of the Lutheran Church's ministry to its own 125,000 young people in institutions of higher learning, as well as to the 1,000,000 non-Christians in these schools.

Of a total of \$1,718,478 devoted to capital investment in the buildings, six of the eight church bodies participating in the Council are contributing \$884,670, while the rest has been raised in local areas, through synods, districts, conferences and congregations.

Sixteen of the centers were completed by the end of 1950, four were dedicated last year, three are concurrently being built, and five are in the planning stage, the report showed. All are located on or near the campuses of non-Lutheran schools.

You will be thrilled in reading

Epic Of Faith

by E. Theodore Bachmann

96 Pages

Paper Cover

50c

3 for \$1.00

20 for \$5.00

A popularly written account of the background of Lutheran World cooperation and Lutheran World Action leading up to the organization of the Lutheran World Federation.

A "must" for Lutherans wishing an intelligent understanding

1. of the issues which will arise at the Lutheran World Federation Assembly in Hannover July 25 to August 3,
2. of the position of the Lutheran Church as it confronts world problems on the international level,
3. of the 51,000,000 Lutherans in the 51 churches of the Lutheran World Federation,
4. of how Lutheran World Action undergirds the Lutheran World Federation.

A single limited edition will be printed; quantities cannot be guaranteed after June 1, 1952. Send payment with order to Lutheran World Action, 50 Madison Avenue, New York 10, N. Y.

From Hartford, Conn.

The Hartford congregation had the rare experience today of burying an old pioneer couple at a double funeral. They died of natural causes 54 hours apart. They were Mr. and Mrs. Peter A. Hansen who came as young people from Slesvig, and were married by Pastor Bruckner of our church April 22, 1892. They would have celebrated their sixtieth wedding anniversary in three weeks.

Mr. Hansen was expected to die, as he had been ill a long time, but Mrs. Hansen died first of a heart attack. Mr. Hansen was so low at the time that he was not told of his wife's death. They were devoted to each other and to the church. Never long apart in life, together in death.

Mr. Hansen was president of the congregation in his later years, and attended at least one synodical convention, in 1939. He was formerly a stationary engineer for the New Haven Railroad. Six present and former board members carried Mr. Hansen's coffin, and six other friends carried Mrs. Hansen's, as they were laid to rest side by side in Zion Hill Cemetery not far from the church, so much of whose history was identified with their life.

The service in the church was attended by a large group of members and friends, who filled the sanctuary.

Correspondent.

Giving For Grand View

CASH:

Mrs. Chadwick Addison, Belvidere, S. D.	\$ 5.00
Grace Hansen, Lansing, Mich.	10.00
Mr. and Mrs. S. C. Andersen, Des Moines, Iowa	50.00
Raymond C. Johnson, Cedar Falls, Iowa	10.00
Pfc. Theo. Thuesen, Camp Carson, Colo.	10.00
Constance and Anton Nielsen, Inglewood Calif.	10.00
Don Petersen, Maywood, Ill.	10.00
Mrs. Elgin Fraser Hunt, Chicago, Ill.	10.00
Mrs. Marilyn Hansen Christensen, Birmingham, Mich.	10.00
C. E. Paulsen, Dannebrog, Nebr.	10.00
Svend Pedersen, Stockton, Calif.	25.00
Mr. and Mrs. George Norman, Seattle, Wash.	10.00
Mr. and Mrs. Axel Kildegaard, Des Moines, Iowa	70.00
William O. Lund, Lund Press, Minneapolis 15, Minn., given in honor of his father, Oscar Lund, West Denmark, Wis.	100.00
Dorothy Andersen, Minneapolis, Minn.	15.00
Leif M. Duus, Tyler, Minn.	10.00
Ingeborg Martensen Duus, Tyler, Minn.	10.00

Kirstine and Peter Thomsen, Greenville, Mich.	10.00
Olaf R. Juhl, Minneapolis, Minn.	10.00
Karen Jorgensen, Chicago, Ill.	15.00
Rev. and Mrs. Alfred Sorensen, Chicago, Ill.	10.00
Victor and Helen Skov, Urbana, Ill.	20.00
Hugo Handrup, Marquette, Nebr.	10.00
Mrs. K. Knudsen Granly, Miss.	10.00

\$ 460.00

Previously acknowledged ---- 4,011.80

Total cash contributions to 4-1-52 ----- \$4,471.80

Thank you for these gifts.
Grand View College and Grand View Seminary.

Jens G. Thuesen, Treas.

Acknowledgement Of Receipts From the Synod Treasurer

For the month of March, 1952

Toward the Budget:

Congregations:	
Dwight, Ill.	\$1,215.10
Perth Amboy, N. J.	300.00
Hartford, Conn.	200.00
Clinton, Iowa	50.00
Seattle, Wash.	153.55
Muskegon, Mich.	300.00
Omaha, Nebr.	90.00
Tacoma, Wash.	26.00
Dwight, Ill.	27.00
Waterloo, Iowa	75.00
Withee, Wis.	200.00

Home Mission:

Congregation: Fredsville, Iowa	17.00
A Friend, Seattle, Wash.	5.00
Guiding Circle, Ringsted, Iowa	10.00
In memory of Mrs. W. N. Hostrup, Seattle, Wash. Mr. and Mrs. N. P. Toft, Seattle, Wash.	3.00
In memory of Mrs. Marie Sondergaard, Dwight, Ill., Mr. and Mrs. Charles Lauritzen, Dwight, Ill.	3.00
Mr. and Mrs. Peter Reimer, Dwight, Ill.	2.00
Willing Worker, Dwight, Ill.	3.00
Dr. and Mrs. O. D. Gingrich, Mr. and Mrs. Joe Tissiere, Mr. and Mrs. Art Christensen, Dwight, Ill.	6.00
In memory of Peter Thonsbeck, Hetland, S. D., Mr. and Mrs. Sam Vedveit family, Hetland, Mr. and Mrs. Andrew Andersen, Lake Norden, Mr. and Mrs. Raymond F. Nelsen and family, Lake Preston, S. D.	3.00

Annual Reports:

Congregations:	
Portland, Maine	6.00
Flaxton, S. D.	2.00

Child's Friend:

Mrs. A. C. Jorgensen, Kimballton, Iowa	3.00
--	------

Pension Fund:

Ladies' Aid, Tyler, Minn.	25.00
--------------------------------	-------

Congregations:

Alden, Minn.	56.00
Oakhill & Brayton Mission, Iowa	5.00
Seattle, Wash.	45.50
Omaha, Nebr.	24.00
Wolters Corner, Wis.	10.00
Previously acknowledged	2,932.37

Total to date ----- \$5,797.52

Received for Items Outside of Budget:

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

In memory of Mrs. Peter Spanier, Clinton, Iowa. Mr. and Mrs. Geo. T. Peckham, Jr.	\$ 10.00
Carl Petersen and Carl Petersen, Jr., Clinton, Iowa	5.00
In memory of Petrine Andersen, Dwight, Ill., Mr. and Mrs. Ehms Eskildsen, Dwight, Ill.	5.00
In memory of Marie Sondergaard, Dwight, Ill., Mrs. Hans Beyer and family, Dwight, Ill.	5.00

For Grand View College Debt

Retirement Fund:

Mr. and Mrs. C. B. Jensen, Edith and Dick, Cedar Falls, Iowa	25.00
--	-------

For Church Extension Fund:

Mr. and Mrs. Erling V. Jensen, Des Moines, Iowa	22.00
---	-------

Lutheran World Action and Relief:

Bethany Luth. Y. P. S., Cedar Falls, Iowa	25.00
St. Stephen's Sunday School, Chicago, Ill., for Fritz.	27.70
In memory of A. J. Madsen, Troy, N. Y., Mr. and Mrs. Nis Christiansen, Troy, N. Y.	2.00

Congregations:

Seattle, Wash.	13.00
Muskegon, Mich.	100.00
Waterloo, Iowa	204.00
Previously acknowledged	359.15

\$ 730.85

Correction: Last month the following were credited to Bethany Ladies' Aid, Trufant, Mich. It should be as follows:

Lutheran Tidings:

Mr. and Mrs. John Jensen, Mr. and Mrs. Walter Nielsen, Mr. and Mrs. Albert Strand, Greenville, Mich.	3.00
---	------

Lutheran World Action:

Trinity Sunday School	5.00
Mr. and Mrs. Walter Nielsen, Greenville, Mich.	1.00

Children's Home, Chicago Ill.:

South Sidney Ladies' Aid, Greenville, Mich.	5.00
--	------

Respectfully submitted,

The Danish Evangelical Lutheran Church of America.

Charles Lauritzen, Treas.

Santal Mission**March Contributions****General Budget:**

Marna and Harold Smith, Seattle, Wash. -----	\$ 5.00
Thank offering, Ida Christensen, Cedar Falls, Iowa -----	50.00
St. Stephen's S. S. of Perth Amboy and Rariton Township, Perth Amboy, N. J. -----	25.00
Trinity S. S., Chicago -----	50.00
Women's Circle of Our Savoir's, Omaha, Nebr. -----	10.00
Mrs. Helen Nelson, Moorhead, Iowa -----	10.00
Anonymous Friend of the Mission, Des Moines, Iowa -----	2.00
Dalum L. Aid, Alta, Canada -----	25.00
Lutheran Guild and L. Aid, Salinas, Calif. -----	45.00
In memory of Kristine Sloth Jorgensen, Seattle, Wash., Niels E. Lunds, Hampton, Iowa -----	1.00
In memory of Mrs. Hanna Keskemaki, Withee, Wis., Sina and Clara Petersen, Owen, Wis. -----	2.00
In memory of Johannes Petersen, N. Hollywood, Calif., Emanuel's L. Aid, Los Angeles, Calif. -----	5.00
In memory of James B. Christensen, Withee, Wis., Fred Millers, Marie Miller, E. V. Hansens, N. C. Holm and family, Mrs. Grace Miller and family, C. B. Andersens, Mrs. Sena Jensen and Tony Jensen, all of Withee, Wis. -----	7.00
In memory of departed Tyler friends by Johan B. Johansen -----	5.00
In memory of Niels Svenningsen, Chicago, by St. Stephen's S. S. -----	5.00
For the Ribers' Work:	
In memory of Mrs. Simon Hansen, Los Angeles, Calif., Alfred Nielsens, Des Moines, Iowa -----	1.50
Emanuel's L. Aid, Los Angeles, Calif. -----	5.00

Friendship Circle, Los Angeles, Calif. -----	16.00
H. P. Rasmussens, Martinus Maigaards, Fred Thomsens, Anton Bergs, Sr., Lorents Krammes, and Carl Olsens, all of Des Moines, Iowa -----	6.00
In honor of "Mother", Mrs. Skonetski, Sr. birthday, by Mr. and Mrs. Wm. Skonetski, Dwight, Ill. -----	5.00
In memory of Mrs. Marie Sondergaard, Dwight, Ill., Lilly Berentsen, Ellen Andersen, and Margrethe Thomsen, all of Chicago -----	9.00
Mrs. Laura Sondergaard, Mrs. Bodil Nelsen, Wm. Steickens, Holger Lauritzen, Carl Jensens, Mrs. Theo. Beyer, all of Dwight, Ill., and Nels Andersens, and S. P. Christensens, Newell, Iowa, and Hans Andersens, Gardner, Ill. -----	21.00
Jens J. Spandets and Barbara, Morris, Ill. -----	5.00
John Kunzies and John, De Kalb, Ill. -----	5.00
Elmer Jensens, Martin Jensens, Harold Jensen, Mrs. Chr. Jensen and Neighbors of Mrs. Sondergaard's, Dwight, Ill. -----	13.00
Mr. and Mrs. S. Diken Sorensen, Dwight, Ill. -----	5.00
Carl J. Andersens, George Beyers, and Elmer Christophers, all of Dwight, and Harry L. Hansens, Gardner, Ill. -----	8.00
In memory of Jensine Andersen, Dwight, Ill., by The Sorensen Grandchildren -----	5.00
In memory of Mrs. Marie Sondergaard, Dwight, Mr. and Mrs. Carl Larsen -----	2.00
Misses Ragnhild, Nanna and Thora Strandskov, all of Chicago -----	3.00
In memory of Mrs. Petrine Andersen, Dwight, Ill., Clarence Petersens, Maywood, Ill. -----	2.00
For Leper Work:	
In memory of Mrs. Marie Sondergaard, Dwight, Mr. and Mrs. Ehms Eskildsen, Dwight, Ill. -----	5.00
Eline and Laura Jensen, Chicago -----	10.00
Emanuel's Congr., Los Angeles, Calif. -----	38.00
For the Jeep Fund:	
Wm. Dues, Cordova, Nebr. -----	10.00
For a Child:	
Mrs. Dagmar Potholm Petersen, Portland, Me. -----	25.00
For the Hospital:	
Mrs. Catherine Potholm, Hartford, Conn. -----	5.00
For Muriel Nielsen's Work:	
Her Birthday Offering, St. Peter's S. S., Minneapolis -----	6.50
In memory of Mrs. Thyra Ostergaard Nielsen, Tyler, Minn., Friends from Tyler, etc. -----	67.00
Nieces, Nephews, etc. -----	20.00
In memory of "Mother" from Harold P. Nielsen, and children -----	50.00

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.

Grand View College and Seminary students -----	11.00
Friends in Ringsted, Iowa -----	11.50
Friends and relatives in Arlington, Badger and Lake Norden, S. D. -----	24.00
Dr. and Mrs. Erling Ostergaard, Evansville, Minn. -----	5.00
Mr. and Mrs. Oehenhouse, Perth Amboy, N. J. -----	5.00

Total for March ----- \$ 651.50

Total since January 1st ----- \$1,872.83
Acknowledged with thanks.

Dagmar Miller.

1517 Guthrie Ave., Des Moines, Iowa.

P. S. As there were about two hundred names mentioned in connection with the "In Memoriam" gifts in the above we of necessity had to eliminate this long list of names, substituting: "From Friends in -----"

We have been happy to note the fine response given in many of our congregations toward giving "In Memoriam" gifts. It is our hope that the custom will continue to grow. However, we would like to suggest that each congregation in some manner—probably by posting an acknowledgement list on the Bulletin Board in the church entrance, or otherwise, thereby acknowledge the individual gifts, and that in sending the gifts to be acknowledged in "Lutheran Tidings," they be mentioned only as "From Friends in -----" or similar. At least if and when there are more than 8-10 names in such a list, we will have to enforce the rule of eliminating the individual names, and acknowledge the total sum as "From Friends."

Editor.

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 20, 1952

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

Name -----

New Address -----

City ----- State -----

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