

Lutheran Tidings

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Memorial Day

For the third time in less than two generations the young men of the Nation are being called to the colors. Already thousands of them have been sent across the seas to fight, to suffer, and to die in the cause of freedom and justice. Once more sprawling military training camps hear the call of the bugle and the tramp of heavily shod feet. After five short years of peace-time production great factories are resuming the grim and unholy task of rolling off the belt-line instruments of death and destruction.

A sober mood possesses the people of America. Is there no reasonable way to peace? Are sanity and good will so rare that they shall forever be trampled under foot by those who think of nothing but force as a means to settle international controversies? These and similar questions are being asked in millions of homes. And the answer?

No clear cut, reassuring solution to the problem is forthcoming either in the United States or any other country. And the world goes stumbling on in hope and fear.

But the people of America are not given to moods of despair. On the contrary, days of hardship, trial, and testing have been wont to bring out enduring qualities of strength and greatness. Periods of extraordinary labor, struggle, and sacrifice invariably have developed a greater readiness to pay the price of freedom with government by law and not by dictators or tyrants.

On Memorial day when the flags of the Nation are at half-mast we pay tribute to all those who throughout our history have laid down their lives in the cause of justice and freedom. But that is not enough. Those endless rows of white crosses seem to spell out the message, "We died that you might live in freedom and under the blessings of peace." To us they are a challenge to strive mightily that "freedom shall not perish from the face of the earth."

—Selected.

Pentecost

"And they were all filled with the Holy Ghost."

"Holy Spirit, still our sorrow,
In our hearts Thy light reveal.
Turn our darkness into morrow
And the fount of life unseal;
Give us comfort, strength and breath,
Light in darkness, life in death."

—Grundtvig.

How wonderful to be filled with the Holy Spirit! I am especially thinking of several persons mentioned in the New Testament.

Elizabeth was filled with the Holy Spirit and therefore she could greet Mary in the spirit of rejoicing as recorded in Luke 1, 41

Zakarias was filled with the Holy Spirit and therefore he sang his joyfilled Christmas hymn, Luke 1, 67. To me these are some of the finest poetic utterances in the New Testament. The Holy Spirit was upon Simeon; therefore he knew that he should not die before he had seen the Lords' Christ. Guided by the Spirit, he came to the Temple and recognized that the child he saw in the arms of Mary, was the newborn Savior. And out of his heart and mouth came the thanksgiving to God who had kept his promise and his blessing upon Joseph and Mary.

All the above mentioned incidents took place be-

fore the day of Pentecost. On Pentecost day we hear in a special way of the outpouring of the Holy Spirit. It had been foretold by the prophet, Joel; and the Apostle, Peter, gave his testimony to this on the day of Pentecost. We see Peter speaking to the multitude in such a manner that the question was asked: "Men and brethren what shall we do?" The keynote of Peter's great Pentecost sermon was: Christ's death on the cross; His resurrection; His ascending into heaven to be seated at the right hand of God, His Father; and the sending of the Holy Spirit. This was a day that Peter would never forget. And how well he knew, that it was the Spirit that used him as a messenger of God. Yes, it was on this day that the Holy Spirit established the Church of Christ on earth.

"Maker of the new creation
Prove in us what Thou can'st do.
Save us from the foe's temptation
Through God's Word our faith renew;
Build Thy temple in our breast,
Fill Thy house with peace and rest."

And we listen to the story of Stephen. Seven deacons were appointed and "they chose Stephen, a man full of faith and the Holy Spirit." And with this faith and power he performed miracles. When

one reads his speech as recorded in the book of Acts, seventh chapter, it gives a profound interpretation of the history of the chosen people of God. And his martyrdom gives the first fulfillment of the prophetic promises of Jesus, when he said: "And when they bring you unto the synagogues, and unto the magistrates and powers, take ye no thought how or what things ye shall answer or what things ye shall say; for the Holy Ghost shall teach you in the same hour what ye ought to say." It was the power of the Holy Spirit that gave Stephen strength to look up steadfastly into heaven, where he saw the glory of God, "and Jesus standing on the right hand of God;" furthermore it was the Holy Spirit that created in his heart this prayer: "Lord Jesus, receive my spirit" and "Lord, lay not this unto their charge."

And we listen to the story of Saul (Paul) on the Damascus road; how he through the following three days and nights prayed; how Ananias came to him, called him brother, and told Saul that he had been sent "that thou mightest receive thy sight, and be filled with the Holy Spirit." And further we read: "And the Holy Spirit came to Saul's heart and made him a new man." And what testimony Paul later gave to the work of the spirit. In his letter to the Romans, eighth chapter, we read: "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." "For as many as are led by the Spirit of God, they are the sons of God The Spirit itself beareth witness with our spirit, that we are the children of God . . ." "Likewise the Spirit also helpeth our infirmities, for we know not what we should pray for as we ought, but the Spirit itself maketh intermissions for us with groanings, which can not be uttered." These are just a few examples from that great epistle by Paul.

In Paul's letter to the Galatians, fifth chapter, we read: "But the fruit of the Spirit is love, joy, peace longsuffering, gentleness, goodness, faith, meekness, temperance, against which there is no law."

If we live in the Spirit, let us also walk in the Spirit. This is what Paul did on his many journeys and as he faced the various trials and tribulations. Therefore we can say: How wonderful to be filled with the Holy Spirit, and therefore we can cling to the promise of Jesus: "If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him."

Therefore I pray: Father, take not Thy Holy Spirit from me!

• P. Rasmussen.

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To The Sunday Schools

Film Library

Some months ago there appeared in Lutheran Tidings an article by Rev. Th. Hansen of Oak Hill, Iowa, in which he came up with the suggestion that the Council of Religious Education ought to arrange for a Film Library at Grand View College to which the Churches could turn for materials whenever needed. His thought was that we ought to pool our resources and thus save each Sunday School the rather large investment in developing their own film library. To this suggestion I appended a note saying that the Council would certainly act but that we would like an expression of real interest on the part of the Churches.

Since that time some twenty Pastors or S. S. Superintendents have indicated an interest. Consequently the Council at a recent meeting voted to proceed with the project. We were fortunate in securing the help of one of the first year seminary students, Mr. Beryl Knudsen, as librarian for the next two years. Knudsen has had several years experience at the Film Exchange of the University of Nebraska before coming to G. V. C. and together with Mrs. Axel Holst and Mrs. Cora Fagre of the Council will be in charge of the Film Library program. We hope to have this program ready to go by Sept. 15th.

To get such a program under way however takes money. We are therefore asking all interested Sunday Schools to take out their membership as soon as possible. The minimum membership fee, which will entitle you to a showing of any of our film strips free for the payment of postage, is \$10.00. We hope the larger schools will double that amount or triple it. Please make your contribution as soon as possible to **Mrs. Axel Holst, 1009 Newman, Cedar Falls, Iowa.** If we all get together on this (of course the outlying Districts will make less use of this than some of the more centrally located churches) we should be able, over the course of a few years to build up a fine and practical library of strips and slides. We do not plan to go in for movie films, sound or silent, because of the cost involved. Such films do not have the educational value of strips and slides and wherever needed can be rented from any number of commercial companies and Audio-visual societies.

As soon as we have some funds to work with, the committee will start buying and you will be kept informed on whatever material is available. If you have filmstrips lying around which you are not using, perhaps you would like to add these to the library. PLEASE TAKE THIS MATTER OF YOUR MEMBERSHIP IN THE FILM LIBRARY SERVICE UP AT YOUR NEXT TEACHERS OR STAFF MEETING. Perhaps your Ladies' Aids would help you, or your men's club.

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

Some Reasons For And Against Affiliation With The United Lutheran Church In America

The Committee on Lutheran Church Relations has taken no part in the debate on whether or not it is desirable for us to affiliate with the United Lutheran Church in America. The reason should be obvious, the committee has been given the task of exploring the field of Lutheran Church relations with possible closer cooperation or affiliation with other Lutheran bodies as the ultimate goal. In its work it has been guided by direct convention action, or by publicly expressed desires on the part of a number of our people. It has not been given the task of exerting pressure on the synod to take specific action in regard to the question of affiliation. Therefore the committee has confined itself to presenting its reports and recommendations to the annual conventions of the synod for study and action.

However, since the report from the meeting held in Chicago, March 6th, 1952, between the Committee on Lutheran Church Relations and the Special Commission on Relations to American Lutheran Church Bodies of the United Lutheran Church in America and which is self-explanatory, is now in the hands of all our congregations, it will probably be well to point out some of the reasons for and against affiliation. The debate thus far has centered mostly around certain aspects of our heritage rather than an examination of the issue at hand.

Inherent in the whole question of affiliation there are, it seems to me, three major reasons which may be cited favoring affiliation.

Firstly, deeply imbedded in the Gospel itself is the underlying motive for and the driving power in all movements for Christian unity. It is given voice in these words of the Master: "Neither for these only do I pray, but for them also that believe on me through their word; that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us: that the world may believe that thou didst send me." John 17:20-21. And the following words from the Apostle Paul: "There is one body, and one Spirit, even as ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all." Ephesians 4:4-6. From these words and many others which could be quoted, it appears it is the business of the Church to dedicate itself to the task of unifying the many scattered segments of the Church into a living community of believers.

This to me is the supreme reason for any movement toward affiliation or union. However, since the expressions of faith, cultural backgrounds, and traditions within the Church are many, it is only natural that those branches of the Church having most in common will first seek affiliation or union with one another, as there is a deep desire within each group to preserve its historical heritage and doctrinal purity.

And undoubtedly there is much in the various branches of the Church which deserves to be preserved in order that the common faith of the Church may be strengthened and the Gospel proclaimed in all its fullness and power. It is precisely for this reason the various branches of the Church should seek to consummate affiliation or union wherever and whenever possible.

Furthermore, the historic heritages and doctrinal positions of individual church groups—especially the smaller groups—have a notorious tendency to degenerate into provincialism and sectarianism when a policy of exclusiveness is maintained. Thus, that which should be a source of strength becomes instead weakness and therefor a hindrance to the Gospel.

Secondly, if the Lutheran Church has a contribution to make to American Protestantism, and I fervently believe it has, it should most certainly learn to speak with one voice, rather than present a veritable babel of confusion and division. After all the various branches of the Lutheran Church have their roots in the common soil of the Reformation, and the different shades and colors which time and national backgrounds has given to Lutheranism can only give strength and depth to the witness of the Lutheran Church if it learns to speak with one voice.

Thirdly, while I firmly believe in the correctness of the statement made a moment ago that the historic heritages and doctrinal positions of individual church groups have a notorious tendency to degenerate into provincialism and sectarianism, etc., it is nevertheless possible where organic union between two or more church groups takes place that some of that which deserves to be preserved may be "washed out." It is therefor the United Lutheran Church offers an appealing means for entering into a larger fellowship and at the same time make the transition from exclusiveness into cooperation and fellowship a natural growth, as the United Lutheran Church is a federation of churches bound together in the unity of faith and not in stereotyped uniformity.

Besides these major reasons for affiliation, there are other reasons of great importance. The larger fellowship always offers a stimulating challenge to greater visions and action.

Affiliation would mean that the vast resources of a great church in the realm of Home Missions, Social Missions, Deaconess Work, Education, Publication, Youth Work, etc., would be available to us. But more important than the advantages is the fact that our working arm would be immensely strengthened. Our small, but important, resources, as well as our witness, would become a part of the mighty reservoir of power of the United Lutheran Church working for the Kingdom of God instead of being a mere trickle in the stream of life.

As there are reasons to be cited in favor of af-

filiation, so there are reasons to be cited against it. At present we are a member of the National Lutheran Council, the National Council of the Churches of Christ in the U. S. A., and the World Council of Churches. This means we have a direct voice in the affairs of these organizations. It is, to be sure, only a small voice, but it is nevertheless there. How important the voice is depends on a number of things, but especially upon the vitality and value of our life as a church and whether or not we have a contribution to make which can only be made through direct representation. By becoming a constituent synod of the United Lutheran Church we would lose our direct representation in the above mentioned organizations.

In this connection it may be worth considering the possibility, a remote possibility to be sure, of the ultimate union of all the bodies within the National Lutheran Council. By retaining our independent status we would, as a member of the N. L. C., have a direct voice in forming the organizational character of such a union.

Finally, we should be very realistic and humble in evaluating our importance as an independent church, so that if we decide against affiliation we do so because we are sincerely convinced affiliation will jeopardize our heritage, witness, and the contribution we may have to make to the Church, and not because we become victims of provincialism and sectarianism.

Erik K. Moller.

Let's Look At The Record

During the short time that I have served in the ministry I have become increasingly aware of, and concerned over, a trend of thought that appears to be growing within our synod. There seem to be many who hold that we are small not only numerically, but spiritually as well. This group appears to believe that we are inferior to all other Lutheran groups.

We are therefore offered Stewardship Committees, Evangelism Committees and other assorted panaceas so that we may become spiritually strong, as it is tacitly implied that other groups are.

Some of the expressions of this line of thought can be dismissed as unimportant and, at least, not harmful. However, when the synod president makes statements regarding the condition of the synod, as he does in his recent article called "Convention Preparations" (L. T. May 5th), one cannot lightly dismiss them.

I am not unmindful of the vast knowledge which Alfred Jensen has of our synod, nor am I unmindful of his sincere devotion to, and interest in, the welfare of our synod. I realize full well that when he writes as he does it is because he is desirous of improving the state of the synod. Nevertheless, I cannot do other than take issue with some of the things he has written in the article mentioned. In my considered judgment, Alfred Jensen has made some statements which have no foundation in fact.

Alfred Jensen writes, "A shortage of ministers is due to a lack of interest in religious issues, Christian living and spiritual life, not only among a few, but among the great bulk of our homes. Shallow and superficial living do not create ministers and missionaries."

I think it is most unfortunate that our synod president has seen fit to make such a statement. What an indictment of the "great bulk of our homes." What an indictment of all of the pastors who have labored faithfully through the years, doing their best to preach the Gospel of Jesus Christ. If all their efforts have resulted only in "shallow and superficial living" then perhaps it would have been better had they never preached.

One can certainly not deny that there is all too much "shallow and superficial living". Nor can one deny that pastors often fail. I personally must confess that I strongly feel that my efforts are quite fruitless. But, I feel it is my fault and not the fault of the Christian communities in which I serve and have served. However, to imply, as Alfred Jensen does, that there is "shallow and superficial living" in the great bulk of our homes is going a bit far.

Of course our synod president can make this statement if he equates "Christian living and spiritual life" with a particular interpretation of that expression. We do not, to borrow a phrase, "wear our religion on our sleeves." But, it does not therefore follow that we do not have any religion. One suspects that this is the kind of conclusion to which Alfred Jensen has jumped. He is not alone in that.

For proof of his claim Alfred Jensen cites the shortage of pastors in our synod. He tells us that "somehow we have failed to influence our young people to share the future work of the kingdom in our synod." Again, the tacit implication is that other groups have succeeded where we have failed.

Sometimes I fear that we have a terrible inferiority complex and that we imagine that we are much worse than we really are. I know that when Alfred Jensen is faced with the reality of a number of vacant congregations the problem of pastoral supply looms large for him. However, a little reflection on the matter should indicate that our position in this matter, as compared with others, is not really so bad. But, just in case a little reflection is not enough, let's look at the record.

The following computations are based on the 1950 statistics for Lutheran Church bodies in the U. S. and Canada. I have used only the figures for the National Lutheran Council Churches plus the Missouri Synod, but, I believe that, on the whole, the results would be much the same if figures for all the groups were used.

The figures in the first column were arrived at by dividing the number of baptized members in each synod by the number of pastors serving congregations in each synod. (One could have used the figure for the

75th Annual Convention of the Danish Evangelical Lutheran Church of America

Omaha, Nebraska, August 12-17, 1952

The 75th annual convention of the Danish Evangelical Lutheran Church of America will be held at the Dundee Presbyterian Church, 55th St. & Underwood Avenue, Omaha, Nebraska, August 12-17, 1952 upon invitation of Our Saviour's Danish Evangelical Lutheran Congregation, 819 So. 22nd St., Omaha, Nebraska.

The opening service will be held at the Dundee Presbyterian Church, Aug. 12, 8 P. M. The business sessions will be held in the main auditorium of this church as well as all the evening meetings and services Sunday. Only when circumstances require the use of two meeting and worship places will Our Saviour's Church at the above address be used. The opening business meeting is set for 9:00 A. M. Wednesday, August 13. A complete program will be published in Luth. Tid. at a later date.

It is expected that all pastors of the Danish Lutheran Church will be in attendance at the convention and that all congregations belonging to the Danish Lutheran Church will be represented by their duly elected delegates. These are elected on the basis of one delegate for each fifty (50) voting members or fraction thereof. The congregations in district 1, 8 & 9 as well as the congregations of Dalum, Canwood, Danevang and Granly should send delegates according to the provision made therefor in Synod By-Laws Art. VI 7 a-c page 13. The names of delegates must be submitted in writing by the congregations to the Credentials Committee of the Convention. The names of delegates should preferably be in the hands of the Credentials Committee by July 20.

The meetings and services during the convention are open to all friends and members of the Danish Lutheran Church. The business sessions are opened with devotion and Bible study each morning. The program for the evening meetings will be chiefly devoted to the various causes, missions and benevolences of the Danish Lutheran Church. Ordination of

Candidates for the ministry will take place Sunday afternoon, August 17.

Attention is called to the following provision in the Synod Constitution "Every member shall be privileged to submit topics for discussion to the convention. These topics shall be sent to the president of the synod, who shall publish them at least six weeks prior to the convention." Such topics must be at my address by July 1st.

All reports from institutions, activities, missions, committees and auxiliaries should be sent to me before the end of May and will be published as soon as possible thereafter. All ministers and congregations will receive copies of same.

May God graciously prepare our hearts and minds to serve His will and purpose through our convention this summer.

Alfred Jensen

Des Moines, Iowa, April 26, 1952.

In accord with the announcement above Our Saviour's Danish Evangelical Lutheran Congregation, Omaha, Nebraska, extends a cordial invitation to the pastors, delegates and members of all congregations in the Danish Ev. Lutheran Church of America and to the friends of the work of this synod to be its guests during the synodical convention, August 12-17, 1952.

The members of our congregation are ready to do all within their power to furnish suitable accommodations to those who come.

It is requested that delegates' credentials be sent to the chairman of the Credentials and Registration Committee, Mrs. M. R. Grobeck, 2704 Westbrook Ave., Omaha 6, Nebraska, by July 20th. Registrations should also be sent to Mrs. Grobeck or to Rev. Marius Krog, 730 So. 50th St., Omaha 6, Nebraska, on or before August 5.

E. P. Christensen, Chairman of the Church Council.
Marius Krog, Pastor of the Congregation.

total number of ministers in each synod but the result would have been substantially the same).

Synod Body	Ratio of Baptized members to pastors	Ratio of organized congregations to pastors
ULCA	719.9	1.50
Missouri Synod	461.9	1.26
ELC	700.0	2.17
ALC	518.7	1.40
Augustana	602.9	1.53
LFC	427.5	2.52
UELC	353.5	1.32
Suomi	441.6	2.45
DELCA	297.0	1.19
Average of all bodies in U. S. & Canada	566.8	1.49

We see then that the ULCA, which some would have us believe is the way out of our troubles, has one pastor for every 719 members. The Missouri Synod has one for every 461 members. **Our synod has been able to supply one pastor for every 297 members.** As these figures indicate, our little synod, which we are told is practically spiritually bankrupt, has a higher ratio of pastors to baptized members than any other NLC church and the Missouri synod. It is also well above the average for all Lutheran bodies in the U.S. and Canada.

It might be argued that some of our pastors have come from other groups and that therefore we have really not done so well. However, we have also contributed some men to other groups and, while I have no figures on that point, I rather suspect that the one group would pretty well cancel out the other. In any case, it would take quite a number of such

cases to appreciably alter our position on the list.

But, what about the vacancies? The fact that we have a high ratio of pastors does not solve the problem of vacancies. I have no figures relevant to the number of vacancies in other groups but the second column above may shed some light on the matter. The figures in this second column were arrived at by dividing the number of organized congregations per synod by the number of pastors serving congregations in each synod.

Here we note that the ULCA has one pastor for each 1.5 congregations. The Missouri synod has one for each 1.26 congregations. **We have one for each 1.19 congregations.** Again the figures indicate that we, with our "lack of interest in religious issues . . . in the great bulk of our homes," have a higher ratio than any other synod in the NLC. We are also higher than the Missouri synod and are well above the average for all the groups.

I am, of course, aware of the fact that one reason for this may be that we have not begun the mission projects that we might have. However, many other factors enter into that matter. It should be evident, however, that with respect to pastoral supply, we are, at least, no worse off than other groups.

It is worth noting that if one were to apply Alfred Jensen's line of reasoning to these figures and take pastoral supply as an index of spiritual condition, one would come up with exactly the opposite conclusion from that which is implied in his statements. Surely, one can hardly do other than infer from his

statements that if we were as spiritual as other Lutherans we would have as good a pastoral supply as they have. But, it should be abundantly clear that it is we who have the better pastoral supply. What does this do to the notion that we lack interest in spiritual matters?

However, I do not accept that line of reasoning and would surely not think of suggesting that other groups have less interest in "Christian living and spiritual life" than we have. I have no more right to say that of others than of ourselves. I do not pretend to such omniscience.

Lest there be any misunderstanding as to what I have written, or as to why I have done so, let it be clearly stated that it is surely not my intention that we should become proud of ourselves or even complacent. I do not for a moment suggest that our spiritual condition is good enough and that there is no room for improvement. **What I do say is that I seriously doubt that our synod is any worse off in this respect than any other Lutheran group.** I doubt very much that it can be shown that there is more spiritual apathy in one synod than another.

If Alfred Jensen, or anyone else, has reason to believe that we are worse off than other groups in this respect then I suggest that he, or they, present **FACTS** to substantiate the claim.

Thorvald Hansen.

Oak Hill Parsonage.

May 10, 1952.

Third World Conference On "Faith And Order" Set In Sweden August 15-29

Delegates from more than seventy Protestant, Anglican and Greek Orthodox churches will meet at Lund in southern Sweden from August 15 to 29 for the third World Conference on "Faith and Order."

Churches in Australia, India, New Zealand, the United States, Denmark, Finland, France, Germany, Great Britain, Greece, Italy, the Netherlands, Norway, Sweden and Switzerland have named delegates. Among the churches of forty-three countries invited by the World Council of Churches were also the Russian Orthodox church and the Free Churches in Russia, but no answer have been received so far. The Catholic church, which had unofficial observers at the previous conference, in Edinburgh in 1937, has been invited to send observers to Lund.

The main purpose of the "Faith and Order" movement is to keep alive the ideal of the unity of churches. The initiative was taken by the Protestant Episcopal Church in America, and after a preliminary meeting in Geneva, in 1920, the first conference was held in Lausanne in 1927 and the second in Edinburgh in 1937. The late Bishop Charles Brent, of the Episcopal Church in the United States, the late Archbishop Nathan Söderblom, of Sweden, and Dr. John Mott, who is honorary president of the World Council of Churches, are regarded as the pioneers of the unifying movement of the Christian churches.

NLC Publishes "Epic Of Faith", A Book On World Lutheranism

New York—(NLC)—"Epic of Faith," a 96-page book on world Lutheranism, has been published here by the National Lutheran Council.

Author of the volume is Dr. E. Theodore Bachmann, guest professor of church history at Luther Seminary in St. Paul, Minn., who in the fall will join the faculty of the new Pacific Lutheran Theological Seminary at Berkeley, Calif.

According to Dr. Paul C. Empie, executive director of the NLC, Dr. Bachmann wrote the book as a personal project into which he has gathered the experiences and studies of several years. Dr. Bachmann has been closely associated with postwar developments in cooperative relations of the churches in both the Lutheran World Federation and the World Council of Churches.

"Epic of Faith" presents an account of the work and history of the LWF and its predecessor organization, the Lutheran World Convention. It also contains a survey of the heritage of the Reformation and factual information on the Lutheran Churches throughout the world.

The book is being distributed by Lutheran World Action free of charge to all pastors of church bodies participating in the National Lutheran Council. Laymen may order copies until June, sending orders to the LWA office in New York. The price of single copies is 50 cents. Three copies ordered from the same address will be sent for \$1.00, twenty copies for \$5.00.

Dr. Empie said that "Epic of Faith" contains information which pastors and laymen "ought to have at their finger tips for a proper perspective and understanding of the work of Lutheran World Action."

He stressed that a book of this nature has been needed for a long time, and said that it is "an important contribution to the bibliography of world Lutheran cooperation."

Augustana Calls Full-Time Head of Church Architecture Department

Minneapolis—(NLC)—The Rev. Carl H. Sandgren, pastor of First Lutheran Church of St. Paul since 1946, has assumed his new duties as the first full-time director of the Department of Church Architecture and Building Finance of the Augustana Lutheran Church. He has been filling the post on a part-time basis since it was established in October of 1950.

Pastor Sandgren will offer architectural counsel to local congregations on problems of new construction and remodeling of churches, parish and educational buildings and parsonages. He will also serve as financial counselor on fund raising campaigns for church building and debt retirement.

Prior to entering the ministry in 1932, Pastor Sandgren was engaged in building construction work. For three years he was estimator with the firm of R. S. Billingsley Company of Minneapolis.

Our Women's Work

Mrs. Johanne Lillehøj, Kimballton, Iowa
Editor

Etta Sjøe 1870-1952

Etta Sjøe was the daughter of Jens Hansen, and was the oldest of twelve children. The writer, Emma Hansen, is the youngest of the twelve and is twenty years her junior. Three of their brothers died in infancy but nine of the twelve children were all living until just a few years ago. The older children lived their childhood on the homestead near Admah, Nebr.

Etta was born in Omaha, February 6, 1870, in a small shanty near the Missouri river where the family lived until my father got a shanty built on the homestead where he tilled the virgin soil. They moved to the new shanty in the spring, and during the first year on the homestead, my mother had to leave her baby alone on the bed for many hours at a time in order to help her husband out in the field. But Etta was a good baby, she didn't seem to mind being left alone for long periods at a time and was smiling and cooing upon mother's return.

When Etta was 6 years old the family went to Denmark. The family now included three more children besides Etta. My mother had become terribly homesick and father decided they would have to move back to Denmark. They lived in Denmark for a year, and my sister, Marie, was born there. At the end of a year's time they decided to move back to the homestead in Nebraska.

My mother's health broke down when Etta was only 13 years old, and mother was bedridden for 6 years. During that time Etta shouldered all the responsibility of the housework and the care of the younger sisters and brothers and this gave her no opportunity for any further schooling. My father had a deep appreciation of the spiritual values of life and wanted the lives of his children enriched with a wider knowledge of the Danish language, history and Bible stories. He arranged for Marie Hovgaard, now Marie Smith of Omaha, to come and live with the family so she could teach the children the Danish language more thoroughly and also teach them history and Bible stories. In hearing about life on the homestead from my older brothers and sisters, I always felt that I must have missed a lot that was wholesome and fine.

In 1894, my father purchased the George Bruhn farm in Elk Horn, Iowa. Elk Horn was then one of the largest Danish-American communities in America. He had sent Etta to attend the Danish Folk School in 1888, when she was 18 years old, and it was a wonderful experience in her life. Rev. Kristian Anker was the head of the school then. In moving his whole family to Elk Horn, my father felt they would have the opportunity to share in the rich spiritual and cultural life there.

Peter Sjøe was a teacher at Elk Horn Folk School in the early years but later went to Chicago and studied to become a doctor. He started his practice in Elk

Horn. He came to our home often and I thought he came to visit with my father but later realized he was very interested in my sister, Etta. She was married to Dr. Sjøe in the old Elk Horn church in 1898. I shed many a tear at her wedding because Etta had become so close to me and I was going to miss her terribly. It wasn't until their first child was born, namely Anna, that I became fully reconciled to the idea of Etta's marriage.

Etta had the fine qualities necessary to become the helpmate of a country doctor. She was not afraid of hard work and long hours, and was able to take the part of nurse in an emergency. She was a good housekeeper and a cheerful hostess and a wonderful mother. She was truly a competent and capable woman.

Three sons were born to Dr. Sjøe and Etta in Elk Horn, Arthur, Herluf and Folmer. In 1911 they moved to Kimballton into a new home which was close to the church. They were proud of their children, as well they might be, Anna was a charming person, Arthur became a doctor and surgeon, Herluf is a dentist and Folmer was a mining engineer. There were many happy and wonderful years and then tragedy struck. In World War II, Etta and Dr. Sjøe received word that their youngest son, Folmer, had died. It was a hard blow, a terrible shock but the whole community shared their sorrow and made it easier for them to bear. The rich spiritual life of the community of Kimballton stood them in good stead in this deep sorrow.

In 1940 Etta came to Denver to visit all the many relatives she has here, and she attended my daughter, Margrethe's wedding. On the evening of her arrival in Denver, I had instructed my family to be especially quiet in the morning and we planned to sleep late in order that Etta might sleep late and get thoroughly rested. Bright and early in the morning I heard footsteps out in the hall, and soon Etta's familiar voice sounded as she asked, "Don't you get up in the morning out here in Colorado?" No, that wasn't her idea of a vacation, to lounge around, she wanted to bake Danish pastry for Margrethe's wedding. I was grateful to have her show me all the little details involved in making this delicious pastry. We all enjoyed her visit and we took her on trips into our beautiful Colorado mountains. She really got around while she was here and seemed to enjoy every minute. And she made herself useful at every opportunity, hers was a useful life.

In 1946, I received a letter from her daughter, Anna, that she and her husband would like to come to Denver and celebrate their 25th anniversary in my home. I was delighted and since I had planned a wedding reception for another niece, Elsie Bruhn, it was to be a double celebration. It was a real pleasure and

(Continued on Page 9)

Paging Youth

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

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

"Strike Up The"

With most of the 700 students at Kaerabani High School gazing on, final count was made, truck and jeep motors started, and in a cloud of dust we were off—on THE 1952 BAND AND CHOIR TOUR!!

We had but one week, so had to make good time to get around to all the Mission centres, where a good portion of our village Christians would be able to gather to hear the long-silenced Kaerabani Band.

During the war years it wasn't possible to spend much on instrument upkeep, and with the retirement of Old Jacob, the bandleader, in 1946, the band literally fell to pieces. It wasn't until we received the YPS gift of 500 dollars in 1951 that any of us had much hope of rebuilding "the only high school band in the State of Bihar" (pop. 40 million), but that did the trick and now it is back in good shape. We sent all the old instruments worth renovating to a firm in Calcutta, added new cornets, clarinets, a bass drum, and a slide trombone, fixed up the stands, bought music, and did what we could to make the uniforms look presentable. With money still left over, we rented a truck, borrowed a jeep, and went on tour. The new Band Master, Benjamin Murmu, has had no formal training, but his natural abilities in music are absolutely phenomenal and here in India one can literally apply the old: "he's one in a million."

After weeks of band, choir and marching practice, the day had finally come, and from early in the morning the boys were busy packing and loading uniforms, stands, music, instruments, cooking utensils, rice, etc., into the truck and jeep trailers. The first stop was to be Basetkundi, about 65 miles away. Starting at 11 a. m., I suppose you'd think we had scheduled a noon concert there. Over India's rural roads, however, travel is not so speedy, and it was past 4 p. m., by the time we rolled into Basetkundi. Covered with dust and with parched throats, we were greeted with the usual hot tea and puffed rice, and after a quick cleanup all was hastily made ready. An estimated 1200 people were gathered and a good many of them had to walk 3 or 4 miles back to their villages that night. One group of men told me, "We left only one boy to look after the 12 houses in our village, so we have to get back tonight."

The site chosen to seat the audience was a sloping V-shaped ground lined on both sides with huge, spreading mango trees. At the bottom of the V, a screen of rice straw had been erected, in front of which the band was placed.

Cornelius Hembrom, trombonist, standing erect before the attentive audience in his black coat and khaki shorts, read from the Old Testament: "And

Saul said unto his servants, 'Provide me now a man that can play well, and bring him unto me.' Then said one of the young men, 'I have seen a son of Jesse the Bethlehemite, that is skilful in playing, and a mighty man of valour . . . prudent in speech . . . and Jehovah is with him.' "Dear mothers, fathers, and friends," Cornelius went on to say, "we boys from Kaerabani have come here because we know that God has called us in a special way. He has made it possible for us to learn to read and write, to grow up in an atmosphere of Christian brotherhood, and has given us many opportunities that most of our generation are missing out on. It is, then from the thanksgiving in our hearts and only to the glory of His Name that we want to play and sing for you tonight. We want you to hear His Words as we sing and to share our joy in Him as we play for you."

The acoustics in this natural amphitheatre were excellent, and during the entire hour and a quarter program, the 1200 Santal villagers sat in awed silence. Alternating with groups of band and choir selections, they played and sang hymns, marches, medleys. Had you been passing by that moonlit night, you would have been surprised to hear the strains of "Way Down Upon The Swanee River" coming forth from a brass band in that mango grove! Choirs are popular in the larger Santal congregations, and the Santals are very good at harmonizing the translated Western songs, but never before had these people heard their own Santal melodies sung in 4-part harmony, and Benjamin had written beautiful arrangements of a number of these old, old, tunes. Indians don't always show their appreciation by applause, but hearing these they broke into big smiles and excitedly clapped for more.

When the program was finished, Jacob Soren, a baritone player, stood up and read: "And it came to pass, when the minstrel had played, that the hand of Jehova came upon him (Saul)." Then he closed with the following words: "From the beginning of man's sojourn here on earth, one of his most priceless gifts has been music and song. So too have we Santals been blessed by God with song, for who of us, whether man, woman, or child, has not often had his sorrows carried away by the sound of a favorite melody? It is our sincere hope that when you go to your homes tonight, you go with lightened spirits. We all know that the days are difficult, there is much sickness about, and life's burdens are many. But like King Saul of old, we hope that our music tonight has given you a lift, and that you go with the spirit of God's peace in your hearts. Let us pray . . ."

Jacob, incidentally is one of our chief humorists, and also one of our most sincere students. "Your words," I said to myself, "were very fitting and sometimes your depth of understanding surprises me."

The following morning we drove on to Haripur, where several hundred people (mostly heathen) were waiting. Between songs the Pastor there preached a befitting sermonette. Then it was on to Saldoha Leper Colony for the evening program. Here the band boys, I believe, were just as deeply impressed by the order and beauty of the place as what the lepers were with the musical entertainment. I was amazed to

Sunday In The City

We had earlier this week commented upon the sermon topic displayed upon the bulletin board outside the church. It had tantalized us so much that we decided to hear it, "The Foolishness of God." The minister is our Professor of New Testament at the Pacific School of Religion and, since we know and admire Dr. Jack Finegan, naturally this Sunday morning found us in a prominent pew in University Christian Church.

But it wasn't the sermon, masterfully delivered as usual that "struck home." It wasn't the usual Sunday communion either. "Christians" or "Disciples" always partake of the Holy Sacrament each Sunday. It wasn't the beautiful sanctuary with the large illuminated cross and the huge baskets of white delphiniums. No, it was the solo, O Hara's "The Living God," sung by the choir director, that touched our heart strings.

"I made of my heart—a temple." One immediately envisages a beautiful place—a sanctuary—empty except on occasions, cold, colored window panes, silence. "But God could not enter there." No God!

"I made of my heart—a stable!" (Horrors, what a contrast!) A common place—simply—lowly, but warm. "The cattle are lowing" "The Babe in the manger." Simplicity—love.

"God shared its peace with me." God is there!

learn that not one of these boys had seen Saldoha before. Rev. Haugstad told us that a former Kaerabani boy was in the leper hospital there and nearing his last hours. Would we go over and play for him? The boys were happy to be asked, and gave forth with all their hearts, though they were tired after 2 concerts and a long, dusty, bumpy ride. Two or three of us went in to say "Johar" to him. I'll never forget his eyes and that smile. Maybe for a minute at least, he had forgotten his awful pain and that wasted burned-out body.

And so the next day we went on again, singing and playing, playing and singing: Chondorpura, Koroya, Tilabani, Mohulpahari. At Mohulpahari Hospital the Santal Pastor thanked the boys at the end of the concert and said, pointing here and there, "Look, you've emptied the hospital! None, not even those with casts on, are too sick to come out and hear you! We hope you come often!"

At Benagaria on Sunday the program was fitted in with the regular church service. This is the largest Lutheran church building in India. Though it wasn't filled to capacity, there were close to 1000 Christians present.

After the performances at Maharo Girl's School and at Dumka, Mission Headquarters, we headed back to Kaerabani. It had been fun and a good experience for all.

Thanks YPS, from the boys at Kaerabani, the thousands of Santals who were "lifted up," from Mary and myself.

Harold V. Riber.

P. O. Kaerabani, S. P.
Bihar, India.

As I left that beautiful church, I thought of another place—a sodhouse where, years ago, out on Montana's windswept prairies people gathered to worship, driving many miles. (One man drove a team of oxen.) But God was there!

I stopped as I crossed Scenic Avenue and looked back at that magnificent church edifice. (There's the loveliest bed of roses out in the backyard) and I sacrilegiously pondered,—“The foolishness of God.”

Marie M. Hald.

Etta Sjøe 1870-1952

(Continued from page 7)

honor to have Anna and Andrew as our guests, and the double celebration became a very festive one.

Dr. Sjøe and Etta celebrated their golden wedding anniversary in Kimballton in 1948. I was unable to come to Kimballton for this festive occasion. Because Etta had meant so much to me, I felt that I could in some measure express my deep gratitude and love by sending her an orchid to wear on this special occasion. This orchid, incidentally, was raised by a very good friend of mine, Gudrun Brucker. Etta had met her when she was in Denver.

When Dr. Sjøe passed away, more than three years ago, Anna still had hopes of getting well and was able to be of help and comfort to her mother. However, in July my sister, Marie, received a letter from her asking her to come and stay with Etta as she was ill and was unable to walk. Marie stayed with Etta through the summer but she did not improve and finally had to give up her home, which was difficult for her, and go to the Invalid Home in Elk Horn. She received good care at the home and was able to attend her brother, Christian's funeral in a wheel chair in November. She wrote to Marie and me, telling us about the funeral and about meeting so many old friends at coffee in the church parlor afterwards. That was our last letter from Etta.

In January of this year, we received word that Anna had died on January 26 from the illness she had fought so bravely for so many years. She too, was a wonderful woman and mother, and will be sorely missed by her family. It was only a week and two days later that we received a telegram that Etta had passed away. She died at the Invalid Home in Elk Horn on February 4, 1952 and she was buried beside her husband and son in Immanuel cemetery in Kimballton on her birthday. When the church bells tolled as they carried Etta from her home to the church, I was overcome by deep emotion.

Blessed be Etta's memory!

Emma M. Hansen.

Happy he
With such a mother! faith in womankind
Beats with his blood, and trust in all things high
Comes easy to him; and tho' he trip and fall,
He shall not blind his soul with clay.

—Alfred Lord Tennyson
(From "The Princess.")

Kristen Kold

The Little Schoolmaster Who Helped Revive A Nation

By Nanna Goodhope

XV

A Trying Experience And A Great Day

Kold was in great mental stress because of the impending visit of the district Board of Education. At first it occurred to him that he would advise the honorable gentlemen not to come; that he preferred to manage his school without outside interference, even though it meant that he would have to do without financial aid from the State. But Paulsen-Dal took a different view of the situation. He said that if they forbade the Board to examine the students, their enemies would believe it was because they were afraid of the result. Besides, the school was in debt from the past year, and without state aid they could expect no better result in the coming year.

Kold deliberated the matter for the next few days, during which time he scarcely slept nor took food. The decision he was now facing seemed to him a matter of life or death to his school. Should he compromise the principles he had so firmly upheld in regard to his school; or should he close it and let his antagonists believe that they had won the fight, not only against him but against the whole Grundtvigian idea of freedom for spiritual growth in school and church? He prayed fervently to his heavenly Father for light. And it now seemed to him that Paulsen-Dal was right. They would, he said, accept the gentlemen, who were undoubtedly on the side of their enemies, with due courtesy and leave the outcome in the hands of the Lord.

The great day arrived. Everyone in the vicinity of Dalby seemed to know what was going to happen, and was on the lookout for the "honorable gentlemen" whose presence on that day might become the decisive factor for or against the continuation of the school on the hill. Many prayed for a favorable outcome; others hoped that the "wooden crate" would topple. Some bemoaned the fact that Kold would now be made a martyr; but to those he said: "Oh, no, I'll not become a martyr; I'm too much like my accusers for that."

The high dignitaries arrived on scheduled time. In the carriages were two bishops, the parish council, the district judge and the local pastor—the last of whom was an avowed enemy of Kold, because he had said about the pastor's church that it was lifeless and without spirit—these constituted the board of examiners.

After they had been courteously received and properly seated, Kold gave the Bishop Rohmann, who was president of the board, a list of the names of the students. "We shall now proceed with the examination," announced the bishop, "and I shall begin at the top of the list to question the students one by one."

Kold knew that the presence of the high dignitaries caused the students to become nervous and confused. He, therefore requested of the bishop to direct the questions, not to each individually but to the whole class, so that anyone might answer. After some discussion on this point, Kold was granted his request. And it was soon discovered that the students knew the subjects well. They answered quickly and to the point.

The bishop now asked Kold to introduce the period in World History which dealt with the wars of the Huns. And the students were then to tell in turn what each could remember about the topic. Soon, to the surprise of the bishop and other members of the Board, one after the other of the students spoke up and related episode after episode of what had taken place during that period in history, each adding to what had previously been said. "And now let me ask you just one more question," said the bishop. "Can anyone in the class tell me who the Roman General was that defeated Attila?" The students looked at one another in bewilderment for a moment, and Kold thought that now they were surely licked. But just then a little fellow from the Jutland peninsula spoke up, "Aetius", he said, and then the rest of the class remembered it too.

Thus the day was saved for Kold and for his school; for that was the end of the examination so far as the Board was concerned. But Paulsen-Dal now stepped forward and informed the visitors that there were other courses taught in the school, such as physics and chemistry; and English and German for beginners. And if they would permit, he would now examine the students in those subjects also. Which he did. And they answered the questions put to them to his full satisfaction, and to the amazement of the Board, none of whom had any knowledge of the subjects.

But one member of the Board had noticed that there were a couple of young men who had failed to answer any of the questions, and he called Kold's attention to the fact. Kold said that it was because they couldn't hear. "What a pity", said the man, "that the young men are thus handicapped!" "Oh," said Kold, "when they've been here a little longer they will be able to hear." Another member of the Board wanted to know of Kold how the students could learn so well without the use of text books. Kold said: "We teach by word of mouth in such a way that cold facts become living things; the students love to listen, and they desire to know more and more."

When the examination was finally over and a closing song had been sung, Bishop Rohmann arose to give a talk, in which he praised highly both the teachers and the students for their fine work. He then took Kold aside and gave him 800 RbdL, which was his

allotment for two years. Kold was so pleased that he gave Paulsen-Dal a bonus of 50 Rbdl., because he had helped make the day not only a complete success but also a delightful event.

Friends and neighbors of Kold watched as the dignitaries left the school, happy to note that the "wooden crate" still stood without any noticeable damage done to it. Many now came to the school to inquire how the examination had turned out. And they were joyful that the cloud of doubt about its qualifications was at last lifted. From this time on it became unnecessary for Kold to tramp through the country afoot, as he had hitherto done, to induce students to come to his school. They now came without having to be asked, as many as he had room for. And Free Schools for children were constantly being added to those already begun. Most of these were being taught by students from Kold's school. And the young people of the Dalby community continued to gather at the school two nights a week for cultural enrichment and practical knowledge.

In order to supply teachers for the many new elementary Free Schools that sprang up where the Folk School idea had taken root, Kold usually had several prospective young men in training all the year around. These obtained their practice teaching in his Free School at Dalby. And some of them would afterwards attend a regular teacher's seminary for added training. For such students Kold charged the small fee of 120 Rbdl. (about \$60.00) for the entire year, for board, room and tuition, or 10 Rbdl. by the month. And a fund was later set aside to aid prospective teachers who were without means.

Kold's school at Dalby was in August 1859, the first meeting place of Grundtvig's friends outside of Copenhagen. Kold's young friend Jens Lassen-Knudsen, formerly of Faarballum, was responsible for the place of the meeting. For, although he was trained for the church, he was at this time a teacher at the Rødding Folk School. This school was, as previously stated, opened in 1844, by the learned Dr. C. Flor, as a bulwark against the infiltration of German nationalism into Danish territory, but was closed during the war. It was opened again in 1850, and was now under the leadership of the Pastor Sofus Høgsbro, who, like Dr. Flor, was a member of the Danish Parliament.

As Kold had criticized both men for their leadership of the school at Rødding, which later, he said, lacked both character and purpose, it was with a sense of uncertainty that he learned of their intention to attend the meeting. But young Knudsen, who was on the side of Kold, thought that the several-day meeting would offer a needful opportunity to discuss and weigh differences of opinion pertaining to the purpose and future of the Folk School. And the outcome of the session was as Knudsen had hoped it would be. The two learned men admitted that Kold was right in most of his criticism and they had been wrong. Besides those already mentioned, there were in attendance at the meeting, teachers from twelve of Kold's Free Schools, and a number of pastors and seminary students.

Greetings and Comments From Our Readers

Religion And Pomposity

To The Editor:

Have you seen the new technicolor film "The Vatican?" If you haven't, you have really missed something. Better see it at the first opportunity. You may have to straighten out some unwary Lutheran who has had the misfortune of swallowing the Vatican whole, "hook, line and sinker." Catholic propaganda is powerful stuff.

It is religion glamorized to the nth degree with high class showmanship and pageantry to rival a British coronation. I just know you will be spellbound. In ancient times there were emperors who were elevated by senatorial decree to the status of gods. Well, the Caesars had nothings on the present pope in this film.

The setting is, of course, the grounds of the Vatican. You will thrill at the almost sublime beauty of St. Peter's Cathedral. The running narrative is pieced together from well-known events in church history and cleverly selected ingredients from legends. There is an assortment of multi-colored liturgy and all the high arts are bent to serve the exaltation of the Roman catholic faith and to point up the near-divinity of the "Holy Father."

As the film proceeds, a great throng of the faithful are called together for the awesome privilege of having the pope appear before their eyes; —but not just right away, —that would be poor psychology. There are several parades, all of them incredibly colorful. I wish I had counted all the different guards which pass in review. When they have strutted their stuff, the curtain goes up for the prelates, bishops of all sorts and ambassadors ditto, most of them loaded with medals and orders of merit. You can tell on the voice of the narrator that he is duly impressed. And here are the "princes" in all their dazzling splendor and the high dignitaries with stunning titles. The voice has dwindled to a reverent whisper as the great moment for the pontifical revelation draws near. At last, here comes the successor of St. Peter, the vicar of Christ, dressed in purest white. He stops benignly to bestow the papal blessing upon the movie goers. Then he grows taller; he seems to ascend into the sky, or into a blur, and when the clouds are rent, there, between them is the beautiful blue sky, leaving you with the unmistakable impression that he went "that away."

And from the back of the mind comes the story of another procession with One meekly riding.—

If you don't believe me, have a look for yourself.

Greetings,

Marius Krog.

Bishop Dibelius Accepts Bid To LWF's Hannover Assembly

Geneva—(NLC)—Bishop Otto Dibelius of the Evangelical Church of Berlin-Brandenburg is planning to attend the Assembly of the Lutheran World Federation at Hannover, Germany, July 25-August 3. He is one of the first official visitors from German non-member churches to accept an invitation to the international meeting.

The Church of Berlin-Brandenburg, of which Bishop Dibelius is the head, forms part of the Old Prussian Union, whose membership is largely Lutheran. Bishop Dibelius is also president of the Evangelical Church in Germany (EKID), in which most of the German Lutheran churches hold membership.

Four superintendents of Brandenburg have also accepted invitations to the Hannover Assembly.

A Call to Christian Stewardship

Some Stewardship

Stimuli and Suggestions From the Scriptures

For so greatly did God love the world that He gave His only Son, that every one who trusts in Him may not perish but may have eternal Life. (John 3:16)

This is my commandment to you, to love one another as I have loved you. No one has greater love than this—that a man lay down his life for his friends. You are my friends, if you do what I command you. This I command you, to love one another. (John 15:12-14,17)

When they had finished breakfast, Jesus asked Simon Peter, "Simon, son of John, do you love me more than these others do?" "Yes, Lord," was his answer; "you know that you are dear to me." "Then feed my lambs," replied Jesus. Again a second time He asked him, "Simon, son of John, do you love me?" "Yes, Lord," he said, "you know that you are dear to me." "Then be a shepherd to my sheep," He said. A third time Jesus put the question: "Simon, son of John, am I dear to you?" It grieved Peter that Jesus asked him the third time, "Am I dear to you." "Lord," he replied, "you know everything, you can see that you are dear to me." "Then feed my sheep," said Jesus. (John 21:15-17)

If any one wishes to follow me, let him renounce self and take up his cross, and so be my follower. For whoever desires to save his life shall lose it, but he who loses his life for my sake, and for the sake of the gospel, shall save it. (Mark 8:35)

Looking up He saw the people putting their gifts into the Treasury—the rich people. He also saw a poor widow dropping in two mites, and He said, "In truth I tell you that this widow has thrown in more than any of them. For from what they could well spare they have all of them contributed to the offerings, but she in her neediness has thrown in all she had to live on." (Luke 21:1-4)

But woe to you Pharisees for you pay tithes on your mint and rue and every kind of garden vegetable, and are indifferent to justice and the love of God. These things you ought to have done, yet without neglecting the others. Woe to you Pharisees for you love the best seats in the synagogues, and you like to be bowed to in places of public resort. (Luke 11:42,43)

On the first day of the week, let each of you put by and keep any profit he may have made; so that there may be no collections made after I have come. (I Cor. 16:2)

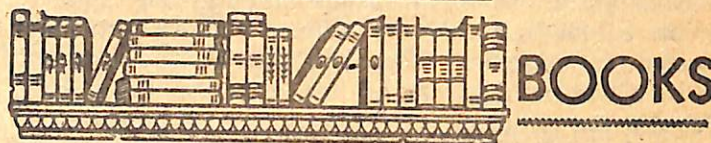
Zacchaeus, however, stood up, and addressing the Lord said, "Here and now, Master, I give half my property to the poor, and if I have unjustly exacted money from any man, I pledge myself to repay to him four times the amount." (Luke 19:8)

To whomsoever much has been given, from him

much will be required; and to whom much has been entrusted, of him the more will be demanded. (Luke 12:48)

Let each contribute as he has decided in his own mind, and not with pain or constraint: It is a cheerful giver that God loves. And God is able to bestow every blessing on you in abundance, so that having in every case all sufficiency at all times, you may have ample means for all good works. (II Cor. 9:7,8)

Weymouth's "The New Testament In Modern Speech" is the translation used in the above passages.



P. G. Lindhardt: Grundtvig. An Introduction.

This little book of 141 pages is brought out by the Society for Promoting Christian Knowledge, which represents the English State Church. It is written by Dr. Lindhardt, who is professor of theology at the University of Aarhus, Denmark.

The book is well written and is a very good general introduction to the life and ideas of Grundtvig and the movement, he started in Denmark, called Grundtvigianism.

It is written with the English speaking world in mind. He starts by quoting the words of Grundtvig: "Were I not a Dane, I should prefer above all to be an Englishman." In fact Grundtvig once had in mind to leave Denmark and settle in England. The main idea of the book is to show how much Grundtvig's five visits to England did influence his views on Christianity, the Church, the Bible, the sacraments, adult education, religious and civil freedom. And you are amazed to find out with how many famous Englishmen Grundtvig came in real contact.

Dr. Lindhardt's personal view as to the merely economic causes of all religious life is just touched upon in one place.

Dr. Lindhardt thinks, that Grundtvigianism is a merely Danish product, and that it can not be exported. The Grundtvigian congregations in United States, Canada, Argentina and Norway he considers of minor importance, as they have not been able to influence the religious life, where they are located. Grundtvigianism in Denmark is mostly found among the well-to-do farmers, and has been shut out from the big cities and the labor unions. During the German occupation of Denmark the leaders of the People's High School failed entirely, for some reason or other. Most of Grundtvig's works are so hard to read even in Danish, that it is no wonder, he has not been translated into English as for instance Soren Kierkegaard.

Since 1933 and more recently, Denmark has seen a great amount of scientific study of Grundtvig. In closing his book Dr. Lindhardt writes: "Grundtvig is dead, and the dead do not come to life. History does not repeat itself, and his revival is bound to the nineteenth century's presuppositions. But there is in his work so much uncoined gold that there are still rich treasures to be found. His enormous religious, popular, literary, poetical and pedagogic importance is acknowledged on all sides; but the best sign that there is still life in his ideas is this, that they are still discussed."

Grundtvig is not merely the founder of adult education or education for life; he is also a historian with his own view of human history. He is a profound student of old Norse mythology, and a deep religious thinker, who is trying to find out where the real fountain of a rich religious life is. And he is also one of the greatest hymn writers of the Christian Church, but here we find again that the poetic beauty of his many fine hymns is hard to translate into any other language.

The book costs 21 shillings, but the money is well spent by anyone who wants to get a good start on studying Grundtvig.

John Enslemann.

Grand View College And Our Youth

Return To Normalcy

May 3 and 4 are memorable dates in the 1951-52 school year at Grand View College. It was then that the college was host to its annual homecoming, Studenterfest.

We are happy to report that all participants are in the pink of condition once more. Many were nearly exhausted by Sunday night. They were not tired as a result of boredom but it was the pleasant type of exhaustion that results from wholehearted participation in an exhilarating event. Students and faculty shared the worries and work of planning and arranging. Guests were not excessive in number but were gracious in their approval of the program as a whole and of its constituent parts. We were glad to see many friends and past students. It is our hope that they will be with us again soon and that others who did not get here this year will soon have that opportunity.

Luther Memorial church was the scene of the opening of the program. Here the college choir, under Ted Lund's able direction, sang well and warmed the hearts of many with songs in both English and Danish. It can be reported that contributions from those in attendance at recent Studenterfest concerts are now adequate for the purchase of much needed choir risers.

Rain threatened to dampen spirits and activities as the Des Moines Alumni Chapter prepared to serve afternoon coffee. However, the clouds subsided and the gymnasts entered carrying the American and Danish flags. They demonstrated their ability to perform Danish gymnastics and were adept in their work on the apparatus and mats.

Rhythmic folk tunes and colorful Scandinavian costumes introduced the college folk dancers. This year's group consisted of twenty-four students. Dances from a variety of countries were demonstrated by the group. Their smiles and fine execution of the dances showed their enthusiasm for the activity.

The Hotel Fort Des Moines felt the spirit of Studenterfest as 250 persons gathered for the evening banquet. A delicious ham dinner was followed by talks by Aage Clausen, U. K. president; Erling Jorgensen of the University of Nebraska, National Alumni president; Acting Dean of the Seminary Axel Kildegaard; Acting President of the college, A. C. Nielsen; and Rev. A. E. Farstrup, who spoke in behalf of the students of 25 years ago. The main address was well delivered by Prof. Otto Larsen of the University of Washington. He

Attention! High School Graduates

About two and one half years ago, Grand View College was granted permission by the Iowa State Department of Public Instruction to offer the two

advocated the use of the scientific approach as an aid to the solution of many of our social problems and human relationships. Dancing followed in the hotel ballroom until midnight. Many adjourned from the dance to other endeavors but after a snack most persons soon found their way to bed and rest. A large group from the 1941-42 school year enjoyed coffee and reminiscing at the Harry Mortensen home.

Reunion breakfasts were served for the students of ten and twenty-five years ago at the Axel Kildegaard and Ted Ellgaard homes. The response to these attempts to put more emphasis on the reunion theme was most heartening. Photographs of the reunion groups were taken and made available to those interested. Included in the ten-year reunion group were Mrs. Sylvia Rasmussen Morse, Erling Jorgensen, Mrs. Emily Feldtmose Taylor, Otto Larsen, Mrs. Helen Nielsen Jessen, Mrs. Ermeline Simonsen Fallgatter, Marvin Jessen, Axel Kildegaard, Verner Jessen, Bob Petersen, Holger Stub, Harry C. Jensen, Mrs. Fylla Petersen Kildegaard, Mrs. Cora Sorensen Fagre, Harry Mortensen, Mrs. Irene Johnson Moody. In the twenty-five year reunion group were Mr. and Mrs. Ernest Buck, Rev. A. E. Farstrup, Edna Nelson, Mrs. Harold Andersen, August Rasmussen, Mrs. Holger Nielsen, Mrs. Ted Ellgaard, Mrs. Hart Madsen, and Peter Jorgensen.

Most of our guests attended morning worship at Luther Memorial church and shared the fellowship of Holy Communion.

The attendance at the meeting of the National Grand View Alumni Association was large. Mrs. Axel Kildegaard was re-elected as executive secretary-treasurer for another two years. A rising vote of thanks was extended Mrs. Kildegaard for the excellent job done in building alumni membership and address file. The chapter voted to issue three S. D. Rodholm Memorial Scholarships to leading freshmen students. It was also decided to contribute \$150 to the college for the inauguration of a lecture series next year. Other matters were discussed but no further action was taken. Mrs. Noyes and the play cast are to be commended for their work. "The Curious Savage" proved interesting and humorous from beginning to end.

Farewell coffee climaxed the 1952 Studenterfest.

Monday was set aside for the annual spring picnic and gave the students a day to recuperate. Final examinations and graduation night will soon be with us.

year Elementary Teachers' Training Course which leads to a Standard Elementary Certificate.

We want to spread this information around in the synod to all young people and their parents, to interest them in a type of education which prepares the student completing the two year teacher training course to teach in the kindergarten through the eighth grade in the state of Iowa.

The National Commission on Teacher Education and Professional Standards reports that only 32,000 students will graduate from our colleges prepared to teach in the elementary grades this college year. 80,000 elementary teachers are needed right now and by the school year of 1952-53 nearly 100,000 elementary teachers will be needed to replace those who retire or resign, and to take care of the increased enrollment.

The need for elementary teachers will continue for the next few years. Every one has read of the increase in the number of children born during the last years of the war and each year since. This means that many more elementary teachers will be required to teach these youngsters as they enter the kindergartens and first grades in every state of the union.

Today, salaries are better than ever for teachers and at the present time conditions indicate that they will continue to improve for the teacher. They will be paid according to the amount of college education and for each year of teaching experience.

Practically all of our students are located in very good teaching positions for next school year. All have been offered positions but a few students are concerned with teaching in certain locations or near their home towns. The salaries which the students who are completing the Teachers' Training Course at Grand View College will receive for the next school year vary from \$2200 to \$2700 for nine months.

In some high schools in Iowa, senior students are visiting, observing, and helping teachers in classrooms from the kindergarten through grades one to eight. The seniors are finding out that they enjoy working with children in different grades in the elementary schools.

Teaching and guiding children is a valuable service to society. There is a personal satisfaction for a teacher to help children make the most of themselves. Teaching offers opportunities for leadership in a community, in good living, and work both in and out of school with the best people. Here is an opportunity. Don't overlook it.

Many of the young teachers are girls. The education which they receive in this course prepares them not only for teaching in public schools but also in their own homes, for many of them marry after giving two or three years of service in the teaching profession.

OUR CHURCH

Marlette, Mich. Harry Andersen, graduate student of theology from Hartford, Conn., was the guest speaker in the Juhl-Germania churches on Sunday, May 11.

Detroit, Mich. The St. Peter's Lutheran church in Detroit, served by Rev. Svend Jorgensen, has for some time considered re-location. At a recent well-attended quarterly meeting, the congregation voted to sell the old church. Thus another step has been taken toward the ultimate goal of a new church in a better location.

Tyler, Minn. The Men's club held its last meeting for the season on April 25 with Rev. Ove R. Nielsen of Dagmar, Mont., as the guest speaker. Rev. Nielsen, who is a son of the Tyler congregation, spoke to the men on "Christian Stewardship."

During the past winter season Rev. and Mrs. Enok Mortensen have entertained with "Fellowship Meetings" in the parsonage about twice a month. Invitations were sent out in order to include all the members in the congregation. Some 400 have thus visited in the parsonage through these evening gatherings.

Wilbur, Wash. Mrs. Anna Madsen passed away on March 17, following a lingering illness of several months duration. Mrs. Madsen had been an active member of the Wilbur church through many years. She was married to Frands Madsen in 1898, and they moved to Wilbur in 1902, where they acquired the hotel in 1918, known through the years at Hotel Madsen. Mr. Madsen died in 1944. Funeral services were held March 20, Rev. Holger M. Andersen officiating.

Dwight, Ill. The St. Peter's Lutheran congregation at a recent quarterly meeting voted a \$500 raise in Pastor Marvin Nygaard's annual salary.

Pastor Povl Baagøe, who for a number of years has served as the Seamen's Pastor in Brooklyn, N. Y., has resigned from this position, and was scheduled to leave for Denmark May 9. We are bringing Pastor Baagøe's last acknowledgement list in this issue of L.T.

Oak Hill, Iowa. Youth Sunday was observed in the Oak Hill church on Sunday, May 18. The young people were in charge of the worship service. A potluck dinner was served at noon, followed with a lecture by Rev. Thorvald Hansen in the afternoon.

Dalum, Canada. The Old People's Home in Wayne, Alberta, recently held its annual meeting reporting on the past year's accomplishments. This Home is operated by the Lutheran Welfare Society, Mr. and Mrs. Einer Olsen being managers of the Home. The building, valued at about \$35,000, was formerly a hospital, owned and operated by a mining company in Wayne. The building was donated to the Lutheran Welfare Society on the basis that it be

used for some welfare purpose. The people of the Dalum congregation have given a whole-hearted support to the program of the Home and Pastor P. Rasmussen giving much of his time serving the old people through his visits and with worship services.

Salinas, California

Several new members were accepted at St. Ansgar's Lutheran Church in Salinas on Easter Sunday.

Two new hand-carved wooden collection plates were donated on Easter Sunday to the church in memory of Niels L. and Dorothy Koue, by their daughters and sons-in-law, Mr. and Mrs. Kenneth L. Fadley and Mr. and Mrs. Joseph Mooneyham of Salinas.

A large number of members heard Rev. Alfred Jensen's beautiful sermon on Sunday, May 11 and also attended the evening lecture. A special Mother's day dinner was put on by the men folks Sunday evening before Rev. Jensen's lecture.

Correspondent.

Grayling, Michigan

Melvin E. Marshall, Jr., was born in Cheboygan, Michigan on May 30, 1932. Son of Melvin J. Marshall and wife Edna Marshall. He joined the army only 15 years and 7 months old. Trained at Fort Knox, Kentucky. Spent 15 months on Okinawa. Killed in Korea on September 4, 1950. Buried at Grayling, Michigan with full military honor on April 28, 1952. His parents are members of our church in Grayling. This is the second young man that we have lost in war.

Correspondent.

Danish Radio Service

Danish Radio Services will be broadcast over WCAL, Northfield, 9:00-9:30 a. m., Pentecost Sunday, June 1. The broadcast originates in the Danish Evangelical Lutheran Trinity Church, Chicago, Illinois. Rev. Ernest D. Nielsen, pastor of the church, will conduct the services and preach the sermon.

Acknowledgement Of Receipts From the Synod Treasurer

For the month of April, 1952

Toward the Budget:

Congregations:	
Askov, Minn.	\$ 29.40
Newell, Iowa	300.00
Salinas, Calif.	200.00
Menominee, Mich.	98.91
St. Stephen's, Chicago, Ill. -	50.00
Victory, Mich.	89.00
Portland, Me.	128.50
Los Angeles, Calif.	185.00
Manistee, Mich.	50.00
Cedar Falls, Iowa	531.99
Dwight, Ill.	8.60
Trinity, Chicago, Ill.	200.00

Fredsville, Iowa	400.00
Bridgeport, Conn.	100.09
Juhl, Mich.	110.00
Des Moines, Iowa	386.60
Tacoma, Wash.	26.00
Dwight, Ill.	6.05
Omaha, Nebr.	90.00
Minneapolis, Minn.	187.95
Clinton, Iowa	50.00
Waterloo, Iowa	150.00
St. Stephen's, Chicago, Ill. -	59.32

Home Mission:

Congregation:

Menominee, Mich.	6.24
In memory of Niels C. Nielsen, Tyler, from friends in Tyler, Minn.	17.00
In memory of Niels Jacobsen, Ringsted, Iowa, a friend in Ringsted, Iowa	21.25
In memory of Christine Andersen, Canada, Chris Sorensen family, Dwight, Ill.	5.00

Annual Reports:

Congregations:

Solvang, Calif.	10.00
Brush, Colo.	11.00
Cordova, Nebr.	2.50
Juhl, Mich.	5.00
Fresno, Calif.	3.00
Waterloo, Iowa, for 1950 ..	1.75
White, S. D., for 1950	2.00

Lutheran Tidings:

Mr. and Mrs. Carl Sorensen, St. Stephen's, Chicago, Ill.	2.00
Subscriptions	55.21
Child's Friend: Annex Club, Seattle, Wash. ..	10.00
Kirke og Folk: Gifts	255.30

Pension Fund:

Mrs. Thyra Onsley, St. Stephen's, Chicago, Ill.	1.06
Congregations:	
Cedar Falls, Iowa	181.66
West Denmark, Wis.	80.75
Omaha, Nebr.	7.00
Minneapolis, Minn.	10.00
Byram, Conn.	2.00

Pastor's Dues:

Rev. Aage Moller	40.00
Rev. A. E. Frost	45.32
Rev. Ottar Jorgensen	49.00
Rev. John Christensen	33.00
Rev. C. A. Stub	38.00
Rev. S. Mogensen	21.00
Rev. K. Kirkegaard-Jensen	52.00
Rev. E. E. Hansen	48.76
Rev. Ove R. Nielsen	55.00
Rev. Eilert C. Nielsen	44.44
Rev. James N. Lund	29.00
Rev. Enok Mortensen	54.00
Rev. Niels Nielsen	17.28
Rev. Jens C. Kjaer	40.90
Rev. Svend Holm	27.36

Grand View College:

Mrs. Sophie Nyholm, St. Stephen's, Chicago, Ill.	2.00
Miss Edal Hansen, St. Stephen's, Chicago, Ill.	1.00
Congregation: Oak Hill, Iowa	24.50
Chicago Children's Home: Congregation: Victory, Mich.	5.00
In memory of Howard Allen Petersen, friends in Luck, Wis.	5.00

Santal Mission

April, 1952

Toward General Budget:

Carl Meyers, Chicago, Ill. ---	\$ 2.00
Danish Lutheran Congregation, Menominee, Mich. ---	6.24
Bethania S. S., Racine, Wis. ---	49.58
Bethlehem S. S., Cedar Falls, Iowa ---	10.00
Trinity S. S., Greenville, Mich. ---	5.00
Mrs. Anna White, Ludington, Mich. ---	10.00
Rev. John Christensen, Luding-	

In memory of Marie Sondergaard, Dwight, Ill., Mr. and Mrs. Peter Burgwald, Jr., Mrs. Christine Andersen, Dwight, Ill. ---	3.00
In memory of Christine Andersen, Canada, Carl and Clara Jensen ---	2.00
Mr. and Mrs. Jens Hansen, Dwight, Ill. ---	2.00

President's Travel:

Congregations:	
Danevang, Texas ---	49.00
Badger, Lake Norden, S. D. ---	23.15
Denmark, Kansas ---	25.00
Previously acknowledged ---	5,797.52

Total to date ----- \$10,661.27

Old People's Home, Des Moines, Iowa:

In memory of Christine Andersen, Canada, Mr. and Mrs. S. Dixen Sorensen, Dwight, Ill. ---	\$ 2.00
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Stewardship Film: 26.00**American Bible Society:**

Congregation:	
Menominee, Mich. ---	1.00

Eben-Ezer:

For Old People's Home, Congregation: Victory, Mich. ---	5.00
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Lutheran World Action & Relief:

Harold Holman, White, S. D. ---	1.00
James Fowler, Hay Springs, Nebr. ---	1.00

In memory of J. M. Johnson, Ruthton, Minn., Mrs. Selma Johnson, Ruthton, Minn. ---	2.00
Peter J. Nissen, Hay Springs, Nebr. ---	5.00

Sunday School, Dwight, Ill. ---	184.02
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Congregations:

Waterloo, Iowa ---	125.50
Menominee, Mich. ---	30.00
Ruthton, Minn. ---	20.00
Muskegon, Mich. ---	225.00
Omaha, Nebr.—Relief ---	3.50
Omaha, Nebr. ---	100.00
Cedar Falls, Iowa ---	28.50
Minneapolis, Minn. ---	341.00
Alden, Minn. ---	102.50
St. Stephen's, Chicago, Ill. ---	90.00
Previously acknowledged ---	730.85

Total to date ----- \$ 1,989.87

Respectfully submitted,

The Danish Evangelical Church of America.

Charles Lauritzen, Treas.

ton, Mich. ---	10.00
Rev. Arthur Frosts, Salinas, Calif. ---	5.00
Mrs. K. Knudsen, Des Moines, Iowa ---	1.00
St. Peter's Congregation, Detroit, Mich. ---	50.00
A Friend in S. D. ---	35.00
Nazareth S. S., Withee, Wis. ---	26.00
Danish Lutheran Congregation, Grayling, Mich. ---	7.75
Trinity Lutheran Congregation, Victory, Mich. ---	27.00
Annex Club, Seattle, Wash. ---	10.00
Alden Lutheran Congregation, Alden, Minn. ---	76.17
St. Ansgar's L. Aid and Luth. Guild, Salinas, Calif. ---	2.00
St. Ansgar's Congregation, Salinas, Calif. ---	28.00
A Friend, Omaha, Nebr. ---	10.00
In memoriam gifts for the following by Sina and Clara P. Petersen, Owen, Wis., Mrs. Fanny Melin, Owen, Wis. ---	2.00
Chr. Andersen, Owen, Wis., and Mrs. Thorson, Withee, Wis. ---	2.00
"Mother and Father" ---	10.00
In memory of Mrs. Petersen, Owen, Wis., by Mrs. Frank Blum, Dorchester, Wis. ---	1.00
In memory of Mrs. Martha Andersen, Dike, Iowa, Mrs. Richard Ohrt, Reinbeck, Iowa ---	2.00
In memory of Wilhelm Schmidt, Marinette, Wis., Sine Hansen, Tyler, Minn. ---	1.00
In memory of John Sorensen and Chris. Jensen, by Hope Ladies' Aid, Ruthton, Minn. ---	6.00
In memory of Mrs. Marie Sondergaard, Dwight, Ill., St. Peter's Sunday School ---	10.00
In memory of Marie Jensen, Grayling, Mich., Rev. H. Juhls ---	1.00
In memory of Andrew Bennedsen, West Denmark, Wis., Rev. J. P. Andreasens, Luck, Wis., and Magnus Hansens and Sina and Clara Petersen of Owen, Wis. ---	5.00
Mrs. Anna Petersen, Los Angeles, by Emanuel's Congregation ---	5.00
In memory of Niels Christiansen, Madison, S. D., Mrs. Anna Thuesen Nielsen, Newell, Iowa ---	2.00
In memory of Fred E. Christensen, Dagmar, Mont., Mikkel Poulsens, Erik Sundsted, and Thomas Sundsted, Dagmar, Mont. ---	5.00

For Muriel Nielsen:

In memory of Mrs. Harald P. Nielsen, Tyler, Minn., Danish Lutheran Congregation, Plentywood, Mont. ---	20.00
Mrs. Aage Andreasen and Mrs. Mathilda Nielsen, both of Plentywood, Mont., and Anna Miller, Chicago, Ill. ---	8.00
Nain Sunday School, Newell,	

Iowa ---	25.00
Bethlehem Sunday School, Askov, Minn. ---	3.40

For General Budget:

In memory of Mrs. Peter Johnsen, Cedar Falls, Ia., Friends ---	4.50
In memory of Mrs. Henry Jorgensen, Cedar Falls, Iowa, Friends ---	10.00
In memory of Peder Andersen, Centerville, S. D., Axel Voogs, Centerville, S. D., Andrew Christoffersens and Stephen Nelsens, Viborg, S. D. ---	4.00
Hans Petersens, Harold Petersens, James Boysens, Hans J. and Hilmær Schmidts, all of Cedar Falls, Iowa ---	5.00
Arnold Andersens and Mrs. Marie Andersen, Dwight, Ill. ---	2.00

Toward sponsorship for a Leper:

Trinity Mission Group, Chicago ---	10.00
In memory of Mrs. Ingemann, Mpls., A Friend, Mpls. ---	5.00

To the Riber's Work:

From Friends and Relatives—In memory of Mrs. Simon Hansen, Los Angeles, Calif. ---	48.00
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For a Child in School:

West Denmark Sunday School, Luck, Wis. ---	25.00
Trinity Lutheran Sunday School, Victory, Mich. ---	40.00
Diamond Lake Ladies' Aid, Lake Benton, Minn. ---	25.00

Total for April ----- 657.64
Total since January 1 ----- \$2,530.47

Acknowledged with sincere thanks.

Dagmar Miller.

1517 Guthrie Ave., Des Moines, Iowa.

Contributions To Seamen's Mission

(Continued From Last Issue)

South Lutheran Society Viborg, S. D. ---	5.00
Bethania Guild, Racine, Wis. ---	15.00
Bethlehem Study Group, Cedar Falls, Iowa ---	10.00
Women's Missionary Society, Kenosha, Wis. ---	10.00
Women's Missionary Society, St. Stephen's, Chicago, Ill. ---	10.00
St. Stephan Gertrude Guild, Clinton, Iowa ---	10.00
Den danske Missionsfund, Racine, Wis. ---	15.00
Thyra Lodge No. 22, Muskegon, Mich. ---	5.00
St. Ansgar Men's Club, Portland, Me. ---	10.00
Women's Circle, Omaha, Nebr. ---	10.00
Virkelyst, Minneapolis, Minn. ---	10.00
Mission Group, Brush, Colo. ---	7.00
Mission Group, Chicago, Ill. ---	5.00
St. Peter's Guild, Minneapolis, Minn. ---	10.00

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.

hospitals, etc. -----	\$ 108.06
Loans to seafaring friends, sup- posed to be refunded -----	124.77
Meetings, entertainments, Sun- day evenings in Church, sightseeing tours, etc. -----	613.80
Christmas meetings, Christmas gifts, printing of Christmas hymns, material for packing, and transportation of Christ- mas boxes on board ships --	388.00
Administration: Salary to as- sistant, car-fare, postage, telephone, etc. -----	1,084.30
Miscellaneous: Printing, travel- ing expenses, office supplies, etc. -----	327.28
Total expense 1951 -----	\$2,646.21
Balance December 31, 1951 --	2,188.52
	4,834.73

Balance:

Seamen's Mission account --	\$2,188.52
Special Fund for Seamen's Mission expenses at the Church -----	88.75
	\$2,277.27

Deposited "Manufacturers Trust Co.", 9th Street, Brooklyn --	\$2,005.76
Checks at hand -----	165.00
Cash at hand -----	106.51
	\$2,277.27

Povl H. Baagøe, Treas.

The accounts have been audited ac-
cording to the by-laws of the Danish
American Seamen's Mission, and have
been signed as follows:

"To the best of our knowledge the
a/c have been found correct.
January 19, 1952.

(signed)

Walter Friis.

Marius Andersen."

United Aid of Flaxton, N. D. --	5.00
Study Group, Cedar Falls, Iowa	20.00
Bethania Guild, Solvang, Calif.	10.00
So. Lutheran Society, Racine, Wis. -----	5.00
Bethania Guild, Racine, Wis. --	15.00
In memory of Th. J. Christensen the Christensen family, New- ell, Iowa -----	6.00
Miss Olsen, Evanston, Ill. --	5.00

Total from other Groups --\$ 198.00

**Contributions from Individual Support-
ers, Shipowners, and Seafaring Friends,
1951:**

Mr. Carl Bruun, New York, January 1st, at 00.05 o'clock	5.00
Mr. and Mrs. John Tørsleff N. Y. -----	10.00
Miss Anna Andersen N. Y. --	5.00
Mrs. J. A., Minneapolis, Minn.	2.00
Captain F. E. Bagger, in mem- ory of Captain H. A. Bagger	100.00
East Asiatic Co., Ltd., N. Y.	225.00
Alf. Holgaard, Clinton, Iowa --	2.00
Henry Graversen, N. Y. --	20.00
W. P. Schmidt, Marionette, Wis.	5.00
Miss Mette Dam, Danmark --	5.00
Mr. and Mrs. Thermod Jensen, N. Y. -----	10.00
Captain Eli Jepsen, "Bella Dan"	10.00
Moller Steamship Co. Inc., N. Y.	250.00
Mr. Klinger, "Else Basse" ----	2.00
A Member, St. Stephen's Church, Chicago -----	5.00
Rev. P. C. Stockholm, Port- land, Me. -----	15.00
Chief Steward Bender, "Inger Skou" -----	5.00
Mr. Gunther Meyer, N. Y. --	3.00
A. Quistgaard-Petersen, New Orleans -----	50.00
Mrs. Ida Lassen, N. J. -----	30.00
Mrs. Olga Pedersen, Danmark	15.00
Lutheran Welfare Council, N. Y.	22.00
Seafaring Friends (sightseeing)	24.50

Mr. and Mrs. R. Nielsen, East Asiatic Co., Danmark -----	10.00
Seafaring Friends, "Else Niel- sen" -----	4.00
Mrs. Alf. Petersen, Bryan, Conn.	2.00
Atlantic District, United Evan- gelical Lutheran Church --	25.00
Mr. and Mrs. Carl Marx, Dan- mark -----	10.00
J. Lauritzen Steamship Co. Inc., N. Y. -----	200.00
Mrs. Høgstæd, N. Y. -----	2.00
Mr. and Mrs. Carl Illum, N. Y.	20.00
F. Block, N. Y. -----	10.00
Mrs. Sara Madsen, Palo Alto, Calif. -----	5.00
Mrs. K. F. Jacobsen, Racine, Wis. -----	50.00
Mrs. Sophie Jacobsen, Ithaka, N. Y. -----	3.00
Mrs. Caroline Robertsen, Rox- bury, Mass. -----	2.00
Mr. and Mrs. Agner Larsen, Troy, N. Y. -----	5.00
Miss Alice Jensen, Minneapolis, Minn. -----	1.00
Mr. and Mrs. De Lope & Harry, N. Y. -----	5.00
Torm Steamship Co., New York	150.00
Miss N. Asbøl, N. Y. -----	1.00
Miss Ida Christensen, Cedar Falls, Iowa -----	10.00
Mrs. L. F. Madsen, Council Bluffs, Iowa -----	5.00
Mr. and Mrs. John Sørensen, Chicago, Ill. -----	2.00
Frederik Lodge No. 857 F & A. M., N. Y. -----	15.00
Christian Madsen, N. J. -----	25.00
Mr. and Mrs. H. Nielsen, Har- lan, Iowa -----	3.00
Mr. and Mrs. Poul Høffding Jensen, N. Y. -----	5.00
Mr. and Mrs. Friis Mikkelsen, N. Y. -----	10.00
Friends on Board M/S "Tekla"	5.00
Mr. and Mrs. Kirby, N. Y. ----	5.00
Mr. and Mrs. Axel Olsen, Perth Amboy, N. J. -----	25.00

Total from various Supporters \$1,435.50

FINANCIAL STATEMENT 1951

January 1—December 31, 1951

Receipts:

Balance January 1, 1951 -----\$1,877.03

Contributions:

Congregations -----	482.20
Ladies' Aids -----	796.50
Other Church Groups -----	198.00

Total -----\$1,476.70

Individual Supporters, Ship-
owners and Seafaring Per-
sonnel ----- 1,435.50Loans to Seafaring Personnel
refunded ----- 45.50

Total Receipts 1951 -----\$4,834.73

Disbursements:Non-redeemable help to seafar-
ing personnel and gifts to

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

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

May 20, 1952

Name -----

New Address -----

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

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