

Lutheran Tidings

PUBLISHED BY THE DANISH EVANGELICAL LUTHERAN CHURCH OF AMERICA

Vol. XIX

May 20, 1953

No. 20

Pastor Jens Jorgensen

1853 - May 23 - 1953

In Memoriam - By Rev. J. C. Aaberg

May 23rd marks the one hundredth anniversary of the birth of the late Jens Jorgensen, one of the most respected and beloved pastors of our church.

Pastor Jorgensen was born on Møen, a beautiful islet close to the southeast corner of the island of Sjælland. The island is famous for its beautiful, gleamingly white chalk cliffs which rise steeply out of the blue water of the Baltic. Inhabitants of the island have a rather unenviable reputation for love of material comfort, which is probably induced by the tradition that when one stands at a certain point on the cliffs and calls toward an opposite point: "Hvad er Møenboens Glæde," (what is the joy of the people on Møen) the echo replies: "Æde" (to eat). But that the people have other interests as well is indicated by the fact that one of the older folk schools, Rødkilde, is located on the island and that three of our best known pioneer pastors came from there.

Pastor Jorgensen's father, Jørgen Chrestensen, was a tailor by trade, but deserted his profession to settle on a small farm, large enough only to keep a couple of cows, a few sheep and pigs and, occasionally, a horse. He was a hard worker, but with a large family to support it was difficult to make ends meet. His wife, born Clara Margrethe Pedersdaughter, was small and afflicted with poor health, yet she worked ceaselessly, cooking and baking, spinning and knitting, sewing and mending, and a multitude of other tasks that a woman in those days had to do to provide for her family.

Jens was the youngest of five children. He was small in body and, being the youngest, he was permitted to sleep a little later in the morning than the others, but had otherwise to do his part of the work in a home where everyone, big and small, had to do all they could in order to live. The best part of the day, as he recalls it, was in the evening when the whole family was together and his mother, at times, would take time to tell them a Bible story, a myth or a tale from the history of Denmark. She was a deeply religious woman and conveyed a strong spiritual influence to her children. She spent much of her leisure time, small as it was, reading in the Bible. And when the children saw her reading in the big black book, they knew that they had to be very quiet and that she was not to be disturbed.

The children all attended the public school which had only two rooms, one for the girls, and one for the boys. There were two teachers, the principal and



Pastor and Mrs. J. Jorgensen and sons, Hakon, Svend and Ottar (1921)

his assistant. The principal was a very strict disciplinarian, much given to deal out corporal punishment. He was reputed to have punished a girl so severely that she died from it. And Jorgensen was horrified one day to see him hit his brother so hard that he rolled down from his seat and onto the floor. He thought he was going to kill him. Jorgensen, himself, seems to have escaped such outbursts of his insane wrath. He was a good student, usually at the head of his class.

To his great loss, his mother died when he was about seven years old, and he was shortly afterward hired out to a neighborhood farmer. The people were kind, but the work was hard. He worked much of the time together with a son of the family, a couple of years older and much bigger than he was. Yet with the natural desire of a boy not to be excelled, he strove to keep pace with him, a task much too hard for a boy of his years and small build. When fourteen he was instructed and confirmed by the parish pastor, an old man by the name of Jacobsen. The instruction was dry and lifeless and made little impression on him. But his first communion did. The front of the altar bore the inscription: "Whosoever shall eat the bread and drink the wine unworthily shall be guilty of the body and the blood of our Lord." Read-

ing these words while kneeling before the altar to receive the communion, he was seized by a terrible fear. He felt that he was unworthy and that he was committing the very sin mentioned in the word by receiving the communion. And the fear remained with him for a long time. "Had my mother lived," he writes, "she would no doubt have been able to comfort me, but my father had small understanding of such things." And so he had to fight his battle alone.

He still continued to work on the same farm for a number of years after his confirmation. Then a man by the name of F. Boyesen started a folk school at Rødkilde, a parish near the northern coast of the island. F. Boyesen was the son of Pastor Boyesen, or Budstikke Boyesen as he was commonly named, a highly respected Grundtvigian pastor in the nearby city of Stege. In order to encourage young men to enter his son's school, Pastor Boyesen conducted a number of meetings in various parts of the island. Jorgensen heard him and was so impressed that he decided to attend the school the following winter. Other things intervened, however, and caused him to postpone his attendance until a year later. Boyesen had meanwhile left the school and been succeeded by J. H. Andersen, but Jorgensen was happy to be there anyway, enjoying especially the lectures on the Bible and Danish history. Budstikke Boyesen visited the school occasionally, and Jorgensen became well acquainted with the fine old pastor.

At the close of the school year, President Andersen offered Jorgensen a position at the school as a teacher of mathematics, but he felt the need for more education and declined the offer, deciding instead to enter Gedsted seminary, a school for the training of public school teachers. He studied there for three years, and graduated near the top of his class.

Following his graduation, Jorgensen for a couple of years served as a teacher in various places. He taught one winter at Rødkilde, spent a few months teaching a free-school for children on Fyn and Mors, and a summer teaching at his alma mater, Gedsted Seminary. He was offered a permanent position there but declined because he had previously promised to start a free-school at his home community of Nybarre whenever the people there should be ready to have him do so. And they seemed to be that now. His father offered to build an addition to his house that was to contain a schoolroom and two smaller rooms for living quarters. The addition was to be ready for occupancy by November 1, 1880.

On October 29th, Jorgensen was married to Miss Kirstine Nielsen, whom he had met at Rødkilde and

been engaged to for three years. The marriage was performed in the church at Stege by Pastor H. Rørdam. Budstikke Boyesen had wanted to officiate but he was now old and feeble, and was forbidden by his doctor to do so. He congratulated them warmly, however, and gave them a present of 50 crowns. The wedding party was held at the school in the presence of many notable guests and a large number of people from the community.

Two days later, on October 31st, the new school was dedicated. It opened the following day with eleven children that soon after increased to 25 and eventually to 35. The free-school, as it was commonly named, was simply a private school, conducted on the Grundtvigian model, a sort of primary folk school. The parents of the children hired and paid the teacher, which had the advantage that they could engage men and women for the position that were in agreement with their own spiritual and cultural views.

Jorgensen's work at Nybarre was eminently successful. He enjoyed to the full the friendship and cooperation of the community, and he recalls the eleven years he spent there as the happiest of his life. Besides teaching the children, he also gathered the parents for a meeting every Sunday afternoon, lectured for a group of up to 200 young people every Thursday evening and arranged outings and picnics for young and old whenever occasions offered. For some years, a number of children of Danish parents living in South America came to the school and lived at his home, and in 1883, he started a school for young girls, aiming to train them to become teachers in free-schools, tutors in private homes or just better mothers for their own children. His father died a few years after the school opened, and he rebuilt his former home to make room for the increasing activities of the school, so that even outwardly it became quite an impressive looking institution.

Despite the success of the school and the continuous friendship of people in the community, Jorgensen began after eleven years in Nybarre to long for a change in his work. His family was growing, he had by now five children, but his income was only between five to six hundred crowns a year, and there was a grave need for more money to support his home. But even more than that, he felt a need to get into a real folk school where he would have more mature people to work with. And so when he heard that Hjørslunde folk school in the northern part of Sjælland was for sale, he bought it and moved there in August 1891.

The move was not a success. People of the community had lost interest in the work and showed no desire to cooperate in it. Jorgensen was by nature a quiet man, far from the hail-well-met type of a mixer. And he found now that he lacked not only the ability but the desire to go out and drum up students as some other folk school leaders did. The number of students, therefore, remained small, too small to support the school. He hoped for a time to sell it to Holger Begtrup but when this hope failed and Begtrup decided to build his own school at Frederiksborg only eight miles from

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

Office of Publication: Lutheran Tidings, Askov, Minnesota.
Editor: Rev. Holger Strandkov, Kimballton, Iowa.
Circulation Manager: Svend Petersen, Askov, Minnesota.

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

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

Filled With The Holy Spirit

The apostles were given the most wonderful promise concerning the coming of the Holy Spirit. Jesus spoke of this coming in various ways, and gave the Holy Spirit several names. On that last evening in the Upper Room Jesus had much to say about its coming. Previously he had spoken of the Holy Spirit as the: Comforter and Comforter, Purifier, and Sanctifier, Ruler and Lover, etc. Yet, through it all His aim is to glorify Christ in us and to lift us into full enjoyment of our fellowship in the love of God.

The work of the Holy Spirit is well expressed in this line: "Heavenly Spirit all others transcending." To be filled with the Holy Spirit is the greatest blessing that anyone can experience.

But the Holy Spirit could not do this work until Jesus had completed his work. The life work of Jesus should be finished, namely the completion of our redemption. Therefore he said: "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you, but if I depart, I will send him unto you."—And in speaking to his disciples, he said: "If ye love me, keep my commandments and I will pray the Father and he shall give you another Comforter, that he may abide with you forever."

The promise of Christ was gloriously fulfilled on Pentecost day. The disciples heard something; they saw something and they felt something within their

hearts. They were all filled with the Holy Spirit. And if we want to know something about the consequences, we can just go on with the reading of the Book of Acts, where we learn how they with great power bear witness to the resurrection of the Lord Jesus; how they could do such wonderful things as healing the sick, cast out the evil spirits and pray so the place was shaken as they were assembled. We witness the life of the first Christian church, the strong Christian fellowship, as they "were of one heart and one soul and they had all things in common."

We then come to the vital question: Is it possible for you and me to enjoy the presence of the Holy Spirit as the apostles did? Or we could ask with the words of the Apostle Paul as he on one occasion asked the question: "Have ye received the Holy Spirit since ye believed?"

On Pentecost day the Apostle Peter, as he met the response from his great Pentecost sermon, witnessed further and said: "Repent and be baptized everyone of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

Thus the promise is given us that we in holy baptism receive the gift of the Holy Ghost. But we can grieve the Holy Ghost and we can quench the Holy Ghost. God forbid that anyone should do that.

P. Rasmussen.

Hjørnlunde, he knew that his school was bound to fail. There was not room for two schools so close together.

Meanwhile he had for some years wished to become a minister, a position in which he felt he could serve not only his main interest, the teaching and preaching of the Gospel, but also work for the propagation of the best of his Danish heritage as well. Encouraged by several to whom he had mentioned his desire, he had even started to go to school again to obtain the required preparation. But with the failure of his school he lacked the means to continue. Having heard of the Danish Church in America, he, therefore, wrote to some of its leaders to enquire if there might be a place for him here, especially in one of the folk schools. The answer was affirmative, but added that there was a greater need for ministers than for teachers and that it was advisable that he should confer about the matter with members of the Danish committee for the church in America.

Some members of the committee were not too friendly when he contacted them, but they did advise him, concerning the studies and the examination he would have to take before he could expect to be accepted. He therefore rented his school out for three years, applied himself to the required course of studies, passed his examination in the fall of 1896 and was some months afterward, informed that he had been accepted by the committee, and that he had been called to serve as a pastor and teacher at the Danish congregation and folk school at Ashland, Michigan. On April 20, 1897, he, his wife and eight children embarked for

America. He was ordained at the annual meeting of the Danish Church at Marinette, Wisconsin, June 20 of the same year by Pastor Olav Kirkeberg.

His work at Ashland was probably something of a disappointment to him. The congregation was small and the school, which in earlier days had done an excellent work for the Danish Church, was in decline and could not be revived to anything like its former importance. Jorgensen remained at Ashland for three years, after which he accepted a call to the congregations of Alden and Carlston, Minnesota. He served there from 1900 to 1904 when he was called to serve the Danish churches at West Denmark and Bone Lake, Wisconsin. Having served there for five years, from 1904 to 1909, he moved to Kimballton, Iowa, where he served until his retirement in 1932, and lived until his death, December 30, 1939.

Besides his regular ministry, Jorgensen was also active in many other fields. He was appreciated and in demand as a lecturer, was for many years a member and president of the board of examiners of the Danish Church, served for some years as a part-time teacher at the seminary in Des Moines, and was for a number of years president of the Iowa district of the Danish Church. He wrote frequently in the Danish papers, and published one book entitled, "Vor Præstevuddannelse." (The Education of our Ministers) The King of Denmark recognized his excellent work by awarding him the order of Knight of Danebrog.

(To Be Continued)

76th Annual Convention Of The Danish Evangelical Lutheran Church Of America

Des Moines, Iowa, August 11-16, 1953

Luther Memorial Congregation, Des Moines, Iowa, has extended an invitation to the Danish Evangelical Lutheran Church of America to hold its 76th annual convention at Des Moines and has asked to be host to the convention. As authorized by the Omaha convention, the synodical Board has accepted this invitation and herewith announces said convention to open with a service to be conducted at Luther Memorial Church August 11 at 8 p. m. The convention business sessions will commence at 9 a. m. August 12 and will be held at Grand View Lutheran Church Auditorium, which is located less than one block from the campus of Grand View College. All business sessions of the convention will take place at this church as well as some of the services including those on Sunday, August 16. It is also planned to serve the noon and evening meals in the dining hall of the church, while breakfast will be served at the College dining room. Grand View Lutheran Church belongs to the Augustana Evangelical Lutheran Church.

All pastors are expected to attend the convention as voting members and all congregations are expected to be represented at the convention with one delegate for each fifty voting members or fraction thereof. The congregations in district one, eight and nine as well as the congregations in Dalum, Canwood, Danevang and Granly, may elect delegates according to the provision 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 by July 25. They must be certified to in writing by the secretaries of the respective congregations before they can be accepted as delegates by the credentials committee. (See name and address of credentials committee chairman below.)

It is expected that many friends and members of the Danish Lutheran Church will avail themselves of the opportunity to share in the meetings and services of the convention. They are welcome to attend any or all of these including the business sessions. There will be forty-five minutes of devotional service each morning during the week. The evenings will be devoted mainly to the presentation of the causes of missions, benevolences, and education of the Danish Lutheran Church. There will be services and meetings forenoon, afternoon and evening on Sunday, August 16.

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 in order to be published in the July 5th issue of Lutheran Tidings.

It is expected that all the reports from the institutions, missions, committees and auxiliaries of the Synod that are to be presented to the convention will be at my address by May 20 or soon thereafter. These reports will be published and forwarded to all ministers and to all congregations of the Synod for distribution.

May God bless us as we prepare for the convention this summer. Important issues await the attention and decision of the convention. These will only find their right solution as we submit them to the Word and Spirit of God.

Alfred Jensen.

Des Moines, Iowa, May 1, 1953.

Luther Memorial Congregation, Des Moines, Iowa hereby extends a cordial invitation to the pastors, delegates and members and friends of our synod to be its guests during the synodical convention, August 11-17, 1953.

The members of our congregation are busy preparing for

the convention and will be ready to make your stay with us pleasant and enriching in fellowship.

All delegates are to send their credentials to the chairman of our credentials and registration committee, Mrs. Anton Berg, Jr., 2808 John Pattersen Rd., Des Moines, 17, Iowa. Other registrations can be sent to the Pastor, Rev. Holger P. Jorgensen, 1003 Grand View Ave., Des Moines 16, Iowa.

We ask that all registrations be sent in by August 5, telling us the day you expect to arrive. Unless you are registered, we will assume that you are taking care of your own lodging.

With sincere greetings,

George Madsen

President of the congregation

Holger P. Jorgensen

Pastor of the congregation.

Lutheran Unity

By Rev. Alfred Jensen

Upon the conclusion of the discussion at the Omaha convention of the issue of affiliation with ULCA and the acceptance of the report of the Lutheran Church Relations Committee this motion was adopted: "That the Lutheran Church Relations Committee be instructed to present a digest of the Lutheran Church Unity Movement in America in the Lutheran Tidings." When this committee met this winter the undersigned was delegated the task of writing such a digest. Since the Lutheran Unity Movement is still in progress and relatively far from its goal, it has been tempting for the writer to wait for the next move or step before actually producing the requested article. And it must be admitted that judging from the material at hand it will be difficult to keep the article within such limits, as may be considered proper by the readers of Lutheran Tidings.

It occurs to the writer that it will be altogether practical to let some of the representatives for the Lutheran churches that are planning to merge speak for themselves at times. In the last issue of Ansgar Lutheran is found this editorial article which gives a very brief but undoubtedly accurate picture of the developments leading up to the present situation relative to the proposed merger movement:

THE MERGER SITUATION RIGHT NOW

At our recent visit to Toronto, Ont., Canada, a layman said to us, "Can't you write an editorial on a half page or so, that explains the merger situation? I suppose that if I had all the back copies about the merger over the past 5 years, I could keep up with it. But I do not understand it right now."

Here then in short is the historic development so far:

At the Fresno Convention in 1948, a motion was passed by our church which asked that steps be taken to merge the American Lutheran Conference Churches into one church.

This was discussed by the five church bodies of the conference, The American Lutheran, the Augustana Lutheran, The Lutheran Free Church, the Evangelical Lutheran, and the United Ev. Lutheran Church. Three church bodies showed interest, The American Lutheran, The Evangelical Lutheran, and our own synod. In 1949 our synod then passed a motion calling for merger negotiations of the three bodies. These bodies appointed committees and a mode of procedure was drawn up and passed by these bodies in 1950.

It was decided, however, to extend an invitation to the two other groups of the American Lutheran Conference, The Augustana Lutheran and the Lutheran Free Church. They accepted the invitation.

These five groups met in 1950, 1951 and 1952 and drew

up the United Testimony on Life and Faith. This document showed that the churches are in doctrinal agreement.

At the conventions in 1952, four bodies approved the United Testimony. The Augustana Lutheran Church did not approve it except in substance. The Augustana Lutheran Church also refused to join in further negotiations unless these were made to include all Lutheran Churches of America.

The four groups regretted that Augustana withdrew, but these four bodies are now continuing to work out a plan of organization for the new church. There are 36 men on the Joint Union Committee, nine from each church. They are at present working in subcommittees which will report in the Fall of this year and early in 1954. It is then planned that a tentative plan of organization can be submitted to the church conventions of the four church bodies in 1954.

So far Rev. John M. Jensen, editor of Ansgar Lutheran. Let us look somewhat more in detail at the events outlined in this article.

But first of all, I believe, it will be necessary to take a look at the participants in the movement looking toward Lutheran Unity. In order to do this without the danger of making the reader commit too many errors of mistaken identity I am listing the names and membership of the 16 Lutheran general bodies in this country:

The American Lutheran Conference bodies:

American Lutheran Church, 762,000 members.

Evangelical Lutheran Church, (Norw.) 872,000 members.

Augustana Evangelical Lutheran Church, 470,000 members.

Lutheran Free Church, 59,000 members.

United Evangelical Lutheran Church, (Danish) 49,000 members.

Lutheran Synodical Conference of North America bodies:

The Lutheran Church-Missouri Synod, 1,800,000 members.

The Evangelical Lutheran Joint Synod of Wisconsin and other states, 311,000 members.

The Slovak Evangelical Lutheran Church, 20,808 members.

Norwegian Synod of the American Evangelical Lutheran Church, 10,663 members.

National Evangelical Lutheran Church (Finnish origin) 7,147 members.

The United Lutheran Church in America, 2,044,188 members.

Finnish Evangelical Lutheran Church (Suomi Synod) 29,606 members.

Danish Evangelical Lutheran Church of America, 19,912 members.

Evangelical Lutheran Church in America (Eielsen Synod) 1,530 members.

Finnish Apostolic Lutheran Church, 16,293 members.

Church of the Lutheran Brethren of America, 3,500 members.

The churches participating in the National Lutheran Council are as follows: American, Augustana, Evangelical, Lutheran Free, United Lutheran, United Evangelical Lutheran, Danish Lutheran, Suomi Synod.

Although some doctrinal agreement has been reached between the American Lutheran Church and The Lutheran Church-Missouri Synod, about two years ago, it cannot be said to have contributed visibly to

any movement toward bringing these two German background churches together. This should not be taken to mean, that this may not happen in the future, however. But this agreement has caused severe criticism to be levied against the Missouri Synod by the Joint Synod of Wisconsin and Norwegian Synod, its fellow members in the Synodical Conference. What this may mean in the future cannot be gauged by an outsider at this time. But it is already apparent that some of the congregations and pastors of Missouri Synod congregations have decided that they no longer care to remain within its membership and serious divisions have taken place. In certain cases as in Okabena, Minnesota, court cases for the control of church property has developed.

The churches directly involved from the beginning in the merger movement as described by Ansgar Lutheran editor, Rev. Jensen, are American Lutheran, Evangelical Lutheran and the United Evangelical Lutheran. These three churches are alike in organizational structure as well as in theology, meaning that they are the more conservative and orthodox of the N. L. Council Lutheran bodies. They are all strongly organized under central direction of an annual or biennial convention and an executive board, their colleges and seminaries are owned or controlled by the churches themselves. The Lutheran Free Church while certainly as orthodox as any of these three has a different form of church government. The Lutheran Free Church itself is not incorporated, and its annual conventions are shared in by all members alike without anyone being sent there as a delegate and for this reason all its decisions are recommendations to the congregations, which may or may not support these. Usually the decisions made at the conventions are accepted as fully binding as are those of any delegated church convention.

The UELC permits all its ministers to vote with one delegate for each 50 confirmed members of a congregation much like in our synod. The ELC meets every other year and permits all pastors plus one delegate for every congregation to vote. The American Lutheran Church allows only one pastor and one lay delegate to vote for every 18 congregations.

It should be remembered that the Evangelical Lutheran Church was organized in 1918 when the three Norwegian Lutheran Church bodies decided to merge: The (old) Norwegian Synod, the United Norwegian Lutheran Church and the Hauge Synod. If my memory does not fail me, this Church has increased in membership during these last ten years from 500,000 to 872,000 and is the fastest growing Lutheran church in this country. Its home mission program as well as its foreign mission work is very effective at least as far as adding new members to the church is concerned. The American Lutheran Church has grown less conspicuously, but at a steady pace. The UELC has grown by approximately 25 per cent during the same ten years. The missionary spirit moves strongly among these churches and great gains for the kingdom of God are being made. The Lutheran Free Church, perhaps due to its emphasis upon the autonomy of the individual congregation and complete commitment of the individual to the cause of

Christ and personal salvation has moved less spectacularly in numbers. It is my impression, however, that the membership of the Lutheran Free Church is deeply consecrated and fully committed to the objectives of the Lutheran churches. There is no denying that the merging of the Lutheran Free Church with the three bodies mentioned above presents some extremely difficult problems. The entire history of the Free Church has been characterized by resistance to central and synodical exercise of authority over the individual congregations. It can be traced back to the Haugian movement in Norway which 150 years ago resisted State Church encroachment.

The American Lutheran Church was organized 1930 and brought together the Iowa, Ohio and Buffalo Synod, all with German background. One of the characteristics of this Church which stands it in good stead is the apparent ability of its people to accept and follow the leadership it chooses for itself. To an outsider it looks like wonderful discipline is being practised.

Although to this writer much of the terminology, the moods and methods as well as the drive exhibited in these four bodies have more or less of a strange sound, it has not failed to impress him. It is therefore understandable to him, that the forward movement exhibited by the devotion to their mission program, the educational program as shown in a large number of fast growing colleges and seminaries and in the case of the UELC a willingness to collect large annual amounts for the support of Dana College and Trinity Seminary, has come to dominate the thoughts as well as the actions of these churches and created an atmosphere of stewardship which has been the inspiration of the merger movement.

It is thus besides the point to believe that there is any particular vision of moving toward bigness in numbers behind the merger trend. If bigness had been primary in the thinking of these bodies it would have been natural for them to work for the union of all National Lutheran Council participating bodies. Instead they followed the lead furnished by the late Dr. N. C. Carlsen, who told the convention of the UELC in 1949 partly as follows: "... While we support the plan to establish some kind of 'organization of affiliation,' it will take at least until 1952 before that is thoroughly organized, and after that, in my opinion, it will take more than a decade before a merger of at least all of the National Lutheran Council Churches will take place. I do not feel that we can afford to wait that long. Again I say it becomes a matter of Christian Stewardship. A merger with larger bodies would release men and means for evangelism at a time when there is a crying need and a most urgent challenge. Furthermore, there can be no doubt that we as a comparatively small church, would be greatly enriched in the life of our church by affiliation with larger churches with which we have sufficient unity."

After the formation of the Lutheran Church Relations Committee of the DELCA in 1943 some fruitful discussions were had between this group and a similar one from the UELC. It will be remembered that an agreement was reached by these two committees concerning an expression of the view of the

Bible. This expression failed to meet with the approval of either UELC and DELCA convention in 1946. It seems certain that Dr. Carlsen thereupon decided that the possibility of a merger with one or more of the American Lutheran Conference bodies should be explored. 1948 was the year in which it seemed an almost universal desire for mergers of one kind or another were in the minds of all Lutheran churches participating in the National Lutheran Council. This writer has before him the official resolutions passed by at least six of these, all seemingly breathing friendship and open arms toward one or more of its fellow member bodies. It will be remembered that it was in that year the DELCA approved the contacts made by the Luth. Church Relations Committee with the ULCA and encouraged it to go and bring in more specific recommendations the following year.

Toward the end of 1948 it became apparent that unless a quick and decisive attempt was made the American Lutheran Conference bodies would be discussing merger without regards to the other member bodies in the Nat. Luth. Council, specifically the ULCA. In order to prevent this the Augustana Church headed at that time by Dr. P. O. Bersell, invited representatives of all participating bodies in the Nat. Luth. Council to meet at Minneapolis January 4, 1949 to explore the possibility of either a federation or a merger of all of these. This attempt resulted in several committees being formed and also reporting to a general committee representing all of the N. L. C. bodies. It was apparent, however, even at the exploratory meeting that at least two of the bodies, the ELC and the Free Church would join in this movement only on an entirely consultative basis. The great hopes felt for a while about possible Lutheran Federation and even merger of all Lutherans were dashed to pieces within a year or two. The Augustana and the DELCA in the end were the only bodies voting in favor of federating. It can be stated that this movement stranded on the determination of some of the American Lutheran Conference bodies to bring about their own merger. When Augustana saw that it could not get anywhere with its plans for merger or federation on a larger scope it tried to show its own desire for a larger grouping of Lutherans by joining in the merger attempts of the other American Lutheran Conference bodies and actually helped work out the "United Testimony on Life and Faith." Augustana accepted this in substance thereby saying that there were no important differences of a doctrinal character separating them from the other four bodies in the Am. Luth. Conf.

The conventions in 1952 of these four bodies approved the United Testimony of Life and Faith without any reservations. The question naturally arises: why did Augustana not approve and continue in the merger movement. The answer it will be remembered revolved about whether or not a partial merger of Lutheran bodies would help or hinder the formation of one Lutheran Church in this country. Augustana felt the merger of the Am. Luth. Conf. bodies excluding the ULCA, DELCA and the SUOMI, not to mention the Lutheran Church-Missouri Synod and the rest of

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Our Women's Work

Editor

Mrs. Ellen Knudsen, 907 Morton St., Des Moines 16, Iowa

From The Far Northland

A month has passed since we returned from our trip to the States. The request for an article for the Women's Page has been in my thoughts often. Then yesterday when I was getting ready to write I got quite a jolt. I must have read our page hundreds of times, yet had never noticed it was called "Our Women's Work" not "Our Women's Page." "Well," I thought, "what does that leave you to write about? That pretty well narrows you down to telling of the Dalum women's work which you have already done, two or three years ago. We haven't changed much. We still raise our funds by holding bazars and sales and catering at auctions in the community, with sometimes a home talent thrown in. We use our funds to lend a hand where ever there is a need: in our church, Sunday school, community hall, our Old People's Home in Wayne, the Santal Mission, the Seaman's Mission, etc. This year we also sent 100 dollars to the flood relief in Holland. Now that we are building a parsonage (beside the church) which we hope to have finished in July we will be very busy raising funds for all the extras. Every now and then we set aside a day to visit the Old People's Home. We bring everything for afternoon coffee and also shower the pantry with jellies, jams and canned goods. The afternoon is spent in visiting and singing and Rev. Rasmussen gives a short talk. We also remember the old people at Christmas time with donations for gifts. Mr. and Mrs. Olsen do the purchasing for us and Mrs. Olsen tells us all about the individual gifts at the next Ladies' Aid meeting. We are fond of our "Rest Home" as the Olsens call it. Wednesday of next week we will get together and sew a quilt so that it will be all ready for our bazar in the fall. As we are practically all farm women, our short summers are rather crowded with activities. Not only are we kept busy feeding our men and looking after gardens and chickens, but it is the one time of the year when our relatives and friends dare come up from the States to visit us. We like to take trips to the mountains in Banff, our National park. We always take our visitors there. It is a wonderful place. Come and see for yourselves.

Now that I have sort of wandered away from "Our Women's Work" maybe I should suggest that we change the name of our page and broaden our scope. Our women in Canada, especially the farm women, are very concerned about promoting world peace. The women's pages of all our farm papers are full of thought-provoking articles concerning world problems as related to world peace. One of our women expresses her thoughts in verse and has a poem in every issue of one of our farm papers. I should like to share Isa Jackson's, "A Matter of Conscience," with you.

A MATTER OF CONSCIENCE

Our private lives through these disordered days
Pursue the little courses we have laid,
By words and deeds, beyond us to appraise,
No longer unaccustomed and afraid.
The little joys and griefs that are our own
Now seem to shape and mould our daily thought,
Regardless of the surging undertone
Of widerspheres wherein our fate is wrought.
Is it too much to ask for, that the mind,
When great events its groping steps outpace,
Apart from world affairs should seek and find
A refuge and a safe abiding place?
Or must we wholly dedicated be
To freedom's cause until all men are free?

Ada Petersen.

Dalum, Alberta, Canada.

Women's Mission Society Receipts

January 1, 1953 to May 1, 1953

(Continued from Last Issue)

In memory of Mrs. Anna Grau, Newell, Iowa:

Mrs. Mary Boysen, Mr. and Mrs. George Haahr, Mr. and Mrs. C. T. Iversen, Mr. and Mrs. Aksel Holst, all of Cedar Falls, Iowa, \$5; Peder B. Pedersen, Bertha L. Jensen, Martin and Axel Thomsen, all of Ringsted, Iowa, \$5; Mrs. Agneta Jensen and Miss Julia Madsen, Cedar Falls, for Santal Mission, \$2; Erwin and Kathleen Haahr, Lansing, Michigan; Arthur and Edna Ashby, St. Paul, Minnesota, Dunrik and Pamela Haahr, \$15; Dr. George Bairnson, Cedar Falls, Iowa, \$5; Total, \$32.00.

In memory of Mrs. Gladys Ray, Hay Springs, Nebraska:

St. Peter's Community Ladies' Aid, Hay Springs, Nebr., \$5.

For Boys' Dorm., GVC:

Mission Group, Trinity Church, Chicago, Illinois, \$15.

Total Receipts January 1, to April 30, 1953: \$829.26. Already reported—\$1,528.10. Cash on hand, July 1, 1952—\$1,573.83. Total Receipts: \$3,931.19. Total Disbursements July 1, 1952 to April 30, 1953—\$2,526.11. Cash on hand, April 30, 1953—\$1,405.08.

Our sincere thanks go to all who have contributed to WMS work. Please remember that our fiscal year ends July 1.

Mrs. Axel Kildegaard, Treasurer

1443 Boyd, Des Moines 16, Iowa.

Correction: Under Women's Mission Society receipts for general budget and also for Home Missions the \$12.65 credited to St. John's Ladies' Aid, Clinton, Iowa, should read St. Stephen's Ladies' Aid, Clinton, Iowa.

Paging Youth

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

Editor: Thorvald Hansen, 22 South 13th Street,
Estherville, Iowa

Roughing It—European Style

By Bodil Sorensen

Last summer my husband, John, and I had a very wonderful trip in Europe. We were celebrating his graduation from the University of Washington.

Having been in school a long time we had little extra money but by the help of our parents we managed to scrape enough together to buy two round trip boat passages and enough extra to support us for three months in Europe. Including train and bus travel, housing, food, admission tickets, and all incidental expenses this amounted to about \$200.00 per month. There are some things that can be had cheaply in Europe but many of the prices compare with American prices so that the pocketbook has to be watched carefully.

We had only three months and we wanted to see a great deal. Our first thought was to bicycle but we could soon figure out we could never cover the ground we wanted to by that method. Our intentions were to land in LeHavre, France, make a side trip up to Normandy and Brittany, down to Paris, on to the Riviera; over to Italy—Rome, Capri, Pompeii, Florence, Venice; up to Austria—Innsbruck, Salzburg, Vienna; back to Switzerland—Buchs, Lucerne, Zurich, Interlaken, Berne; up through Germany—Heidelberg, Frankfurt, Koblenz; a little side trip through Luxembourg and Belgium; back to Germany—Cologne, Hannover, Hamburg; up to Denmark for a wonderful three weeks; back through Germany and Holland; over to England—London, Oxford, Stratford, York; and finally home. We wanted to make this a pilot tour, to find out where we would like to stay awhile should we ever return to Europe for a longer visit. If one dreams one might as well dream big. To travel all this distance by bus or by train would have been too expensive even though one can travel third class at quite a cheap rate. Therefore we decided we would hitchhike. John had done a lot of hitchhiking in this country but to me it was something new. He thought having me along would slow him up as it probably would in this country but in Europe having a woman or girl along gives respectability to a man and we found people were more willing to stop. American tourists never stopped. We did have two rides in Germany with American sergeants. We got most of our rides with people who weren't much better off than we were and therefore more willing to share. Both of us are tall and most European cars are small. Many of our drivers had to rearrange their entire load to make room for us and our packs. In the smallest car in which we rode I rode in the back seat with the two packs (John was in front with the driver) and the

driver very considerably pushed back the sliding door in the top of the car so that I could sit up straight with my head sticking out through the roof. Hitchhiking was not good in France because much of the insurance written there is not valid if a hitchhiker is in the car. In Italy and Austria we took trains but we found hitching excellent in Switzerland, Germany, Denmark, and England.

Traveling as we did we could not carry much luggage. Everything we had along we carried in backsacks, one for each of us. We tried to keep the weight of each at about 25 pounds. After having proved to myself that one can live with very little I came home determined to do drastic cleaning out in my drawers and closets. We each had two outfits. Mine consisted of a nylon dress and an orlon skirt with a nylon blouse. For warmth I had a nylon sweater and a nylon ski parka. John wore Levis and tee shirts with a sweater and a leather jacket. He also carried one suit and an orlon shirt. We each had a plastic rain coat and one pair of shoes. Besides a minimum of toilet articles we each had a sleeping bag. For our cooking we carried a one burner gasoline camp stove and a Boy Scout cooking kit.

Throughout most of France we slept either in inexpensive hotels or in the fields. One night we had chosen a very nice clover field but were visited by what John was sure was a skunk. He didn't dare awaken me and the animal finally left. Afterwards we were told there aren't supposed to be any skunks in France so it may have been a weasel or a fox. We arrived at Avignon, France, very late at night. John knew there was a river somewhere nearby and since Avignon is a walled city he concluded that if we walked along the outside of the wall we would eventually find the river and camp there. His conclusions were correct and after about a mile's hike we came to what looked like a low sea wall. We clambered over it, rolled out our sleeping bags and were soon asleep. We awoke early and after breakfast we decided to walk down to and out through a gate rather than climbing back over the wall. It was then that we learned we had been sleeping inside an army camp and the sentries at the gate were so astonished to see us that they let us pass unchallenged. We also discovered that across the road which ran adjacent to the sea wall there was a camp of gypsies which we hadn't seen in the dark. We wondered why their dogs hadn't awakened when we passed during the night.

Ed. Note: Bodil's interesting account will be continued in the next issue of PY.

DAYPLand Doin's

Easterners will soon be taking off for their District Convention at Perth Amboy, New Jersey. The convention is to be held May 30-31. The convention program appeared in the last issue of PY. Conventioners are to send their reservations to Miss Joy Christensen, 62 Mary Avenue, Fords, New Jersey.

Our Withee (Wisconsin) reporter tells us that the young people there have decided to be responsible for installing fluorescent lighting in the church.

(Continued on page 11)

IN THE WIDE, WIDE WORLD

By Dean Alfred C. Nielsen, Grand View College

Let's Keep Freedom

"Freedom of opinion, of speech, and of the press is our most valuable privilege, the very soul of republican institutions, the safeguard of all other rights. If men abandon the right of free discussion; if, awed by threats, they suppress their convictions; if rulers succeed in silencing every voice but that which approves them; if nothing reaches the people but what would lend support to men in power — farewell to liberty."

William Ellery Channing.

Saturday Evening Post and *Newsweek* are both well edited magazines. I read both of them rather regularly and carefully, and I do not think I am unfair when I say that both are conservative in their political and economic outlook. Generally their views are presented skillfully. However, the thing that disturbs me most about both of these periodicals is that they have lost their faith in freedom. They do not seem to see that there is anything wrong about denying an unpopular minority the right to speak up, and to be heard by those who care to listen. I fear that this is the position taken by a very large percentage of the conservative people of this country.

On the other hand we find that the Conservative Party in England is about the strongest defender of civil and political rights. Perhaps the reason is that the conservatives in England are bright enough to know that they are slowly but surely becoming a minority group. Certainly the history of the past fifty years points in that direction.

In this land, which has been the home of freedom for so long, it should not be necessary to point out that very often the unpopular thing of today becomes the popular thing of tomorrow. History teems with examples of this. Let me cite but one.

About a century ago there was a minority group in England called the Chartists. They were considered most obnoxious because they insisted on being heard. They were called radicals and revolutionary because they demanded these six things: (1) universal manhood suffrage, (2) secret ballots, (3) annual parliaments, (4) equal electoral districts, (5) no property qualifications for members of Parliament, (6) a salary for members of Parliament.

A careful look at these six points will convince the most skeptical person that what was considered most radical a century ago, has now been adopted in nearly all democratic countries.

There is much in history which tends to prove that repression of liberties leads to disturbance or revolution. There are such classical examples as the great French Revolution of 1789, and the Russian Revolution of 1917. In both countries all the tricks of repression had been tried, and failed to stop a great social explosion.

There is also the story of 1848. In that year we finished a war with Mexico and gold was discovered in California; and the world witnessed, not a great revolution, but the greatest gold rush in history. While free Americans were fighting Mexicans or getting ready to go to California, Europe experienced a series of

revolutions. And where did these take place? In countries where there was repression of human liberties (Russia excepted). There were uprisings in Germany and in the Austrian Empire. It is interesting and significant that there was little disturbance in such relatively free countries as England and Denmark. In both of these countries the parties in power had the good sense to give in before it was too late.

There is much in history to indicate that one factor favoring stability of government is freedom of expression. The government of Great Britain has been most stable, and it is on this island that freedom has found its home for so long a time. It was in 1215 that the tyrannical King John was forced to sign the Magna Carta; and even in the darkest days of England this great Charter has never been forgotten.

If men are permitted to speak their minds freely, they seem to be able to solve their vexing problems. Russia has for centuries been the home of much oppression, and with all of her great natural wealth, she has done a rather poor job of solving her trying problems. Had Russia experienced the great stirrings of freedom and education, I am convinced that her history would have been quite different.

It is true that the presence of communists and fascists has raised new problems for freedom. These demand freedom for themselves, and when they get into power they will deny all freedom to others. These two are the most ruthless foes of democracy.

Personally I would let both communists and fascists talk, but I do not believe that it is wise to let known communists teach in our schools. I am sure that that opinion is shared by nearly all Americans. However, some weeks ago a Rektor Larsen from Denmark visited our campus. Some of us asked him how he, as an educational leader in his country, felt about this problem, and his reply was that while he did not like communists, he would not deny them the right to teach. As I recall the conversation he gave two reasons. One was that it is better to have them above ground than below, and the other was that if you begin to deny communists the right to teach, who will be next on the list? He did add, however, that known traitors should be thrown into jail. We could all agree to that.

The history of our country has a lesson for all of us in these times of strain and stress. Communists have millions of members in such countries as France and Italy, but very few in the U. S. A. The simple reason is that there has been more opportunity here than there. Communism thrives on misery. The greatest amount of radicalism that I have experienced was during the great depression. That was a time when thousands of freeborn Americans stood in soup lines, and millions of people were in danger of losing their homes or had already lost them. Our people were full of fear and anger. Some of them got pretty rough.

Surely our best defense against communism is not repression, but a sturdy, happy, God-fearing and free people. Let's keep freedom.

Synodical Board Meeting

Des Moines, Iowa, May 4-5, 1953

The Synodical Board met. at the home of Pres. Alfred Jensen, and all members were present except Mr. Viggo Nielsen, Bridgeport, Conn. Pres. Jensen opened the meeting with devotions.

The Secretary's minutes were read and approved.

Mr. Charles Lauritzen presented his financial statement which was received and placed on file.

Letter from Dr. Paul C. Empie, Executive Director of the National Lutheran Council. It reads as follows:

NATIONAL LUTHERAN COUNCIL

New York 10, N. Y.

March 11, 1953.

The Rev. Dr. Alfred E. Jensen
1232 Pennsylvania Avenue
Des Moines 16, Iowa

Dear President Jensen:—

Although I have spoken to you personally about the subject, let me write you herewith officially the congratulations and commendation of the National Lutheran Council for the splendid response of the Danish Lutheran Church to the 1952 Lutheran World Action appeal. The fact that, on a percentage basis, the smallest participating body in the Council set the pace for everybody, is to me a very unique and good thing. Please express to your pastors and congregations not only the gratitude of the Council but also the assurance that those whom their gifts have helped overseas know of their love and are grateful to them for it.

I still recall with pleasure my visit to your convention last August, where every courtesy was given me to bring my message during my brief stay and where the interest and attention was certainly above normal. I am encouraged to believe that the members of your church are going to continue in their interest and support of this historic work of the world fellowship of Lutherans operating through the Lutheran World Federation. Their contribution is an important one from every standpoint, for the God Who Multiplies our gifts by His blessings is the One Who makes every sacrifice significant.

With best wishes, I am

Cordially yours,

Paul C. Empie,
Executive Director.

PCE:dce

National Lutheran. Due to a change in policy within the National Lutheran Council it is now left to the individual pastor of the eight Synods to subscribe for the National Lutheran, a magazine that deals primarily with the affairs of the N. L. C. It was therefore moved, seconded and carried that the subscription price of 50 cents be paid out of Lutheran World Action money for the pastors of our Synod.

Concerning Home Missions

Pres. Jensen reported to the meeting that Calvin Rossman, who will be ordained in June, had been approved by the Synod's Home Mission Council as home mission pastor in St. Peter's Lutheran Church of Hay Springs, Nebraska.

It was also reported that Milton Knudsen seminary student at Grand View Seminary, Des Moines had been approved by the Home Mission Council as a home mission worker at Watsonville, California during the coming summer.

Pres. Jensen reported that the Home Mission Council had approved the purchasing of three lots for a church site in the new mission field at Cedarloo, Iowa. Each lot is 100 feet wide and 300 feet deep, making a building site adequate for future long range planning.

Home Mission Institutes, July 1953.

These Institutes are arranged by the Division of American Missions of the National Lutheran Council. The Institutes are regionally spaced for convenience in attendance and to give complete coverage for National Lutheran Council churches. The pastors who were appointed by the Synodical Board are as follows: Rev. Alfred E. Sorensen, Mr. Calvin Rossman, Rev. Arnold Knudsen, Rev. Holger Andersen, Rev. John Pedersen, Rev. Arthur E. Frost, Mr. Milton Knudsen and Rev. Carlo Petersen. "The Motives, Messages and Methods in American Missions" are the general subjects to be considered at the six Regional Home Mission Institutes planned for the summer of 1953. Similar Institutes were held in 1951 and were very well received by our pastors who attended them.

Pres. Jensen informed the Board that Rev. V. S. Jensen was serving our congregation at Granly, Miss., for three months. The Home Mission Council had unanimously approved the suggestion of Pres. Jensen that pastor Jensen serve Granly and prepare their young people for confirmation.

Church Extension. According to the decision of the 1952 annual convention the Synodical Board was to appoint a committee to study the feasibility of using Endowment Fund monies for church extension purposes. This committee consisting of the Synodical President and Secretary, the chairman of the Synod Finance Committee, Mr. Olaf R. Juhl, and two district presidents, namely Rev. Harold Petersen, Askov, Minn. and Rev. C. A. Stub, met at Cedar Falls May 6th. The committee reports their findings directly to the annual convention.

Lutheran World Action Quota. Pres. Jensen reported to the Board that the L. W. A. quota for 1953-54 per confirmed member is one dollar.

Appointment to Stewardship Committee. It was moved, seconded and carried that Mr. Kristian Jensen, Hartford, Conn., be appointed to the Synod Stewardship Committee in place of Rev. Robert Schmidt who has resigned.

Conference on Church and World Order. The Board recommended to the annual convention that the following men be appointed to the Fourth National Study Conference on Church and World Order to be held in Cleveland, Ohio, October 27-30, 1953: Dean A. C. Nielsen, Rev. Enok Mortensen, Rev. Verner Hansen, Prof. Wilbur Williamsen and the editor of Lutheran Tidings.

All-Lutheran Free Conference. The Board authorized Pres. Jensen and Rev. Erik K. Moller to attend this conference to be held in Chicago, Illinois, Sept. 28, 1953.

The Second Assembly of the World Council of Churches Northwestern University, Evanston, Illinois, August 15-31, 1954, will be of singular importance in the history of the ecumenical movement. It will be the first "regular" assembly since the constituting of the World Council at Amsterdam in 1948, and will thus be a testing point for this new ecumenical venture.

The main theme of the Assembly will be: Christ—The Hope of the World.

Acting with instructions given by the First Assembly at Amsterdam, the Central Committee has determined upon the following categories of participants in the Second Assembly: 600 delegates, appointed by the member churches; 150 consultants, appointed by the Central Committee; 100 youth consultants; 600 accredited visitors appointed by the member churches.

The motion was made by the Board that it recommend to the annual convention that the secretary-vice president of the Synod be appointed to the Assembly.

Holger O. Nielsen, Secretary

May 12, 1953.

Cedar Falls, Iowa.

The Martin Luther Film

The Martin Luther Film came off to an unusual fine start in Minneapolis Monday evening, May 4th. It was with great anticipation that the presentation of this picture was awaited. Our anticipation was fully rewarded. It is a great picture, dealing with a great subject. Those of us, who had previously seen the preview knew so. Soon thousands will know and will be speaking of it to their friends and acquaintances. This picture will sweep the nation from coast to coast and stir and inspire one audience after the other in town and hamlet. It leaves one with a deep sense of renewed appreciation of the grace and power of evangelical Christianity.

The story covers the central period of Luther's life and work, and the great years of the reformation from 1505 to shortly after Augsburg 1530. As the story opens, we see the young university law student, Martin Luther, with a stack of books in his hands, wending his way through the busy streets of Erfurt. Soon we are partakers of the greatest drama of man in modern times. The events move to a stirring climax at the Diet of Worms 1521. This scene is vibrant with the greatness of the issues at stake. The picture comes to a close shortly after the formulation and declaration of the historical Lutheran document, the Augsburg Confession 1530.

It is a dramatic, dynamic and magnificent picture; a worthy expression on the screen of one of the great leaders and eras of Christendom and the Christian Church.

Mr. Irving Pichel, the very able director of many years experience, says in an interview in the Minneapolis Star, May 4th; "The entire filming of the picture was in a sense unusual. Except for a couple of sets, the entire picture was made in actual locations, using real buildings, real towns, real streets. The people involved in making the picture were strongly affected by the subject matter and a rather different atmosphere prevailed than in a wholly secular undertaking. There was a keen awareness on the part of everyone concerned with the picture, that it was not an ordinary subject."

Anyone who sees the picture will be impressed with the significance and truth of Mr. Pichel's statement. He has touched the vibrant spirit permeating the whole presentation.

One only regrets that time, and perhaps also costs—(Mr. Pichel stated that if staged in Hollywood, this picture would have cost \$1,500,000) did not permit including a portion of Luther's childhood and a scene from his table talks. There are, however, touching scenes from his home life as well as from his teaching of the catechetical class, which lend a personal charm and warmth to the picture.

The preview seen here in March made it clear that a great picture was in advent. It was an honor and a privilege for Minneapolis to be designated for the premiere showing. But I also believe the people of our city live up to this distinction by the reception they are giving the picture.

A festive spirit prevailed at the premiere showing. Outside the Lyceum Theatre on 11th Street, a large crowd gathered at an early hour. It was a beautiful spring evening and still daylight. Friends were looking for friends and acquaintances. Inside, the lobby was filled with people hurrying to their seats or waiting for the second showing. Later on when people were emerging from the first showing, searchlights were playing, press cameras clicking, notables were being interviewed.

Several presidents of Lutheran Church bodies were present, as well as leading church men and women of not only the Lutheran Church, but also of other protestant churches of Minneapolis. It also added to the festivities of the occasion that Mr. Louis de Rochemont, whose company filmed the picture, and the director Mr. Irving Pichel, as well as Mr. Henry Endress, executive secretary of Lutheran Church Productions, were present and were introduced to the audience by Dr. Elmer S. Hjortland, pastor of Central Lutheran. Following the premiere performance a reception was held in Hotel Leamington which was very enjoyable. Much credit

for making the premiere showing so successful goes to the committee for local arrangements headed by Dr. Hjortland.

It goes without saying that everyone, young and old, should see this picture. Through it history becomes alive. It is a forthright, rugged and historical presentation on the screen in great dramatic earnestness of the Lutheran reformation banner-word, "The just shall live by faith," and the fruit thereof; loves strong arm of service to fellowmen.

Minneapolis, May 5, 1953.

Ottar S. Jorgensen.

Lutheran Unity

(Continued from Page 6)

the Lutheran bodies would definitely hinder such a formation. It was decided by Augustana that it would continue merger discussions only if all Lutheran bodies were asked to join in these. It was also decided that ecumenical relations should be definitely determined by the merger committees before, not after the merger.

When Augustana made this request last fall and it was rejected by the other four bodies Augustana withdrew. The rejection by the committees of this request was based on the fact that these committees had not been granted the right to open the merger discussions to all other Lutheran bodies. Naturally, this was not due to an oversight on the part of these committees or the originators of them. It was the hard and fast rule agreed upon by these four bodies, or at least by three. The goal had been set. A new church consisting of about 1,750,000 baptized members representing the heaviest concentration of Lutherans in the Middle West was to be organized with strong support in parts of the East as well as on the Pacific coast and in Texas. Many perplexing problems were still to be faced such as the elimination of overlapping functions in the fields of administration, education and home missions. As for the fitting of the Lutheran Free Church into the new corporate structure great amounts of ingenuity and churchmanship as well as Christian charity were required. More about this and other problems and evaluations in the next issue of L. T.

Alfred Jensen.

DAYPLand Doin's

(Continued from Page 8)

At St. Ansgar's in Portland (Maine) the young people recently presented a filmstrip and slide projector as a gift to the church.

Iowa District

Do not forget the dates of June 12-14. That is the time set for your Young People's Convention this year. Those dates have been chosen so more young people will be able to attend. Most of you will not have started on your summer jobs yet at this time. Make your arrangements to attend now as we need you there to make the convention a success. The program will be announced in the next Lutheran Tidings so watch for it. Elect your delegates now and then come along to give them moral support.

We will see you then at Cedar Falls on June 12-14.

Rev. Gumund Petersen
District Advisor.

That They May See And Understand

The trend in all education today is toward the visual. In our schools and in our churches visual education has a large and important place. As a member of the Santal Committee of our Danish Synod, I should like to impress upon the pastors and teachers of both our Sunday Schools and Daily Vacation Bible Schools that there is available for your use, 10 series of beautiful colored slides about the Santal Mission. The slides are 2x2, and each series or set is accompanied by a running commentary with which you will be able to explain each picture or slide. The slides are numbered as are the references in the commentary and they are simple to use in your own projector.

I am listing the series below, also instruction from the Mission Office in Minneapolis. I do wish to add, however, that where we have used these slides, our people have gained first hand information, and knowledge of the Mission which was authentic and of great value to them and the mission. I think it is an indisputable fact that most people must have a certain amount of information about a mission or project in order to feel enough interested to do something about the needs that such a project or cause might present. This is your opportunity to present to your people the cause of the Santal Mission in a most effective way. It might be apropos to mention here that the Mission Society and Ladies' Aid will enjoy these slides, too. As you can see from the information from the mission office, there is no set charge, but a contribution to the film or slide fund is welcome and much appreciated. These contributions go right back into the making of new slides and the upkeep of the old. Please consider the educational value of these slides when you plan your church school programs. They will be better for it.

A. Frances Nielsen.

- Series 1. **Santal Parganas**—The Old Country. 71 slides.
- Series 2. **Village Life**—25 slides.
- Series 3. **Medical Missions**—26 slides.
- Series 4. **India's Children**—25 slides.
- Series 5. **Mission School and Church Life**—31 slides.
- Series 6. **Assam Field of the Santal Mission**—49 slides.
- Series 7. **Ebenezer**—The "Mother Station" of the Santal Mission. 43 slides.
- Series 8. **Unto the Least**—A reworked set on medical missions at Benagaria Christian Hospital which now has been moved to Mohulpahari.
- Series 9. **Saldoha**—An enlarged series on the work among the lepers.
- Series 10. **The Great Commission for Juniors**—43 slides.

Additional series in the making (expected to be ready for use at VBS time):

Work Among the Boros.

Kaerabani Boys' School.

Religions of India.

In the past we have found that there is a great demand for slides at this time. We have now two sets of each series and thus can fill more orders. Reserve your set in advance. We cannot promise several series to one school at one time, but we feel that if the slides are put into the mail immediately (within 24 hours) after using, we can pass them on to the next one on the list and keep the reservations made. Therefore, be sure to return them promptly! There is not a set charge; a contribution to the film fund is appreciated. Address all communications to:

The Santal Mission

63 South 4th Street, Minneapolis 1, Minnesota.

A Call to Christian Stewardship

Jesus Watched

"And Jesus sat down opposite the treasury, and watched the multitude putting money into the treasury. Many rich people put in large sums. And a poor widow came, and put in two copper coins, which make a penny. And he called his disciples to him and said to them, 'Truly, I say to you, this poor widow has put in more than all those who are contributing to the treasury. For they all contributed out of their abundance; but she out of her poverty has put in everything she had, her whole living.' " Mark 12:41-44.

For the most part, this column has been devoted to developing an understanding of stewardship in its broadest sense. The Synodical Stewardship Committee has been deliberate in trying to break the association of the word "stewardship" with the idea of giving only. However, the next three or four issues will deal more specifically with that small section of stewardship which is concerned with the matter of giving.

To give is to practice an essential part of Christianity. God gave His only begotten Son. Jesus gave Himself. In numerous ways Jesus indicates that His followers are expected to give. Christian giving is an expression of:

1. a person's love for God
2. his faith
3. obedience
4. joy.

Jesus sat by the temple treasury. He saw the rich and the poor alike come and put in their gifts; some much, and others little. He saw the poor widow who gave her all, "her whole living." He, whose eye is on the heart first and then on the gift, **praised** her as having given more than the others. Jesus here takes an unexpected turn, as he so often did, to teach eternal truths.

What did Jesus see in the widow's heart? No doubt, first of all, love. She loved the Lord because He first loved her. Also, He must have seen faith. Without faith in God's promise, "give and it shall be given unto you," she would never have had the courage to give "her whole living." Obedience was there too, for everyone who "loves the Lord" constantly seeks to carry out His teachings. And, finally, the poor often learn to "rejoice in the Lord." To give one's all in love and faith is the expression of Christian joy.

Conference At Brush

New York—(NLC)—The Lutheran Deaconess Conference in America will hold its 31st national convention in Brush, Colo., June 24-26.

Organized in Philadelphia, Pa., in 1896, the conference membership includes the nine deaconess institutions of the bodies in the National Lutheran Council. A national convention and regional conventions are held in alternate years.

Grand View College And Our Youth

We Work And Play At GVC

By the time this appears in Lutheran Tidings, we will have been on our choir tour, and we hope, will be safely back in Des Moines tying together all loose ends so that we can make a creditable showing when our grades come out in June. Time flies! ! We are confronted with that fact every day, but actually before we realize it, our days at Grand View will have come to an end.

Studenterfest, 1953, is now a thing of the past, but what a wonderful event it was! It is always a pleasure to welcome guests to the campus, and this year was no exception. Our guests came from India, Seattle, Washington; Portland, Maine; and many points in between. The weather in Des Moines was not what we ordered, but being versatile folk, we made the best of it all. Many had come in response to the call for 25 and 10 year reunions, and the Reunion breakfast for the 25-year group was served at the home of Prof. and Mrs. Peter Jorgensen, while the 10-year people met with the Harry Mortensens. From what we hear, both groups were well taken care of and enjoyed the experience of reminiscing, and sharing new and present experiences. Just think, in ten years we will be doing the same!

The concert given in Luther Memorial Church on Saturday afternoon was, we are told, "truly lovely," and we do know that our audience was most attentive. It was a kind of preview of the concert to be given on our tour. Dr. Nielsen delighted us all when he announced that he has completed plans for having the G.V.C. choir sing at Orchestra Hall, Chicago, at the Sunday Evening Club on Sunday, April 25, 1954. It is something for the choir to look forward to next year. One thing is certain, the choir is assured a very large audience, since Dr. Nielsen told us that the audience numbers several hundred people. It will give us a real opportunity to put G. V. C. on the map.

The Studenterfest banquet featured good food, and a fine address by Rev. Verner Hansen, which was food, too. Food for thought, and how much we need that, each of us knows. Following the banquet, we moved into the ballroom where we all indulged in dancing to good music.

Sunday morning found us in church where the pastor, Rev. Holger P. Jorgensen preached the sermon, and conducted the communion service. After Sunday dinner, the meeting of the Alumni Association was held. It is not our purpose to report that here, since

To High School Seniors

Your high school graduation is just ahead!

We at Grand View College are anxious that you know of the opportunities and advantages offered here. Therefore, we would like to emphasize some of the special advantages in attending your own church college:

1. A Lutheran college with Christian emphasis and influences.
2. Fully accredited.
3. A wide choice of subjects and courses including—
 - a. The standard liberal arts curriculum.
 - b. The standard pre-professional courses.
 - c. The two-year standard elementary teachers training course.
4. A great deal of personal help from a competent faculty.
5. A small, well-integrated student body (about 210).
6. Easy adjustment to college life.
7. Many opportunities for extra curricular activities.
8. Fine dormitory and dining hall facilities at very reasonable rates.
9. An outstanding a cappella choir.
10. Opportunity to prepare for Christian leadership in church and community.

We believe we can offer you a personal application of education which would mean a great deal to you in later life. We would be very happy to have you enroll at Grand View College this coming fall.

For your copy of the new college bulletin and full information write today to:

**Admission Office
Grand View College
Des Moines 16, Iowa.**

The Urgent Need For Elementary School Teachers

In order to relieve the severe shortage of teachers, responsible citizens and educational institutions in the State of Iowa are concerned about helping to meet the present need.

Grand View College stands ready to help to prepare prospective teachers to qualify for a certificate. There is no doubt a reserve supply of teachers in many local communities, teachers who have held teaching positions in the past but whose teachers' certificates may have lapsed. Again, there are other individuals, "mature people with personal qualities desirable in teachers" that may be interested in taking the necessary steps to qualify for elementary-school teaching.

The State has made provisions for the issuance of one-year special certificates to qualified individuals, either former teachers whose certificates have expired or persons with a minimum of fifty semester hours of college credit who may wish to teach.

For persons inexperienced in teaching the specific requirements are as follows: "Each applicant must present, as a part of the minimum of fifty semester hours of college credit, nine semester hours of college credit of average quality

strictly in elementary-school professional education courses (including three semester hours in elementary-school methods) leading toward the standard or advanced elementary certificate."

In the case of those individuals who hold lapsed Iowa Teachers' Certificates the academic requirement for renewal demands that the applicant completes "nine semester hours of additional college credit."

We are able to offer the necessary preparation to meet these requirements. If you would like to teach and like to find out more about our program for elementary-school teachers, please write to us at Grand View College. Our program of teacher training is fully approved. Student teaching is carried on in the classrooms of the Des Moines Public Schools with close cooperation between the public schools and Grand View College. As part of our program for teacher training we also maintain placement services. Write today for full particulars to

**Admission Office
Grand View College
Des Moines 16, Iowa.**

it will probably find its way into the alumni publication. The play, "Papa is All" was presented twice on Sunday, both times to a full house. Mrs. Noyes had done a beautiful job with the directing, and the entire cast seemed to respond to each important situation as a good and well trained cast should. The consensus of opinion seemed to be that the most difficult part was played

by Tom Hermansen, though I will be impartial and say that each member of the cast put his all into the portrayal of his own particular part. It was an excellently acted and produced play. After coffee and evening devotions, Studenterfest 1953, passed into history.

Since it is customary to have a spring picnic, it was felt that the day after Studenterfest would be a good time,

since we were not in the mood for classes anyway. So we went out to Pioneer Park in the afternoon and spent a relaxing day of sports and loafing, faculty and students all enjoying the day immensely.

Sandwiched between this writing, we are packing (and repacking) our suitcases for the choir tour. Our first stop is to be Hampton on May 8, and our last is Ringsted, May 16. In between these two Iowa towns, we will visit, Alden, Minneapolis, Withee, Luck, Askov, Tyler, and Viborg, and hope to return to Des Moines on the 17th. Perhaps we can write something about our tour in the next issue of L. T. It will be about the last of our writings about life at G. V. C., '52-'53.

So long. See you in June 5th L. T.
P. W.

OUR CHURCH

Junction City, Ore.—Rev. Howard Christensen, Director of Religious Education, Grand View College, conducted a workshop for all congregational officers on Thursday, April 23. He spoke to the congregation in the evening on "Christian Higher Education in the U. S."

Trinity, Chicago—Pastor Peter D. Thomsen, Greenville, Mich., was the guest speaker in the Trinity church on Sunday, May 17th.

Rev. Willard Garred has, according to a Report in "Den Danske Pioneer," accepted a call from the church in Denmark, Kansas. He will move reportedly to the new field of work in September.

Manistee, Mich.—The congregation recently voted to give the pastor, Rev. James Lund, three special offerings on Christmas, Easter and Pentecost, as an extra bonus above the regular salary.

The Junior choir of the Manistee church now appear in new festive white surplises. The choir furnished the material and the surplises were made by Mrs. Anna Campbell.

Dwight, Ill.—Mr. Walter C. Gran gave a dramatic presentation of THE BIG FISHERMAN by Lloyd C. Douglas on Thursday evening, May 14th. The program was sponsored by the young people of the church.

Pastor and Mrs. C. P. Højbjerg, Grønnevej 45, Holte, Denmark, will observe their golden wedding July 16 this year. Pastor Højbjerg served through many years as President of Grand View College and Seminary. He also served as director of the Nysted, Nebr. and Danebod, Tyler, Minn., Folk Schools.

Danish Radio Service—We again remind our Danish readers of the Danish Radio Pentecost service on Sunday, May

Grand View College Choir

The Grand View College A Cappella Choir, under the direction of Mr. Robert M. Speed, will appear in a home concert Sunday, May 24, 1953, at the First Lutheran Church, East Fifth and Des Moines Streets, Des Moines, Iowa, 8:00 p. m.

The choir has gained an excellent reputation since its founding six years ago. This spring the choir was heard over a nation-wide broadcast for the Columbia Church of the Air. The choir is now on its sixth annual tour, singing in various communities in Iowa, Minnesota, Wisconsin and South Dakota. The membership consists of 55 voices representing eleven states.

The Director, Mr. Robert M. Speed, B. Mus. Educ., is a graduate of Drake University, Des Moines, Iowa. He teaches organ, piano and voice at the college. The choir, under his direction, has been a source of inspiration and pleasure to all who have heard it.

24th, 9-9:30 a. m. from the WCAL, St. Olaf College, Northfield, Minn. Rev. Alfred E. Sorensen, pastor of St. Stephen's Church will conduct the service, assisted by the church choir.

Rev. and Mrs. Harold Riber were guest speakers in the Kimballton, Iowa, church Thursday evening, May 14th following a "Santal Supper" served by the young people of the church.

Withee, Wis.—The Danish Ladies' Aid of the Nazareth Church observed its 50th anniversary on Wednesday, May 6th. Many greetings were given in honor of the day. It is estimated that approximately \$9,000 has been contributed through the years by the Aid to various causes.

Pastor Brink Jensen, the new Seamen's Pastor in New York, was installed in the Seamen's Institute Church, Sunday, April 19th. Dr. Alfred Jensen, synodical president, officiating. After the service a lunch was served in the "Seamen's Lounge" of the church. Pastor Brink Jensen will continue the work which was left vacant when Pastor Paul Baagøe left for Denmark about a year ago.

Racine, Wis.—A Sunday School Teachers' Institute was scheduled in the Bethania Church on May 7-8 with Rev. Howard Christensen, Director of Religious Education, Grand View College, in charge.

Seattle, Wash.—At a large meeting held April 17th, The St. John's Lutheran congregation decided by a vote of 93 to 60 to sell the present church and parsonage and to build a new church in a more promising part of Seattle. The constant change of population in every large city has also caused that people of other races are crowding in on the present location of the St. John's Church. However, there will be no immediate change. The work will continue at the present location at least for another year. We have learned that the congregation has an offer of \$75,000 for the present church and parsonage plant. Another meeting is scheduled for Friday, May 29th.

Greetings From Nysted, Nebr.

Our new pastor, Arnold D. Knudsen, was installed on Sunday, May 3rd, by the District President, Pastor Harris Jespersen of Kronborg, assisted by the church council.

The installation service was combined with the regular morning worship service. A vocal solo was rendered by Jess Nielsen, Mrs. Mildred Krogh accompanying at the organ. We had a large attendance in spite of the very difficult roads. We had a slow, steady rain for nearly a week; but many guests had come also from Kronborg, Cozad, Potter—and there were even guests from Colorado and Oregon.

A community dinner was served by the ladies of the church. We met again for an afternoon meeting, where our District President again spoke, as did also our new pastor. A special number was sung by the girls of the Young People's Society. Later the ladies again served supper to all present.

We are happy that we again have a resident pastor after a vacancy of about 8 months. Pastor Arnold Knudsen plans to move his family here quite soon and he expects to receive his Bachelor of Arts Degree from the University of Nebraska in the early part of June. He has served the Davey, Nebr. congregation the past three years while attending the University.

A work day was recently called at the church and nearly all members responded. The appearance of the entire place was greatly changed after the clean-up of brush, etc., some sidewalk laid, considerable new landscaping, etc., both at the church, parsonage and cemetery.

This area of Nebraska has had a very adequate supply of moisture this spring, which gives us hope for a good harvest this year.

Our pastor will be moving into a newly-decorated parsonage; and we have endeavored to extend to him our hand of welcome. It is our hope that God in his Grace will grant us a steady growth in the spirit of love and fellowship.

Anders Nielsen, Secy.

Church Workers' Institute

Troy, N. Y.

We began Saturday 9:30 a. m. (May 2) with devotions led by Pastor Vincent Ligouri of Portland, Maine. The morning was spent with visual aid demonstrations, filmstrips by Pastor Viggo Hansen, Bridgeport, Conn., and flannelgraphs by Mrs. George Mellby, Troy, N. Y.

After lunch we had brief presentations on various phases of church work by Pastor Carlo Petersen of Newark, N. J., Johannes Nielsen, Sunday School Superintendent of Troy, N. Y., and Pastor George Mellby, also of Troy. Lively and lengthy discussion followed these presentations.

Saturday evening the pastor of a neighboring Lutheran Church, Dr. Boomhower, preached. At the Sunday morning service in Immanuel Church Pastor Garred of Hartford, Conn. preached, while Pastor Mellby served at the altar. Pastors Petersen and Ligouri administered Holy Communion. Later Pastor Viggo Hansen preached at Our Savior's Lutheran Church, Troy, Pastor Mellby's other charge.

The Institute closed with dinner Sunday noon, in which many of the local people took part, making it a festive close to the two day meeting.

Greetings,
Willard R. Garred.

From Racine, Wis.

We dedicated our organ at the Bethania Lutheran Church last Sunday. The new organ was presented to the congregation by the Nelson children in memory of their parents, Mr. and Mrs. Louis Nelson, who were charter members of Bethania.

Our pastor, Robert C. Schmidt, had written a poem as a tribute to the organ and as he concluded his sermon he read this poem to us. I asked his permission to have it printed in Lutheran Tidings. And as I was given such, I hereby present it as a greeting from this fine dedication service:

"I go to pray one day in seven,
To learn of God and His high heaven.
The altar, pulpit, fount and all,
Are rendering my Savior praise.

Quiet beauty fills my soul with rest.
God fills my heart with joyousness
While I bow my head in worship,
Giving to my Savior praise.

I hear the organ every Sunday.
I love the familiar hymns they play.
Moving and majestic is the music
Offering to my Savior praise.

When I leave this house of prayer
Organ music goes with me where'er
I work or play for six my days
A reminder to give my Savior praise.

In the afternoon at four o'clock we were privileged to listen to the dedicatory recital as Mr. John F. Carre, Mus. D. of Racine presented a musical

program of his original works for the pipe organ. "Omnipotence" by Franz Schubert was rendered in solo by Vivette Meyer Nelson, a member of our congregation.

This inspiring program of music was enjoyed by many. In closing our pastor pronounced the benediction and we all felt that we had shared in a very fine day of fellowship.

Mrs. Elsie Thompson.

NOTICE OF ORDINATION

Ordination for Calvin Rossman will be held Sunday, June 21st at 10:30 a. m. in Luther Memorial Church, Des Moines.

Friends of Mr. Rossman and members of our church are cordially invited.

Valdemar S. Jensen.
Ordainer.

CHANGE OF ADDRESS

After May 24th my address will again be 1204 Boyd Ave., Des Moines, Iowa.

Valdemar S. Jensen.

Acknowledgement Of Receipts From The Synod Treasurer

For the Month of April, 1953

Toward the Budget:

Congregations:	
Nysted, Nebr.	\$ 220.00
Seattle, Wash.	128.86
Minneapolis, Minn.	295.98
St. Stephen's, Chicago, Ill.	150.00
Askov, Minn.	26.80
Bridgeport, Conn.	60.00
Waterloo, Iowa	71.24
Victory, Mich.	129.00
Ludington, Mich.	140.25
Manistee, Mich.	35.00
Gayville, S. D.	400.00
Fredsville, Iowa	400.00
Kimballton, Iowa	484.82
Menominee, Mich.	34.24
Tyler, Minn.	750.00
Manistee, Mich.	35.00
Grayling, Mich.	100.00
Omaha, Nebr.	100.00
Exira, Iowa	200.00
Viborg, S. D.	300.00
Bryam, Conn.	50.00
Alden, Minn.	250.00
Trinity, Chicago, Ill.	200.00

Home Mission:

In memory of Wm. Skonetski, Dwight, Ill., Mr. and Mrs. Soren Hansen, Dwight, Ill.	2.00
Friends in Dwight, Ill.	32.00
In memory of Frank Jensen, Viborg, S. D., South Lutheran Society, Viborg, S. D.	5.00
Friends in South Dakota	6.00
Friends in Port Angeles, Wash.	10.00
Congr., Montcalm Co., Mich.	15.75
In memory of Gollas Edmunds, Dwight, Ill., Willing Workers Society, Dwight, Ill.	3.00

Lutheran Tidings:

Jens E. Jensen, Ringsted, Iowa	2.00
Congr., Montcalm Co., Mich.	16.25
Gifts and Subscriptions	54.00

DANISH - AMERICAN SUMMER MEETING

(Dansk-Amerikansk Sommermøde)
Rønshoved Højskole

Danmark,

5-9 August, 1953

The program will consist of lectures, singing, discussion, etc. A number of excursions will be arranged to various points of interest in "Sønderjylland" and "Sydslesvig."

A special invitation to guests from America. A more specific program will be announced later.

Registrations should be sent to:

Forstander Haarder,
Rønshoved Højskole,
pr Rinkenæs St.
Danmark.

M. F. Blichfeld
Himmerlandsvej 5,
København F. Danmark.

Kirke og Folk:

Gifts and Subscriptions ----- 253.65

Penson Fund:

Congregations:

Seattle, Wash.	13.00
Des Moines, Iowa	112.09
West Denmark, Wis.	77.35
Montcalm Co., Mich.	52.00
Omaha, Nebr.	30.00

Pastors' Dues:

Rev. A. E. Frost	60.00
Edwin Hansen	58.00
John Christensen	33.60
James Lund	28.00
Verner Hansen, 50-51	105.00
W. Clayton Nielsen	44.00
Svend Kjær	63.80
O. R. Nielsen	51.72
Enok Mortensen	70.00
Vincent Ligouri	11.48
Carlo Petersen	14.16
Ronald Jespersen	50.00
Harold A. Petersen	16.60
Walter Brown	36.28
Holger Strandskov	54.78
S. Mogensen	16.37
M. Mikkelsen	33.36
H. O. Nielsen	64.86

Grand View College:

Congr., St. Stephen's, Chicago, Ill. 4.00

Rev. Walter E. Brown, Ruth-Chicago Children's Home:

ton, Minn. 5.00

Congr., Montcalm Co., Mich. 5.00

In memory of F. Hemmingsen,

Friends in Newell, Iowa 5.00

Tyler Old People's Home:

In memory of Chris H. Tuel-

son, Tyler, A friend, Tyler, Minn. 10.00

A friend, Marquette, Mich. 15.00

President's Travel:

Congregations:

Nysted, Nebr.	30.00
Oak Hill, Iowa	15.00
Exira, Iowa	10.00
Previously acknowledged	9,228.16

\$15,384.45

Received for Items Outside of Budget:

Women's Mission Society:

Congr., Seattle, Wash.\$ 15.00

Eben-Ezer Mercy Institute:	
Congr., Seattle, Wash.	11.00
Women's Circle, Omaha,	
Nebr.	10.00

Lutheran World Action and Relief:

In memory of P. C. Christensen, Viborg, S. D., Walter and Lillie Knutsen, Viborg, S. D.	5.00
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Rev. A. E. Frost, Salinas, Calif.	10.00
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In memory of Mrs. Frank Jensen, Viborg, S. D., friends in Viborg and Centerville, S. D.	16.00
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In memory of Mrs. Ludvig Andersen, Viborg, S. D., from friends	19.00
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Congregations:

Nysted, Nebr.	100.00
Seattle, Wash.	131.00
Minneapolis, Minn.	136.00
St. Stephen's, Chicago, Ill.	40.00
Alden, Minn.	100.00
Ludington, Mich.	69.12
Gayville, S. D.	115.00
Menominee, Mich.	8.92
Montcalm Co., Mich.	66.57
Badger, S. D.	61.16
Lake Norden, S. D.	26.81
Viborg, S. D.	100.00
Trinity, Chicago, Ill.	200.00
Previously acknowledged	1,948.15

Total to date ----- \$ 3,152.73

Church Extension:

Congregations:	
Hampton, Iowa -----	\$ 63.00

In memory of Wm. Skonetski, Dwight, Ill., Mr. and Mrs. S. D. Sorensen -----	2.00
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Respectfully submitted,

The Danish Evangelical Lutheran Church of America

Charles Lauritzen, Treasurer.

Santal Mission

Contributions for April, 1953

Toward General Budget:

Anton Jensen, Kimballton, Iowa -----	\$ 2.00
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St. Stephen's Ladies' Aid, Clinton, Iowa -----	30.55
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Bethany Lutheran Church, Ludington, Mich.	69.12
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St. Ansgar's Church, Salinas, Calif.	31.00
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St. Ansgar's Luth. Guild, Salinas, Calif.	44.00
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Mrs. Nels Nelsen, Moorhead, Iowa -----	10.00
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Mrs. M. Mathisen, Minneapolis, Minn.	10.00
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Danebod Luth. Church and Sunday School, Tyler, Minn.	224.78
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Holy Communion Sunday School, Plentywood, Mont.	2.25
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First Lutheran Church, Greenville, Mich.	4.00
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In memory of Mrs. Marie Laurberg Petersen, Fresno, Calif., and of Ulrik Ulrikson, Spreckels, Calif., by Mrs. Trine Olsen -----	4.00
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In memory of Axel Hassenfeldt and Niels Molgaard, by Askov Friends -----	5.00
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In memory of Mrs. Sine Petersen, Cedar Falls, by St. Ansgar's Sunday School Teachers, Waterloo, Iowa -----	8.00
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In memory of Edw. Nelson, Elk Horn, Iowa by Anna and Mrs. Jens C. Rasmussen, Kimballton, Iowa -----	3.00
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In memory of:	
Mrs. Hans C. Petersen, Fredsville, by Dike and Fredsville friends -----	14.50

Cedar Falls Friends -----	14.00
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Mrs. N. P. J. Nielsen and Anna P. Andersen, Cedar Falls, Iowa -----	2.00
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In memory of Helga Bennedsen, Kimballton, Iowa, Mrs. Sylvia Esbeck -----	5.00
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In memory of William Skonetski, Dwight, Ill., Mrs. Clara Jensen -----	2.00
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In memory of Mrs. Henry W. Barner, Plentywood, Mont., Jens Petersens, Freeborn, Minn.	1.00
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In memory of Mrs. P. C. Jensen, Kronborg Ladies' Aid, Marquette, Nebr.	5.00
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For Children in School:	
Victory Trinity Luth. Sunday School, Ludington, Mich.	40.00

For Ribers' and Muriel Nielsen's Work:	
In memory of Sigrid Madsen, Cedar Falls, Iowa, West Denmark Relatives -----	12.00

Hampton Friends -----	4.00
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Jens Petersen, Alf. Petersens, and Chris. Petersens, Clinton, Iowa -----	5.00
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Martin Thomsens and Mrs. Bertha Jensen, Ringsted, Iowa -----	2.00
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NEWS BRIEFS

CHRISTIAN QUESTION-ANSWER PROGRAM ON RADIO NORWAY

Oslo, Norway—(NLC)—Bishop-emeritus Dr. Eivind Berggrav will answer questions pertaining to Christianity and the Church in a new program of the state-owned Norwegian radio system, it was announced here.

The radio announcement urged Norwegians to use the opportunity to direct all questions they may have about religion to the broadcasting stations which will forward them to the popular church leader.

It added that a similar program recently started by Radio Denmark under the guidance of Danish pastor C. Bartholdy, has proved to be very popular.

LITURGICAL RENEWAL IN LUTHERANISM TO BE STUDIED BY LWF COMMISSION

Geneva, Switzerland—(NLC)—A survey of Lutheran worship and "the present liturgical renewal in Lutheranism" has been suggested by Dr. Christhard Mahrenholz of Hannover, Germany, the convener of the Lutheran World Federation's Commission on Liturgy, it was reported at the federation's headquarters here.

According to the report, Dr. Mahrenholz made the suggestion in a letter to all members of the commission, which will meet for the first time in Copenhagen, Denmark, June 7-11, simultaneously with the first meeting of the new LWF Commission on Theology.

Dr. Mahrenholz urged that, in order to make the survey, the commission should collect service books and liturgical rules from all LWF churches including projects of liturgical changes planned for the future. He stressed that the commission should not attempt "anything like liturgical uniformity in Lutheranism," but should "help the churches to preserve and cultivate their common heritage by working out certain basic rules of general value," the LWF said.

One of the objectives suggested for the commission's work would be to prepare a statement on liturgical rules which could serve as a basis for discussion at the next assembly of the federation, the report added.

Total for April ----- \$ 554.20

Total since January ----- \$2,781.30

Gratefully acknowledged,

Dagmar Miller,
1517 Guthrie Ave.,
Des Moines, Iowa.

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

I am a member of the congregation at _____ May 20, 1953

Name _____

City _____ State _____

New Address _____

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