

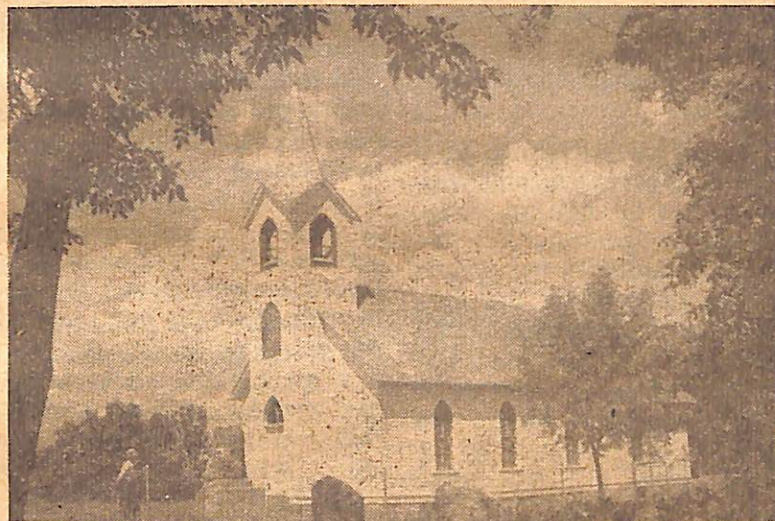
Lutheran Tidings

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Diamond Lake Lutheran Church, Lake Benton, Minnesota

Trinity Sunday, 1953

By Rev. Walter E. Brown

Pastor of Diamond Lake Lutheran Church, Hope Lutheran Church, Ruthton, Minn., and Pioneer Lutheran Church, White, South Dakota.

"Jesus answered him, 'Truly, truly, I say to you, unless one is born anew, he cannot see the kingdom of God.'" (John 3:3)

Exclamation points make a difference. As Jesus spoke to Nicodemus, it was in dead seriousness. Good-speed put an exclamation mark after our Lord's words. He meant what he said.

"I tell you, unless a man is born over again from above, he can never see the Kingdom of God!" (John 3:3)

These words "born over again" easily elude us. First, we connect them with revivalism. This form of Christianity brings a bad taste to the mouth of many Christians. Secondly, these words elude us as we often take Christianity as we take the world about us.

In the struggle for happiness, we come to an attitude that we buy everything. First, we struggle to buy a farm in the country or a home in the city. We next buy a new car and clothes to keep in the social swim. Christianity can fit in to the same channels if we permit it. We think we can purchase the Kingdom of God by doing good, supporting the church and sending our children to Sunday School.

Personally, something very deep comes in being "born over again from above." We can be like the young boy, born with defective sight, after being fitted with proper glasses, cried out, "I never knew the world was like that, it's like getting into a new world."

It's a new world of experience, one that will make so much difference that it may well be called a new birth.

Such new births are going on every day here in our country and throughout the world. While we recently attended the Santal Mission meetings in Tyler, we heard missionaries tell of these new births in India. Indians, who had lived in fear of evil spirits, found new life when freed from old superstitions. Santals and Boros who had no hope for eternity found new hope in Jesus Christ. They found that Christ made possible a new birth into eternity.

As I listened to the Santal missionaries tell of these conversions, it made me think of three thoughts about new hope and new life.

I. Are we faithful?

"Whoever confesses that Jesus is the Son of God, God abides in him, and he in God."
(I John 4:15)

Today there are other Gods to worship. Some put prosperity ahead of Jesus Christ. This false worship can creep in unnoticed until we obey its commandment, "thou shalt have no other Gods before me." We say "whatever is good for business is good for the nation." Legislators sell out Christian principles for votes and we permit the Gospel to be formed to our way of life.

God said, "Thou shalt have no other Gods before

It Was An Inspiring Meeting

The meeting to which I refer is the Annual Meeting of the Santal Mission. It was also a meeting in which much business was transacted, but we shall confine ourselves to the reporting of the sermons, devotional and inspirational addresses.

Coming as we did, on the heels of the Grand View College choir, we found the members of the Danebod Congregation very efficiently set up to house and feed the friends of the Santal Mission, and we who were guests in their homes and church, wish to thank them most sincerely for their hospitality.

The first meeting was held on Friday evening, May 15, and was opened by Pastor E. Mortensen who welcomed us all to Danebod Lutheran Church at Tyler, Minnesota. Rev. O. Gornitzka, the president of the American Board, responded with thanks to the people of the local congregation. The sermon for the evening was given by Rev. O. S. Bjerkestrand who stressed in his sermon that we, as Christians, have but one service to the world and to India, and that is to preach Christ as the crucified and risen Lord. No matter how slow and unfruitful our labors may at first seem, as long as the seed is sown in a few faithful hearts, it will be carried to others. Of the 30,000 Christians in our Santal Synod, there are 115 volunteer native Sunday School teachers, and 2,000 Sunday School children. Rev. Bjerkestrand mentioned by name, many of the consecrated Santals who "daily go about doing good," preaching to and teaching their own people.

The Saturday morning devotional period was in charge of Pastor C. A. Gisselquist, whose sermon was

me." Faith in the one, true God only is permitted.

II. Are we repentant?

In the day of wandering in the wilderness of Moses and the children of Israel, the people fell away from God in sin, serpents attacked the multitude. Many died and many were very ill.

God instructed Moses to mount a brazen serpent on a pole. Any Israelite who looked upon the serpent in faith and repentance would recover from the afflictions.

The brazen serpent of our day is Jesus Christ. Anyone who looks upon Him in faith and repentance finds Christ entering in his life to give strength and new life beyond all expectations.

III. Are we practicing love?

We often pray the Lord's prayer and say "Thy will be done on earth." His will is done on earth but we are praying that we also may do His will. As His will is love, do we love? If we don't love our fellowmen, we don't do that for which we pray.

"For God is not so unjust as to overlook your work and the love which you showed for his sake in serving the saints, as you still do." (Hebrew 6:10)

A seminary professor, Dr. Sittler, many times said of the Kingdom of God, "It's like a streetcar—you either get on or get off." We have an opportunity for God's Kingdom. Will we be on or off?

an Ascension Day sermon. Pastor Gisselquist pointed out that the ascension of Jesus might very logically be the basis for a Mission Festival. His sermon centered on four points: Ascension 1. sends us heavenward, 2. sends us out into the world to teach and preach, 3. sends disciples to prayer, 4. sends disciples to dependency on the Holy Spirit. Rev. Gisselquist closed his devotions with the following verse, "Lo, I am with you always, even unto the end of the world."

Although we of the board were not present at the afternoon session to hear the Mission Forum, we were told it was one of the most inspiring and informative meetings held during the three-day period. Mrs. Bernard Helland acted as moderator, and a number of missionaries participated, as did Munshi Tudu. Dr. Dagmar Pedersen told of the many different provinces in which she had worked throughout her 21 years of service. She told something, too, of the many different languages our missionaries must learn to use in order to help the people gain an understanding of the gospel of Christ. Mrs. Hazel Bjerkestrand worked first among the people in the Mornai Tea Estate, but has worked in other sections also. She pointed out that evangelism is very important, as is lay leadership. Miss Hilma Gjerde, who is ready to leave for India in July, gave a great deal of interesting information about the new hospital at Mohulpahari, the reasons for moving there from Benegaria, and of the progress that has come as a result of the moving. Rev. Riber gave much information about the Kaerabani school with which he has been working, where agriculture is taught, also working with wood to make some of the implements used in farming, etc. Rev. Riber told about the change in the educative process since India became a free nation. Mrs. Bjerkestrand presented a good account of the training of girls at the Maharo School, where the students are taught how to keep house and plant a garden. Each Maharo girl has her own garden to plant and tend. Munshi Tudu told very interestingly about the way in which an engagement and marriage are arranged between the parents of the two involved. Mrs. Helland closed the meeting by reading a poem, the last stanza of which is presented here.

"He will enter their homes as in Gallilee
Their humble food He will share,
And His glory and love
Shall shine in those
Who truly meet Him there."

Pearl D. Langley.

Perhaps the greatest treat, spiritually speaking, came when we heard from Munshi Tudu after our sumptuous banquet on Saturday night. Would that all friends of the Santal Mission could have heard that simple, yet beautiful testimony! There could never be any doubt in the minds of those who heard Munshi that night as to whether it pays to support mission work. He kept his audience spellbound as he told of his family becoming Christian, and what it meant to his future. Munshi will be returning to his people after his studies are completed, and let me assure you that the work of the church and the mission will have an upsurge after he begins to work among his own people. Munshi is completely un-

spoiled by our (i. e. American) wealth and culture, and he still is the same charming young man I met at a mission meeting two years ago. His remarks were centered about the verse which reads: "Behold the Lamb of God which taketh away the sin of the world," a good verse for all of us to remember and to meditate upon.

Although all of our board members among the clergy, and our missionaries spoke at neighboring communities on Sunday morning, my knowledge of their sermons is limited to the one I heard. Rev. Riber spoke at the convention church, and presented a missionary sermon. There are certain things, he said, that we as interested church members can do to help the cause of missions. We can pray. We can give of our means, and our sons and daughters, we can support the educational program of our Santal mission by making it possible for the young people over in India to attend schools and colleges over there and here in this country. And we can send consecrated missionaries (educators, doctors, nurses, and pastors) to India to represent us on the field. Rev. Riber's sermon was simple enough for the young to grasp, and deep enough for the most mature listener.

The closing meeting was conducted by Rev. Gornitzka, and two former missionaries were presented to address the congregation. It was interesting to notice how Dr. K. Hagen and Rev. B. A. Helland both stressed the need of native workers. Because of the rapidly changing political scene in India it is imperative that we take steps to place native workers in many of the positions now being held by missionaries. This naturally does not mean that we no longer have need for missionaries, but we may have to rethink our entire policy as to sending missionaries with certain training or of particular professions. The new India does not welcome evangelists as it formerly did. The need in India today is for educators, nurses, doctors, agricultural experts, etc. India needs someone who will work with her adult literacy program, the young students of India need stipends to go abroad to study theology, medicine, and technical subjects. We must, both speakers stressed, develop native leadership, and as Rev. Helland said, "As native leaders increase, we must decrease." Dr. Hagen put it this way, "It is important for the Santal Church to be able to train its workers. The Ebenezer Evangelical Lutheran Church in India must learn to give as well as receive." Just as the Santal people have received assistance from us, they must be ready and willing to take up the work of giving help to their own. They will still need guidance and some help, but the job of lay leadership must soon be assumed by them. This is primarily because of the attitude of the Indian government toward foreigners.

The entire meeting was rich in fellowship, and the dispensing of knowledge, and above all, it was a meeting in which the spiritual values were of the highest. We thank those who ministered to our physical needs as well as those who gave us "moments rich in blessing."

A. Frances Nielsen.

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 Jenson.

Des Moines, Iowa, May 1, 1953.

Luther Memorial Congregation, Des Moines, Iowa, hereby extends a cordial invitation to pastors, delegates and members and friends of our Synod to be its guests during the synodical convention August 11-16, 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 Christian fellowship.

All delegates and pastors, according to synodical ruling (see above paragraphs in Alfred Jensen's notice) must send in their registration and credentials to the chairman of our registration and credentials committee, Mrs. Anton Berg, Jr., 2808 John Patterson Rd., before July 25.

The committee further requests that all other registrations be sent in to Mrs. Berg before **July 25 and not August 5** as in last issue. The committee feels that two dates and the two types of registration may be confusing. It wishes therefore that ALL registrations be in by July 25. Also tell the day you expect to arrive. Unless you send us your registration 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.

TOPIC FOR DISCUSSION

Reference is made to Article IX of the Synodical Constitution named "Synod Officers", paragraph 2, which reads as follows: Quote:

All officers shall be elected by ballot by a two-thirds majority of the votes cast, the term of office to begin December 1st following election. The term of election of the board shall be for two years in rotation so that the term of the president and two board members shall expire the first year and the term of the vice-president-secretary, the treasurer, and two board members the next year, Unquote:

Shall the above Article be amended by having the following sentence added: With exception of Office of President, no person shall be elected to hold the same Office more than 4 (four) consecutive terms of 2 (two) years each.

B. P. Christensen,
Solvang, California.

ADDITIONAL INFORMATION ABOUT THE CONVENTION

Our convention committee is busy perfecting plans for the convention. It wishes to announce the following in regard to meals and lodging.

To guests arriving before 6 p. m., Tuesday, August 11, supper will be served. But breakfast Monday, August 17 will not be served.

The price for the convention will be \$12.00 for the full time with an equitable sliding scale of reduction for later registrants. Pastors and wives will be charged half rate; children 5 to 12 inclusive half rate. The 50 cents synodical registration fee is in addition to the above rates, and is required from every registrant.

Guests will be housed in the dormitories of Grand View College and in the homes of members of Luther Memorial. The housing committee will assign the guests in the dormitories well in advance and will notify the registrants to that effect who will then be asked to bring their own sheets, blankets and towels.

For such who may wish motel or hotel accommodations, the committee advances this information submitted by the motels and hotels listed. When you register you may indicate what accommodations you would like and the committee will try to make such reservations, but cannot guarantee them. We recommend that you do this well in advance. Since Des Moines is a convention city, hotel and motel accommodations are usually hard to get.

HOTELS: The **Randolph**, Fourth St. and Court. Rooms with 1/2 bath, Single \$3.50; Double \$5.00. With bath, single, \$4.50; double, \$6.00.

Savery, Fourth and Locust. Single (inside room) \$5.00; (outside) \$6.25; Double (inside) \$7.00; (outside) \$8.25. Twin beds, \$8.50 (outside).

Kirkwood, Fourth and Walnut. Single, \$4.50 to \$5.50; Double, \$7.25 to \$8.00. (All reservations are for type of accommodations. They do not guarantee a rate, but if you indicate your preference it will aid the hotel in setting up your reservation).

MOTELS: Both are at Euclid and E. 14th St. Junction of Hwys. 6, 64, 65, 69 and about 8 blocks from G. V. C.

Bruin Motel: One person \$4.00; \$5.00. Two people \$5.00 and \$6.00. Three people \$7.00 in one room; Four adults in one room \$8.00.

Holiday Motel: Single (one double bed for two people) \$5.00. Double (2 beds for three or four people) \$7.50. Twin beds \$6.00.

There are, of course, many other hotels and motels. These are given as samples of rates.

Further information will be published later.

Convention Committee.

Lutheran Unity

By Alfred Jensen

II

One of the problems facing the merger committees of the ELC, ALC, UELC and the LFC as indicated in the article in last issue of Lutheran Tidings is the joining of the Lutheran Free Church in such a merger without this body renouncing the principles that have been considered imperative to this body in the past. Some people would say that the Lutheran Free Church practices Congregational Lutheranism, meaning that the individual congregation is entirely its own master. This is, however, not true, for the Lutheran Free Church subscribes to the ecumenical creeds as well as the Lutheran confessional books. It is certainly in its teachings and practice of its Christian conviction as Lutheran as any other church body. The term: "Free" refers to its freedom from Central control. No district or synod convention can do any more than recommend what its fellow members are to do concerning the support of the Synod's mission, educational or welfare program. The purpose (as this writer interprets it) of this freedom is to develop individual responsibility on the part of member congregations. Complete commitment must therefore be the only satisfactory goal.

How then will it be possible for the Lutheran Free Church to enter into a merger with churches that are many times its size in numbers and who would completely overwhelm the few representatives coming from former LFC congregations at any future convention of this large merged body? The attempt of the LFC to solve this problem while keeping faith with its past, in the estimation of this writer, merits our attention, not only because to a certain extent it parallels the proposed affiliation with the ULCA on the part of our own synod, but also because great principles of church union are involved. At the risk of being accused of placing emphasis on a side issue to Lutheran Unity I am having presented below a document signed by the president and vice president of

the Lutheran Free Church and the president of Augsburg College and Seminary. This document was presented to the Joint Union Committee in March. I am asking that it be studied by all who are vitally interested in the future of the Lutheran churches in this country as well as in the welfare of Protestantism as a whole.

MEMORANDUM FROM THE L. F. C. SUBCOMMITTEE ON POLITY

It will be readily admitted that in the Lutheran Churches of America today some of the organizational patterns which served well in an earlier period of history no longer adequately meet present needs. The proposed merger of American Lutheran Conference bodies is but one phase of a widespread contemporary quest on the part of American Lutheran churches for greater integration and effectiveness, both in organization and in methods of work.

In considering what our LFC committee's part should be in the basic discussions concerning polity, it seemed somewhat presumptuous for the representatives of one of the smaller bodies to draw up any over-all organizational plan for a Merged Church. We have therefore limited ourselves to a statement of general principles and an outline of a proposal for possible participation by the Lutheran Free Church in the merger. It is our hope, however, that in so doing we may also have included some ideas worthy of wider consideration and application.

Fundamental to our thinking concerning these matters has been this principle: In seeking to lay sound and practical plans for the future life and work of a considerable segment of American Lutheranism, our aim should be to develop structures which will effectively release and channel the spiritual forces inherent in each of the merging bodies. If this can be achieved, the members of each body will feel themselves challenged both to preserve the best aspects of their heritage and to face the new situation in new and effective ways. "... A disciple to the kingdom of heaven is like unto . . . a householder, who bringeth forth out of his treasures things new and old."

I. Basic Considerations Regarding Lutheran Church Union

1. The fundamental prerequisite for church union is agreement as to "the doctrine of the Gospel and the administration of the sacraments" (Aug. Conf., Art. VII). For effective unity in church activities, similarity in fundamental church practices is also essential.

2. The most essential aspect of a true church union is the achievement of fellowship in "the things of Christ," i.e., in the ministration of the Word and Sacraments for the salvation of souls and the building up of the Church. This should also be the chief aim of organizational unity.

3. A sound church union will contribute toward the achievement of this goal: a) through opening wider areas of Christian fellowship, b) through more effective distribution of the duties and functions to be carried out by the Church, c) through the elimination of misunderstandings arising from lack of acquaintance among brethren, d) through a more united witness to our common Faith; and e) through mutual support both spiritual and material. The numerical size of the church body is not of primary importance, since spiritual truth cannot be established by statistics.

4. Since the local congregation is the fundamental unit and the source of organized authority in the Christian Church, every true church union is ultimately a union of congregations, even when strong synodical organizations tend partially to obscure this fact. In any union of Lutheran Churches it is therefore of basic importance that the inherent autonomy and spiritual responsibility of the local congregation be properly safeguarded and effectively expressed.

5. Present-day advances in technology and intercommunication, the growth and the increasing boldness of the forces opposing evangelical Christianity, and the educational and cultural development in the Lutheran Churches, have all helped to bring about a fuller cultivation of the varied

special gifts and abilities within the Church. Among such gifts may be mentioned the following: literary, educational, technical (e.g., publications, movies, radio, television), musical, promotional, social, eleemosynary. It is of vital importance to all who are concerned for the Lutheran Church and its responsibility in our time that these gifts and abilities serve as wide a group as possible both within and beyond the Church. Their economical and effective use should be given major consideration in all discussions of church union.

6. In the Church as in the State there are definite dangers connected with the concentration of authority and power. It is therefore important in planning the structure of an evangelical Church body that the centralization of authority deemed necessary for the accomplishment of the Church's tasks be accompanied by a corresponding distribution of authority and responsibility among its constituent units, both in the interest of preserving spiritual freedom and for the cultivation of spiritual responsibility.

7. Spiritual authority in the Christian Church is rooted in the Word of God. The forms of organizational authority established within the Church for the orderly conduct of its comprehensive program may be quite varied in their scope, application, and functioning; and they may need to be changed and adjusted from time to time to meet specific situations and to minister to varying groups of individuals and congregations. Within a given church body, groups of congregations may therefore desire and be accorded a special type of autonomy in order to meet such needs. Since the fellowship of both Christian individuals and Christian congregations is basically a fellowship of fraternal love and co-operation, such variations may well be encouraged if there is among all a proper sharing of common obligations for the united endeavors of the Church. The freedom and responsibility of Christians will express themselves in varied forms within a Spirit-led church body.

II. Some Examples of the Adaptation of Church Organization to Meet Particular Needs.

The English District in the Lutheran Church-Missouri Synod and the Wartburg and Midwest Synods of the United Lutheran Church of America provide examples of non-geographical working within church bodies made up chiefly of synods geographically organized. Similarly the current negotiations of the Danish Evangelical Lutheran Church with the ULCA looking toward a union which will preserve in considerable degree, at least for the time being, the fellowship and functioning of an autonomous church body, suggest that there is need for a variety of patterns of organization if the varying needs of today's Lutheran Church are to be adequately met and the roots of the past not completely severed.

In other branches of the Christian Church, too, there are numerous instances of how church administrators have exercised considerable latitude in developing organization forms to meet particular needs and situations. For example, some of the organizational arrangements made among the Congregationalist church bodies in the process of unification, both where the bilingual problem was being met and in the "Congregationalist-Christian" merger, exemplify how some groups of congregations were encouraged to cultivate special interests and to serve particular needs within the framework of the national organization.

The functioning of certain Orders within the Roman Catholic Church, which build congregations that are integrated in the general diocesan structure and yet give support to institutions and programs in which they have a particular interest, also illustrates how even a highly centralized Church has found it wise to adapt its organizational structure to a variety of interests and spiritual emphases.

The suggestion elaborated below that the congregations now making up one of the bodies within the American Lutheran Conference be permitted to participate in the proposed merger without dissolving their present fellowship need therefore not be regarded merely as an arrangement made

to please a particular group, but rather as an application of a principle widely recognized among strongly divergent Christian churches, and certainly in harmony with the spirit and doctrines of historic Lutheranism, namely, that true unity does not depend upon either complete uniformity of practice of a centralized organizational control, but upon agreement as to "the doctrine of the Gospel and the administration of the Sacraments."

III. A Proposal for the Possible Participation of the Lutheran Free Church in the Projected Merger.

The following suggestions are presented not as specific requirements for an acceptable form of union, but as pointing in a direction along which some of the chief benefits of union might be achieved within the general framework of the Merged Church, at the same time that much of the fellowship in service among the LFC congregations might be continued. Details can of course not be worked out until the main lines of the over-all organizational pattern are known.

1. The basic suggestion is that in the Merged Church the congregations now making up the Lutheran Free Church constitute a "non-geographical conference," functioning somewhat similarly to the various geographical "conferences" or "districts" which will presumably be set up. The congregations of the "LFC Conference" would bear their share of the financial and other responsibilities of the Merged Church, and would in turn derive the benefits of the wider fellowship.

2. Each congregation of the "LFC Conference" would continue to have, as at present, full responsibility and authority, under the Word of God and in harmony with the Lutheran Confessions, for the control of its own properties and the conduct of its own local program.

3. The "LFC Conference" would hold an annual meeting for the purpose of spiritual fellowship and edification, and for the promotion of its common work, both that conducted within its own fellowship and that in which it participates through the Merged Church as a whole.

4. The "LFC Conference" would participate in the biennial convention of the Merged Church through representatives elected at its annual meeting, with the numerical basis of representation determined in the same manner as in the case of other "Districts" of the Church. Both the "LFC Conference" as a whole and the congregations constituting its membership would do their part in carrying out the programs mutually agreed upon by the chosen representatives of the Merged Church.

5. In the field of Christian Education the congregations of the "LFC Conference" would give their support particularly to Augsburg College and Theological Seminary and to Oak Grove Lutheran High School. This special interest would be given due recognition in the budget allocations for the other common endeavors of the Merged Church. These two schools, as presumably also some other institutions within the Merged Church, would continue to be owned and directly controlled by their respective corporations. Nominations to the corporation memberships would be made by the "LFC Conference" Annual Meeting. The pastors of the "LFC Conference", as a rule, would be called from among the graduates of Augsburg Seminary.

6. In the field of Home Missions an arrangement would be made whereby the "LFC Conference" would have opportunity for growth, in fields agreed upon, as is done at present through the Home Missions Councils. Funds for supporting its Home Mission program would continue to be contributed by the congregations of the "LFC Conference."

7. In most of the areas of general Church activity, such as, for example, foreign missions, parish education, charities, brotherhoods, publications, and pensions, the present activities of the Lutheran Free Church, like those of the other uniting bodies, would be completely integrated with those of the Merged Church, on an equitable and mutually agreed basis. A Conference publication would, however, probably be necessary.

8. In certain local communities there exist at present undesirable duplications of church work among congregations within the American Lutheran Conference. Correction of these conditions would in most instances take place gradually through deeper acquaintance, fellowship, and co-operation. In this process of realignment, some transfers of congregations from the "LFC Conference" to the geographical districts of the Merged Church, and vice versa, may be anticipated, and it will be necessary to work out mutually agreeable principles to be applied in such cases. This would be only a further development of principles which are observed now where cordial relations exist between Lutheran synodical groups.

IN CONCLUSION

It is to be expected that some difficulties will be encountered in seeking to develop a mutually satisfactory pattern for union even among Churches which are one in faith. In the merger now being contemplated one of the reasons for such difficulties is no doubt our lack of full acquaintance with, and full faith in, one another—notwithstanding our more than twenty years together in the American Lutheran Conference. For this reason it is the more important to give earnest consideration to problems that at present confront individual synodical groups with respect to the proposed union. The Lutheran Free Church members of the Joint Union Committee feel that step by step thus far this has been done; and with regard to the proposal made in this Memorandum they have the confidence that it will be given the same type of fraternal consideration.

In the further discussions and the working out of definite plans for merger, it is our hope that the whole problem of church union can be approached with the vision and perspective which will enable each part to find its rightful place within the developing whole. The shattering and readjustment of the patterns of ecclesiastical organization which took place at the Reformation, in order that life and Spirit might again do their renewing work in the Church, emphasize to all subsequent generations that strict uniformity of authority and organization are not always a blessing but can even become the opposite. If this truth is to be given adequate consideration within American Protestantism in a time of widespread ecclesiastical unification, as we hope and pray that it may, then also the Lutheran Churches seeking union must lay continuing emphasis upon the wise combination of unity in teaching with liberty in forms of organization and service. We believe that the application of this principle of "liberty in unity" to the Lutheran merger now being considered can make worthy contribution toward this goal, and bring us one step farther on the way toward a practical unification of all the Lutheran Churches in America.

Respectfully submitted,

T. O. Burntvedt,
Clarence J. Carlsen,
Bernbard Christensen.

The next issue of Lutheran Tidings will carry the third and last article on Lutheran Unity.

Alfred Jensen.

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Our Women's Work

Editor

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

A Day With The Ribers

Our Mission Sunday, April 26, sponsored by the Mission Group, was off to an enthusiastic start, when our guest speakers, Rev. and Mrs. Harold Riber, recently returned from India, entertained the boys and girls of our Sunday School by telling them about the Santal children, among whom they work. Mrs. Riber told of their Sunday School, songs, clothing, customs and schools. Rev. Riber climaxed the morning with an exciting story of a leopard hunt on a Sunday morning, which resulted in the cancellation of Sunday School that day. He presented Trinity Sunday School with a bow and arrows such as the Santal boys use. Finally, each child was given a souvenir of India in the form of a copper coin. The Riber family sang for us in Santali "Jesus Loves Me" and also a hymn set to a Santal melody. The children were an attentive audience and all of them were pleased to receive their souvenir coins.

Rev. Riber conducted our worship services at 10:30 a. m., bringing a challenging message based on his recent experiences in the mission field. As usual the choir lent a festive touch to the service. They sang "Be Kind Merciful, O Lord" by Gounod.

Rev. and Mrs. Riber, Kris and Emmy, were dinner guests at the Children's Home. It was a pleasure to have them with us and to chat informally with them.

The afternoon meeting was led by the program chairman of the Mission Group, who welcomed guest speakers and audience. A special welcome was extended to the many visitors from St. Stephen's Church.

Mrs. Riber addressed the group, relating in a very interesting manner her experiences and first impressions of India. She told of their difficulties in learning Santali, of her work in organizing a Sunday School at Kaerabani, and of the evening devotions at the mission station, and of many other interesting subjects. Her manner bespoke her deep regard for the Christian natives and a deep respect for their faith in God. After her talk, a lively question period followed.

A delicious supper, made delightful with friendly sociability and spiced with much good humor, was served by the members of the Mission Group.

We were pleased that Rev. Alfred Sorensen could officiate as the leader of the evening meeting. Rev. Riber's topic concerned, for the most part, the social, economic and political problems of India. He spoke of the caste system and how it affects the Santals.

Several hymns were sung, a gift offering was received, and Rev. Sorensen closed the meeting with prayer.

The Mission Group extends sincere thanks to Rev. and Mrs. Riber for their interesting and inspiring messages, to Rev. Alfred Sorensen for so willingly assisting us, for the generous offering to the Santal Mis-

sion, and to all who helped to make our Mission Sunday a blessed and successful event.

Emilie Stockholm.

By request—Taken from Trinity Church Messenger

Denmark's Bishop And America

On Thanksgiving day last fall we attended services in the English church in Copenhagen. It is an Episcopalian church, not very large, lying near the harbor in beautiful surroundings. The minister is British and the congregation consists of all the English-speaking people in the city. On this day, however, it was largely the members of the American colony that had come together to celebrate their national holiday in this foreign land. There was an impressive procession with flags and many robed ministers, some of whom had served in America at some time (Pastor Blichfeld, Halvdan Helweg, H. C. Hansen and others). Ambassador Eugenie Anderson read Truman's Thanksgiving Proclamation in her own unassuming, quiet way—looking almost like a little girl as she stood between the flags before the altar. The service was cluttered with ritual and seemed very foreign to us. At the very close Bishop Fuglsang Damgaard, whom many of you will remember from his recent trip to the U. S., got up and took his place before the altar. He seemed a very tall and awesome figure as he raised his arms and chanted the Benediction. And the words he chanted were **Danish**. They sounded warm and sincere and full of meaning. To me it was the most beautiful part of the service and tears filled my eyes. It was as if all of Denmark, in the person of its Bishop, were blessing America.

Afterwards I was bold enough to accost him, and it took courage, I can tell you, to walk up to him, clothed as he was in elegant dignity, black velvet cloak and high silk hat. However, he was most gracious, recognized me at once and invited us to his home the next day, which was to be my last day in Denmark. It was a memorable visit, one we will never forget. We had a little trouble finding the house because the entrance hall was so filled with statues that we thought we had walked into a museum by mistake. The building dates back to 1728 and is filled with lovely things that are centuries old. Nevertheless, it was not the house nor the treasures in it but something that Bishop Fuglsang Damgaard said that made it an unforgettable occasion for us.

He told us that the trip he and his wife took to America had been the greatest experience of their lives. "America is a great country," he said. "It is a wonderful land. And to think that this powerful nation, the most powerful on earth today, has no imperialistic ambitions! That has never happened before in the history of the world. Strong nations have been known

(Continued on Page 12)

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

Ed. Note: This article is continued from the last issue of PY and, due to lack of space, it will not be concluded until next time.

When we came to the Riviera we stayed in our first youth hostel. We had heard of these youth hostels while in the U. S. and had become members of the American Youth Hostel Association by each paying the annual dues of \$4.00. In return for our dues we received our membership card which would be honored by youth hostel associations in other countries. The groups are loosely bound in an international association. Hostels make it possible for young people in Europe to travel widely on a slim pocketbook. They are all arranged in dormitory style—one dormitory for boys and one for girls. Most of them have kitchens where the hostellers can cook their own food. Many of them serve cooked meals almost at cost. Each hostel is under the supervision of a man or a couple, usually someone who is more interested in working with young people than in the money involved. Each country prints a handbook which contains a list of all the hostels in the country. An explanation is given of the facilities offered at each hostel and of the rules that must be observed. Two general rules for almost all the hostels in Europe are that they close at either 10:00 or 10:30 p. m. and that before you leave in the morning you must do the clean up job that is assigned you by the supervisor or house father. Upon arrival you surrender your membership card to the housefather and pay for the night's lodging. (This charge varies from \$.25 to \$.50 for one night.) In the morning when you leave and after he has inspected your work he signs the card and returns it to you. Actually no one is supposed to use the hostel unless they are traveling under their own power such as bicycling or walking. But that rule is not adhered to. They are run for young people on vacation. In the summer season it is usually necessary to write ahead for reservations. We arrived in France in early May and so were able to get in without reservations until late in June when the schools let out. When it really gets crowded they try to accommodate the younger ones first, letting the older hostellers find other quarters. Germany has some of the finest hostels most of them averaging about 20,000 hostellers a year. Many of these hostels were former Hitler Youth Camps. We stayed in two in Germany that were located in old castles way up on top of hills usually overlooking a river. We stayed in a brand new one in Frankfurt, Germany. It was a newly constructed building having been open only

three days when we arrived. We understood that the U. S. Government had helped finance it and inferred from this that the American Occupation leaders felt the hostel movement to be a vital one in helping to rehabilitate the German youth.

In the Heidelberg hostel we found a Danish school class of forty children, probably eighth graders, under the guidance of three school teachers down to see the attractions. Many school classes travel like that in Europe. We asked a Danish school teacher if it was a general rule to take such trips. He replied that there was nothing compulsory about it but that they tried to arrange something for each class almost every year. The older ones got to go out of the country and the younger ones were usually taken to points of interest in the country. The Danish State Railway provided free transportation for these school trips in Denmark. This travel program had been greatly interrupted during the war but now it had started again. Since hostels could be used on these trips, housing expenses were kept at a minimum.

Denmark has very nice hostels and we were very pleased our first night in Denmark to receive at the Kolding youth hostel a dinner of "fiske frikadeller, smaa kartofler, ærter, og rødgrød." This menu we could understand. One thing we never got used to seeing was the Danish hostellers eating uncooked oatmeal as we eat dry cereal.

One of the nicest hostels we stayed in was the one in Vienna. They provided their own clean sheets on the bed and maid service to clean the rooms. But luxury of luxuries there was hot water for showers and laundry. It was the only hostel we stayed in that had hot running water.

(To be concluded in the next issue)

Northern Lights Bible Camp

A call has gone out to all young people of the Northern Lights District in Wisconsin, South Dakota, North Dakota, Minnesota, Montana and Canada to attend the Annual Camp and Convention of District III. The affair will be held at beautiful Big Wood Lake near Grantsburg, Wisconsin, on June 21-27, at the Luther Point Bible Camp.

The Camp is located in the heart of the picturesque wooded area near Grantsburg and Luck, Wisconsin. The camp grounds are located on a point out in the lake and this makes a beautiful setting for the camp. There are clean, modern cabins and a large fully-equipped, indoor dining and recreation room.

The theme of the camp is "Trails to Christian Living." The morning Bible study and the afternoon discussion groups will center upon the theme. The day will be completed with the singing of songs and hymns around the blazing campfire on Luther Point.

A busy schedule for campers has been planned.

- | | |
|------------|---|
| 7:00 a. m. | Rise and eat
Morning devotions
Games |
| 12:00 Noon | Lunch
Discussion groups
Swimming, boating, etc.
Crafts |
| 5:30 p. m. | Supper
Singing
Program by campers
Folk games
Refreshments
Campfire |

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Strengthening Global Lutheran Unity

NLC's 35th ANNUAL MEETING

By James A. Rydberg

(Continued From May 5 Issue)

Immigration

Called for early changes in U. S. immigration laws, noting with "gratification" President Eisenhower's request that the Congress review existing legislation



LWF leaders lay plans for the coming year. From left, seated, Dr. Vilmos Vajta, director of the Theology Department; and Dr. Stewart W. Herman, executive secretary of the Committee on Latin America. Standing, Dr. F. A. Schlotz, director of the World Missions Department; Dr. Carl E. Lund-Quist, LWF executive secretary; and Dr. Henry J. Whiting, director of Lutheran World Service.

on immigration and naturalization and "enact a statute that will . . . guard our legitimate national interests and be faithful to our basic ideas of freedom and fairness to all."

Urged the Congress to "seek a just and workable substitute for the National Origins quota system," and recommended admission of 100,000 refugees, expellees, escapees, and remaining displaced persons annually "under a statutory priority within a maximum annual quota of 250,000."

Expressed the hope that the Congress will "amend the present law so as to accord naturalized citizens who have acquired U. S. citizenship in good faith the same rights and privileges enjoyed by American-born citizens."

Approved a plan to establish a permanent Lutheran immigration service within the Division of Welfare, subject to approval by cooperating church bodies, to provide reception of immigrants at ports of entry, referral of incoming Lutherans to congregations for spiritual ministry, information and counseling services on immigration procedures and problems, plus continuing present services to resettled former displaced persons.

Vatican Appointment Opposed

Sent a letter to President Dwight D. Eisenhower, reaffirming its stand against appointment of a United States representative to the Vatican.

Recorded its opposition to current demands that names of persons

receiving public assistance funds, and the amounts granted to such people, be opened to public inspection.

Agreed to sell its present Church Center in Washington, D. C., and to cooperate with the Lutheran Church-Missouri Synod in acquiring a new building in the nation's capital for use by the NLC Bureau of Service to Military Personnel, the Armed Services Commission of the Missouri Synod and the joint Lutheran Service Commission.

Public Relations

Referred to the Division of Public Relations for further study and report to its next annual meeting a suggestion that a department of radio and television be created.

Decided that the Council's official organ, **The National Lutheran**, shall be distributed on a subscription basis, beginning in 1954, to include pastors and laymen.

Offered no objection to the Division of Public Relations entering into an arrangement with one or more of the participating bodies for special news service to be financed by the body or bodies concerned.

Ruled that employees of the Council shall normally conclude full-time service at the age of 65, with the provision that in exceptional cases an employee may be retained on a year-to-year basis until the age of 68.

Student Service

Agreed that "an additional large sum, perhaps \$1,750,000," will be required to adequately develop a program of Lutheran student centers between 1954-1960, referring this expression of judgment to the participating bodies for consideration and comment and for report to its next annual meeting.

Service To Military

Authorized the Bureau of Service to Military Per-



STAFF LEADERS of the National Lutheran Council. Seated, from left, Dr. Clarence E. Krumbholz, Welfare; Dr. Stewart W. Herman, Lutheran Cooperation in Latin America; Dr. H. Conrad Hoyer, American Missions; Dr. Donald R. Heiges, Student Service, and Dr. Paul C. Empie, executive director. Standing, from left, Dr. Joseph Simonson, Public Relations; Dr. John A. Scherzer, European Desk; Col. Gynther Storaasli and Dr. Carl F. Yaeger, Service to Military Personnel; Mr. Bernard A. Confer, Lutheran World Relief; and Dr. Fredrik A. Schlotz, Younger Churches and Orphaned Missions.

sonnel to approach the presidents of the participating bodies for the purpose of giving the work of the military chaplaincy a place on the programs of annual synod and district meetings, and to request parish



Dr. Oscar A. Benson, left, is congratulated upon his election as President of the National Lutheran Council. Dr. Carl E. Lund-Quist, LWF executive secretary, wishes him well as Dr. Paul C. Emple, NLC executive director, looks on approvingly.

pastors to submit names of members in the service to Lutheran chaplains. (Similar permission was granted to BSMP to seek names of pastors qualified for armed forces preaching missions.)

Resolutions

Sent greetings to the newly formed Canadian Lutheran Council, offering continued aid, if requested, in the fields of student service and American missions.

Expressed "profound gratitude to Almighty God" for guidance and power from the Holy Spirit in "another year of grace and blessings" on the Council.

Resolved its "genuine gratitude" to Dr. Lawrence M. Stavig for his three years' service as president of the Council and for leadership with "great skill and devout spirit."

Offered its "deep appreciation" to Miss Cordelia Cox for her "outstanding service" during 4½ years as director of the Lutheran Resettlement Service. (Miss Cox asked to resign from her post as of March 1.)

Recognized ten years of "outstanding service" by Miss Henriette Lund as a consultant in the Division of Welfare; a similar period of service by Dr. H. Conrad Hoyer, executive secretary of the Division of American Missions, particularly for his "statesman-like planning, his diligent service and his wise leadership;" and offered "sincere gratitude" to Miss Dorothy Eberhard, office secretary to the executive director, for her ten years of "faithful and accurate work."

Thanked Dr. Carl E. Lund-Quist, LWF executive secretary, for attending the annual meeting and for his "encouraging presentation" of the Federation's work and plans, expressing gratification of his call and "assuring him our best wishes and constant prayers for God's blessing in the discharge of his far-reaching responsibilities."

Thanked the Lutheran Brotherhood Life Insurance Society for its contribution of funds to produce a film on Lutheran churches in America, and for financing a survey of radio, television and films, plus seminars and graduate scholarships.

Reprint from "The National Lutheran"

The Pastor's Institute

Grand View Seminary, April 14-16, 1953

The annual Pastors' Institute sponsored by the Grand View Seminary had a good attendance again this year. Several pastors had come from quite a distance (record was held by Carlo Petersen coming from Newark, N. J.), and most of the pastors of the mid-western states were present.

The Institute heard some very good speakers. The students of the Grand View Seminary graciously accepted the task of reporting to Lutheran Tidings. We are happy to bring this synopsis of the lectures:

The Rural Church

Dr. Calvin Schnucker from the Theological Seminary, Dubuque University, spoke on "Trends in Rural Life Affecting the Church Today." He pointed to some trends and statistics in the rural community some of which to say the least were startling.

In many cases the ministry looked down its nose at rural parishes. Its philosophy was to serve a rural church only as a necessary evil. It was to be a stepping-stone to something better.

He noted that during the depression many ministers went into other occupations. He quoted some alarming statistics from a leading Protestant denomination. In 1950, this group closed 1,004 churches. Approximately 90 per cent of these were town and country churches. In Iowa 119 churches were closed, and in a 9 state area 34 per cent were closed.

In noting more trends of today Dr. Schnucker made the following comments:

1. After 1947, rural population dwindled very rapidly. Many just moved farther on out.

2. The fastest growing opposition in most rural counties is paganism. Rural areas are the ones who are unchurched.

3. The school is moving to the larger urban area. The Church had lost its opportunity to be the center of the community, but now the church has a golden opportunity. Since the school is surrendering, who is going to take over, the Church or the tavern?

In his second lecture Dr. Schnucker talked about "Techniques." Due to the many examples given, it shall suffice to say that those who heard this talk should give serious consideration to what was said.

Report on the Santal Mission

In his lecture Pastor Harold Riber pointed first to some of the negative aspects in the Santal Mission. He made the following statements:

1. The people of our synod are often indifferent concerning the affairs of the Mission.

2. If we are an Evangelical Church, do we have a constructive foreign mission policy?

3. The Santal Mission is patriarchal. This organizational pattern is condoned not only by the older but by most of the younger missionaries.

4. Administrative work takes from 80 to 90 per cent of the missionary's time leaving about 10 to 20 per cent of his time to preach the Gospel.

In the Santal Mission there are 22,000 Christian Santals. This is a slightly larger figure than the one in the statistics of our Synod.

Pastor Riber posed this rhetorical question. What type of program do we need for a constructive program? He makes four main points.

1. We must have a good solid rapidly expanding program.

2. We must let the Santals as much as possible take over the responsibilities.

3. There must be more education among the Santals. There should be more students sent to America.

4. The missionaries must make a serious attempt to come closer to the Indian people.

The picture as a whole shows a good church, shows good people willing to work and cooperate. Tremendous work has been done but there is a new trend and new leadership must be established. The opportunities are there, but we have no chance unless we are mission minded in our own synod.

Lesson From Lund—J. Knudsen

The assignment at Lund was to define what the Church is and how does the Church function. Two other topics that had to be discussed at the same time were "ways of worship" and "inter-communion."

Of the five sections at Lund, Dr. Knudsen was assigned to Section II that had, as its purpose, the task of defining three terms that were acceptable to all. These were schism, heresy, and apostasy. One of the more interesting aspects of this section was to find that they were discussing some of the same problems that occupied Grundtvig's mind 100 years ago and were coming up with the same answers.

What was accomplished? We caught up with things (Lusanne-1927; Edinburgh-1937; and Lund-1952). The theologians got acquainted. This coming into living touch with others had a tremendous significance. There will always be a need for contacts such as this. But they also made progress in the understanding and handling of problems. Particularly was the introduction of non-theological factors of significance.

The theology of Lund was sound, and it was interesting to observe the significance of eschatology in the discussions.

DO WE NEED A NEW CONFESSION?

By Dr. Martin Heineken,
Lutheran Seminary, Philadelphia

Yes, if we mean, "Does the church, today, need a clear, clarion-toned unequivocal statement of its faith, in the terms of our day, addressed to the problems of our day, drawing the line clearly between Christian and non-Christian, which really gives expression to the living Word of God to us in our need and is the answer to all the false Gospels of our day?"

No, if we mean, "Do we, Lutherans, need to set aside the historical Confessions of our Church because we have weighed them in the balance and found them wanting?" These Confessions are a milestone marking a prodigious battle fought and won.

We, first, define a confession "as simply a making known to others of what is in the mind and heart; it is an admission of what is so." The confession is a witness which in a very specific historical situation means to set forth what it believes to be the Word of God to men, as witnessed to in the Bible and throughout the history of the Church. It means to give the expression to the faith of the Church and to be binding as the Gospel is binding. Therefore, the Confessions must be read and interpreted in the light of Luther's theology, the pre-Reformation Church, and the Bible. Why is there a cry for a new confession?

1) The old ones contain obscure and obsolete terminology, scientific inaccuracies and out-dated judgments. Historical study will dispose of all this.

2) Vital issues of today are not dealt with, the rise of science, political and social changes, Biblical scholarship, totalitarianism, ecumenical movement, and pressure from younger churches.

We can find now a few examples of how the old should be retained while pressing forward to the new.

1) The Book of Concord includes the three ecumenical Creeds and then the first article of the Augsburg Confession subscribes to the Nicene formulation of the doctrine of the Trinity. The three ecumenical creeds can still be used liturgically and can be prayed, but in the first article of the Augsburg Confession we can only go along with the religious intent. However, the triune-confession of Nicea spoke to its day and preserved the Bible witness from heretical dissolution. So it still speaks to our day, showing us God is a living God, known only as he reveals himself. The modern heresies of an imminent God are refuted.

2) The fourth article of the Augsburg Confession speaks against the Roman Catholic idea of justification. Today Luther's idea of justification can be re-translated to apply to the frantic way in which men try to achieve freedom from the constant anxiety of the human situation.

Both these examples illustrate the "yes" and "no" answer to our question, "Do we need a new confession?" Before we speak of a new confession, we ought first of all know the old one and apply its lessons to our faults. Then shall we be ready to move forward and to hear what God has to say to us today and to confess it before the world.

(Concluded next issue)

Pastor Jens Jorgensen

1853 - May 23 - 1953

In Memoriam - By Rev. J. C. Aaberg

(Continued from last issue)

The honor was fully deserved. Besides his work in Denmark, he had done an excellent work in the various congregations he served as a pastor, especially in West Denmark and Kimballton, and he had with signal ability filled the different positions entrusted to him by the synod.

Pastor Jorgensen was physically a small, slender man with dark hair, a neat dark beard, a small well formed head and face and mild blue eyes that usually had a smile in them. His whole appearance was reserved, quiet and mild. He seldom raised his voice, which was low and appealing, above that of an ordinary conversation. He was a shy man, far from the hail-well-met type, but in his very quietness there was an air of friendliness and sympathy that drew people and made them trust him. In a larger company, he usually listened more than he spoke, although he had a dry wit that, when he chose to exercise it, was almost irresistible. But in a smaller group, especially when the conversation touched something in which he was interested, he could be absorbingly interesting, reveal-

ing his sincere and profoundly spiritual comprehension in a manner that people seldom forgot. He enjoyed humor which he responded to with a quiet body-shaking chuckle. I never heard him laugh aloud.

He was not an eloquent speaker in the usual meaning of the word. He spoke slowly but fluently in a normal conversational voice, using few gestures besides a characteristic and rather expressive sidewise shake of his head when he wanted to emphasize a point. His manner of speaking was that of the schoolman more than the preacher. When conducting a church service, one had the feeling that he had before him always the word: "The Lord is in this house, be still before Him all the earth." There was no loudness at his services, they were quiet, dignified and sincere. His sermons were at their best when his text was a Bible story or one of the parables. These he could with profound spiritual insight, so to speak, dig into and bring out their purest gold.

He was deeply rooted in the Grundtvigian movement, perhaps more so than any other man in our church. But his Grundtvigianism was far removed from the superficially folkish kind that has so often been the bane of the movement. It was deep and sincere, firmly founded on the Word and Sacraments. It was not by chance that he felt so deeply moved at his first communion. His deep reverence for the sacrament as embodying the very presence of our Lord remained with him always. Though a Grundtvigian, he also had a touch of pietism, which probably, accounts for the fact that he got along very well with pastors from our sister synod, and was highly respected by them.

He was probably at his best as a lecturer, especially on a Biblical theme. But Grundtvigian that he was, he could also bring out profound lessons from an old myth or a historical episode from Danish or world history, an ability which, sad to say, seems lost to many of the younger generation. He frequently visited Grand View College while I was there, and we students always looked forward to his coming, enjoying both his lectures and his friendliness.

Coming to America at a mature age, his life and thoughts were firmly rooted in his Danish heritage, which he sincerely believed could and ought to be preserved among the Danes and their descendants in this country. He wanted young people to become well educated Americans while they, at the same time, kept and cherished the heritage of their forefathers. And it distressed him when he saw his hope of retaining such a double heritage begin to fail.

In his later years, Jorgensen was commonly spoken of as "Old Jorgensen," not because he seemed old, for he remained surprisingly youthful and alive even in his latest years, but to distinguish him from his three sons, Hakon, Svend and Ottar, who were, and still are, pastors in our church and Peter who has been Professor at Grand View College through many years.

Pastor Jorgensen was twice married, first—as already mentioned—to Miss Kirstine Nielsen, who was a splendid helpmeet to him during his working years, and after she died, to Miss Caroline Christensen who was a faithful companion and helpmeet to him in his

old age. May we as a church on this one hundredth anniversary of his birth honor him, not only by remembering him but by, what he would appreciate even more, a new dedication for the things for which he lived and worked.

Denmark's Bishop And America

(Continued from Page 6)

to punish their enemies, or even to forgive them, but never before has the strongest nation worked to better conditions among the weak. We must never forget it."

Accustomed as we were by then to hear America criticized, these words spoken by the Bishop of Denmark made our hearts swell with joy and pride and gratitude. It was a lovely thing to hear on my last day in Denmark. With those words Bishop Fuglsang Damgaard sent his greetings to the Danish American people.

Nanna Mortensen.

Northern Lights Bible Camp

(Continued From Page 8)

Please send registrations plus one dollar to Rev. Clayton Nielsen, Withee, Wisconsin. (Total cost is fifteen dollars per person. Twelve dollars each for two or more from one family.)

Iowa District DAYPL Convention

Cedar Falls, Iowa

June 12-14, 1953

Friday evening:

Registration.

8:00—Opening Service—Rev. Richard Sorensen

9:00—Recreation

Saturday:

9:00—Devotion—Rev. Holger Jorgensen

9:30—Business meeting:

Report from the Iowa Societies

National D. A. Y. P. L. President's report

District D. A. Y. P. L. President's report.

Other business.

(If we finish the business early we will use the time for group singing.)

12:00—Dinner

2:00—Film (Pertaining to some phase of youth work.)
Discussion

3:00—"Snack time"

3:30—Games in the park

6:00—Supper

8:00—Program sponsored by Cedar Falls Society
Games and recreation follow the program

Sunday:

10:00—Sunday School for Young People

10:45—Worship Services—Rev. Ronald Jespersen; Communion service—Rev. Paul Wikman

12:30—Dinner

2:15—Rev. Howard Christensen speaks

3:15—Tour through Cedar Falls and Waterloo

6:00—Supper

7:30—Campfire, program, closing devotions

9:30—Convention is over until 1954

CONVENTION THEME

"We are building for tomorrow"

Speaking Of Welfare

The word "Welfare" as generally interpreted today, has become a misnomer. It used to mean a united effort on the part of a charitable group to relieve a condition of distress and to better living conditions for the happiness of those in misfortune.

During the depression of the 30's the word **WELFARE** became associated with county, state or federal doles. Under normal conditions and all around prosperity none of us should come under the category of receiving welfare as the word is interpreted and applied. Least of all our aged folks who through taxes have contributed their just share to State Pensions and Federal Social Security funds, and therefore at age 65 are entitled to the grants from those sources. That does not put them on the "Welfare" as now construed.

As a Church therefore, our scope of actual charity extends and applies itself only to those who unfortunately neglected to apply for citizenship, or who may otherwise have met with unconquerable circumstances that they alone are unable to cope with. Those are the aged folks for whom we need your assistance in creating Homes.

We in the Danish Evangelical Lutheran Church have for years past contributed liberally to Homes and Hospitals in which we have no direct interest or control. Even to the extent of setting aside special Sunday for their support, but with only a small or seemingly no appreciation for our special efforts.

Is it not time that we as a Synod gave some concerted and special effort to assist and help our **OWN** Homes? Could not charity in that respect well begin at home?

With that in mind permit me to suggest that the Sunday before our national holiday of **THANKSGIVING** be dedicated as a special Sunday on which we will honor the Aged in our midst, with special sermons appropriate to the occasion and with special contributions to our three Homes for Aged located at Tyler, Des Moines and Solvang. It is my futher suggestion that **ALL** contributions received on that Sunday be sent to our Synod Treasurer for his equal distribution among these three Homes, and that it be done without credit towards Congregational Synodical obligations.

May I also here suggest to the Synodical Board that it rename the Board of **WELFARE** to that of the "Board of **HOMES** Stewardship" and thus remove the stigma of the word **WELFARE** as commonly interpreted today.

Or better still, abolish the Board of Welfare and consolidate it with and under Stewardship Direction where it rightfully belongs and cut out overlapping of work and expenses.

Greetings,

B. P. Christensen,
Solvang, Calif.

May 3, 1953.

Minor Notes

Music consists of notes. The notes of some of our finest music are written in the minor key. It lends itself well to expressing sadness. The article, Minor Notes On A Major Task, in Lutheran Tidings, April 20, is minor in its sentiment, but major in the way it paints a sad picture of a Christian country.

What surprises me is that Rev. Mortensen mentions no exceptions to the empty churches in Denmark. What about the cathedrals of Aarhus which Kai Jensen fills every Sunday? I have a book of his sermons. These sermons contain bread—not stones. The preacher who gives his flock the bread of life will have a full church.

One of the causes mentioned for the lethargy of the Danish church was Barthian theology or "Tidehverv" teaching. "Tidehverv" claims that its teachings may be hard for "gamle Maren i mosen" to understand. In this respect Maren and I are alike, and although I have studied in Denmark, I do not even know what the word "Tidehverv" means. Is

A Call to Christian Stewardship

Mixing Things

So much butter, and so much sugar, and so many eggs, and so much flour, and so much milk—and everything mixed together just right for making a cake. Anyone who has done any baking knows that care must be taken to put in just the right amount of each ingredient.

A sense of proportion is important in everything. A man who spends too much time watching the ball game on television and not enough with his family, is getting things mixed up wrong. If a man takes fifteen cents out of every dollar he earns for amusement, and puts away only one cent for savings, he makes a mistake.

In spending the money we earn, we often fail to figure out any sort of proportion—we just spend it. A wise man, a man with a sense of responsibility, decides, "Out of every dollar I receive on pay day, I will give so much for the building of God's Kingdom." And he sticks to that decision. On pay day he puts aside the portion of his income which he decided upon.

Out of habit of setting aside the Lord's part of every dollar, people often go on to wise habits in fixing proper proportions of their income for rent, clothing, food and so forth. And wherever there are enough people who have a sense of proportion in their spending, and who learn how to put the most important things first, the Church has sufficient income to do its work well.

A sense of proportion regarding time is even more important. There must be hours for worship, prayer, and Bible study. Our days must be so arranged that these hours are guaranteed. This requires some planning. Work or play cannot be permitted to intrude upon the sacred hours set apart for the nourishment of our souls.

People who, in the right spirit, follow this practice find a certain kind of satisfaction. They have fulfilled, in part, their obligation to God. They have been honest and fair in returning to God an offering for all His gifts to them.

How are you "mixing things" in your life? Indifferently? Or, with a great deal of care and purpose?

—adapted by Robert C. Schmidt.

it any wonder that sensible people will not listen to a minister who befuddles and confuses them?

Christianity is so simple that anyone can understand it. Today we all agree the world is full of evil and that you and I are part of this world. To prove this we do not need Barth, Grundtvig, or Kierkegaard. What we need are laymen and ministers who can persuade you and me to give up our sins and follow Christ.

B. Skou.
1424 Grand Ave.,
Santa Barbara, California.

Grand View College And Our Youth

We Finish With Commencement

In just one week we will have our commencement! I don't suppose that nine months of our lives will ever disappear as rapidly as have these last months of a wonderful school year. We often wonder whether the folks out in our congregations realize just what a school year or two can do for the youth of our synod. We are grateful and happy that there have been parents and friends who have made it possible for us to attend G. V. C.

There are a number of events that we should like to record here, but inasmuch as they have not as yet transpired, we cannot! We would like to tell you about the capping of our student nurses which takes place tonight at St. John's Lutheran Church. But we've a deadline to make. We think you might be interested in knowing about commencement, but that takes place the very day that Lutheran Tidings is due in your homes. However, we can and will tell you a little about our home concert at First Lutheran Church. It was held on the evening of May 24, and though the audience was not very large, we sang our final concert of the year. We were told by several of our audience that the concert was beautiful! It is no small task to get fifty people to sing a cappella the type of songs and beautiful sacred numbers that comprised our program. We feel that Mr. Robert Speed (we call him Bob Speed!) has done a great deal in accomplishing what he has this year. And we like his attitude, too. He says that there is room for improvement, and there is. In other words, we were not perfect and we all know it. However, our audience was lavish in its praise of our singing. After the concert, the women of First Lutheran Church served coffee and sandwiches to the choir and staff of Grand View College and Seminary. This hospitality was much appreciated by all of us.

The entire student body was invited to the home of Dr. and Mrs. Ernest Nielsen in relays, beginning Wednesday afternoon, May 27, continuing on Thursday and "winding up" on Friday. On Thursday when I was there, there had already been 56 students who had availed themselves of the invitation, so I would say that there had been a full house! Ice cream with strawberries and cake was the menu and on a very hot Iowa afternoon, it hit the spot! We hear, unofficially, that there were over 100 guests in the president's home in

the three days. And that's not counting Prof. Williamsen who came in two days that we know of. (Did you make it the last day, too, Mr. W.? We know you were expected!).

We had half-way decided to sign this last contribution with our own initials, but since there have been so many conjectures as to whom the writer might be, we decided against it. So you'll still have to wonder and guess! We have the word of Dr. Nielsen that he is the only one outside of the writer who knows the identity of the scribe. (Could that be? We have it on good authority that not even Mrs. N. is in on the secret, and guess what! One of the students guessed that it was Mrs. N.! Do we feel flattered!!) The initials at the end of this article were picked at random, and could just as well have been P. X., O. K., X. Y. Z., or what have you.

Now as we come to the end of a most delightful and inspiring school year (our second and must it be our last at G. V. C.?) we wish to say to the faculty and to those who made it possible for us to attend, many thanks for a wonderful experience. It certainly has been appreciated by the students of Grand View. We will be seeing you all whenever we can find an excuse to return, and if not before, surely at Studentfest, 1954. So long!

P. W.

May 29, 1953.

OUR CHURCH

Ludington, Mich.—The Bethany Lutheran Church will observe its 75th anniversary Sunday, June 21st. John Christensen is the present pastor. He also serves the Trinity Lutheran Church (Victory).

Alden, Minn.—Miss Alyda Overgaard, a missionary back from the Mission field in Palestine, spoke Sunday, May 31, in the Alden church. The service was held in the forenoon during the regular worship period as a combined service of Sunday school children, parents and members.

Willard Garred—We regret that a news item in "Den Danske Pioneer" led us to report in the last issue of L. T. that Pastor Willard Garred had accepted a call from the Denmark, Kansas church. We have now been informed that Pastor Garred had upon invitation been in Kansas to speak in the two churches served in this Parish, but at the present time no further action has been taken.

Newell, Iowa—Mrs. Ellen Knudsen, editor of the page in L. T., "Our Women's Work" was scheduled to be the guest speaker at the Ladies' Aid "Guest Day" on Thursday, June 4th. She was invited to speak on her "Impressions of the home-life of Europe, and especially of Denmark" as gained from her visit in Europe this past year.

The Danish American Summer-Meeting to be held in "Rønshoved Høj-skole," and announced in the last issue of L. T. for August 5-9, has been changed to July 5-12. See announcement in another part of this issue.

Rev. and Mrs. Harald Riber were guest speakers in the St. Stephen's Church, Chicago, on Sunday, May 24th.

The 100th Anniversary of the birth of the late Pastor J. Jørgensen was observed by a group of the members of the Kimballton, Iowa, congregation, as they gathered at his grave on Saturday evening, May 23rd. As the church bell at sun-down was heard through the stillness of the evening hour, the well known hymn, "Kirkeklokke" was sung by the group. Mr. T. G. Jensen spoke briefly in memory of Pastor Jørgensen, and the brief service was closed with a prayer and the hymn, "Klokken slaar."

Dwight, Ill.—M. Eugene Lundberg presented a concert of old familiar hymns, sacred classics and Negro spirituals in the St. Peder's Lutheran Church on Wednesday evening, May 20th.

Detroit, Mich.—The adult Bible Class of the St. Peder's Lutheran Church has recently expanded its activities to include "Pick-up and Delivery day" every Sunday for individuals who otherwise do not have convenient means of transportation to the Sunday morning worship service. The telephone number of each of a committee of six members is listed in the last issue of "Kirkebladet", and a call to either member assures the "customer" of some arrangement of transportation to the Sunday service and home again.

Arne Sorensen, the eminent author and lecturer from Denmark, was scheduled to speak in Tyler, Minn., on Friday evening, May 8th. Arne Sorensen now lives in Washington, D. C., and during the past months he has assisted the Army Department with a series of lectures on psychological warfare. This summer he will again continue his conducted tours of Europe.

The Annual District Meeting of the Michigan District will be held in Ludington, Mich., during the week-end, Sept. 18-20.

Muskegon, Mich.—Central Lutheran Church, served by Pastor Edwin E. Hansen, will observe its 80th anniversary sometime this fall.

The Central Lutheran Church recently became the Legatee of the estate of an aged bachelor, who had no legal heirs, but willed his possessions, except his home, to the church. The value of this estate, after all indebtedness had been liquidated amounted to \$4,942.73.

Calvin Rossman, Cand. of Theology, from the Grand View Seminary, who has accepted a call from the St. Peter's Evangelical Lutheran Community Church of Hay Springs, Nebraska, will be ordained at Des Moines, Iowa, on Sunday, June 21st, and will according to present plans be installed in his new field of work in the Hay Springs church the following Sunday, June 28th.

"Eben-Ezer In The Pines"

Once again we invite you to spend part of your vacation in the beautiful mountain rest-home at Evergreen, 35 miles from Denver, Colorado. In between trips to various beauty spots in the mountains you will enjoy the fellowship with Christian friends from our churches.

The daily devotions will be conducted by the following pastors:

June 27-July 5 (Date still open)
 July 6-12 Pastor H. C. Jorgensen, Blair, Nebraska
 July 12-19 Pastor C. A. Stub, Freds-ville, Iowa
 July 20-26 Pastor Verner Carlsen, Council Bluffs, Iowa
 July 27-August 2 Pastor Holger Strandskov, Kimballton, Iowa
 August 3-9 Dr. Paul Nyholm, Blair, Nebraska
 August 10-16 Pastor Einer Olsen, Neola, Iowa
 August 17-23 Pastor Gordon Miller, Lake Norden, South Dakota
 August 24-30 Pastor Stephen Mogensen, Brush, Colorado.
 August 31-Sept. 6 Prof. Th. J. Jensen, Blair, Nebraska

For all particulars kindly write to

Victor E. Bagger, Pastor.
 Superintendent,
 Eben-Ezer, Brush, Colo.

Manistee, Mich.

Harmony and cooperation marked the annual business meeting of our Saviour's Lutheran Congregation at Manistee, on Sunday afternoon, January 25. The by-laws were amended enlarging the church council from 5 to 7 members. The importance of the teaching function of the church and the work of our Sunday school teachers was put in its proper place by electing our Sunday school superintendent at this annual meeting of the church. The annual meeting was followed by a potluck supper and an evening of Christian fellowship.

Our church had its first father-son banquet on Thursday evening, Feb. 26th. Sons and fathers of all ages varying from 3 to 87 were present to enjoy the delicious Medister pølse supper. One family present represented three generations. After a number of short table-talks the guests adjourned upstairs to see the splendid color film "Out-state Michigan."

A few weeks previous to this event the Choir Guild sponsored a Family-Fellowship night for members of the congregation. About 75 were in attendance and enjoyed a potluck supper and evening of fellowship together. As part of the evening's entertainment Rev. John Christensen of Ludington, showed an interesting film for both young and old. Again in March he came to Manistee and showed another film, which pictured so dramatically one of the great concepts of our Christian faith, that of personal stewardship. Because

of Rev. Christiansen's generosity in showing the films gratis we have the beginning of a film and projector fund.

On March 6th about 50 women of the church pleasantly surprised Mrs. Lund at the parsonage, the date of her birthday. She was given a collective gift by the group.

On January 10th, Mr. and Mrs. Marius Clausen celebrated their golden wedding anniversary at their daughter's home in Detroit.

We welcomed 5 new members into our congregation on Palm Sunday making a total of 7 since the beginning of the new year.

Our weekly Lenten services were well-attended. On Good Friday our church participated in the Union Good Friday services held at the Methodist Church. As part of the inspirational service a choir of 30 voices beautifully sang Dubois' "Christ's Seven Last Words."

The sanctuary of the church on Easter Sunday was beautiful with the many lilies and other spring flowers. The services opened with a processional led by 22 members of the Junior Choir resplendent in their new white cottas with black ties, followed by the Senior Choir. Both choirs sang special anthems. It was a joy to see the church filled to capacity and hear the joyful Easter hymns sung by this large group. A recording was made of the Easter services which Pastor Lund took to the sick and shut-ins so they too might hear the service which they were unable to attend.

That our church is on an upward trend is evidenced by the fine spirit of cooperation, the interest in the work and the fine church attendance every Sunday.

Sincerely,

Thora E. Hansen, Correspondent

Solvang Lutheran Home

MEMORIAL GIFTS

In memory of Mrs. Svend Marckmann, Pasadena, Calif., Mr. and Mrs. Hans Kock, Fresno, Calif.	\$ 2.00
Mr. and Mrs. Emil Jensen, Solvang, Calif.	2.50
Mr. and Mrs. Henry G. Petersen, Solvang, Calif.	3.50
Rev. and Mrs. H. V. Knudsen, Mr. and Mrs. Chris Folst, Mr. and Mrs. Bob Andersen, Mr. and Mrs. Chas. Johnson, Mr. and Mrs. Soballe, Mr. and Mrs. N. P. Nielsen, Mrs. Simonsen, Mrs. Carl Rasmussen, Dr. and Mrs. Lassen, Mrs. and Miss Norgaard, Mr. and Mrs. Anton Nielsen, Mr. and Mrs. George Johnson, Mrs. Kristine Jorgensen, Mrs. Sofie Jensen, Miss Karen Madsen, Mr. and Mrs. William Jensen, Mr. and Mrs. Axel Lindvang, Mr. and Mrs. Viggo Torsleff, Mr. Sigurd Rasmussen, Miss Mathilda	

Danish-American Summer Meeting

(Dansk-Amerikansk Sommermøde)

Rønshoved Højskole, Danmark

July 8-12

As we realize that it will be more convenient for many of the visitors from America, the Danish American Summer Meeting has been changed to the week, July 8-12.

Together with the regular program of lectures, song, music, etc., we will also join in excursions to points of interest in "Nordslesvig" and "Sydslesvig." The closing program Sunday evening will consist of an Open-air theatre performance on the school campus.

In order to join in the excursion to "Sydslesvig" it will be necessary to have the traditional Pass for entrance into German territory.

Registrations should be sent to:

M. F. Blichfeld,

Himmerlandvej 5,

København F., Denmark.

Jensen, M. J. Kergaard, Mrs. Dagmar Askaer, Mr. and Mrs. Bjornbak, Mr. and Mrs. Lyons, Mrs. Kirstine Jensen, Mr. and Mrs. Niels Henningsen, Mr. and Mrs. M. Mikkelsen, Mrs. Berg, Mr. and Mrs. Carl Davidsen, Mr. and Mrs. Wm. Nielsen, Mr. and Mrs. J. L. Christensen	29.50
In memory of Ella Olivarius Jorgensen, Anna Mosbeck Krantz, Solvang, Calif.	3.00
In loving memory of Sigrid Madsen, Cedar Falls, Iowa, Mr. and Mrs. C. B. Jensen, Cedar Falls, Iowa	25.00
In memory of Mrs. Marie Hald, Solvang, Calif., Dagmar Congregation, Dagmar, Mont. --	25.00
Mr. and Mrs. Emil Jensen, Solvang, Calif.	2.50
In memory of Donald Moore, Mrs. Edna Clark, Alice Wells, Mrs. Dessie Dopson, Donald Davidsen	5.00
Mr. and Mrs. Marius Larsen	1.00
In memory of Kathrina Nissen, Brush, Colo., Mr. and Mrs. Henry G. Petersen, Solvang, Calif.	3.50
In memory of Jens P. Jensen, Solvang, Calif., Mr. and Mrs. Henry G. Petersen, Solvang, Calif.	3.50
Mr. and Mrs. Emil Jensen, Solvang, Calif.	2.50
In memory of Mrs. Maria Soberg and Dorothea Bryhl, Mr. and Mrs. Jens Bennedsen, Solvang, Calif.	10.00
In memory of my Father Hans Chr. Holm, Mrs. Meta Peder- sen, San Mateo, Calif.	50.00
In memory of Mrs. Sophia	

Poulsen, Danish Ladies' Aid, Easton, Calif.	2.00
In memory of Mrs. Laurberg Petersen, Fresno, Calif., Dan- ish Ladies' Aid, Easton, Calif. Mrs. N. J. Beck, Fresno, Calif.	5.00
Annie Eskelsen	2.00
Soren Madsen, Solvang, Calif.	200.00
Andrew Petersen, Solvang, Calif.	25.00
Lodge of Dania No. 23, Solvang, Calif.	150.00
A. B. Hansen, Santa Maria, Calif.	500.00
Henry Infeld, Los Angeles, Calif.	50.00
Niels B. Bennedsen, Kimball- ton, Iowa	5.00
St. Peder's Congregation, Min- neapolis, Minn.	158.71
Edward Jepsen, Parlier, Calif.	50.00
Mr. and Mrs. Jack Nilsen, Sal- inas, Calif.	50.00
Rev. and Mrs. A. E. Frost, Sal- inas, Calif.	10.00
Mr. and Mrs. Ejner Johnsen, Solvang, Calif.	50.00
Grand Lodge Society Dania of California and Nevada	100.00
B. Skov, Santa Barbara, Calif.	500.00
From Dinner on Dedication Sunday, April 19th, Solvang, Calif.	1,552.48
Mrs. Marie Petersen, San Francisco, Calif.	3,000.00
Additional donations from dedication dinner	32.00
Mr. and Mrs. Jean Hersholt, Beverly Hills, Calif.	500.00
Mrs. Kathrine Hansen, Ingle- wood, Calif.	5.00
The Princess Maria Lodge No 68 of D. S. S., Los Angeles, Calif.	25.00
Danish Ladies' Aid Society, Hartford, Conn.	25.00

Mr. and Mrs. Axel Lindvang, Inglewood, Calif.	25.00
Mrs. A. Siegman, Los Ange- les, Calif.	20.00
Mr. and Mrs. Chris Folst, Los Angeles, Calif.	25.00
(Above contributions were re- ceived on Dedication Sunday)	
Holger and Clara Pohls, Sol- vang, Calif.	50.00
Mrs. Marie Petersen, Buellton, Calif.	35.00
Ingor T. Larsen, Santa Ynez, Calif.	25.00
Mr. and Mrs. Eiven Olsen, Buellton, Calif.	25.00
Miss Marie H. Andrup, Beverly Hills, Calif.	50.00
Otto W. Larsen and family, Santa Barbara, Calif.	5.00
Hans J. Nielsen, Fresno, Calif.	50.00
Niels Molgaard,	5.00
Aksel Andreasen	25.00
Virgil Andreasen	5.00
Harry Olsen	5.00
Lloyd Andersen	5.00
Knud Spaabeck	10.00
Ove J. Nielsen	5.00
George Stromberg	5.00
Irving Andreasen	5.00
(All of Medicine Lake, Mont.)	
Erik Sundsted, Plentywood, Montana	25.00
Martin Holmgaard	25.00
Axel Nielsen	5.00
Marie Sofie Nielsen	2.00
Peter G. Thuesen	10.00
V. J. Thuesen	5.00
Alfred Jensen	10.00
Niels A. Lodahl	5.00
James Kaae	25.00
Kenneth Kaae	15.00
Arlo Sampson	5.00
Dennis Sampson	5.00
Delmar Andersen	5.00
Herluf Strandskov	10.00
Laura Strandskov	10.00
Leo Strandskov	10.00
Lauritz Jensen	20.00
James Johnson	10.00
Lars Larsen	5.00
Hans Larsen	5.00
Elmer Petersen	5.00
Alfred Larsen	1.00
Niels J. Nielsen	5.00
Harold Nielsen	5.00
Benny Nielsen	5.00
(all of Dagmar, Montana)	
Carl Holmgaard	5.00
Olaf Miller	15.00
Henry Groskurth	2.00
Carl Laursen	25.00
Alvin Madsen	5.00
Ove R. Nielsen	15.00
Peter Miller	15.00
Jens Lind	25.00
Chris. Christensen	5.00
Alfred Fredericksen	10.00
Adolph Nielsen	10.00
Niels Jensen	10.00
Emil Rasmussen	10.00
Glenn Jacobsen	4.00
Christian Johansen	5.00
(all of Reserve, Mont.)	
Carl Sundsted	5.00
Jens C. Nielsen	5.00
Harold Conradsen	5.00
N. Elmer Johnson	10.00

Hans J. Madsen	5.00
Anton Sundsted	10.00
Erik Sundsted	5.00
Carl Johansen	5.00
(all of Antelope, Montana)	
Mr. and Mrs. Jorgen Christen- sen	10.00
Mr. and Mrs. Fred Andersen	5.00
Mr. and Mrs. Chris Brinkman	25.00
Mr. and Mrs. Jens L. Nielsen	10.00
Mrs. Marie Dyhr	20.00
Mr. Hjalmar Madsen	10.00
Mr. and Mrs. Harold Rasmussen	10.00
Mr. and Mrs. John Sorensen	20.00
Mr. and Mrs. Fred Winther	20.00
Mr. and Mrs. F. R. Christensen	15.00
Mr. and Mrs. Harold Jensen	20.00
Mr. and Mrs. Sam Sorensen	10.00
Mr. Marius Molgaard	10.00
(all of Volmer Community Montana)	
Rev. Erik Back, Los Angeles, Calif.	10.00
Grand Lodge Dannebrog	5.00
In memory of Rev. and Mrs. N. P. Hald, Solvang, Calif., Mr. and Mrs. Hilbert Swan- son, Newell, Iowa	2.00

Total received from April 1,
1953 to May 1, 1953\$8,193.69

Previously acknowledged51,743.43

Unpaid Pledges9,200.00

Sincere thanks for your kind thought
and splendid gift to SOLVANG LU-
THERAN HOME.

Nis P. Pors, Treasurer.
320 West Alisal St.
Salinas, California.

New Record In Giving

New York—(NLC)—A new all-time high in giving was reached in the United Lutheran Church in America in 1952, when contributions to the church totaled \$62,995,713, it was revealed here in statistics compiled by Dr. F. Eppling Reinartz, secretary of the church body.

It was pointed out that 1952 was the fifth consecutive year in which offerings in the ULCA showed an increase of \$5,000,000 or more. The increase over 1951 was \$5,150,390.

The continued increase in giving was attributed to a program of education in Christian stewardship "conducted largely through the efforts of the Lutheran Laymen's Movement for Stewardship," headed by Henry Endress.

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.

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

Name

City

New Address

State

June 5, 1953

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