

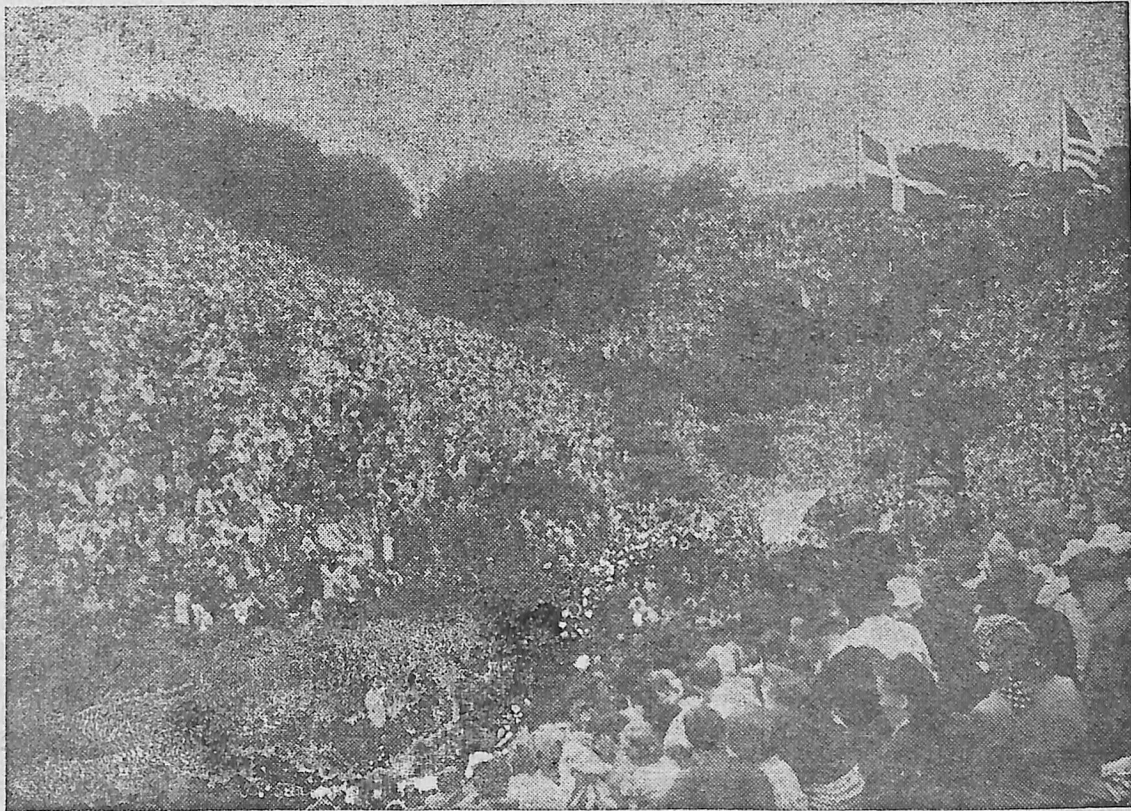
# Lutheran Tidings

PUBLISHED BY THE DANISH EVANGELICAL LUTHERAN CHURCH OF AMERICA

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No. 23



Fourth Of July In Rebild, Denmark

The annual celebration of July 4th in the Rebild National Park near Aalborg, Denmark, was held again this year. The program consisted of various features. The hoisting of the Danish flag, "Dannebrog" and "The Stars and Stripes," and the singing of the Danish and American National anthems, preceded the hoisting of the 48 American State flags which formed a colorful avenue leading to the speaker's platform. Around this center the heather-clad hills of Rebild form a natural amphitheatre.

Among the speakers were Prime Minister of Denmark, Erik Eriksen and a representative of the American Embassy; the main American speaker on the program was Mr. Paul G. Hoffman. The soloist for the day was Mme. Gerda Steen of the Royal Danish Opera who was scheduled to sing two series of Danish songs, while the audience was invited to join in the singing of American and Danish national songs in between the speeches. Brief greetings were given by various American guests.

King Frederik and Queen Ingrid of Denmark were scheduled to attend; and we know that many of our Danish-American friends planned to be a part of the approximately 40,000 people that were expected to be present again this year. It was probably the largest July 4th gathering of its kind in any part of the world, U. S. A. included.

## America

Thou free and rich and noble land  
With gold abundantly,  
With freedoms beacon on thy strand,  
And home for ev'ry honest man  
Who turns his back to tyranny  
And thanks his God for thee.

When freedom everywhere oppressed,  
Fled westward with the sun  
It came to build an eagle's nest,  
To grow in strength and never rest  
Until its noble race is run  
And all its battles won.

Our fathers landed on thy shore,  
From homes across the seas,  
They brought not gold, but something more,  
An ancient heritage, a store  
Of wisdom, songs and melodies  
Traditions, memories.

America! God prosper thee!  
May here the race be won  
For culture, peace and liberty,  
For justice and equality:  
Enough for all, too much for none,  
Good will to everyone!

Adam Dan, 1887.



## Today's Devotions

By Pastor Harold E. Olsen, Junction City, Oregon

### V

Life as we know it is short. It is but for a moment in the great span of time. Its pride is very often limited to labor and sorrow. It would seem it is hardly worthwhile to be here. Yes, and if life ended with the death we know, it would hardly be worthwhile. But life does not need to end with the death that we know. Our God, "I am," has shown us that life is just beginning when we suppose it to be ended. In John 11:25 Jesus Christ, the son of God, tells us, "I am the resurrection and the life."

We are reminded of the spring. Each spring the flowers, among them the beautiful tulips and lilies, rise up to live again. The trees awaken in new splendor. All that we had thought to be dead rises up with greater beauty and meaning than it did the year before.

For him who gives himself to God through Jesus Christ there is no death. He can live again in resurrection through Christ. The new life has no labor or sorrow. Resurrection means more than to rise up. It means to rise up to God, and living with God is peaceful and restful, contrary to life here where that peace and rest is continually jeopardized by sin.

But life here on earth is not only worthwhile because it is the beginning for a new life for the believer. It is worthwhile in this, that our labor need not all be sorrow. There can be the joy in our labor of bringing others to the revelation of God's love for us through Jesus Christ, His Son. The life of Moses, the shepherd who roamed the desert where our great God, "I am," first spoke to him, (we mentioned the story briefly in our first meditation), was a laborious life—filled with rebellion and bloodshed, but in many ways it was a joyous life. Though the people whom he led were not always appreciative of what he did for them and though they did not, many of them, remain faithful to God on their journey to the promised land, there were many who gained a new life through his efforts. As such his life was worthwhile. Likewise our lives can be worthwhile. We can bring people to the knowledge of the resurrection we have in Jesus Christ.

**Let us pray:** O Gracious and Merciful God, we thank Thee for this life with its many privileges and responsibilities; for its joys and yea, for its sorrows. We especially give thanks to Thee for Thy Son, Jesus Christ, who has redeemed us by His resurrection from the dead. We beseech Thee, keep us mindful of Thy Providence through which our faith in eternal life may be strengthened until we at last obtain eternal life, through Jesus Christ, our Lord, who lives and reigns with Thee and the Holy Spirit, ever one God, world without end. **Amen.**

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## Psalm 95

"O come, let us sing unto the Lord, let us make a joyful noise to the rock of our salvation.

Let us come before his presence with thanksgiving and make a joyful noise unto him with psalms.

For the Lord is a great God, and a great King above all gods. In His hand are the deep places of the earth: the strength of the hills is His also.

The sea is His, and He made it: and His hands formed the dry land.

O come, let us worship and bow down: let us kneel before the Lord our maker.

For He is our God; and we are the people of His pasture and the sheep of His hand. Today, if ye will hear His voice, harden not your heart, as in the provocation, and as in the day of temptation in the wilderness, when your fathers tempted me, proved me, and saw my work.

... Unto them I swore in my wrath that they should not enter into my rest."

This Psalm is both an invitation to worship as well as a warning to the people of Israel. It also refers to a certain event in the Jewish history. We notice that the psalmist is emphasizing two wonderful aspects of God, and three important attitudes of man in his relationship to God.

First, the psalmist points out the greatness of God. He is great for He is almighty and the creator of heaven and earth. In His hand are the deep places of the earth and the strength of the hills. The sea is His, and he made it; and His hands formed the dry land. Here we find the first reason to praise God: "O come, let us sing unto the Lord! Let us make a joyful noise to the rock of our salvation." As the children of Israel after quenching their thirst by the rock in the desert sang, so let us come before His presence with thanksgiving and psalms.

But even more wonderful than the strength of God is His lovingkindness; tender as the love of the good shepherd; for He is our God, and we are the people of his pasture. This reminds us of the 23rd psalm: "The Lord is my shepherd . . ." "Let us worship and bow down: let us kneel before the Lord and maker."

It is a good thing to sing praises to God, it is even better to kneel down and pray with adoration and reverence. In some churches the congregations will stand when they sing and kneel down when they pray. But the most important is to hear His voice and be obedient.

As the psalmist refers to provocation in the wilderness, so does the Apostle Paul in his first letter to the Corinthians: "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea and did all eat the same spiritual meat, and did all drink the same spiritual drink, for they drank of the spiritual Rock that followed them, and that Rock was Christ."

But God was displeased with many of them, and they were overthrown in the wilderness.

As stated in the beginning of this article, Psalm 95 is not only an invitation but also a warning. Therefore we must take heed.

P. Rasmussen.



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

Des Moines, Iowa, August 11-16, 1953

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

All pastors are expected to attend the convention as voting members and all congregations are expected to be represented at the convention with one delegate for each fifty voting members or fraction thereof. The congregations in district one, eight and nine as well as the congregations in Dalum, Canwood, Danevang and Granly, may elect delegates according to the provision in Synod By-laws Art. VI 7 a-c, page 13. The names of delegates must be submitted in writing by the congregations to the credentials committee of the convention by July 25. They must be certified to in writing by the secretaries of the respective congregations before they can be accepted as delegates by the credentials committee. (See name and address of credentials committee chairman below.)

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

Attention is called to the following provision in the Synod constitution: "Every member shall be privileged to submit topics for discussion to the convention. These topics shall be sent to the president of the synod, who shall publish them at least six weeks prior to the convention." Such topics must be at my address by July 1st in order to be published in the July 5th issue of Lutheran Tidings.

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

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

Alfred Jensen.

Des Moines, Iowa, May 1, 1953.

Luther Memorial Congregation, Des Moines, Iowa, hereby extends a cordial invitation to 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.

### TOPICS FOR DISCUSSION

#### I

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.

#### II

The Constitution of the Danish Evangelical Lutheran Church of America:

1. That Art. VI, Par. 5, be deleted.
2. That at the time of the next vacancy in the office of Ordainer Art. X, Par. 1\*, shall be considered amended to include a new section to read, "He shall act as Ordainer for the Synod."
3. That at the time of the next vacancy in the office of Ordainer the constitution shall be considered amended as follows:
  - a. The words "an Ordainer" shall be deleted from Art. IX, Par. 1.
  - b. Par. 3 of Art. IX shall be deleted.
  - c. That Sec. a. and b. of Art. X, Par. 6, shall be deleted and Sec. c. shall become Par. 7 of Art. VI.

#### III

That at the time of the next vacancy in the office of Ordainer the rules of the Board of Admission, Ordination and Ministerial Jurisdiction shall be considered amended as follows:

- a. Par. 1, Sec. a., shall read "The Ordainer and the Dean of the Seminary."
- b. Par. 1, Sec. b., shall read, "And five others elected by the synod convention. These five members shall be two laymen and three pastors. At least two of the pastors shall be in the active ministry. No pastor shall be eligible for election unless he has served as least five year as such in the synod."
- c. Par. 2 shall read "The term of office of the elected

\* Article X embodies "The Duties of the Synodical President."  
Editor.



members shall be five years and shall be so arranged that one person is elected each year."

d. That the word "Four" in Par. 3 be changed to "Five."

Eilert C. Nielsen, Clinton, Iowa  
 Edwin E. Hansen, Muskegon, Mich.  
 Paul Wikman, Ringsted, Iowa  
 Halvdan Knudsen, Los Angeles, Calif.  
 A. E. Farstrup, Solvang, Calif.  
 C. A. Stub, Cedar Falls, Iowa.

#### IV

"What can be done to help the South Slesvigians with their Refugee Problem and their Right of Self-determination."

Julius M. Nielsen.

### A PROPOSAL TO THE ANNUAL MEETING OF GRAND VIEW COLLEGE AND GRAND VIEW SEMINARY.

That the words, "The election of the President and the Dean shall be approved by the annual meeting of the corporation," be reinserted at the end of Section 5, of Article II of the By-Laws of said corporation.

Article II, Section 5 of the By-Laws will then read as follows: "The Board of Directors shall elect the President of Grand View College and the Dean of Grand View Seminary and, upon their recommendations, the members of the respective faculties. The election of the President and the Dean shall be approved by the annual meeting of the corporation."

Thorvald Hansen.

Oak Hill Parsonage  
 March 17, 1953.

### 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

## A Look At The U.L.C.A.

### II

The United Lutheran Church of America was organized in 1918 but its origins go back much farther than that. In talking about the religious beginnings of our country's history we usually mention such groups as the Pilgrim Fathers, The Dutch Reformed, and the Quakers, and many people consider the coming of Lutheranism a rather recent development. Nothing could be farther from the truth. There were French Lutherans in Florida as early as 1564 and Swedish Lutherans in Delaware already in 1637. Lutherans have been among our very first settlers. Carlo Christensen in his new and interesting book *De Første Danske i New York* says that a Lutheran church was founded at New Amsterdam as early as 1648.

At the beginning of the 18th century German immigrants streamed into the country. In one year, 1709, no less than 20,000 arrived. By the middle of the century some 100,000 Germans had poured into Pennsylvania, and it is estimated that "more than two-thirds of them were Lutherans" (Paul H. Krauss).

The ULC has its origin among these settlers. The first German Lutheran church was built at Falckner's Swamp near New Hanover, Pennsylvania in 1700. Other churches were organized and the movement was strengthened with the arrival, in 1742, of the man who has been called "The Patriarch of Lutheranism in America"—Henry Melchior Muhlenberg. University-trained, wise as well as pious, Muhlenberg founded new congregations and strengthened those already existing. He was progressive in his thinking. He preached not only in German but also in English; he had little sympathy with the Old Lutherans and their strict orthodoxy; and he was the pioneer in organizing the first Lutheran synod in America which was established at a meeting of six pastors and twenty-four laymen in Philadelphia, August 15, 1748. This organization, known as the Ministerium of Pennsylvania, is the oldest Lutheran synod and is, in a sense, older than the United States itself.

Other synods were established soon thereafter: the New York Ministerium (1786), the North Carolina Synod (1803), the Ohio Synod (1818), and the Synod of Maryland and Virginia (1820).

These synods were separate organizations within given areas and their value in strengthening the churches soon led to the formation of a larger body comprising all the synods. October 22, 1820 repre-

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.



sentatives of all the groups met at Hagerstown, Maryland and drew up a tentative constitution which was later approved by the respective synods. A year later, the organization of the first general body of Lutherans in America was completed. It was known as the General Synod of the Evangelical Lutheran Church in the United States.

During the middle of the 19th century the immigration from Germany and the Scandinavian countries continued. More churches were formed and new synods were established. Some of them, consisting largely of distinct language groups, remained independent; but many of them joined the General Synod which by 1860 allegedly represented more than two-thirds of all Lutheran congregations and pastors in the country.

Two widely different issues, however, were soon to sow dissension and division. The question of slavery and the Civil War caused the churches of the South to withdraw and establish the United Synod of the South. In 1867, doctrinal differences made the Ministerium of New York, the Ministerium of Pennsylvania and a number of other churches withdraw to form a separate body called the General Council of the Evangelical Lutheran Church in North America. But in spite of differences, the three groups maintained some contacts, and with the passing of time the areas of cooperation widened. Even in separation the three bodies prepared a Common Service and cooperated in many other ways.

In 1917 when Lutherans everywhere began to make plans for a festive commemoration of the four-hundredth anniversary of the Reformation, a joint committee of the three bodies met. As a by-product of their endeavors the idea of a reunion emerged and grew, and in 1918 the three groups merged and formed what is known today as the ULCA.

It will be seen from what has been written so far that the dominant element in the ULC has been of German background. There are few churches now, however, that use the German language in their regular services. Perhaps the German influence is most apparent in a stricter adherence to doctrine and discipline than in our group, and more stress on efficiency in organization. But this, I believe, is true largely of most other Lutheran groups in America.

It is my impression that the ULC, is more American than it is German. Its history runs parallel to American history. Some of its first congregations, as well as its pastors and laymen, took an active part in many of the historic events that made our country what it is. Many of the members, and especially of the leaders, have been of German origin but innumerable other influences have converged to make it truly an American folk church. A quick glance at the clerical register of the 1953 Year Book reveals the names of dozens of pastors with Scandinavian names. The same is undoubtedly true of its lay members. It may be an exaggeration, but I have heard it said that there are more Danes in the ULC than in our own synod.

**Enok Mortensen.**

## District VIII Convention

May 15-17, 1953

The District Eight Convention was held in the First Lutheran Church at Watsonville, California, May 15-17, 1953. A hearty welcome was extended to all visitors by District President Rev. N. Nielsen, Rev. A. E. Frost and Mr. Jorgen Rasmussen, President of the Watsonville congregation. Dr. Johannes Knudsen, of Grand View Seminary, spoke to us of the "Value of Confession." After the service we all met in the parish hall for coffee, to get acquainted, and assignment of our lodging.

Saturday morning we assembled in the Church for Danish Bible hour, conducted by Rev. S. Marckmann, former pastor of the Watsonville Congregation. The business meeting was officially opened at 10 o'clock by the District President Rev. N. Nielsen. The roll call showed four active Ministers, Rev. N. Nielsen, Rev. A. E. Frost, Rev. A. E. Farstrup and Rev. H. V. Knudsen; Two inactive Ministers, Rev. S. Marckmann and Rev. J. C. Jensen; District officers, Mr. Nis P. Pors and Anton Nielsen. 27 delegates were present representing the seven congregations; a total of 35 votes. The minutes of the previous meeting were read and approved. The President's report was read and a committee was appointed by the Chair to study his recommendations. One of his recommendations was the continued support of THE SOLVANG LUTHERAN HOME. This project has been an inspiration to all our people in the district. We fully realize that much of the help has come from people outside our Danish Lutheran Church. The building committee has done a marvelous piece of work in planning, building and advocating the need of such a home. Many people of our district and synod have generously responded with their gifts. The other points of the president's report were district matters which will be published in the minutes distributed in local congregations.

The treasurer's report was submitted and after auditing was approved. Rev. A. E. Frost gave the following report:

The First Lutheran Congregation in Watsonville, Calif., has met her obligations without any financial assistance from other sources. The congregation does not request any support for their work at this time.

As the congregation did not call a pastor together with Salinas in 1951, I have been able to carry on in Watsonville only because of the good will of the St. Ansgar's congregation in Salinas; they have permitted me to do whatever I felt I could find time for.

First Lutheran has made something of a comeback the past year. As you see, our name has been changed with the adoption of a new constitution in English. Sunday School work is again carried on during the closing half of the services every Sunday at 9 a. m. in two groups. A Lutheran Guild was organized this Winter which meets evenings while the Danish Ladies' Aid meets in the afternoon.

June 14 we hope to welcome Mr. and Mrs. Beryl M. Kundsén as a full time worker in First Lutheran. By this means we hope to find out what can be accomplished here before the Home Mission of our synod spends thousands of dollars for a full time pastor in



## BACH - A Christian In His Calling

By Richard R. Caemmerer

Music is the language of mood and emotions; and hence Christians have such great need of it to express their joy or serenity of faith, their reverence and devotion to God. The people of our Lutheran Church are happy to remember that Martin Luther himself rated music next to theology and himself used music in his home and composed it for his hymns.

For the Lutheran Christian, music has especial significance in this, that a schoolteacher, an organist of two hundred years ago, was at one and the same time the climatic musical genius of Western civilization and a thorough Christian. He knew how to put the great doctrine once emphasized by Martin Luther, the doctrine of the Christian's calling, to work in his own life. When we prize Bach, we refresh for ourselves the worth of the Christian in his calling.

Johann Sebastian Bach came from a long line of

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this field. I have not felt it was justifiable until this Summer's attempt was made.

Whether this may develop into a permanent call to Knudsen when he completes his seminary work in June 1954 will largely depend upon the results of their work and mutual appreciation. I presume St. Ansgar's congregation will be willing to stretch her good will another six months beyond this year, if such plans should materialize.

A motion was brought to the convention by Los Angeles to recommend a change of our synodical convention from annually to biannually as an economical measure. The motion lost by lack of support. Dr. Johannes Knudsen brought greetings from our synodical president, Dr. Alfred Jensen and Rev. S. Kjær of Des Moines, Iowa. Dr. Knudsen emphasized strongly the urgent need of young men for the ministry. The need is great and our district has supplied very few men for this important field of service.

The Women's Missionary Society held their meeting in the church at 6:45. At 8 p. m., we met again in the church for a general discussion on the topic bridging the gap between Sunday School and the Church Worship. Discussion was introduced by Rev. A. E. Frost and led by Mr. E. Vendelboe Nielsen. The discussion was followed by showing the Sunday school film "No Vacant Chairs" after which coffee was served in the parish hall.

Sunday morning service by Rev. A. E. Farstrup and communion service by Rev. A. E. Frost. Dinner was served at 12 o'clock in the IOOF Hall. At 3 p. m. a lecture by Dr. Johannes Knudsen. 5:30 Supper was served in the IOOF Hall. There were closing remarks, table talks, greetings and hearty sincere thank you's to the First Lutheran Church for fellowship and wonderful hospitality. The meeting was closed by singing:

Blest be the tie that binds  
Our hearts in Christian love  
The fellowship of kindred minds  
Is like to that above.

Anton Nielsen, Secretary.

people for whom music was daily bread and profession as well as the chief recreation and refreshment. He was born 1685 in Luther's town of Eisenach, by his fifteenth year qualified as a professional organist and violinist, and embarked on a career of professional musician in various princely courts and communities. His great organ compositions date 1708-1717; his orchestral works from Coethen 1717-1723, where the Reformed prince had no organ. From 1723 to his death in 1750 he lived in Leipzig, where for nearly twenty years he provided and conducted cantatas for the church services, presented the Passions on Good Fridays, wrote the Mass in B Minor to achieve the honorary title of court composer to the king of Dresden, and raised a large family.

Behind this bald story of a simple life lies a tremendously busy profession of music. The marvel about Bach is not merely that he was so productive—others like Telemann produced great quantities of music—but that his music was so good, so rich, so forward-looking. He devoted the finest technique which his time could provide to his compositions; he created new forms and modes of music which have not yet been fully explored two hundred years later; and he wrote with his heart as well as with his mind.

That was Christian. Over his little book of organ compositions he wrote a motto which he paraphrased elsewhere in the words of our cover:

To give all glory to God, my Lord,  
Learning and joy to my neighbor afford.

Bach thrilled to the meaning of the Word of God. His cantatas are settings of the Gospel Lessons for the Day; his Mass in B Minor is an oratorio using the words of the church service; his Passions are musical accounts of the suffering and death of our Lord. But whether he paints a huge canvas or whether he underscores the thought of a single word, always Bach is thrilling within himself to the great facts of his faith and always he seeks to help his hearer thrill too.

Martin Luther's idea of the calling was that every Christian man, no matter what his walk in life, has the opportunity to improve people and serve them with his task. Hence labor may be minute and involve drudge work, but it has the high and holy aims of service to God and men.

Like all geniuses, Bach knew the meaning of drudgery. When a tiny boy, he had to copy music; and he held his big family at the same task when cantatas had to be rushed, still wet, to the choir and orchestra for practice. Perhaps in his day no task involved more pains and drudgery. His professional life was plagued with bitter dissension and jealousies of his competitors. Yet he kept his eye on the meaning of his service, and he refreshed his heart at the fountain of the Word. We salute him, a great Christian, a sturdy workman.

—Lutheran Witness



# Our Women's Work

Editor

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

## A Hymn Of Joy And Praise

There are few hymns which give stronger expression to a joyous faith in God than Thomas Kingo's morning hymn, "The sun arises now in light and glory." We could sing it every morning with great benefit, and it is doubtful that we would tire of it, if we wholeheartedly gave ourselves over to its content. In fact, the story goes that Chresten Kold, the founder of the Danish Folk School, used it every morning for devotions at his school.

The song starts with a jubilant burst of joy that a new day has come. In few words it paints a beautiful picture of the gold that illumines the top of the mountain and gradually descends to the valley, but unfortunately the translation is weakest at this point. In order to find a rhyme for the word "glory" the translator introduces "mountains hoary," a ponderous expression which destroys the airy quality of the picture. But he gets into the right spirit when he continues: Be glad, my soul, and lift thy voice in singing!

The picture of the sun does not come into the hymn by chance. It was a very popular image of the seventeenth century as an expression of glory and majesty. If there is any figure in that century who is remembered for his power and majesty, it is Louis XIV, who called himself "The Sun King," and all the smaller kings of Europe basked in this light. It therefore came readily to mind to speak of the majesty of God in terms of the sun.

Thomas Kingo was, like nearly all men of his age, a royalist who paid homage to the king, and he was amply rewarded for his loyalty when the king assigned him to publish a new hymnal. But he also experienced the fickleness of royal favor when the privilege was taken away from him just as he was to reap the financial reward for his work. He knew, however, that God's grace is unwavering and bountiful, and it is of his faith in this grace that he sings.

Like countless grains of sand,  
Beyond all measure,  
And wide as sea and land  
Is heaven's treasure  
Of grace which God anew  
Each day bestoweth.

Kingo was a bishop, appointed at Odense by royal favor, but he learned through bitter experience that all the power and glory of the world are tempting and deceiving and that the only real security comes from God. Therefore we must show our appreciation and give thanks to God each morning for the fact that we have been safe through the night so that we are given the privilege of a new day.

He has throughout the night  
My home surrounded  
With angel hosts of light  
And pow'r unbounded,  
So I with mine did rest  
In peaceful slumber  
Until from deep repose  
The day again arose . . .

Unfortunately, at this point the translator is again in trouble for a rhyme and introduces the heavy and unpoetic line:

From darkness somber.

As he faces the day, Kingo gives a beautiful and classical expression to the joy and duty of serving God, but this stanza had dropped out entirely in the translation. We must, of course, admit that not every detail can be included in a transfer, but it seems a pity to omit one of the most important parts. Kingo speaks to his soul and tells it to be filled with joy and to throw off all sorrow, because God will protect "the flower of its body." Try to think what this means, and you will appreciate the thought. And then he goes on to speak of the Christian calling (vocation). He prays to God that he will be given strength to serve God in the work, the calling, which has become his. When we sing this, we, of course, each and every one think of our own work, and this is an important element in the worshipful start of the day.

Then follows the prayer that we may be safe from sin and temptation.

Keep Thou my soul today  
From sin and blindness,  
Surround me on the way  
With loving kindness.

And the prayer is naturally succeeded by the benediction.

And fill my heart, O God,  
With joy from heaven.

Or, as Kingo says, "Bless me, Lord God, from Thy throne on high that I may be content each day with Thy grace and my human task."

A final verse which expresses faith in the providence of God is also missing from the Hymnal, but the hymn can be complete without it. It is a grand and beautiful hymn, and it is a wonderful hymn with which to start the day. It is so appropriate, because it deals with fundamentals and because it gives beautiful and strong expression to faith and joy. The melody supports it well and makes it a pleasure to sing.

J. K.



# Paging Youth

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

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

## Point Four — Symbol Of Hope

By Jon Alvah Peterson

Editor's Note: PY readers will recall that last fall this page carried an announcement of a Point Four Essay Contest sponsored by the National Council of Churches' Department of International Justice and Goodwill and the United Christian Youth Movement. The winners have now been selected and the six top prize-winning essays have been released for publication. The contest was divided into high school and a college section with three major prizes awarded in each section. Mr. Harold Stassen, Director, Mutual Security Administration, will present the two first prize winners with their awards on the nation-wide television show, called "Youth Wants to Know," on Sunday, July 12.

The essay which appears herewith was written by **Jon Alvah Peterson, 17, of Columbus, Ohio.** It took the first prize of \$400 as the top essay in the high school section.

For the first time in history, humanity possesses the knowledge and the skill to relieve the suffering of the ignorant, diseased, and poverty-stricken people of the world. At the same time the United States has achieved such a position of power and influence that the mantle of world leadership has fallen upon its shoulders. With this leadership goes great responsibility. In seeking ways to fulfill that responsibility the United States has embarked upon a technical assistance program which has been described as "the most important single idea of our generation, the counter-revolutionary movement with which world communism could not cope." It is known as the Point Four Program.

Two-thirds of the world's population live in the underdeveloped areas of the world. Point Four presents them with "a chance to earn freedom from perpetual hunger, from disease, and from ignorance." Point Four seeks to help people help themselves. By helping these people build a better existence—in Asia, Africa or Latin America—the United States hopes to enlist their support in a free way of life. Allegiance to our ideals of democracy cannot be bought; it must be won by appealing to the inborn desire of men everywhere to live decent and happy lives. The nations of the world are realizing that harmony cannot exist so long as the disbalance of poverty and wealth, disease and health, and ignorance and knowledge is so great. Technical assistance represents a positive approach to meet this situation.

Basically Point Four is an economic development program. There are compelling reasons why the United States should engage in such an endeavor. Politically the maintenance of peace rests upon the prevention of Communist expansion in the less-de-

veloped areas. Economically these areas are vital to the United States. Forty-eight per cent of all our imports came from these areas as well as seventy-three per cent of our strategic raw materials. These areas are our greatest potential markets.

Morally the reasons are even stronger. By signing the United Nations Charter the United States is bound to act separately and jointly "to promote higher standards of living, full employment, and conditions of economic and social progress and development." Dedicated politically to the democratic concept of government and ethically to the Hebrew-Christian idea of the value of man, our country has a further moral responsibility to show that it does believe in the supreme importance of every individual human being.

The underlying principle of Point Four aims for increased productivity by attacking a broad range of problems such as health, welfare, sanitation, nutrition, education, soil conservation, plant and animal care, water control, irrigation, reclamation, and power development. The bulk of the work is concentrated in the fields of agriculture, health and education.

The costs of Point Four are trifling compared to the costs of the defense program. Billions are being spent for defense in the hope of promoting peace. The Point Four idea seeks to promote peace through different channels. In 1952 Point Four was voted \$202 million and has asked for \$656 million for 1953, compared with over \$5 billion asked for foreign military aid.

Many people believe that more of the U. S. technical assistance program should be carried on through the United Nations. Through further cooperation the skills best suited for a given project would be more fully utilized and apprehension of American domination would be lessened. There should also be cooperation with philanthropic foundations and mission programs.

The great possibilities of technical assistance program can be best seen through the Point Four pilot projects. In Nicaragua, for example, technical advice on insecticides boosted cotton production from 18,000 to 40,000 bales in one growing season.

Successful pilot projects laid the foundation for the largest and most comprehensive of all Point Four programs—the India five year plan. This plan has a three-fold program, community development, malaria control, and irrigation. The ultimate goal of this plan is to enable India to produce all of her own food and cotton and to become increasingly self-sufficient. In conception the plan is Indian and the Indian states and central government have dedicated themselves to raising fully two-thirds of its total cost of more than four billion dollars. Substantial help is coming from the United States.

The success of Point Four will depend upon planning wisely, using it to help the many rather than the few, and being sensitive to the criticism that it is simply a part of the defense effort. Point Four

(Continued on page 11)



# Bells and Bullets in Jerusalem

By Dr. Edwin Moll

Director, Near East Branch, Lutheran World Federation

As recently as 1948 when Arabs and Jews were locked in desperate conflict there were times that the balmy air above the Holy City of Jerusalem was riven by the strangest of cacophonies. Simultaneously sirens screamed alarms to the populace to take cover, bullets whistled overhead and splashed against stone buildings, dull detonations told that shells were falling, the clump of hob-nailed boots on cobble-stones and agitated shouting announced that soldiers were scurrying to their stations. It might be morning of the Lord's day but the battle was on, nevertheless.

Nothing daunted, muezzins climbed the steep steps of minarets to call the faithful to prayer. Nothing dare prevent this from being done five times in every 24 hours and one of these times had come. Bells, church bells, loosed their iron tongues to summon the followers of Christ to Christian altars—the odd metallic clanging of the Greek Orthodox bells in the squat tower of the Church of the Holy Sepulchre, "Keeping time, time, time in a sort of Runic rhyme;" the molten-golden notes of the bells in numerous Roman Catholic steeples and convents; the methodical tolling of single bells in Armenian, Coptic, Syrian and Abyssinian monasteries, reminiscent of the bells on railroad engines in the U. S. A. Bullets and bells! Sirens and songs! War and worship! All mixed together in an ear-splitting, terrifying, maniacal medley. How truly wrote Daniel Defoe:

"Wherever God erects a house of prayer,  
The devil always builds a chapel there;  
And 'twill be found upon examination,  
The latter has the largest congregation."

To him that has sharp ears could be heard through and above this frenzied tumult the bells of the Lutheran Church of the Redeemer. There are no finer bells in the Holy Land than the three which are housed in the imposing white-stone campanile tower of the Church of the Redeemer in the very heart of the ancient walled—in city of Jerusalem—the one richly deep-voiced, the second mellow, the third sweetly silvery. The three are blended in perfect harmony.

"What a gush of euphony voluminously swells" as, in good days and evil, in fair weather and foul, they open their iron throats and, in the Master's stead, invite and urge: "Let us not forsake the assembling of ourselves together as the manner of some is." "Blessed are they that hear the word of God, and keep it." "Come for all things are ready." And the people responded and still respond.

The glory of our Lutheran Church in the Holy Land has been and continues to be unfaltering loyalty and courage. Where very few of her members might have quailed and fled, proving the exception to the rule, others quickly filled the gaps and still others came to swell the size of the Sunday congregations.

Confirmation classes rapidly grew. A choir of 30 voices enriched the services. Children came in increasing numbers to Sunday School. Auxiliaries such as a Young People's Society and a Ladies' Aid sprang into being. When some gifted pen writes the epic

record of heroism and loyalty made by our church in foreign lands in recent convulsive years—in China, Japan, New Guinea, etc.—a small chapter will surely be given to the Lutheran Church in the Holy Land.

All of which demonstrates again the mystical, dynamic, overcoming power that floods human hearts in which the Holy Spirit is allowed to take up His abode. "Ye shall receive power after that the Holy Ghost has come upon you and ye shall be witnesses unto Me." Is it not in times of testing—and the more iniquitous and perilous the times, the surer the test—that the dross is burned out of the gold and that faith is given the opportunity to shine forth most brightly!

What does this that I have written mean to you! Of what particular concern is it to you, except as a story more or less thrilling? Surely, you are gratified that valiant Arab hands have been and are holding on high the flag of Calvary in the very heart of the City where our Saviour wrought the redemption of mankind. But your interest reaches deeper than gratification—it is participation, though you may be little aware of it! The story is simple.

Practically all of our people are refugees. They were exiled from their homes together with 890,000 other Arabs to make room for the State of Israel. They lost everything—homes, shops, orange groves, olive trees, sheep, donkeys, etc. They are now dependent on the Near East Branch of the Lutheran World Federation which, through Lutheran World Action, provides them work, if possible, food, medicines and education.

Were it not for your gifts there would be no hands to ring the bells to summon the people to God's House, there would be no Pastor to break the Bread of Life, there would be no organized, flourishing congregational life. Lutheran World Action makes that possible. And Lutheran World Action is you in action—with your dedicated and sacrificial gifts of money, clothing, foodstuffs and medicines.

The more you give, the more far-flung will be the witness of Christ, the more bodies will be healed, clothed and fed, the more lives will be saved. To you the appeals of Lutheran World Action may sometimes be an aggravation, to millions of suffering, deeply-wronged people overseas Lutheran World Action is a saving angel.

Also in Bethlehem, the little town in which Almighty God, for our sakes, became a tiny human baby and Beit Jala, a picturesque village adjoining Bethlehem, there are active growing Lutheran congregations. The members of these congregations are largely inter-related. Almost without exception they have been dealt the same unjust and cruel blow. All of them are being ministered to, with things spiritual and material, by the L. W. F. All of them manifest a deep loyalty and a grateful attachment to the Church. All of them will continue to look wistfully to the Lutheran World Federation for the veriest necessities of soul and body. We are confident that they will not look in vain.



## The Total Community

From the time when I was a boy of four until I left home, we were three generations living under one roof, my father and mother, mother's parents, and four children. Such an arrangement may not always be the wisest or the best. I am, nevertheless, confident that the blessings which we received by having the old folks with us far overbalanced the difficulties. From early childhood I have had the feeling of belonging to the total community. We children never felt that we were not a part of the larger fellowship of older people who might congregate in our home nor did my parents or grandparents ever retreat to a place of seclusion when children and young people predominated.

However, this feeling of belonging together to what I call the total community was not a trait which was felt only in my home. Living together as three generations may have strengthened this feeling but, in general, it was something which others experienced as well as we did. People went places together—as family groups. Such terms of segregation as “Young People's Society” and “Ladies' Aid” did not even bar the entrance to anyone who wished to attend their meetings. When older folks went to parties, children went along and had a party of their own until weariness forced them under tables, on beds, and under beds until their parents had finished their games, discussions, and coffee. Even dances were family affairs and no one needed a “snort” to have a good time. We even stayed home together. That is quite an experience which many in our time should try. They might even like it. In case some do not quite realize it, “baby sitters” is a fairly new racket.

I can never recall that there was any argument about whether we should go to church or not. We went to church as a family unit. That was the natural order of things which we never even questioned. And there were times when we children sat through long discussions and lectures which were not to our taste, but our parents also reciprocated by doing things with us which were our interests more than theirs.

The life of the spirit is not found through argument, Sunday school courses, nor through the pastor's sermons. It is found in communal living. I am quite confident that there can be no communal living where God is pushed aside as an outworn sage. God lives in the total community. Man cannot monopolize Him and enclose Him in any organization.

The spirit unites man and wife in bonds that far exceed the flesh, it unites family groups, and family groups to the total community. The spirit brings together all of the living present with all of the living past. It cannot be contained in separate small units. It grows through sharing.

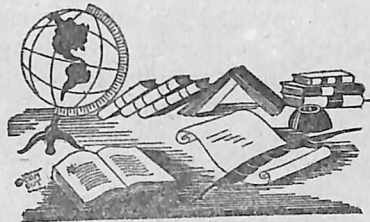
The kingdom of God recognizes only the total community. No baby sitters are needed there. Children and adults belong to one another. There are no separate compartments in His kingdom for young people and old people, for Legion members, Brotherhood mem-

bers, dancing Lutherans and hanging-mouth Lutherans, Presbyterians, and Jehovah's Witnesses. All are one. No one has any priority because of wealth or position. There are no secluded parties for men only or where children are not allowed.

The stronger the spirit grows in us, the more impossible it becomes to belong to any group which isolates itself from the total community. When the spirit penetrates the shells of our isolationism, the total community is born.

Harold Petersen.

From “Askov Church Messenger”



## Across the Editor's Desk

**Denmark's Constitution Day** was observed again this year throughout Denmark on June 5th. It had a special significance this year, as the Danish King, Frederik IX, signed a new Constitution.

The new Constitution made four major changes: 1) It allows women to succeed to the throne, thus making the 13 year old Princess Margrethe the heir apparent. 2) It reduces the present two-chamber Parliament to a uni-cameral system. 3) It gives Greenland equal status with the rest of Denmark, 4) and it allows for more direct international cooperation.

Denmark's free Constitution dates back to June 5, 1849. During the year 1848, which saw popular uprising in many European countries, King Frederik VII, until then an absolute monarch, had promised his people a free constitution and called for a popular election of a Constitutional Assembly to draft it.

At the time there was a demand for freedom and equality among all people. Denmark was at war with Northern Germany over its border provinces. Until 1848 the duty of joining the army had fallen solely on the farmers, but with the national upsurge, the feeling was that everybody, regardless of wealth or position in society, should contribute to his country's defense. Consequently, universal conscription was introduced and has existed ever since. The same feeling prompted the Assembly to adopt a very liberal Constitution giving equal voting rights to everyone.

The new Constitution is considered a significant step toward a more efficient democracy in Denmark. Observers will be especially interested in seeing how the new one-chamber Parliament will work. At present in Europe only Finland has a one-chamber Parliament. Danish legislators are confident the new setup is a great improvement.

**Churches Help Youth Get Started**—When the boys come home from Korea some churches are helping them buy farms or get started in business. The Pan-



ther Creek Church of the Brethren of Iowa has helped 14 young couples purchase farms. In the South Waterloo Church here in Iowa 36 fathers have taken their sons in partnership with them.

Some Catholic churches have organized parish credit unions to help their boys get started. One Catholic Church in Ohio has helped twenty-one boys buy farms in that parish.

The Evangelical Lutheran Church loans some of its investment funds to young men who want to locate near one of its churches. A recent check showed 131 local church congregations with "placement committees" to help their boys get started.

A bulletin describing these different methods can be had upon request by the Rural Department, Drew Seminary, Madison, N. J.

**Martin Luther Film**—The Protestant Motion Picture Council selected "Martin Luther," the full length dramatic film on the leader of the Reformation, as its April "Picture of the Month." It is said to be the first time that a church-sponsored film has been awarded this top rating.

In addition, the film was unanimously endorsed by stewardship secretaries of thirty Protestant denominations when they met at Buck Hill Falls, Pa., for the semi-annual conference of the Joint Department of Stewardship and Benevolence of the National Council of the Churches of Christ in the U. S. A. In their resolution, the stewardship secretaries called upon all the denominations to encourage their members to see the picture.

The film had its "Premiere" in Minneapolis on May 4th. It was shown in Minneapolis during 25 consecutive days, and scored a record attendance of 97,197 persons seeing it there.

A "southern premiere" of the film was made in Hickory, N. C., on June 2nd, which was high-lighted by the personal appearance of Annette Carell, the actress who plays the part of Martin Luther's wife, Katherine von Bora, in the film. The film was next shown at Houston, Texas, beginning June 19th and according to reports has had a record attendance there.

Eventually it will reach your community. Be sure to see it!

## Point Four — Symbol Of Hope

(Continued from Page 8)

should not be "in uniform." Our wealth and power will be resented if they are used to further only our own ends. The technicians must get at the "rice roots" of the less-developed countries by working directly with the people, sharing the toil, responsibility, honor, and where necessary, the cost. Every project must be economical and simple so the people can maintain it, and "so that every man, woman and child knows the how and why of it, knows his or her individual role in mankind's struggle toward freedom and peace."

The United States finds itself at a time in history when a great choice lies before it. It could turn its

back upon the peoples of the less-developed areas and be content "to encircle Communism with a ring of steel." A far better way would be to strengthen the economy of the free world "and build back fires of hope in the exploited areas where hunger and despair make tinder for the Russian torch." Thus through the Point Four Program, the United States has an unparalleled opportunity to use its position of power and leadership to offer a measure of hope to all mankind.

## Great Plains Camp And Convention

Attention young people of the Great Plains District! Be sure to save the week of August 18-26 inclusive. That is the week of the annual Great Plains Camp and Convention. We think that we have planned a camp as good, or better, than any previously held in our district. Why not plan to come and see for yourself? The program for the camp and convention will appear in a later issue of PY. Watch for it! Meanwhile, keep the dates in mind.



**LIVING WITH PEACE OF MIND** by Kirby Page—Published by SOURCE PUBLISHERS, Box 485, Nashville, Tenn. 48 pp; Price: 50 cents.

This is the latest in the writings of Kirby Page, the religious author, lecturer, peace worker, who needs no introduction to most of our readers.

Dr. Page has retired from the traveling circuit and will devote all his time to writing at his home in La Habra, California.

This little booklet is the first of his completed manuscripts this year. It is a guide to daily devotions containing 64 thought-provoking readings. We gladly recommend this little booklet with its challenging content to our readers.

H. S.

## BOOK OF REVELATIONS—

Almost since it was first published in January, the Senate subcommittee's devastating report on Joe McCarthy's fabulous finances has been a collector's item. The committee swiftly ran out of its limited 2,500-copy edition and no additional copies were published. We are therefore glad to record that a newly-published, unabridged version of the 348-page document—text and photostats—is now available. It is on sale for \$2 at the Washington office of Americans for Democratic Action, 1341 Connecticut Ave., NW, Washington, D. C. It should be a best seller.—A Reader.

## The First Danes In New York

**DE FØRSTE DANSKE I NEW YORK** by Carlo Christensen. Nyt Nordisk Forlag, Copenhagen.

Danish-speaking readers with an interest in history will welcome this new volume by Carlo Christensen. The book is an attempt to write the history of the Danes who lived in the Dutch settlements around Manhattan during the period 1624-64.

Ordinarily, we think of the Danish immigration to America as being of relatively recent origin—as indeed it is as far as the main bulk of it is concerned. But it is good to be reminded that there were many Danes among the early Dutch settlers. In New Netherland, including New Amsterdam, there were in 1664 an aggregate of more than 12,000 people. Mr. Christensen finds it "not improbable" that in



## Rector And Doctor

From the Dunedin Church Envoy

Mrs. Huff is up in the miff tree  
On a seat fixed good and firm;  
And she'd like to tell the Rector  
A few things and make him squirm.  
Mrs. Huff was sick in bed, sir,  
Yes, sir, sick in bed a week,  
And the Rector didn't call sir,  
Never even took a peep.  
Wasn't that enough, sir,  
To provoke a saint to wrath?  
And make a Christian Pilgrim  
Wander from the churchly path?  
When I asked her if the doctor  
Called to see her, she said, "Sure,"  
And she looked as if she thought  
I needed some good, strong mind cure.  
Then I asked her how the doctor  
Knew that sickness laid her low;  
And she said that she had called him  
On the phone and told him so.  
So the doctor called to see her,  
But the Rector didn't go,  
For the doctor knew that she was ill,  
And the Rector didn't know.  
Now the doctor gets his bill paid  
With a nicely written check,  
But the Rector, for not knowing,  
Simply gets it in the neck.

certain intervals of the Dutch period up to ten per cent might have been Danes.

This, of course, is conjecture, but the author uses reliable historical sources to substantiate his claim that Jan Jansen Van Breestede (Jens Jensen from Bredsted) and his family arrived at New Netherland as early as 1636, and he uses that date as the year in which the immigration from Denmark to America really began. He also tells the fully substantiated and fascinating story of Jonas Bronck after whom an important part of New York—the Bronx—is named. Interesting is the catalogue of Bronck's library, which the author believes to have been the very first library brought to America, as well as the itemized inventory of effects left upon his death in 1643. It was a Dane, Christensen tells us, who in about 1640 made the first bricks in New Amsterdam (New York). In 1648 the first Lutheran congregation in New Amsterdam was organized, and among its founders and subsequent members there were also Danes.

Carlo Christensen is Danish Cultural Attache in Washington, D. C. He has been in this country for many years and lived for a long time in Brooklyn where he was an active member of our congregation. He is not a professional historian but his love of, and interest in, the history of our people have prompted the writing of this valuable volume. Mr. Christensen has searched in archives and libraries for more than twenty years in order to find and record the facts, and he has presented his thoroughly reliable material in a most readable and interesting manner. His book deserves wide reading. I assume that the book which is illustrated with original pictures, maps, and documents, may be ordered from Grand View Book Store at Des Moines. I hope that many of our readers will buy the book.

Enok Mortensen.

## Explains Version Stand

New York—(NLC)—A strong defense of the Authorized King James Version and an equally strong criticism of the new Revised Standard Version of the Bible have been voiced by the Joint Commission on the Liturgy, composed of 17 representatives of the eight church bodies engaged in preparing a Service Book and Hymnal of the Lutheran Church.

The commission's views were expressed in a report published in the current number of **The Lutheran Quarterly** in explanation of its decision to use neither the AV nor the RSV as the text for the epistle and gospel lessons in the common service book. The book will include Scripture references only, but separate lectionaries in each version will be made available.

Because of its stand, the commission noted, it has been subject to sharp attack. It said it has tried to keep its consideration of the question on a high and objective level, and voiced the wish that its critics "would have seen fit to meet it on the same plane and on the basis of the actual question at issue."

"But because it has been difficult for it even to secure a fair hearing," the report said, "it welcomes this opportunity to state in some detail why it thinks as it does—not so much in the hope of winning converts as with the purpose of recording certain facts and opinions hitherto unpublished."

Taking issue with those "who call the language of the AV dead," the commission stressed its belief that the King James Bible has not lost its meaning for modern man "except to the extent that the church and its program of religious education have failed."

"Our young people of today understand and use a scientific vocabulary their elders never had—and this is only one of the many familiar and specialized vocabularies within the English language," it said.

## Dr. Jersild Named To Second Term As UELC President

Atlantic, Iowa—(NLC)—Dr. Hans C. Jersild was elected to his second three-year term as president of the United Evangelical Lutheran Church at the opening of its 57th annual convention, held here June 16-21.

(In 1950, Dr. Jersild was elected to a four-year term, to include the one year remaining of the unexpired term of the late Dr. N. C. Carlsen, who served as president of the UELC for 25 years until his death early in 1950. This was later changed to the regular three-year term, however, as the church council, acting on legal advice, ruled the motion for a four-year term out of order.)

In his presidential report to the 80 pastors and 240 lay delegates representing 181 congregations, Dr. Jersild said the church body now has a baptized membership of 51,640. Contributions for all causes last year totaled \$1,926,984.61 or about \$58 per confirmed member, he added.

Reporting that twelve new churches were dedicated last year and four new home mission congregations were organized, he added that much interest has been shown in home missions by members of the church body.



## Half Million Pounds Of Food Shipped

New York—(NLC)—To help needy people in the riot-torn East Zone, Lutheran World Relief, the material aid arm of the National Lutheran Council, is shipping 500,000 pounds of food to Germany, it was announced here by Dr. Paul C. Empie, executive director of the Council.

Though direct food shipment to the Soviet Zone has not been possible for several years, he said LWR decided to send the shipment now "because we expect it probably will be permitted into the Zone at this time," when, according to press reports, the food shortage is critical throughout East Germany.

Adding that "we know needs will continue to exist," Dr. Empie pointed out that Lutheran World Relief is presently launching its 1953 Food Appeal in the United States under the field leadership of Dr. John Scherzer, secretary of the Council's European Desk and an expert on the relief situation abroad.

The plans for the 1953 Food Appeal call for an all-Lutheran participation with a strong parish emphasis. It has been pointed out that the Food Appeal will not be considered a part of but rather a supplement to, the on-going Lutheran World Action appeal, financial backbone of the overseas relief and reconstruction work of the churches cooperating in the National Lutheran Council.

According to Dr. Empie, also the 500,000 pounds of food, valued at \$50,000, are an addition to the substantial amounts made available for relief work in Germany through Lutheran World Action.

This year the Council allocated more than \$350,000 exclusively to aid refugees and to strengthen church work in the East Zone of Germany through the Lutheran World Federation's Department of Lutheran World Service.

According to Carl Lorey, assistant administrative secretary of Lutheran World Relief, the \$50,000 value of the present food shipment to Germany does not include the cost of ocean freight. The shipment to Germany consists of lard, beans, sugar, cocoa, oatmeal and macaroni.

## To Sing In Norway

Northfield, Minn.—(NLC)—The St. Olaf Lutheran Choir will make a concert tour of Norway in the summer of 1955 and it is expected that the choir will also sing in the other Scandinavian countries, England and Germany.

This will be the third tour of the St. Olaf Choir in Norway. In 1913 and 1930, the choir sang in Norway under the direction of its founder, Dr. F. Melius Christiansen. The forthcoming tour will be under the direction of the founder's son and present director, Dr. Olaf C. Christiansen. It is being made at the invitation of Nordmann's Forbundet, the International League of Norsemen.

For one member of the choir this will be the fourth tour of Europe with a St. Olaf musical group. Dr. P. G. Schmidt, only non-student in the choir, is now

## A Call to Christian Stewardship

### Taking Pictures

In this lovely summer season many people are out with a camera, happily taking pictures, to help capture memories of pleasant times. Here is an account of a man who took a picture of himself as he put his offering in the plate on Sunday morning. No, he did not take an actual photograph of what he looked like as he put the offering in the plate. But that offering he prepared is really a picture of the kind of a person he is.

That picture may show that he is an honest man. He appreciates the blessings he receives. He is glad we have the Christian Gospel to kindle kindness, trust, and hope in our lives. He knows how much the Saviour means to him. So every week he gives as large an offering as he can to express something of his thanksgiving.

That picture shows that he is an honest man. He knows the value of the Church. He wants the Church to do her work well. He loves to take part in the services and to learn the Truth which she teaches. He believes the Church should help people in need, teach and train in her schools, and carry her message around the world. That means he has a deep desire to have a part in paying for all this work. It is well to remember that the work of the Church goes on all the time. The Church needs offerings every week, summer and winter, the whole year around.

OR, the picture may show that this fellow is a thoughtless man as he prepares to place his offering in the plate. He does not realize God's goodness to him. He does not think about the many great things that might be done in the name of Jesus Christ. He forgets that life has a purpose, that it leads somewhere, that we should dedicate ourselves and what we have to doing the Father's will.

OR, the picture may show that he is a selfish man. He figures on getting as much as he can for his own needs and desires. He gives only what he must so people will consider him respectable. He does not really wish to give anything. Naturally, he does not like to hear and read what the Bible says about tithing. Nor, does he put much stock in the text that says the Lord loves a cheerful giver.

Did you ever think of taking such a picture of yourself? Why not try it? Such a portrait may reveal something you didn't know about yourself. It may prove helpful, helpful to you, helpful to your Church. Try it! Today!

R. C. S.

singing his 51st season with the world famous choir. He managed both its previous tours to Europe and was drum major of the St. Olaf band when it toured Norway in 1906. His son Frederick is managing the 1955 tour.



## Grand View College And Our Youth

### Grand View Camp

The Grand View Camp is located on the beautiful campus of Grand View College in Des Moines, Iowa. It is a unique and different adventure in camping in that it gives the young camper the thrill and delightful experience of living in a college dormitory and participating to a degree in "college life". They live in the dormitory, eat in the dining hall, study in the classrooms, and worship in the chapel. The camper experiences the solemnity of worship, the faith of his church, and the study of the Bible along with wholesome recreation, such as sports, dramatics, singing and work.

In addition to the program on the campus, the camper can enjoy a refreshing swim each afternoon at the modern Birdland Pool, site of many National swimming meets; and specially conducted tours to points of interest in Des Moines.

Come and enjoy the week with us, and make new and lasting friends.

#### A Typical Day

- 7:30—Day Begins—"Up and at 'em."
- 8:00—Breakfast—"Come and get it."
- 8:30—Labor details — "Sweep and Sweat."
- 9:00-10:00—Devotions and Bible Study.
- 10:00-12:00—Recreation and Craft.
- 12:00—Dinner—"Plenty for all."
- 12:30-1:30—Relax—"You'll live longer."
- 1:30-2:30—Suit yourself. . . free time.
- 2:30-4:00—Swimming — "You're all wet."
- 4:30—Singing—"Sound off."
- 6:00—Supper—"Eat again."
- 7:00—Singing games — "Fun and Frolic."
- 8:00—Evening Program—(Discussions, talks, skits, movies.)
- 9:00—Refreshments—"What, again?"
- 9:15—Campfire.
- 10:15—Day Ends—"Goodnight to all."

#### Sunday, August 2nd

On this day the parents of the campers are invited for dinner. Please make reservations in advance if possible. Price—\$1.00.

PROGRAM — 10:45—Church service.  
12:15—Dinner.

#### Rules

1. The camp is open to boys and girls 12 to 15 years of age. A camper may not have reached his sixteenth birthday.
2. Campers may not leave the grounds without permission.
3. Campers who wish to swim, must present a written permit from parents.

4. All campers clean their own rooms, and in their proper turn take part in policing the grounds, and working in the dining hall and kitchen.

5. Campers must attend all sessions, unless excused.

6. The leaders reserve the right to dismiss any camper who fails to conform to the rules and regulations of the camp.

7. Campers must pay for property damage or destroyed.

#### General Information

Meals will be served to campers beginning with supper Sunday, July 26, and ending with dinner, Sunday, August 2.

Be sure to bring towels, soap, swimming suits, tennis shoes and gym suits. If you play tennis bring your racket. **Do not fail to bring sheets, pillow case and one blanket for your bed.**

Bring your New Testament, Hymnal and "World of Song."

#### Expenses

Registration .....	\$ 4.00
Room and Board .....	10.00
Room and Board, per day, for shorter stay .....	2.50
Price for one meal .....	.75
Sunday, August 2nd .....	\$1.00
Insurance .....	.50

Enroll early. Be sure to give your age. We cannot guarantee to accommodate young people who are not enrolled. In order to make our plans we should like to receive your enrollment by July 15.

To enroll, write to

**JUNIOR CAMP,**  
Grand View College,  
Des Moines, Iowa.

### OUR CHURCH

**Dr. Johannes Knudsen**, Dean of the G. V. Seminary, served the Omaha church Sunday, June 28, in the absence of the pastor who is vacationing in Michigan.

**Ringsted, Iowa**—The annual Sunday school and congregational picnic was held at Tuttle lake on Sunday, June 28.

**Rev. and Mrs. Holger P. Jorgensen** of Des Moines are spending their vacation at the Itasca State Park in Minnesota.

**The Iowa District Meeting** will be held in the Kimballton church during the week-end, September 25-27.

**Dr. Alfred Jensen** was the guest speaker in the Wilbur, Wash., congregation on Sunday, June 28th, where he dedicated the newly re-built church. He was to be guest speaker at Dalum, Canada, on Thursday and Friday, July 2-3, and in Canwood, Saskatchewan on Sunday and Monday, July 5-6.

**Rev. Thorvald Hansen** of Estherville, Iowa, preached the sermon in the Ring-

sted church on Sunday, June 14th, as Pastor Wikman attended the Youth convention in Cedar Falls.

**Trinity, Chicago** — Rev. Erik Moller was installed as the pastor of Trinity Lutheran Church on Sunday, June 21st, Rev. Alfred Sorensen, District President, officiating.

**Rev. and Mrs. Alfred E. Sorensen** have now moved to Cedarloo, Iowa, where Rev. Sorensen began his work in the new Home Mission field the first week in June. A large Farewell Party was recently held in the St. Stephen's Church for the Sorensen family. Pastor Eilert C. Nielsen of Clinton, was present and delivered the message of the evening. Later many other "farewells" were spoken at the coffee tables, and gifts were presented to Rev. and Mrs. Sorensen from the various organizations of the church.

**Pastor and Mrs. Marius Krog** of Omaha, Nebr., are on vacation in Menominee, Mich., Mrs. Krog's home town. Rev. Krog is serving the Menominee and Marinette congregations the three Sundays they are there. These congregations are at present without a pastor.

**Portland, Maine** — The St. Ansgar's Church, served by Rev. Vincent Ligouri has recently entered into an Inter-Church Fellowship with the Immanuel Lutheran Church of the same city, by which the two churches will be served by the same pastor (Rev Ligouri). The two congregations will, however, retain their former legal status and their names remain unchanged.

**Hay Springs, Nebr.** — Rev. Calvin Rossman was installed as the new pastor of the St. Peter's Evangelical Lutheran Community Church of Mirage Flats on Sunday, June 28th, Rev. Harris Jespersen, District President, officiating.

**Pastor Harold Riber** conducted the worship service in his home church in Dwight, Ill., on Sunday, June 14th, in the absence of the pastor. A Potluck Fellowship Supper was shared at 5:30 p. m., and Harold Riber spoke again in the evening about the work on the Mission field.

**Oak Hill, Iowa**—Rev. Verner Hansen, who recently returned from his work as Chaplain in the U. S. Army in Korea, is now serving the Oak Hill and St. John's churches. Rev. Hansen and family are living in Des Moines where he will attend the Drake University this coming school-year, and he drives out to Oak Hill each week-end for the Sunday services.

**Dean Alfred C. Nielsen**, Grand View College, left on a trip to Europe the first week in June. He spent some time in England, and planned to be in Denmark about June 19th. He will spend at least a month in Denmark and will then go on to Germany, etc. He will be back in Des Moines in time for



the opening of the fall term of Grand View College.

**Georg Strandvold Decorated By Danish King**—Georg Strandvold, who for 27 years has been associate editor of the Decorah Posten, Decorah, Iowa, and who in May could celebrate 50 years as a Danish American journalist, and on June 5 his 70 years birthday, has been decorated by King Frederik IX of Denmark with the Knight Cross of the Order of Dannebrog, it is announced by the Danish Embassy. Mr. Strandvold, born in Denmark and the son of a Danish newspaper editor, was prior to his association with the Decorah Posten, contributing editor to the "Norden" Magazine, which the late Ivar Kirkegaard published in Racine, Wisconsin, and at one time was editor of the "Nordlyset", Danish language weekly in New York, now edited by Peter Freuchen and Mrs. Gunhild Gansing.

### New Editor

**Rev. Verner Hansen, 1336 Morton Ave., Des Moines 16, Iowa, will be the new editor of LUTHERAN TIDINGS beginning August 1st.**

**Pastors are asked to make the change on the mailing address on church bulletins for the editor.**

**All articles, news items and announcements for LUTHERAN TIDINGS are to be sent to the above address after July 15th.**

Editor.

### "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:

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 Strandkov, 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.

## Something For The Ladies

The Lutheran Home in Solvang is now a reality. It was a dream, a plan and now, there it is!

The last time we saw it, it was just another new building; this time there are people living in it and that makes it a home.

Here are two "old girls" walking arm in arm. They are coming back from breakfast, each with an orange. "We couldn't eat them now, we are going to eat them later, in our room."

They invite us to visit them. Ah, how snug and warm; the beautiful floor, the big easy chair, sun streaming in the windows framing the church across the way, pictures on the wall.

"This is Birkedal" says Charlotte, pointing to a faded photograph. And she tells the old story (how many times haven't we heard it!) "Lille børn, elsk hverandre!"

Personal knick-knacks, each with a story, a memory; the room is already her very own.

It's cold outdoors (in small print for Easterners, please) it rained for the Dedication the day before (rained gold, too!). We would really like to sit in the big chair by the window and dream backwards about the Home. . . for so long it was only on paper, then a field plowed up, then walls mounting. For so long we could only look at it, now we can look out and down on the little "Danske By" Solvang, red roofs here and there, fields, the hills. Each room is a room with a view.

There go the B. P.'s, mahagers of the Home. They are hustling around. Wonderful people!

We go back to Fresno. The Young Women's League asks: What can we do for the Home? We want to make something for it.

Yes, that's the woman of it: to do, to make. Anybody can give money (please do!) but women like to fashion a gift with their hands.

I asked B. P. He grabbed a list right out of his head. "Towels, Turkish and Huck, sheets, pillow cases, dish towels. "Oh, if each Ladies' Aid would give a pair of sheets or a pair of pillow cases, once or twice a year, wouldn't that cut down the running expense!" (Just the thought of it seemed to put

the things in his hands. Ladies, we must send these things!) And any woman can send a dish towel or two, hm? If the man wants them he must have them. He looked quite wistful about towels. As for the pot-holders he mentioned . . . never mind, right now. Our girls here in Fresno, are making them right this instant, they are sewing like mad. But maybe along about Christmas others will be needed.

Well, a home is always in need. We know what our own homes need, let's just extend our homes and take in an extra room. That's something women understand. "Now, let's see, I must get sheets on this bed, and oh, this towel would look nice there." It's as easy as that.

Ladies of our Synod, you have no idea how wonderful it is for us to have a project of our own right here in California. We're so far away from you all and yet your projects through the years have often made us feel neighborly; gifts in the mail obliterate distance. So do run over and visit us, won't you? The address is Solvang Lutheran Home, Solvang, California.

And maybe you have a pretty card, maybe one of your church or parsonage, or a card with a verse or a view . . . just put the above address on it and send it to one of the people in the Home. Old people dearly love to get mail. Maybe B. P. will keep a list of their names in the little Home paper. Who knows, there might be an old forgotten friend tucked away somewhere in the USA.

At least the Home has lots of friends. We found that out.

There's a Wishing Well standing on the porch of the Home, I imagine an idea of B. P.'s.

I peeked into it and there were books, jars of home-canned fruit, canned vegetables, and . . . ho! someone from Fresno has been here! A package of raisins!

B. P. said, "Maybe people planning to drive to Solvang will take along an extra jar of this or that or . . . well, an extra anything! (I imagine he goes out twice a day to look into the barrel!)"

**Ellen Nielsen, Fresno, Calif.**

Reprint from Solvang "Home" News.

### Stories From Our Church

The synod lost 381 paper bound and 187 cloth bound copies of "Stories From Our Church" by Enok Mortensen in the fire of the Lutheran Publishing House in Blair last February. Insurance settlement has now been made and the total loss, after collections have been made on all consignments, is expected to be only about \$150.

The few copies we had on hand here and there can be had from the Grand View College Book Store, Grand View College, Des Moines, Iowa.

If there had been an early sale of books in each congregation, the committee feels assured that there would have been a small financial gain in the venture.

**Committee on Publications.**



## Racine, Wisconsin

Members of the Bethania Church surprised their pastor, Robert C. Schmidt, and family on Sunday evening, June 21. A Sandwich-supper had been prepared at the church parlors without the pastor knowing anything about it; and when everything was ready the pastor and his wife were invited over. About one hundred people had gathered for the occasion, which was to be in honor of the fifth anniversary of Pastor Schmidt's service in the Bethania Church. Several greetings were given, many songs were sung, and an 18-cup coffee pot together with a purse of \$72 was presented to the pastor and his wife. Mrs. Schmidt was asked to sing a solo, "I Love You Truly," and the main part of the evening was given to Mr. Alfred Christensen who showed colored slides from a recent trip to Denmark. In every way it was a fine evening well spent.

Correspondent.

## An Inquiry

A minister in Denmark has asked me to find for him a copy of Swanson's book about C. L. Clausen. The title is "The Founder of St. Ansgar." But the entire stock of the book was burned in the fire at Lutheran Publishing House. If someone should have the book and be willing to dispose of it, kindly write to me.

J. Knudsen  
907 Morton  
Des Moines 16, Iowa.

## Notice To Pastors

Order your letter of transfer from the synodical secretary. They sell for 25 and 50 cents sizes.

Holger O. Nielsen  
1410 Main Street,  
Cedar Falls, Iowa.

## NEWS BRIEFS

### LUTHER FILM SUCCESS IN TEXAS SHOWING, TOO

Houston, Texas — (NLC)—The dramatic film on Martin Luther's life, originally scheduled for a four-day run here, has been held over for an additional seven days at the Kirby Theater.

According to local reports the film, which was seen by nearly 15,000 people during the first four days, is "one of the biggest hits to play at the Kirby Theater in Houston in the past two years."

The Texas premiere of the film, produced by Lutheran Church Productions, Inc., was timed to coincide with the convention of the Lutheran Church-Missouri Synod, June 17-27.

### MISSOURI SYNOD NAMES DR. BEHNKEN TO 7TH 3-YEAR TERM AS PRESIDENT

Houston, Texas—(NLC) — Dr. John William Behnken, 69, was elected to his seventh three-year term as president of The Lutheran Church-Missouri Synod at the opening session of its 42nd general convention, meeting here June 17-27. He has been head of the church body of nearly two million members since 1935.

Dr. Behnken received 502 of the 598 votes cast on the nominating ballot, or 84 per cent of the total, and his election was made unanimous when the secretary was instructed to cast one ballot for Dr. Behnken.

In his presidential message to the convention, the Lutheran leader warned that the only valid basis for seeking union with other church bodies is "genuine doctrinal unity."

"Where unity is predicated on unity of faith, God is pleased," he said. "If, however, it is a mere striving for greater numbers and if it results in a compromise of God's truth, an indifference to Biblical doctrine and a weakening of sound Scriptural practice, it is sinful and God cannot be pleased with it. It is better to stand alone and remain smaller in numbers, but have God on your side.

"On the other hand," he added, "it is not God-pleasing to refuse to link up with other church bodies when unity in Biblical doctrine and Scriptural practice has been achieved. Let us remember that it is the Spirit of God Who builds the Church, and He

## SYNOD OFFICERS

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

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

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

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

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

TRUSTEE: August Sorenson,  
Ringsted, Iowa.

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

does it through His Word. Let us follow his guidance."

Dr. Behnken reported that he had received an invitation from the officers of the American Lutheran Conference to attend a meeting of representatives from each Lutheran body to work out an agenda for a proposed all-Lutheran free conference.

"Our Church always has been ready and willing to take part in bona fide conferences," he said. "If such a free conference can be arranged, and becomes a bona fide free conference and not a mere effort to get Lutherans together at any cost, we shall do well to take part in it."

The triennial convention here attracted several thousand delegates and visitors from 41 states and numerous foreign countries.

### KOREANS RECEIVED 100,000 POUNDS OF USED CLOTHING FROM LWR IN MAY

New York—(NLC) — Refugees in Korea received the largest shipment of relief goods sent abroad in May by Lutheran World Relief, the material aid agency of the National Lutheran Council.

The shipment, it was announced here, consisted of 1,085 bales of used clothing, weighing 102,400 pounds and valued at \$96,975.

Another shipment of 240 bales of used clothing, valued at \$20,664 went to Yugoslavia. Germany received 25,542 pounds of LWR gifts, including used clothing and bedding, nurses' uniforms, used shoes, three cases of Kiddie Kits, and a case of used toys. Arab refugees in Jordan received 80,000 pounds of food, mostly wheat, valued at \$3,400.

The total of LWR relief goods shipments in May reached 230,286 pounds, valued at \$145,294.

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 \_\_\_\_\_ State \_\_\_\_\_

New Address \_\_\_\_\_

REV. CLAYTON NIELSEN 5-1  
WITHEE, WIS.