

Lutheran Tidings

PUBLISHED BY THE DANISH EVANGELICAL LUTHERAN CHURCH OF AMERICA

Volume XIII

February 20, 1947

No. 14

Inscription at Mt. Vernon

Washington, the brave, the wise, the good,

Supreme in war, in council and in peace.

Valiant without ambition, discreet without fear, confident without assumption.

In disaster calm; in success moderate; in all, himself.

The hero, the patriot, the Christian.

The father of nations, the friend of mankind,

Who, when he had won all, renounced all, and sought in the bosom of his family and of nature, retirement, and in the hope of religion, immortality.

Spiritual Growth

Sexagesima Sunday

John Enselman.

Pastor of Nathaniel Danish Ev. Lutheran Church, Dagmar, Mont.

"And he said, So is the kingdom of God, as if man should cast seed upon the earth; and should sleep and rise night and day, and the seed should spring up and grow, he knoweth not how. The earth beareth fruit of herself; first the blade, then the ear, then the full grain in the ear. But when the fruit is ripe straightway he putteth forth the sickle, because the harvest is come.

"And he said, How shall we liken the kingdom of God? or in what parable shall we set it forth? It is like a grain of mustard seed, which, when it is sown upon the earth, though it be less than all the seeds that are upon the earth, yet when it is sown, groweth up, and becometh greater than all the herbs, and putteth out great branches; so that the birds of the heaven can lodge under the shadow thereof."

—Mark 4:26—32.

In this parable Christ tells us that the Christian life is a life of natural and gradual growth. We all know that **physically**, we will grow to a certain stature and from then on, we can not add an inch to our height. But we also know, that even when we stop growing physically, we ought to grow mentally, if we want to become mature men and women. By mental development is meant both intellectual and spiritual growth. We seldom forget to grow intellectually; we read, and we listen to other people; we think and learn by our mistakes; we try to understand life, ourself and the confused history of mankind. But our proud spirit, our heart, is restless; we become tired of opinions and long for firm convictions. We pile fact upon fact and long for a clear

understanding of what it all means to us and our fellow-men. And often we say with Thomas a Kempis: "Lord, grant me to know, what is worth knowing."

Intellectual knowledge is of great value in our daily life. But often we forget spiritual knowledge, which makes us wise unto salvation. And yet this spiritual knowledge is what gives us a sense of meaning and value in life; a new feeling of joy, and a peace of mind that passes all understanding.

Christ tells us first that **all growth is from God**. A farmer sows the seed in the field; then he goes to bed at night and gets up in the morning; and the seed comes up and ripens, "and he knows not how." A chemist is able to analyze any kind of seed, and to tell us exactly what it is made of. He is able to mix these things together in the right proportions; and even to mold them all to look like the real seed; but he will laugh at us, if we try to sow it, because one thing is lacking—the power to grow. Faith is to spiritual growth, what the seed is to the harvest.

We may have all the intellectual knowledge in the world, and yet not have faith. We often know too much about both sides of any question to be able to make up our mind. We may think that we, with all our inventions and new sources of power, will be able to take care of ourselves, and solve our own problems; and yet when death and sin come into our life, we

feel that after all, we do not know so very much. How are we to grow into faith in God and Jesus Christ? How are we to be sure of the forgiveness of our sins? And how are we to get hold of faith in life eternal?

This faith, the beginning of all spiritual growth, comes from God to healthy and sick, to rich and poor, to wise and foolish. We can not explain it, we can not give it to others. All we know is that we must accept it as a little child as a gift from God above. We can not buy it with money; we can not obtain it by intellectual studies, nor make ourselves worthy of it by our own good deeds. If we have not faith, we shall reap thorns and thistles; and we will have no peace of mind and no real purpose in life.

The second thought of Christ is this: **All spiritual growth is gradual.** "First the blade, then the ear, then the full grain in the ear." The first step in spiritual growth is Christian nurture or Christian education. We are baptized, we grow up in a Christian home, we go to Sunday School; we are taught what to believe to live a Christian life.

The next step is that some way or other we experience what we have been taught. Our knowledge moves from our head to our heart. We are confirmed, we go to communion; we join the Young People's Society and also the congregation, because we feel that all these things are of importance to us and others.

The third step is the study of the Bible and the practice of prayer. Pages of the Bible that we did not understand to begin with, are flooded with light, as we grow older in years and experience. We learn to know the strength and joy of honest personal prayer. We have begun to **live our own life** as Christian men and women.

The fourth step is taken, when we go to the house of God with joy in our heart, when we feel that we are strong enough to take part in the work of the Church, and thus learn the fine fellowship of kindred minds. We learn to think of others, and to do something for the benefit of all. We learn not to judge other people because we know the depth of sin in our own heart. We feel the fresh air of clean living. When trials, sickness and impending death overtake us, we feel in our heart a quiet peace and strength that helps us in the darkest hours of our life. We learn to **work with God** and our fellowmen.

The fifth step in spiritual growth is taken when we become not only good Lutherans, Baptists, Methodists and so on, but **World-Christians**. When we feel a real fellowship with everyone that believes in Christ; when we follow with growing interest and understanding the work of all God's churches at home and abroad.

But we must always remember that all spiritual growth must take place without pride and in deep humility. When we try to make the will of God become flesh and blood in our own life, we soon will feel, that we still have a long way to go. In this life we may see the blade, also the ear; but "the full

grain in the ear" will not appear until God's own harvest time.

The last thought of Christ is this: **All spiritual growth is natural.** If we have faith, if we live and work with Christ and his people, we know that spiritual growth will come by itself. We are not to be too worried about our own spiritual growth; we are not to build on feelings and visions, but we are to do the will of God day by day. We are not to follow every wind of doctrine, but to be true to ourself, and what God has given us. We know that we can only help to sow the seed of life in the hearts and minds of other people, by our words and our example; but then we must wait patiently for it to grow in the life of other people. We must see clearly that all spiritual life is just as natural as eating and drinking, as working and sleeping. We must realize that if we do not have faith, we will not grow spiritually, and therefore miss the greatest things in life. As St. Augustine said: "Our heart finds no rest until it rests in Thee, O God." Amen.

Milestones

III

"He had been too busy as a king to do his duty as a father."—Absolom, king David's son, was a wicked man. As far as appearance was concerned he was the finest young man in the country. But he had an evil heart.

First he murdered his brother, Amnon; and then he ran away from home. Thereafter he conceived a plan by which he hoped to take the throne and the kingdom away from his father. He stole the heart of the people by telling them, and especially those who were in some matters dissatisfied with David, that if he only were made king then they could feel assured of more just government.

He pretended to be God-fearing, and thus made a journey to Hebron to carry out a vow he claimed to have made to the Lord. But while he was at Hebron he proclaimed himself king, and his first decree was to have his father killed. Could any man lower himself more in disgrace?

From this conspiracy we turn our attention to other scenes as we behold:

1) **A heart-rending grief**—David went up and wept as he went up and had his head covered; and he went barefoot, and all the people that were with him covered every one his head and they went up weeping.

2) **Faithfulness**—All the servants passed on beside him. Ittai, the commander, gave an answer so thrilling that we rejoice as we read it: "As the Lord liveth and as my lord, the king liveth, surely in what place my lord, the king, shall be, whether in death or life, even there also will thy servant be."

3) **Meekness**—"Carry back the ark of God into the city; if I shall find favor in the eyes of the Lord, he will bring me again and show me both it and his habitation. But if he thus say, I have no delight in thee; behold here am I, let him do to me as seemeth good unto him."

4) **Kindness and love.** "Deal gently for my sake with the young man, even with Absalom." And then the battle. Absalom lost, was caught by his hair among the branches of a big oak tree; was stabbed by Joab and his soldiers; thrown into a deep hole in the forest and covered with a heap of stones.

That is the Stone of Shame. A Jewish writer says that anyone who passed that heap of stones after that added another stone with these words: "Cursed be the memory of the rebellious Absalom, and cursed forever all wicked children that rise up in rebellion against their parents."

We will now proceed to another story.—In Psalm 118, verse 22 we find this statement: "The stone which the builders refused is become the head stone of the corner; this is the Lord's doing; it is marvelous in our eyes." Two things are said of that stone: First it was refused, cast away but then it was called for again, it became the head stone of the corner, the corner binding two sides together. It was refused by the builders. Let us now turn to the prophet Isaiah, and listen to his message as he speaks about God: "Therefore thus saith the Lord, God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation" (Isaiah 28,16). This stone refused by builders, placed by God, may signify to begin with David himself. For in 1 Samuel 26,19 we read these words: "For they had driven me out this day from abiding in the inheritance of the Lord, saying, Go serve other Gods."

It may also be a picture of the chosen people, the Israelites, as it was rejected by the other nations at that time.

And last, but not least, it signifies Christ. It is especially Peter who refers to Christ as the stone, the corner stone. But Paul also makes use of the stone in speaking of Christ. When John and Peter are arraigned before the council in Jerusalem, then Peter filled with the Holy Ghost spoke of Christ and said: "This is the stone which was set at naught of you builders, which is become the head of the corner." Acts 4,11. And in his first letter he writes: "Coming as unto a living stone, disallowed indeed of men, but chosen of God, and precious." And then he exhorts his readers to be "lively stones" (1 Peter 2,4). So also Paul in his letter to the Ephesians: "Ye are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." (Eph. 2,20).

Summing this up we have before us this beautiful picture: A tried stone, a precious stone, a living stone, a corner stone uniting both Gentiles and Jews.

"On Christ the solid rock I stand,
All other ground is sinking sand."

In accordance with the illustration of the stone and Christ, we may also think of His kingdom and refer to King Nebuchadnezzar, his dream and the prophet, Daniel. "You saw a great image, tall and noble looking. The head of the image was gold his breast and his arms were of silver, his waist and his hips of brass, his legs of iron and his feet and loins were of iron and clay mixed together. And while this great image was standing, you saw a stone cast out without hands, and

the stone rolled and dashed against the feet of the image and the whole image fell down and was broken to pieces and was broken crushed and ground into powder so fine that the wind blew it away like chaff. And the stone became a mountain, and it filled the whole world."

Hereby is meant the kingdom of Babel, Persia, Greece and Rome, and then the kingdom of Christ or the Christian church.

Kingdoms have been moved, have fallen down as we have also seen lately, but we say with the psalmist of old: "Thy kingdom O God, is an everlasting kingdom and thy dominion endureth throughout all generations, and therefore do we speak of the glory of thy kingdom and talk of thy power."

P. Rasmussen.

A Festive Day In Dalum, Canada

On January 28, Rev. P. Rasmussen reached the age of 70, a milestone in life. Telegrams and letters and the festive atmosphere in the Dalum community revealed that friends from far and near were ready to make the day one to be remembered.

The members of the immediate family, including some friends who had recently returned from Denmark, gathered in the Rasmussen home for a family dinner. The Ladies' Aid had sent a bouquet of beautiful flowers which helped to adorn the dinner table. Anyone who has been in this part of the country to experience a bitterly cold day can appreciate how much a bouquet of flowers can help to brighten a home.

The most festive part of the day was undoubtedly as we gathered for a supper in the church parlors toward evening. The congregation had decided thus to honor their pastor, and young and old had gathered for the occasion. An invitation had been sent to Rev. and Mrs. Rasmussen to come at a designated time. As they approached the church in their car the peal of the church bell welcomed them. No welcome could be more appropriate nor touch their hearts more than the sound of that bell which Rev. Rasmussen has used so often to call the people of this community to the house of God.

The ladies deserve a special "Thank You" for the delicious supper they served. The women can always be depended on here in making such an occasion really festive.

During the course of the evening many Danish songs were sung. Rev. Rasmussen loves to sing, and has always stressed the importance of good songs, and he has passed on to his family and his many friends the love and enjoyment of singing.

As the chairman welcomed the honored guests, he stressed in his talk this thought that: "He has sown the seed faithfully, no one knows the fruits thereof." Later the chairman presented a purse to Rev. Rasmussen as a token of appreciation of the congregation where he has served through the many years.

The president of the Ladies' Aid read a story in English which gave its contribution to the evening. Several "Thank You" words were spoken by various members. One daughter recalled a few childhood memories.

In conclusion Rev. Rasmussen spoke to his congregation and friends and expressed his sincere appreciation for the festive evening, for the good wishes and the gift. He attributed a great deal of praise to the ladies who so willingly give their service on every occasion to make such gatherings at the church a success.

So we turn a new page and hope that Rev. Rasmussen will have many more years to serve the Danish people, if not in Dalum then in some other field.

Inger Rasmussen Holmen.

Farewell For The Rev. A. E. Sorensen Family

Sunday, January 26, Rev. A. E. Sorensen delivered his farewell sermon in the St. John's Lutheran church in Seattle. He had served this congregation slightly more than twenty-five years.

In the evening the church board sponsored an Open House honoring Rev. and Mrs. Sorensen and family. The church parlors were filled with members and friends of the church. A program of several numbers by the choir had been arranged. Mr. Jacob Nielsen, the president of the church council, expressed the gratitude of all for Rev. and Mrs. Sorensen and family's unstinted services through the many years and wished them the very best blessings for their long auto trip and in the new field of work. In response Rev. Sorensen gave a clever reminiscent sketch of the beginning and growth of St. John's Danish Lutheran Church with the underlying purpose of explaining what the edifice means to some using the scripture passage: "See ye these stones."

A lovely tea table had been arranged where charter women members of the church poured and where wives of the church board members presided. Upon leaving the table, Rev. and Mrs. Sorensen stood ready to greet all; every one present had a sincere heartfelt wish to give their church leaders at this time as well as a Thank You for the many happy hours shared in the various functions of our church.

After having been invited out since New Year's for a steady stream of luncheons and dinners, Rev. and Mrs. Sorensen, Erling, Paul and Marie left Seattle Tuesday afternoon, January 28th. The son, Hans, remained in Seattle to finish his training as wireless operator; John and Doris are at Grand View College.

Farewells had been given Rev. and Mrs. Sorensen in Vancouver, B. C., and Wilbur, Wash. In Vancouver a special program had been arranged including a song written for the occasion. In Wilbur the couple were not there together. Rev. Sorensen was in Wilbur for a closing service and Mrs. Sorensen was there for a special Ladies' Aid meeting. Both were very enthusiastic over the work there. From Tacoma and Enum-

claw friends came to the Open House held here in Seattle.

The Lutheran pastors and their wives of Seattle honored Rev. and Mrs. Sorensen at a gathering in Lutherland on Sunday afternoon, January 26th.

Many greetings and sincere wishes for our former pastor and his wife as they are ready to begin their work in the new field of the Chicago area.

Gertrude H. Mortensen.

Sinai — Six Miles

By Ove R. Nielsen.

Have you ever driven the rather tiresome stretch of road that roughs along between Volga and Arlington in South Dakota? If you have, you have not failed to observe, about half way between the two towns, a weather-beaten sign which reads: "Sinai—Six Miles." I have driven often on the road, and each time I have seen the sign. I have even felt an urge to drive the six miles out of the way to see what Sinai is like. But I have never gone there. Somehow I have always managed to convince myself that Sinai can be no different. I have always told myself that Sinai must be like all other little towns in South Dakota, a main street for business houses, a few side streets with scattered dwelling places, and perhaps a church or two. So I never went there.

And when I look back through my years, I find that there have been many Sinais in my life. All too often there have been signs pointing to which I have paid no heed. I have thought that whatever they pointed to would be no different, and so I have gone on by. But now I can see that I should have driven the few miles out of my way to see Sinai, and the many other Sinais that I have somehow gone by. They should have helped to make my life far more than it is, for my own pleasure and for the people with whom I associate. I am driving down the road of life too fast to know much of that which I might have known.

I wonder whether the same thing has happened for you? I dare say it has for at least some of you. If that has been your short-coming also, why not begin now to follow the signs. It is good to explore. As we begin our new season here in the church, you will find there are many signs pointing. No matter what your age is, there will be a sign pointing to something here in which you are invited to partake. I would urge you to read the signs and heed the signs. Each of them may be pointing to a little Sinai. Enough Sinais may make a real experience for you. They might be just what you have been looking for and didn't know it. Do not go through this new season having seen only signs and never having bothered to know what they were there for.

—Church Bulletin.



God or Mammon

One of the biggest falsehoods of our age is the idea that if a man has money enough, all is well and he will be happy. It is so generally accepted that it is positively alarming. That idea has been growing on us for nearly a century.

It is my firm conviction that if a person has certain basic needs fulfilled as to food, clothing and shelter, he will not be any happier in a castle than in a comfortable cottage. Of course, happiness is a state of mind, and one can't run away from his soul.

A number of good things resulted from our winning the American Civil War. The slaves were freed and the union was saved. But some bad things also came to the front during and after the war.

Before the Civil War one heard but very little about dishonesty in government. But during and after the war a new type of man entered public service. And that new type was the man who entered government service **not to serve the general welfare but to serve himself.** Honest, competent public servants did not disappear completely, but they were harder to find.

Let me illustrate this. The Adams family has been one of the greatest families in our history, and many members of that family have performed very valuable public service. John Adams was our representative abroad and was also a Vice President and a President of the United States. His son, John Quincy Adams served us most ably abroad and was President of our country and after that performed very valuable service in the House of Representatives. His son, Charles Francis Adams, was our ambassador to Great Britain during the Civil War and was both honest and competent.

His son was the well-known Henry Adams. He too prepared himself for government service. When he reached maturity it was his hope that his government would use him, and he belonged to the party in power. But General Grant who was the President, did not offer him a government position. He had no use for him. And Henry Adams concluded **that his type of man had gone out of fashion.** So in place of making history, he had to be content with teaching history. He was an unhappy man for the rest of his life.

Now what type of men could the celebrated General Grant use? They were so-called "practical men." Many of them were simply thieves in high position. A stench of corruption filled the air. And the President who had been an able general on the field of battle was stupid in public office.

In truth it must be said that there is and has been entirely too much graft in both private and public enterprise in our country. Everybody knows it, but very little is done about it. An excuse is that "everybody is doing it now."

Men whose god is money cannot be trusted. But the person who takes a rather indifferent attitude toward money can. Many of the men President Grant appointed to high positions seem to have had a pas-

sion for money and when the opportunity presented itself, they stole. The passion of men such as Henry Adams is to serve, and they figure that if they do good service, they will be paid reasonably well for it. "Where thine treasure is, there will thy heart also be."

It should never be forgotten that the Christian ideal of service is to find one's work and then forget oneself in it. I am deeply convinced that the happiest people in this world are the ones who have found their work and are able to do it well. Good mothers, good business men, good preachers, good teachers, good poets and good scientists have not been clock watchers. Their work is their first love and the pay is a rather incidental thing.

Not long ago I read this little story about Professor Harry Steenbock, biochemist at the University of Wisconsin. He was the man who discovered vitamin D. After the discovery a Rolled Oats Company offered him two million dollars for his discovery. Now to Dr. Steenbock this must have been a lot of money and had his passion been money he would surely have fainted. But he did not faint. He simply told the representative of the business firm that he was not a money-maker and did not want the money. He was a scientist and as such owed his service to society.

During the recent war one of the scientists from Iowa State College was in charge of letting contracts for certain research projects. He was working for the government of the United States. He awarded a contract to one of our large corporations, and after the contract had been let, one of the officers of this corporation approached him and told him that the company wanted to give him fifty thousand dollars because it had received the contract. Now that is evidently the way the game works in this, our land. Ex-Senator Bilbo could surely tell us a lot about the whole system. But this scientist from Iowa State would have none of his foul business. He told them that he **did not want the money.**

Why not become old fashioned once more and ask men like Geo. W. Norris, Robert M. LaFollette, Henry Adams, Thomas Jefferson and Geo. Washington to enter government service? The thieves have had their inning.

Long ago it was said, "You cannot serve both God and Mammon."

Alfred C. Nielsen.

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

Office of Publication: Lutheran Tidings, Askov, Minnesota.
Editor: Rev. Holger Strandkov, 325 W. Chippewa Street, Dwight, Ill.
Circulation Manager: Svend Petersen, Askov, Minnesota.

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

Published semi-monthly on the 5th and 20th of each month. Entered as second class matter September 18, 1942, at the post office at Askov Minn., under the act of March 3, 1879.

The Circle Of Need

By LaVerne Bradley.

American Red Cross.

Want knows no distinction in Austria, a land of no resources. From the wealthiest homes in Vienna to the smallest farmhouses in a thousand outlying areas, the struggle to provide necessities for the newborn infants of Austria goes on in a sort of helpless desperation.

Discarded beer bottles are being used for baby bottles. They have used wrapping paper for diapers. On occasion mothers have swaddled infants in old newspapers to help ward off the cold.

Hospitals, overcrowded already with war wounded and a population suffering from malnutrition and disease, find themselves sorely pressed to maintain any standards of baby hygiene and comfort. In one Salzburg clinic, where 97 babies called for 97 simultaneous feedings as babies will, there were found to be 97 bottles, all right—but only 3 nipples! Nurses would swiftly slip the nipples from bottle to bottle with no pause for sterilization.

"If one of our babies gets a tooth, we have to keep a double vigil," said one doctor in a ward for the undernourished. And he added whimsically that they have even thought of having the teeth pulled in the interest of nourishment.

It hasn't happened yet but the seriousness of the need is sufficient to make one think of bizarre extremes.

In Vienna alone, where one can walk for miles past boarded-up blasted, or empty shop windows, more than 1,200 infants are born each month. Each birth poses a new problem of supply.

The items needed most—diapers, blankets, clothes, bottles, nipples—haven't been available in Austria since the peak of the war. There is no black market in such things. There is nothing to supply it.

The whole clothing problem is bad enough. In Vienna for instance, which is always the best example because it holds a fourth of the nation's population, only 491,000 emergency clothing ration stamps were issued this past year among some 1,600,000 people, and many went unused for lack of a market. They would have met about 3½ per cent of the need.

This means clothing to people whose factories have been drained; to those who have lost their belongings through war; to many who are sick, hungry and cold; but most of all the need is for the newborn. In some areas of Austria, wherever bits of material can be scraped together, ration stamps can be used only for baby clothing.

Various relief agencies have attempted to help out in this particular critical want, which has ranked almost next to the food shortage in national interest.

At present the biggest job is being done by the people of the U. S. A. through the American Red Cross in cooperation with the Austrian Red Cross.

In an unheated room of an old building being used

by the Austrian Red Cross in Vienna, we found Viennese women volunteers bent over piles of small flannel squares, ripping labels, clipping seams, cutting patterns, sorting, stacking. Shapeless things, but flannel. They had been covers for hot-water bottles made by American Red Cross women volunteers for use in U. S. Army hospitals during the war. As excessive stock now, they are being remade into baby garments. Piled in the center of a table in a neat little pyramid like a memorial, were the labels—"Made by Volunteers of the American Red Cross Chapter in Cook County, Texas—Kirkville, Mo.—Dunn County, Wisconsin—Paris, Kentucky—Sandusky, Ohio."

In another pile were linen bedside bags, also made for GI comfort in army hospitals, and now rechanneled for conversion to a new emergency. In Salzburg and Linz and other parts of Austria, the same thing will be done with excess knitted knee pads, scarves and helmet liners. Volunteers will be called up by the Austrian Red Cross to undo the work of many patient hours of knitting by loyal American women. Stitches will be pulled and wool unraveled. Then equally patient hours will be spent by Austrian women in reknitting the yarn to new shapes and sizes. The circle of need!

The wives of U. S. Army men stationed in Austria will handle this program under American Red Cross sponsorship, as they have been handling the bottle campaign and other equally ingenious missions.

Distribution of the thousands of layettes sent by chapter workers in America continue, but because the demand is so great they must now be divided in half to give more people a little help. A Red Cross-aided baby must get along on three diapers over here these days . . . or resort to wrapping-paper measures. With stocks diminishing and the birth rate rising, the problem is dizzying.

But it is only one of many in this circle of need.

From one assuaged emergency will arise two more that are part of it. Or, as someone pointed out recently in despair, "After all what good are diapers without soap?"

Teacher's Prayer

God let me care for those whom I must teach;
Like the great Teacher let me ever love
With tender, brooding, understanding heart
Eyes wise, far-seeing as the stars above.

God give me faith to see beyond today,
To sow the seed and cultivate the soil;
Then serenely wait, trusting in Thy power
To bless and multiply my humble toil.

Our Women's Work

Prairie Days (5)

Christmas had come and gone. The young couple in the parsonage had been busy. There had been no service Christmas Eve, people were too far scattered for that; but they had celebrated in the traditional manner with rice, roast goose and apple cake. She had waited outside in the dark hall while he lighted the candles on the tree, and they had opened their gifts and read their Christmas mail again—they had not been able to resist the temptation to open the letters as they came.

They were thrilled by having a home, and the small rooms with their sloped ceilings were really quite cozy. Several items had been added during the summer. A bed in the study posed as a couch under a dark cover, but came in handy when guests arrived from "outside", which happened now and then. A center table, bought from Sears, Roebuck and Co. for \$1.76 added dignity to the living room. This was covered with an intricately worked linen centerpiece. And at the December meeting the Ladies' Aid had handed the minister's wife a \$10 bill with the stipulation that it be used for "something for the floors." After a thorough perusal of the mail order catalogs they had decided that grass rugs would answer the purpose. They ordered a 9x12 rug for the living room, and three smaller ones for the study. These added much to the atmosphere, also literally, since they gave off a peculiar and long-lasting odor, which was not mentioned in the catalog.

Christmas day services were attended by all, young and old. Later in the week there was the children's Christmas tree in the afternoon, with everybody bringing in blankets to cover the windows; and in the evening the young people gathered to go around the tree and sing hymns. After that there was visiting around in different homes. Then came the last day of 1908.

Sometime in the fall the minister had bought a horse. She was a young long-legged mare by the name of Fanny. The cost of horse, harness and buggy was \$200, which they had borrowed from two good men in the congregation. They did not dare to speculate on how or when they would be able to pay back that much money; they just knew they had to be able to get around. When winter set in, one of the members brought them a cutter saying they could have the use of it as long as they stayed. Farmers did not use cutters. They put the box of a lumber wagon on runners, added an extra set of boards, filled the bottom with a good thick layer of straw on which they placed the spring seats, doubled up heavy blankets or robes and placed heated bricks or a lighted lantern in between. Thus equipped women and children would drive from four to seven miles to attend church even in zero or below zero weather. But the cutter was not bad. With a quilt doubled so that you sat on one half and pulled the other half up on you,

and the heated bricks at the feet, you were not too cold.

This last day of 1908 was mild with a slight haze. When the minister came in from doing chores, shoveling snow, etc., after breakfast, he said: "I believe this would be a good day in which to go to town and get those things you want. We can't expect many days like this one." So she hurried with the dishes and dressed. But one thing puzzled her: What should she do with the duck she had for their New Year's eve dinner? Would it not be too late to roast it when they returned? Why couldn't she put it in the oven now? That was it!—Just before they left she shoved the roaster with the duck, filled with apples and prunes, into the hot oven.

The trip to town was pleasant. The distance was about nine miles. The shopping took some time and it was well past noon when they started homeward. But by now it was anything but pleasant. The wind had risen, and was right in their faces. It had started to snow. Not soft, feathery flakes, but little sharp needles that stung viciously, and it was getting steadily colder. Fanny put her head down and trudged along with a will. By the time they had gone four miles, the minister suggested that they turn north at the tree-claim and go to the farm where they had first been welcomed. This they did. It was a relief to drive in the shelter of the tree-claim; but there was more snow, and when they were going to cross the railroad tracks one of the shafts broke. They were still half a mile from the farm. There was only one thing to do—get out and walk. But for her to walk in the snow in a long heavy coat and 4-clasp overshoes, with wind and snow howling around one was hard work, and being several months pregnant was no help. The minister had to unhitch the horse and lead it.

When they reached the house there was great consternation over having guests arriving on foot on such a day. The minister's wife received special attention. Her shoes and clothes were removed and she was put to bed with hot flat irons at her feet. Her protests were in vain. "To walk half a mile in this weather in your condition," exclaimed Mrs. J. "if nothing happens to you, it will be a miracle." Nothing further was said. The minister's wife had thought her "condition" was a secret, shared only by herself and her husband, now she realized all the women had read her like an open book! So she submitted to all the ministrations, drank hot drinks, cuddled down in the warm bed and enjoyed herself thoroughly.

About 5:30 in the afternoon the wind died down and the snowing stopped. Mr. J. loaded the cutter, the minister and the minister's wife into the bob

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sleigh, tied Fanny to the back of it and drove them out to the parsonage. Then he turned right around and went home again. The house was cold, the fire out. While the minister went out to tend to the chickens and Fanny she reopened the oven door and took a look at the duck. One look was enough. There was nothing left but the skeleton and some tightly stretched skin, the meat in between seemed to have disappeared. She closed the door gently, built a good fire in the stove and deposited the duck on the fire. It seemed the best way.

Nothing happened to the minister's wife. Next day was New Year's day, clear and bright, and 30 degrees below zero, with a funeral in the afternoon. Mrs. J. came with her husband to the funeral. She was still not convinced, and wanted to see with her own eyes whether the young mother-to-be was all right. She was. But she did not go to town again—until summer.

E. P. L.

Rev. A. W. Andersen

And His Energetic and Blessed Missionary

Sojourn Through New York City.

The passing of an old friend whom I first met at the beginning of this century in Bridgeport, Conn., leaves me a host of valuable memories and pleasant recollections. My sincere sympathy goes out to Mrs. Mary Andersen and her children.

And to Rev. A. W. Andersen's widow I cannot refrain from saying: Do you remember when we, about a dozen members, constituting the remnants of the Trinity Danish Ev. Luth. congregation in New York City opened negotiations with "Pastor A. W." to consider New York City as his next call? — Do you remember that as you accepted and came to New York in the frosty days of 1903, how it was hard work, requiring patience and persistency?

Rev. Chr. Samsø had left us—at our request—after seventeen months service, and the few remaining members were generally discouraged.

During subsequent years the congregation moved their place for service from one place to another, but always up town. We finally leased the three-story house at 133 East 93rd St. and converted it into a combined church and living quarters for the pastor. This place now really became the center for our Danish church members and others.

The Danish hospitality was never lacking at this place and a wholesome clean atmosphere always prevailed. Many meetings were held and mighty problems were discussed. Through it all we helped toward the beginning of our present church work.

Mr. W. E. Bang, the building contractor, gave the following offer: "You get busy and collect some money and I will build the church," and so he did. And we received a fine support in many ways from many here in the city. Consul Gen. J. Claus and his prospective

bride both took great interest in the prospective building of a church. So did also Dr. Hellerung, Count Carl Moltke, Margrete Jensen, old Mrs. Smith, our venerable church mother, Frederikke Petersen, and many others. And Mrs. A. W., do you remember when Mrs. F. F. J. came home to Coster Street from her regular visits to Denmark, and the pastor and you and all of us stood eagerly by her opened trunk with great expectancy, waiting for her to exhibit the various Danish knick-knacks and bric-brac which were to replenish the treasury of the Ladies' Aid at the October Bazaar?

And do you remember when we had our first "Kredsmøde" in the new church? When dinner time came around the good ladies had forgotten all the roast which was still at the bakery. But our good-hearted Charlie Jorgensen was delegated to rush the roasts down to the dinner tables. This he gladly did, but it was a great sight for all of Charlie's many Bronx friends to see him trundle an old two-wheeled push cart down Hoe Ave., all dressed up in a Prince Albert coat, white vest and tie, "Iron Hat" and patent leather shoes. But the job was done, we had our steaming roast for the many hungry guests and members of the church.

The only delaying incident at the dinner table after that was when Miss O. H. poured the nice red-hot gravy down the back of Mrs. F. S. and her new silk dress, the latter was at that time a prospective new member.

I shall always cherish the many memories from the years your good husband and I spent in working for the welfare of the Danish Church here. Now that he has passed from our midst, we gladly recall his unfailing energy and his never-tiring Christian endeavor.

F. Fauerskov Jensen.

Evangelism Conference Set For Geneva

Geneva (by wireless)—Problems of post-war evangelism will be discussed by church leaders from more than 15 countries at the Conference on Evangelism scheduled here Feb. 11—19 by the World Council of Churches.

Topics to be discussed include evangelism in the current program of the Church, special types of evangelism, like industrial, village and college evangelistic activities, new methods, inter-church efforts, and evangelism among youth. Evangelism among returned servicemen and women, among displaced persons, among Jews and in Latin countries may also be considered.

Delegates to the conference include E. G. Homringhausen, chairman of the department of Evangelism of the Federal Council of the Churches of Christ in America; George Grieve, chairman of the Commission on Evangelism of the Free Church Federal Council of England; Dr. Hans Lilje, member of the Council of the Evangelical Church in Germany; Dr. A. W. Kist, of the Laymen's Institute, Church and World, in Holland; Frank Mang, editor of the Swedish Journal, a Christian family magazine; and the Rev. Jean Lassere, French pastor. Representatives of the YMCA, the YWCA, United Bible Societies and the World Student Christian Federation will also participate.—(RNS).

There Is Hunger In Poland

By Clifford Ansgar Nelson,

Lutheran Commissioner to Europe.

I will never forget it as long as I live. The sight of the pinched and drawn faces of little children, the harassed and anguished cry of mothers for bread and milk, the helpless and hopeless unsmiling faces of people in that large area of Poland will continue to haunt me until I know that help shall be brought to them for the coming winter.

When we arrived in their villages they met us in great crowds and thronged about us as we went into their churches. Inside, we joined together in the familiar chorales of our church and the people sang heartily. It was their voice of faith in God that welled forth as they sang. Little else brightens their days. I had a hard time to speak to them about how we must hold fast to God, because He is our very present help in every time of trouble. So easy for me to say, but so hard to believe for those people out there. And when we left the house of God, they pressed around me to try to tell me their troubles and beg help for themselves and for their children.

I was an American, and America spelled hope and help to them. As I went from their churches I thought about the Lord of us all in whose name we had worshipped. I remembered that when our Master saw the hungry multitude he said, "Give ye them to eat." And I think that as He sees the hungry multitudes of Europe today, He says the same words to His disciples. We must get some immediate help to the hungry peoples here for the coming months which are going to prove again a sad time to many.

The visit I am describing was into the region in Poland known today as Mazuria. I went there with Bishop Szeruda of the Lutheran church of Poland, in the car that has been provided him by our American churches. Once the region belonged to East Prussia and was peopled by Germans with villages and cities and farms that were self sustaining. It was a lovely country, dotted with the famous Mazurian lakes. I thought of my own native Minnesota as we passed through a portion of the lake region. Now the Germans are all driven away, the cities have been burned or destroyed by the invading Russians who drove the enemy before them. Where there once were over a million people in this area, there are now probably 75,000. They are known as Mazurians because they are supposed to belong racially to the native people by that name who have lived here for centuries.

It was strange to visit the land where vast acreages are waste, whole villages empty of people, the houses destroyed and plundered. All able bodied men are gone, those who have survived the war being separated from their families living in either Russia or Germany. In the congregation were women and children and old people. They are nearly all Lutherans, and so they become our special responsibility.

Someone will ask why they cannot till the soil and reap their own crops through this summer. The

answer is simple, and tragic. There are no work animals and no cattle left after the denuding of the war process. Women actually try to break some ground by harnessing themselves to the plows, but the results are terribly disappointing. What small grain crops there were this summer were visited by a plague of mice that was like a Biblical Egyptian scourge, I was told. Because there is no hunting, the wild boars have increased and even the potato fields are almost all destroyed. Milk cows are almost nonexistent. I was told in one whole parish of over 800 people there was only one cow and one goat. And suffering and disease are also let loose to do their work with medicines very scarce and almost no doctors to help. Particularly tragic is the high percentage of venereal disease which is left in the wake of the conquering armies. The pastors reported that more than 50% of the women are afflicted. I saw some of the babies left after the horrors, and they were a most pitiable sight with their sores and richety bodies. It was a sorrowful visit.

And now what shall we American Lutherans do in the face of this kind of need in Europe? Will we help? Will we be willing to make sacrifices that really count? Will we support the efforts that are being made to bring succor? I am sure that we can count on our good people at home. I know that when the story comes to you now at the beginning of fall and winter, you are going to have these people and thousands like them in Europe in your minds and hearts as you share the good things of life in your own comfortable homes. I know that you are going to be eager that our European office shall get to work to plan for the feeding of children in Mazuria and in Germany and in Finland and other countries. I ask it of you in the spirit of our blessed Master.

The Lutheran church of Poland is doing its best to bring pastors into this area, and ministers to the needs of Mazuria. That church is very weak itself after coming out of the war years. But they have now sent 8 pastors who between themselves have 65 preaching places to take care of. We are sending some bicycles and motorcycles to them to facilitate their travel. One pastor that I met, is responsible for bringing the Word of God to not less than 15 different parishes. It seems like an impossible task, but I am impressed by the heroic spirit of these men. The Methodists have also made a contribution in Mazuria, and are bringing some physical aid as well.

Think of Mazuria as a picture of the hunger of people in Europe when next you have an opportunity to give to Lutheran World Action. These are humble and simple folk, but they are the little brethren of our Lord. And they are of our own household of faith. We dare not neglect them.

SO LIVE

So live, that when thy summons comes to join
The innumerable caravan that moves
To that mysterious realm where each shall take
His place in the silent halls of death,
Thou go not like the quarry-slave at night,
Scourged to his dungeon; but sustained and scathed
By an unfaltering trust, approach thy grave
Like one who wraps the drapery of his couch
About him, and lies down to pleasant dreams.

William Cullen Bryant.

Our beloved American poet who wrote the above stanza was born in 1794 in Massachusetts. He began to write poetry when he was ten years old, and when he was fourteen, his first two poems were published. At the age of eighteen he wrote "Thanatopsis," from which the above verse is taken.

A person must marvel at the beauty and depth of such a poem written by so young a lad, and I often wonder if it could be possible to live so one could die that way. I realize more and more that as we live so do we die. What we love here we are bound to love on the other side. Death does not change our character, nor our likes and dislikes.

Life here seems to me like a vestibule, where we must prepare to enter the sanctuary proper. It is a beautiful thought that it is possible to face our graves with such faith and peace of mind, that the fear of death has no power over us.

But I believe that in order to become fearless we must follow the rules for right living which Jesus laid down. If we could obey His one great commandment: "Thou shalt love God above all things and thy neighbor as thyself," how different a world this would be. Peace and good-will would take the place of strife and jealousy, and it would make us happy to be our brother's keeper.

I know there would still be suffering in the world, and there is a lot of suffering for which we are not responsible. All the dread and incurable diseases which are a plague to men, all the earthquakes, fires and floods that spoil homes and separate families, we are not responsible for these.

We often stop and ask: "Where is God and why does He permit all those things to happen?" The suffering that is caused by our own sins and mistakes is not so hard to understand. Sin separates us from God. Jesus said: "Without me ye can do nothing." We are like the branches that are severed from the tree; when we get no nourishment we wither and die.

The kind of suffering which is caused by no fault of our own may tend to draw us "Nearer My God to Thee." It can ennoble us and make us brave and strong and even make us happy. It can make us feel more clearly that we are born for a higher destiny than that of earth and looking forward to a better life "where the beautiful beings that here pass us like visions will stay in our presence forever." And then it must not be hard to die for we shall know where we are going.

"The cry of man's anguish went up unto God,
Lord, take away pain!
The shadow that darkens the world Thou hast made,
The close-coiling chain
That strangles the heart, the burden that weighs
On the wings that would soar —
Lord, take away pain from the world Thou hast made,
That it love Thee the more."

Then answered the Lord to the cry of his world:
'Shall I take away pain,
And with it the power of the soul to endure,
Made strong by the strain?
Shall I take away pity that knits heart to heart
And sacrifice high?
Will you lose all your heroes that lift from the fire
White brows to the sky?
Shall I take away love that redeems with a price
And smiles at its loss?
Can you spare from your lives that would climb unto mine,
The Christ on His cross?'"

Mrs. C. C. Nielsen.

(This article was submitted some months back. As we now enter the Lenten season, we are glad to be able to print same. —Editor.)

A Danish Gym Team In America

A select team of twenty boys and twenty girls from Denmark are at present under the leadership of Flensted-Jensen giving exhibitions in Danish gymnastics and folk dancing. They started in New York and are now on their way to California.

Those who are able to read Danish and are interested in following a group of youngsters traveling across the country will greatly enjoy reading "40,000 Kilometer under Dannebrog," a book in which Erik Flensted-Jensen interestingly tells about the many experiences his team of boys had when they in 1939 toured the Virgin Islands, U. S. A. and Canada. Through the whole book one meets a deep and childlike trust in God's protection and guidance.

The book which contains 164 large pages of text and 40 pages of excellent pictures may be obtained from the Danish Book Concern at Cedar Falls, Iowa.

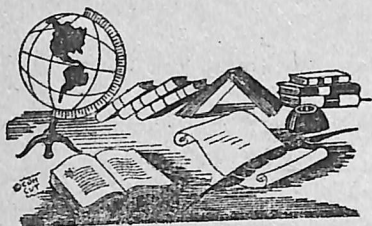
Paul Nyholm.

Gideons Give Away Their 2,500,000th Bible

Memphis, Tenn.—The Gideons, national businessmen's organization, gave away their 2,500,000th Bible here at the closing session of their annual mid-winter cabinet meeting. At a special dedication service held in the lobby of a local hotel, 625 Bibles were donated for distribution in rooms.

In addition to the Bibles, the Gideons have distributed 10,500,000 copies of the New Testament.





Across the Editor's Desk

Our synod did not meet its half-way mark in 1946 of the two-year goal of \$4.00 per confirmed member for the Lutheran World Action drive. Several of our congregations had reached considerable more than the half-way mark a few had reached the entire sum for the two years, but all too many had not made any real effort to raise this comparatively small sum of \$4.00 per confirmed member, especially in these times when many go out to spend that sum for a pleasant evening.

We have noticed in several of the church bulletins that come to our desk that many of our pastors are giving a real challenge to their people. Permit us to quote from a couple of those. One pastor writes: "I am no medical doctor, but I do believe that I have noticed certain symptoms in our lives which indicate that we, as Christians, are sick. I am afraid that far too many of us are suffering from partial blindness, partial deafness and an acute case of hardening of the heart! This is a sad state of affairs in a Christian Church. Unless those conditions are changed in a hurry we may look forward to an early death of true Christian life within us.—Let each one of us examine himself. The enclosed leaflet called "Hold High The Cross" will serve well for the examinations. If you can spend one-half hour with that leaflet before you, carefully examining the pictures and reading the written message, and if you can lay that leaflet aside without feeling an urge to do something for the needy who are discussed therein, then I am afraid your Christian eyes are very weak, and your Christian heart is dangerously hardened! If that is your case I recommend that you talk with your pastor, or some other pastor, before you become sick unto death."

This pastor goes on with his appeal, but we shall be concerned only with this introduction for this editorial. We are confident that this pastor will get results, and will raise his congregation's quota in full. It would probably not be every pastor who could speak as frankly as this man has spoken. But if a pastor's heart is filled with love for the case he is pleading for, then he can speak both frankly and firmly and we believe results will follow.

We fear that too many of our pastors and church councils are neglecting their duty in presenting this entire matter before their people.

Another pastor writes a long article that we should like to quote in full, but can only quote in part: "One of the traits of Nazism was its cold and heartless tactics. Let us hope that they now may find in us a greater warmth than in the powers from which we helped liberate them.—Let us remember that millions are starving. Millions have no home. Millions are

freezing this winter. Can we say that it does not matter? Have our hearts also turned to stone? —"

We note that in the list of acknowledgements from the synod treasurer in this issue of our paper, that two families are listed having given in the month of January, 1947, each a gift of \$365, or \$1.00 per day for an entire year. Our guess is that this may not be the first gift from these two homes. Out of love for the cause and hearing the challenge from the millions suffering they have felt, that after all it was a small matter to sacrifice \$1.00 per day for an entire year, when after all, we here in America live in an abundance of food, clothing, luxuries, etc.—

Let us all be frank with ourselves about this matter. The Lenten season lends itself toward the spirit of giving, even until it hurts, towards "Love's Working Arm" of the Lutheran World Action.

Greetings and Comments From Our Readers

The radio program entitled "The Family Theatre," which could be heard for the first time over the Mutual Broadcasting Company on Thursday evening, February 13, at 11:30 E.S.T., and will be heard at that same hour on Thursday evenings following, was certainly Hollywood in the right direction. If the programs that follow on that series follow the splendid pattern set by the initial one, we are in for some real help to the American home. If you have heard these programs, and you like them, be sure to drop a line to your radio station. That is the best assurance for their continuance.

Ove R. Nielsen.

A Study In Stewardship And Offering

When the question of offering in the church is discussed we often lose ourselves in a discussion over how it should be done rather than why it is done at all. To speak about how a thing should be done often amounts to what Jesus called "straining the gnat and swallowing the camel." We forget the principle and substitute our own likes or dislikes or our own concept of customs.

In a Christian church our human habits should never be put ahead of gospel principles. Human habits and customs must be secondary if we are to persevere that which is for general order and good.

In the following I am stating the New Testament teaching about offering, and unless we use the N. T. for our authority, we have none, and a pastor is subject to an impossible whim of church members whose concern too often does not center on New Testament teaching, nor is it always based on common church practice.

The first passage I call to your attention is from 1 Cor. 9:13—14, "Do you not know that those who are employed in the temple service; get their food from the temple, and those who serve at the altar share in its sacrificial offerings. In the same way the Lord commanded that those who proclaim the gospel should get their living by the gospel." See also Matt. 10:10.

It may be that upon the basis of this passage the custom of special offerings for ministers originated.

Paul did not make use of what he said was his "right." But he was still the steward of God's mysteries and deemed it his responsibility to keep his congregations informed.

And does not the following passage help us to understand

the two-fold purpose of the altar as a place where God offers his sacrificial gifts to man and where we sacrifice our gifts for his work in the world: "Through Him then let us continually offer up a sacrifice of praise to God, that is the fruit of lips that acknowledge His name. Do not neglect to do good and to share what you have, for such sacrifices are pleasing to God." Hebr. 13:15.

And the following in close connection is not accidental: "Obey your leaders and submit to them; for they are keeping watch over your souls, as men who will have to give account. Let them do this joyfully, and not sadly for that would be of no advantage to you." Our reaction to this passage may depend upon our concept of the ramifications of the word "soul."

Some people may argue that symbols or rituals in a church are not very important. And offering is "only" a symbol. Let me quote from Dr. N. A. Whitehead, "Symbolism is no mere idle fantasy or corrupt degeneration, it is inherent in the very texture of human life. The object of symbolism is the enhancement of what is symbolized."

If the altar is too holy for our money, is it not also too holy a place to come for communion if a man or woman separates "areas" in his or her life from the scrutinizing look of the Lord?

T. F. Gullixson has written, "The convenience and universal use of money makes it inevitable that it also must come to lie on the altar of loving self-sacrifice before the Lord. Congealed sweat consecrated there will not tarnish the communion vessels of the altar; they shine the brighter for it."

Bishop Charles Gore in England said some years ago, "A spiritual gift under material conditions is not unworthy of God." Was it not with a certain sense of pleasure that Jesus "sat over against the treasury" when people cast money into it according to their means?

Has it ever struck you, while you are on the way to the altar, or while the plates are passed around, that you might be greatly benefitted by saying a prayer something like this: "Lord, bless the increase for good through my pastor's work, this gift which grace has given me, and bless the profits that are mine in my daily work."

God and man meet at the altar. He with his sacramental gifts to us and we with our sacrificial gifts to Him.

But the altar is also a place where we are reminded that we cannot come to God on our own terms. What do you think of this passage? "So if you are offering your gift at the altar and there remember that your brother has something against you, leave your gift there before the altar and go; first be reconciled to your brother, and then come and offer your gift." Matt. 5:23-24. Does that not teach us that none of our human relationships can be separated from our relationship to God?

Do words without the intended will to sacrifice mean anything? Apparently not according to Christ's teaching; listen to these words: "You blind men! for which is greater the gift or the altar that makes the gift sacred?" Matt. 23:19.

The altar is a place where God offers His gifts to man and a place where man offers his gifts to God.

Thus it is wrong to say that the altar is "too holy" for our money. In fact, it is unholy to offer our gifts any other place—unless you are thinking of collections.

Is it not strange that when Jesus invited himself to a dinner party in the house of Zacchaeus that this little tax collector should first think of his stewardship—"Behold, Lord, half of my goods I give to the poor, and if I have defrauded anyone of anything I give it back fourfold." Luke 19:8.

And what did Jesus say to Zacchaeus? "Today salvation has come to this house since he also is a son of Abraham." Why is he a son of Abraham? Because Abraham shared with his fellow men; he said to Lot if you go to the right, I will go to the left; let us not quarrel about the green pastures.

How beautiful and simple did not Kr. Ostergaard say it in these beloved words:

"Lord, I wish to be thy servant,
And with mind and spirit fervent,

Work for Thee and Thee alone,
All the gifts I am possessing,
Life and hope
And every blessing through thy grace alone I own.

L. C. B.

—(From Withee, Wis., Church Bulletin.)

Books I Like

By

Ellen Nielsen

Since my review of **The Yearling** by Marjorie Kinan Rawlings, it has come out in The Modern Library Classic a very fine edition for \$1.10. Sorry it wasn't out at time of review.

Most Bedside Books are of such a size and heft that only people with a great deal of muscle are able to hold the thing; I'd as soon curl up with my two-ton Webster's dictionary. I like to have a book by my bed or in my pocket or the glove compartment of the car or . . . well, I like to have a book that can follow me around, but above all, a **little** book to have by my bed. Trouble with little books . . . they come to an end too soon.

But I've found the perfect bed and pocket book. Its **The Practical Cogitator** (a satisfying, **plain** title) by Chas. Curtis, Jr. and Ferris Greenslet, the size of The Modern Library books and plumb full of **everything!**

The first chapter is entitled: Man In Search Of Himself. Following chapters are (to take only a few, it's a book of almost 600 pages, fine paper, clear readable print): He Solicits His Past, He Turns to Nature, He Scrutinizes Her, and Himself, He Lives With His Fellows, He Seeks Solace and Beauty, And Friendship and Love, And Something More. The whole book consists of excerpts (well chosen, I think) of famous books, well-known or otherwise. The excerpts are so apt, so thought-provoking that they invariably send you on a quest for the book from which they have been taken. This is practically a university between covers, the cream of the crop. Some of the excerpts are of only one or two lines, others several pages. You can open the book anywhere and start reading. The fun these men must have had compiling it!

The perfect gift book for The Thinker. (The subtitles of the book is "The Thinker's Anthology.")

THE YEARLING, \$1.10.

THE PRACTICAL COGITATOR by Curtis & Greenslet, \$3.00

For your convenience the books above may be had, postpaid, from

Ellen Nielsen,

Rt. 6, Box 723, Fresno, Calif.

Grand View College And Our Youth

G. V. C.

Although winter was really raging here last week, we were fortunate not to be snowed in completely, as happened not only in so many other parts of Iowa, but in many states throughout the country. Life at Grand View College goes on as usual despite the cold—except for the accompaniment of howling winds and rattling window panes.

The new semester is now well under way. With it we were happy to welcome thirty-three new students—most of whom are veterans and many of them from Des Moines. At the same time we had to say goodbye to fourteen of our friends from last semester. Among them was Clayton Nielsen, who has completed his seminary training here at GVC. Clayton, who is now Rev. Nielsen, was ordained in the Luther Memorial Church in Des Moines, on Sunday, February 9th, and he will serve the congregation at Denmark, Kansas. All of his friends wish him happiness and success in the coming years.

The Synodical Board met in Des Moines Monday, Feb. 3rd. On Thursday the Publications Committee was here, and the following week GVC was host to the Board of Education. We were also happy to welcome as guests Rev. Alfred Sorensen and his family, formerly of Seattle, who stopped to visit their daughter and son, Doris and John, enroute to their new home in Chicago.

On February 9th, Grand View College was honored by a visit from the famous Augsburg Choir, which is now touring the Midwest. This group of about fifty young people sang to a capacity audience here in our lecture hall and everyone present was thrilled and awed—not only by the beauty of the anthems and voices, but also by the superb way in which the numbers were rendered.

Following this musical program, Rev. Enok Mortensen of Tyler, Minnesota, was the speaker for our regular Thursday morning lecture period. His talk was a fitting ending to a very enjoyable morning.

We have just learned that there will be another new building here on our fast-growing campus! From the Bureau of Community Facilities we have secured a frame building which is to be moved from a former Sioux City air base. The moving, erecting, and completing will be done almost entirely at Government expense. The final contracts will be signed this month, but as yet no one knows just when the pro-

ject will be completed. However, the much needed additional work space will be used for science class rooms and will be located behind the gym on the present volley ball court.

Already plans for coming spring activities are being discussed. It is expected that "Studenterfest" this year will bring the greatest gathering ever had at Grand View College, and consequently the U. K. Board is already having its share of headaches in finding a suitable place to hold the banquet and other entertainment.

In the more immediate future we are looking forward to a visit from a group of Danish gymnasts and folk dancers who are touring the United States and will perform in Des Moines in the North High gymnasium on Thursday, February 13th. The following evening everyone is invited to attend a Danish get-together in the Luther Memorial church parlors to meet and become acquainted with these young people from Denmark.

Preparations are also being made for a "Fastelavn" celebration which will be held February 17th. School will be dismissed at noon, and games and other entertainment will be enjoyed the remainder of the day, followed by a dance in the evening.

Along a lighter vein—one of the recent, amusing highlights in our life here at school was a whisker contest in which several of our "manly" youths competed. For several weeks we were forced to endure the sight of beards that ranged from "peach fuzz" to goatees. The deserving winner of this great competition was Arthur Sloth of Chicago, who not only grew a crop of magnificent whiskers, but also put on a very entertaining campaign. The prize? One "gold"-plated razor!

Although we have so many good times together here at GVC, there is a serious side to our life, too. School is fun—but also work. Dr. Knudsen gave us all some very good advice at the first chapel service this semester when he urged that we pitch in and get as much of our school work behind us as possible right at the start; instead of letting things slide until we find ourselves not only behind in our scholastic assignments, but also in the midst of preparations for "Studenterfest," Easter vacation, and the many other extra-curricular activities which come with the arrival of spring. All of these in their proper order—our faith, work, and our play—make up the rich, happy life we enjoy here at Grand View College.

Evelyn Nielsen
Muskegon, Mich.

Preserving Our Heritage

We Danish-American people are in one respect much more fortunate than the Americans who have descended from English speaking people. I am referring to the opportunity we have

of learning another language, through which is opened up a wealth of literature to be enjoyed by us. I am looking at the situation from the standpoint of the youth in our Danish church communities and wherever they may be. We are the ones who are losing the heritage that we should feel rightly belongs to us.

A few weeks ago I had the pleasure of hearing Esben Aakjær read some of his father's writings. Although the evening was immensely enjoyable, the thought occurred to me that many of the subtleties in the wit, sarcasm or tragedy entirely escaped me. A great many young people today would be in the same position. The Danes have a way of expressing their emotions in writings that is extremely fascinating. It is incapable of being saved through translation, although a great deal of very fine work has been done in this field. Neither can this peculiarity be imitated. If, then, we are to save this heritage, it is up to us as the younger generation to do something. We must do this not only for our own benefit, but so that we can pass it on to those who came after us. We should feel it our duty to preserve this culture.

As the influence of those who came from Denmark has weakened, because of death and the natural displacement by the English language, we have gradually lost our interest in keeping it going. This can be most clearly shown by pointing to the transition taking place in languages in our church today. Our people have been split because of differences of opinion on this very thing. Naturally, those who have had more direct contact with the Danish influence cling to it as long as possible. And those of us born in this country naturally turn more to the English. As each generation comes forth, less and less of the Danish will be passed on. Some people have even considered it below their dignity to be heard speaking Danish, have thought it something that should die with the people who brought it to this country, and therefore should not concern them in this predominantly English speaking country. That certainly is wrong. When such an attitude creeps in it undermines the structure built by those before us, eventually leading to its collapse.

To fully appreciate what is opened up for us in the realm of Danish literature, we must have a fairly thorough knowledge of the language, together with the ability to interpret the thought. Today we must rely to a greater extent upon influences outside the home to help the young people. Years ago, much of the teaching was done in the home, but today too many things take up the time of the family. That means that the brunt of the burden will have to be borne by the vacation schools. Some very good work has been done in these schools, and whether or not it will continue depends upon the youth of today.

The big opportunity other than in the home is here at Grand View College. The school is unique because of the fact that it is one of the very few colleges offering a Scandinavian language. The courses offered here in the fundamentals and literature of the Danish language should not be overlooked by anyone beginning college. The opportunity is here. If you pass it by, it will be hard to make up in the future.

It is up to the youth of today to accept the challenge to continue the work of our predecessors. I can't help feeling something good will be gone if we don't avail ourselves of this opportunity. We should be proud that we were born into families with such a heritage as a part of their background. It is our duty to carry on and preserve it.

Herluf Nielsen.

Reprint from Grand View Echo (from several years back) by request of a reader of L. T.

OUR CHURCH

Seattle, Wash.—The installation of Rev. J. C. Kjaer as pastor of St. John's Lutheran church in Seattle took place Sunday, Feb. 9. Rev. C. S. Hasle, district president, officiating and Rev. Kjaer preaching the sermon. A dinner was served by the ladies in the church parlors after the service, and in the afternoon both pastors spoke again to a large audience.

Greenville, Mich.—Rev. John Christensen of Ludington, Mich., is scheduled to be the guest speaker to the young people of the Greenville church on Sunday evening, February 23.

Racine, Wis.—At the recent annual meeting the congregation voted to give the trustees authority to negotiate for the sale of the church property and to apply for permission of relocating in South Racine. It was also voted to increase the pastor's salary by \$30 monthly and a \$200 bonus for the past year.

The organizations of the Bethania church are cooperating in making possible nursery service for little children during the church service, thus affording the parents an opportunity of attending church.

Midweek-Lenten services will be held each Wednesday evening during the Lenten season in the Bethania Church.

Danish Radio Service will be offered Sunday, Feb. 23, 9:30 a. m. on the WCAL Radio station, Minneapolis, Minn. Pastor M. F. Blichfeld of Copenhagen, Denmark, will conduct this service and give the sermon. Pastor Blichfeld will also preach the sermon at the English service in the St. Peder's church in Minneapolis that day and at 3 o'clock in the afternoon he will lecture in Danish.

A series of meetings will be held the first three Wednesday evenings dur-

ing the month of March. The general theme of these meetings will be "Christian Fundamentals."

Rev. J. J. Lerager, Brush, Colo., has resigned as pastor of the Bethlehem church in Brush because of ill health.

Rev. Holger Andersen, Viborg, S. D., has resigned as pastor of the Viborg and Gayville congregations and will according to plans enroll for post-graduate work at the University of Montana at Missoula, Mont., for the coming year. Mrs. Anderson's parents have their home in Missoula.

Tyler, Minn.—Pastor M. F. Blichfeld is scheduled to speak in the Danebod church Thursday evening, Feb. 20.

Lenten services will be held every Wednesday evening during the Lenten season. "The Beatitudes" will be the theme of the Lenten meditations.

Pastors and Church Secretaries are urged to fill out and return promptly the schedules sent out recently for the 1946 Religious Bodies Census by the Bureau of Census, Washington, D. C.

Salinas, Calif.—At the annual meeting of the St. Ansgar's Lutheran church the pastor's salary was voted an annual increase of \$250.

The congregation also voted to install a new Electric Frigidaire as a permanent fixture in the parsonage.

The Lutheran Guild is sponsoring a project of securing new stained glass windows in the church. The plan is to have them installed by Easter.

Hartford, Conn.—At the annual meeting held recently the congregation voted to have an English service every Sunday morning and a Danish service once a month at 7:30 p. m.

The congregation also voted to adopt the envelope system to encourage regular attendance and regular contributions to the church.

Bridgeport, Conn.—The Church Council decided at a recent meeting to make the month of February "Church Emphasis Month." This plan proved so effective a year ago when members met the challenge with regular attendance during that month and it was felt that the "Church Emphasis Month" stimulated the attendance during the entire year.—An adult confirmation class is preparing under the pastor's guidance for full membership in the church.

Brooklyn, N. Y.—Dr. Dean MacKee, President of Biblical Seminary, Brooklyn, was the guest speaker in Our Savior's Church Friday evening, Feb. 7.

Mid-week Lenten services will be held every Wednesday evening during the Lenten season. Several guest speakers have been invited to speak in Our Savior's Church at these services.

St. Stephen's, Chicago—Rev. Alfred E. Sorensen was installed as the new pastor of St. Stephen's Church Sunday afternoon, February 16. Rev. Edwin E. Hansen of Racine, district president, officiating. A delicious dinner was

served by the ladies at 6 o'clock in the church parlors. At 8 o'clock a program of music and impromptu speeches of welcome was held also in the church parlors. Many guests from the Trinity Church in Chicago and from the Dwight, Ill., congregation were present throughout the afternoon and early evening.

Trinity Church, Chicago, will observe its 75th anniversary during the week of March 16—23. On Sunday, March 16, Rev. Edwin E. Hansen, as the district president, will be the guest speaker.—Tuesday evening there will be a Holy Communion service in the Trinity church. Thursday evening, March 20, a Jubilee banquet will be held in the Graemere Hotel with Rev. O. Ingvaldstad and Rev. Ernest D. Nielsen, pastor of Trinity Church, as the speakers. Saturday, March 22, 8 p. m., will be observed as Youth Night, and the Rev. Alfred E. Sorensen of St. Stephen's church will be the guest speaker.—Sunday, March 23, will be the Joint Anniversary Service with Rev. Alfred Jensen, synodical president, and Rev. Ottar Jorgensen, former pastor of the Trinity Church, as the guest speakers.

Rev. J. C. Aaberg has served the St. Stephen's church in Chicago during the vacancy since Rev. Marius Krog moved last fall and until the arrival of Rev. Alfred E. Sorensen who was installed Sunday, Feb. 16.—Rev. Aaberg upon invitation planned to visit the Dwight, Ill., congregation where he was scheduled to speak on Wednesday evening, Feb. 19, at a joint Mission meeting of the three Ladies' organizations of Dwight and Gardner, and he will also preach the sermon at the church service on Sunday, Feb. 23. Rev. Aaberg was the pastor of the Dwight church for a period of fourteen years prior to his long service in the St. Peder's Church in Minneapolis.

Alden, Minn.—The pastor was voted a \$125 bonus for the year of 1946. Mid-week Lenten services will be held during the Lenten season, beginning Thursday evening, February 27.

The Danish Gym Team under the direction of E. Flensted-Jensen have had many successful exhibitions throughout the mid-western states. The team is scheduled to appear at Newell, Iowa, Feb. 28, Dana College, Blair, Nebr., March 1—2; Fremont, Nebr., March 3; Council Bluffs, Iowa, March 4; University of Nebraska, Lincoln, Nebr., March 5; Kronborg, Nebr., March 6; later in Grand Island, Cozad, Nebr., Brush, Colo., and on toward California. The team is being acclaimed as one of the best programs of its kind ever seen in America. The team may return to the mid-western states by summer and anyone interested in the possibility of an exhibition should write to Mr. E. Flensted-Jensen, % Danish Consulate, 17 Battery Place, New York 4, N. Y.

Acknowledgement Of Receipts From The Synod Treasurer

For the Month of January, 1947.

Towards the Budget:

Previously acknowledged ---\$ 9,687.26

General:

Congregations—

Brooklyn, N. Y.	10.00
Muskegon, Mich.	56.45
Menominee, Mich.	50.75
Racine, Wis.	75.32
Clinton, Iowa	50.00
Cedar Falls, Iowa	100.00
Des Moines, Iowa	25.00
Minneapolis, Minn.	200.00
North Sask., Melfort, \$70.70; Clouston, \$25.00; Mayfair, \$21.30; Canwood, \$25.00--	142.00
Tyler, Minn.	1,299.50
Omaha, Nebr.	30.00
Los Angeles, Calif.	53.80
Seattle, Wash.	59.32

Pension Fund:

Congregations—

Portland, Me.	5.00
Racine, Wis.	43.75
Dwight, Ill.	104.50
Trinity, Chicago, Ill.	119.50
Marinette, Wis.	52.00
Kronborg-Marquette, Nebr.	23.75
Omaha, Nebr.	40.50
Los Angeles, Calif.	46.75
Pasadena, Calif.	15.00
Seattle, Wash.	51.00
Ladies' Aid, Perth Amboy, N. J.	25.00
Ladies' Aid, Detroit, Mich.	15.00
S. T. Corydon, Chicago, Ill.	5.00

"In memory of Mrs. Louis G. Andersen, Los Angeles, Calif.," from Cordova, Nebr., Mr. and Mrs. A. C. Christiansen, \$1.00; Mr. and Mrs. H. N. Jensen, \$2.00; Mr. and Mrs. Meyer Hansen, \$1.00; Mr. and Mrs. Thos P. Jensen, \$2.00; Mr. and Mrs. Christ Lark, \$2.00; Mr. and Mrs. J. M. Petersen, \$3.00; Carl Jensen, \$1.00; Holger Lark, \$1.00 --- 13.00

Home Missions:

Congregation, Racine, Wis.	7.25
Misc. subs. and gifts to Lutheran Tidings	20.81
"In Memory of Mrs. Jens Andersen" from congregation, Viborg, S. D.	5.00
From Diamond Lake, Minn., "In Memory of Carl Krog," from brothers, sisters and families, \$30.00; nephews and nieces, \$10.00; Diamond Lake Ladies' Aid, \$3.00; Alex Nelsons and Anna Knudsen, \$1.00; Lloyd and Minnie Kretsinger, \$2.00; Mr. and Mrs. Chris Simonson, \$2.00; Mr. and Mrs. J. B. Jorgensen, \$2.00; Mr. and Mrs. Henry Black, \$1.00; Mr. and Mrs. Carl Carlsen, \$1.00; Mr. and Mrs. Mehder Chris-	

tensen, \$1.00; Mr. and Mrs. Art Hansen, \$1.00; Mr. and Mrs. Holm Petersen, \$1.00; Mr. and Mrs. Niels M. Nielsen, \$1.00; Mr. and Mrs. Hans Meyer, \$2.00 -----	58.00
Congregations—	
Newark, N. J.	2.50
Juhl, Mich.	5.00
Luck, Wis.	3.00
Enumclaw, Wash.	2.00

Chicago Children's Home:

Congregation, Viborg, S. D.	18.20
Sunday School, Moorhead, Ia.	5.00

Tyler Children's Home:

Congregation, Viborg, S. D.	18.21
Sunday School, Moorhead, Ia.	5.00

Total to budget to date ---\$12,549.12

Received for Items Outside the Budget:

To Lutheran World Action:

Previously contributed, 1946-1947 quota -----	\$20,566.92
Mr. and Mrs. Marius Miodlund, Withee, Wis.	365.00
Mrs. Ida M. Lassen, Brooklyn, N. Y.	5.00
Women's Mission Society, Tacoma, Wash.	15.00
Lutheran Guild, Withee, Wis.	10.00
Juhl Men's Club, Juhl, Mich.	400.00

"In Memory of Mrs. M. S. Rasmussen, Minneapolis, Minn.

Ester and Jacob Juhl, St. Paul, Minn.	5.00
Marian and Olaf Juhl, Minneapolis, Minn.	5.00
Congregation, Minneapolis, Minn.	5.00
Danish Ladies' Aid, Withee, Wis.	10.00
Sunday School, Kimballton, Iowa	50.00
"In Memory of Mrs. Niels Hansen," congregation, Newell, Iowa	29.75
Nels B. Bennedsen, Kimballton Iowa	10.00

"In Memory of Johanne Marie Henriksen," Mr. and Mrs. Soren P. Sorensen, Mr. T. M. Sorensen and Victor, Moorhead, Iowa ----- 2.00

"In Memory of Mrs. Howard Collins," Castana, Iowa: Mr. and Mrs. Arthur Dahl, Mr. and Mrs. Ernest Bornschegel, Mrs. Maren Larsen --- 5.50

"In Memory of Frank Jacobsen," Bessie O. Hermansen, Ruthton, Minn. 5.00

"In Memory of Mrs. John Christensen," congregation, Minneapolis, Minn. 5.00

Congregations—	
Brooklyn, N. Y.	227.25
Juhl, Mich.	168.50
Muskegon, Mich.	420.85
Racine, Wis.	24.00
Dwight, Ill.	10.00
Menominee, Mich.	47.42
Cedar Falls, Iowa	9.00
Hampton, Iowa	100.00
Withee, Wis.	126.18

Minneapolis, Minn.	108.30
West Denmark, Wis.	316.34
Volmer, Mont.	52.50
Viborg, S. D.	87.50
Gayville, S. D.	154.00
Cordova, Nebr.	235.00
Easton, Calif.	113.00
Los Angeles, Calif.	27.00
Seattle, Wash.	203.31
"Anonymous," St. Paul, Minn.	200.00
"A Friend," Minneapolis, Minn.	365.00

Total ----- \$24,489.32

To American Bible Society:

Previously acknowledged ---\$	163.83
Congregations—	
Dwight, Ill.	42.86
Des Moines, Iowa	10.00

Total ----- \$ 216.69

Seaman's Mission:

Congregation Seattle, Wash. ---\$	10.00
Ladies' Aid, Perth Amboy, N. J.	10.00

Eben-Ezer Mercy Institute:

"In Memory of Rasmus Petersen, Fresno, Calif.," Mr. and Mrs. Hans P. Reerslev, Junction City, Ore.	2.00
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G.V.C. Jubilee Fund, Cash

Contributions:

Previously acknowledged -----	\$63,453.02
Mr. and Mrs. C. M. Petersen, Maywood, Ill.	10.00
From West Denmark, Wis.:	
Alf Utoft	20.00
Aksel Berentsen	2.00
Alvin L. Jepsen	5.00
Erick Smidt	10.00
Rev. and Mrs. J. P. Andreasen	10.00
J. G. Miller	10.00
Frede Westergaard	5.00
Peder Andersen	5.00
Hans K. Nielsen	2.00
Marie N. B. Hansen	1.00
John Beck	2.00
Jorgen Petersen	5.00
P. C. Pedersen	15.00
Mr. and Mrs. Paul A. O. Andersen	25.00
Norman M. Pedersen	5.00
Magnus P. Jepsen	2.00
Chr. Birkholm	2.00
Roy W. Petersen	2.00
Anders Bennedsen	2.00
Anton Laursen	25.00
Einar V. Pedersen	25.00
Martin C. L. Pedersen	10.00
V. R. Jensen	5.00
Herman Hansen	10.00
Emma Nielsen	10.00
Nels E. Nielsen	5.00
Jens Laursen	5.00
Edwin S. Pedersen	10.00
Andrew Pedersen	10.00
Aage Grumstrup	25.00
Ladies' Aid	25.00
Hjalmar Petersen	10.00
Kris Henriksen	5.00
Henry Bennedsen	5.00
Oleeta Holdt	2.00
Mrs. Jenny Utoft	10.00

Hans Clausen	2.00
Svend Utoft	10.00
Ansgar Johansen	5.00
Niels Mortensen	5.00
Ervin Johansen	5.00
Roy Holdt	5.00
Harry Jensen	5.00
Arthur Vansgaard	5.00
Jacob and Einar Holdt	5.00
Wilmar Peterson	5.00
Howard A. Peterson	5.00
Vagner Petersen	5.00
Emma Skow	1.00
Anne Mette Moller	1.00

\$ 391.00

"In Memory of Mrs. Louis G. Andersen Los Angeles, Cal.,"	
Mr. and Mrs. Andrew Due, Cordova, Nebr.	
\$ 3.00	
Mr. and Mrs. Elmer Feddersen, Dwight, Ill.	
2.00	
Cora Sorensen, Ringsted, Ia.	
18.75	
Interest on bonds	
659.31	
Congregations—	
Oak Hill, Iowa	
51.00	
Los Angeles, Calif.	
155.59	
Minneapolis, Minn.	
200.00	
Newark, N. J.	
10.00	

Total cash to date\$64,953.67

G.V.C. Jubilee Fund, Contribution in Bonds, (Maturity Value):

Contributions to date\$31,800.00

Towards Furnishing Rooms In New Dormitory:

Mrs. Mary Seeley Knudstrup, Manistee, Mich.\$ 200.00

Respectfully submitted with a sincere "thank you" for these gifts and contributions.

Olaf R. Juhl, Treasurer.

4752 Oakland Ave., Minneapolis 7, Minn.

NOTED ACTRESS AIDS CHURCH RELIEF



Help for Europe's needy is discussed by Ingrid Bergman, star of stage and screen, and the Rev. Dr. C. E. Krumbholz, who heads Lutheran World Relief for the National Lutheran Council. Miss Bergman, a native of Sweden, contributes her dramatic talents to a radio program on Protestant relief and reconstruction activities abroad.

Planning To Move?

The Danebod Men's Club invites you to write to one of the undersigned for information about the Tyler community, especially if interested in buying a farm home.

ERICK JOHANSEN, FRODE PETERSEN, S. U. HANSEN.
Address: TYLER, MINN.

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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.

(Feb. 20, 1947)

I am a member of
the congregation at _____

Name _____

New Address _____

City _____

State _____

JENSEN, JENS M.
TYLER, MINN.

RTE. 2,