

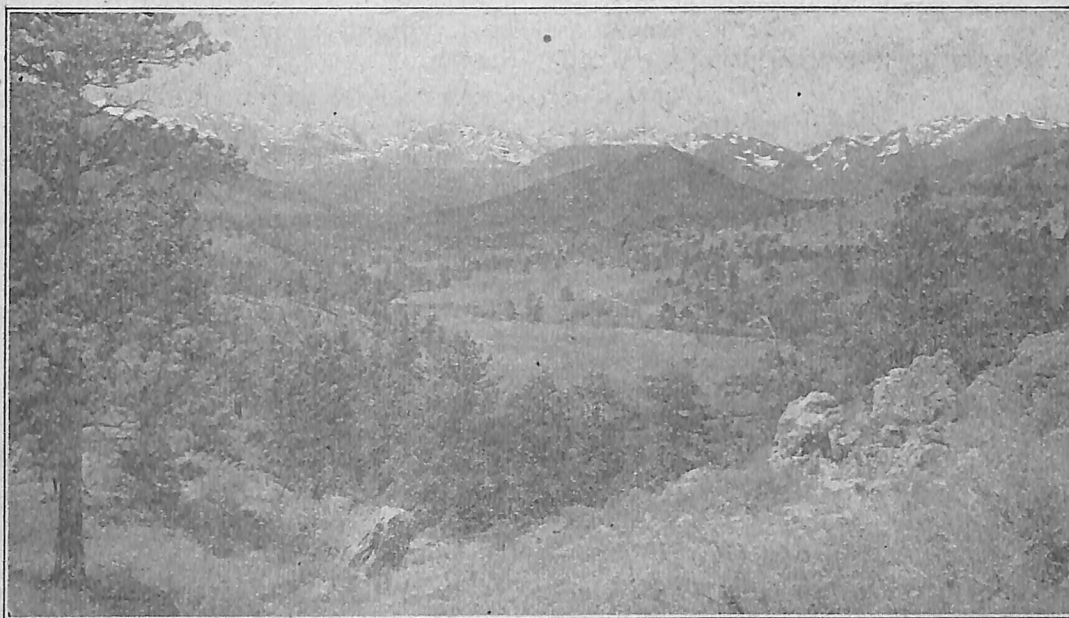
Lutheran Tidings

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"I will lift up mine eyes unto the hills:
From whence shall my help come?—
My help cometh from the Lord, who made heaven and earth."
Psalm 121, 1-2.

All This Is From God

PENTECOST

By A. E. Frost

Pastor of St. Ansgar's Evang. Lutheran Church,
Waterloo, Iowa

If ye love me, ye will keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may be with you for ever, even the Spirit of truth; whom the world cannot receive, for it beholdeth him not, neither knoweth him. Ye know him, for he abideth with you and shall be in you. I will not leave you desolate; I come unto you. Yet a little while the world beholdeth me no more; but ye behold me, Because I live, ye shall live also. In that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me. He that loveth me shall be loved by my Father, and I will love him and will manifest myself unto him. John 14:15-21.

Most wonderful had been the days since Easter during which time, we are told, that Jesus had "shown himself alive after his passion by many infallible proofs,

being seen of them forty days, and speaking of the things pertaining to the kingdom of God." How desolate they had been we may learn from the two disciples on their way to Emmaus: "We had trusted that it had been he, who should redeem Israel." Their faith and hope had been at low ebb but their love for Jesus remained. "Greatest of these is love," as Paul said later.

How changed the situation had become when Pentecost came in Jerusalem whereto they had returned on the day of Ascension with great joy to await Jesus' coming again in Spirit to lead them to the whole truth.

To the friends of Jesus Pentecost was not a new festival. From early youth it had been a festive day

for them when hearts were filled with gratitude. For centuries in Israel it had been a day of thanksgiving with the offering of the first fruits from the harvest and commemorating the giving of the Mosaic law. Therefore, on this day devout Jews congregated in Jerusalem as their Mecca "out of every nation under heaven." But this day was to be given a new and fuller meaning to all his friends.

On that festive day we are told, the friends of Jesus "were all with one accord assembled." Exactly where they were gathered has been disputed. It seems most logical that they were gathered in some part of the temple where other devout Jews gathered. Only thus, it seems, can we account for the presence of the multitudes mentioned.

The significant thing, however, is this, that the friends of Jesus were **all** there that morning. They did not have more important affairs as some professed friends of Jesus since seem to have on Pentecost. On Christmas and Easter all may be there, but when the third great festival in Christendom comes, so many are not there. As one man writes: "Too many are only two-thirds Christians. They accept God, the Father; Christ, the Son, but see no need of the Holy Spirit. Yet, according to Jesus' word we can only know him by means of the Spirit who takes of his and reveals him unto us."

Stanley Jones has stated it clearly: "Christmas is the festival of God **with us**. Pentecost is the festival of God **in us**. Is he more with us than in us?"

Pentecost morning his friends were all in the place where they felt God would be nearest, waiting for God instead of letting God wait for them. Such waiting for God is never idle waiting.

Jesus had requested that they should wait in Jerusalem for the coming of the Holy Spirit, the Comforter, before beginning upon their great commission. How many days they knew not. Because they loved him, they kept his commandments and waited faithfully.

It is evident that something had happened in the life of Jesus' friends as they gathered that morning. No longer did they hide behind barred doors in fear. Bodily they stood forth in the very city where the enemies of Christ seven weeks earlier thought they had succeeded in doing away with him. Courageously they proclaimed the arisen and living Christ. "The moment they were Spirit-filled, the apostles leaped into preaching," says J. M. Versteeg.

Peter, the very man who had failed his master so miserably and denied him three times because of fear, stood forth fearlessly and proclaimed, "That God had made the same Jesus, whom ye have crucified, both Lord and Christ." Surely, John was right when he wrote in his first Epistle: "The perfect love drives out fear."

What happened to those friends of Jesus? I know no better answer than that found in the words Paul wrote to the church in Corinth (2 Cor. 5): "If anyone is in Christ, he is a new creation. The old has passed, see all things have become new." But Paul warns them, remember, "all this is from God." It is not the works of man upon which Christ founded his Church. It rests securely in God's almighty hand.

But it is also evident that not all the people present that Pentecost day heard the glad tidings and were moved by the Holy Spirit to accept Christ. The Holy Spirit must not only perform the miracle within the heart and soul of the speaker. A miracle must also occur in the heart and soul of the hearer or even the best sermon leaves him untouched. Jesus had spoken about hearts that resembled the hard trodden road, where even his word could not find reception. How true are the words of L. C. Laursen: "Think of all the dead, heavy stuff, which the Spirit must touch and enliven with his powerful current. Of all things in the world nothing is more difficult than to give speech to the mute."

As many as were moved to repent of their sins and accept Christ that day were baptized in his name unto the remission of their sins and received the gift of the Holy Spirit. The church of Christ was established on the earth. On that Pentecost proof was given that Jesus had kept his promise. He would not leave them alone in the world but manifested himself unto them who loved him. Jesus Christ was living, not only at the right hand of God but also deep in the hearts of men and women by the Holy Spirit.

Can we do without Pentecost? Can the church of Christ do without the constant coming of Christ in his word and in the Holy Spirit? Not if we love Jesus Christ as his disciples loved him. Then we will be constantly waiting for the Holy Spirit to guide us to the whole truth. As Stanley Jones has said so well: "I see nothing, absolutely nothing, that will get the church of today out from behind closed doors except it be this one thing:—Pentecost."

God grant, that we this day and every day may be found waiting upon him and in the place where he can best speak to us and his will can best be fulfilled in us.

"O Holy Spirit, come, we pray,
And give us light to guide us on the way,
And, in times most trying,
Help us not to waver;
Keep us from denying
Jesus Christ our Savior.
Hear our prayer, O Lord."

The Power Of The Holy Spirit

The most remarkable and wonderful change took place in the hearts of the apostles after the Resurrection and Ascension but most notable after Pentecost. Even the last night when Jesus was with them in the Upper Room there was also strife among them, a discussion as to which of them should be considered the greatest. And now they all continued with one accord in prayer and supplication and when we read through the first chapters of the book of Acts we find that word, "one accord" several places. How they could share every thing and love one another. Think of the first evening after the Resurrection, when the doors were shut where the disciples were assembled for fear of the Jews. And then some weeks later the apostles spoke the word of God with boldness. Or we may mention their leader, the great apostle Peter. In the palace

of the high priest, even with an oath: I know not this man of whom ye speak. And now on the day of Pentecost Peter standing up with the eleven lifting up his voice and preaching a great sermon that brought three thousand souls into the kingdom. He preached Christ, the crucified and arisen Lord, in such a way that people asked this serious question: Men and brethren what shall we do? How perfect an understanding of the means of Grace he had; repentance and baptism, remission of sin, and the gift of the Holy Spirit. When I hear Peter in conclusion declare: Therefore let all the house of Israel know assuredly that God had made that same Jesus whom ye have crucified both Lord and Christ, I think of the time when the same Peter asked Jesus to spare Himself.

O, how they could pray for boldness that they may speak God's words. And their prayer was heard for the place was shaken, where they were assembled. They even worked miracles, and if imprisoned and warned not to speak of Jesus, then, with great power they gave witness of the resurrection of the Lord Jesus. If threatened by the council then they departed rejoicing that they were counted worthy to suffer shame for His name. Much more could be said of this spiritual life and if we ask about the source of their power then we have the answer in one single sentence but one of the most important sentences in the New Testament: "And they were all filled with the Holy Ghost."

There is the foundation, the source, the beginning of a new world, namely the Christian Church.

P. Rasmussen.

The Second Gear

We use it in ascending and descending steep hills, in a shifting from low to high, and sometimes in passing trucks. It is the gear in between. And without it we would be helpless in emergencies.

We must use the second gear in our historical emergency. You know it does happen that two neighbors live "in peace" for years on their respective sides of the border line. Stealthily, however, an animosity develops. It calls for settlement, and it becomes imperative that something happens on the border line.

The spirit of progress is now to be found on the in-between-lines. It is in between nations, races, and churches that action can take place, whereas isolationism is identified with stagnation and feigned "life." Niemoller is right in saying that only on the intermediate area can the spirit create a confession which is more effective than atheism.

We must go back to the apostle era to find a parallel to our situation. Religious and political isolationism had produced the benign, polished and cultured poison of pharisaism the petty jealousy of the Samaritans, the overbearing brutal power of the Romans. The Lord said, that the spirit of holy power could resurrect the human spirit but it would happen in between Jews and Samaritans, Jews and Gentiles. History substantiated him.

I am familiar with the sins and doctrinal fallacies of Catholicism, the noisy secularism of many protestant churches. Many a time does my mind rise up in hot indignation. Yet I am sure that the prerequisite repentance and conversion will take place on the in-between-area. It is here we come to the end of our own roads and must ask God to save us. A new discovery of the grace of God will take place here. I know how futile it is to try to reconcile a nominal Christian and a Jew who is driving away from "I am" in the limousine of mammon. Yet they must be united in the true God if they are to be saved.

The old "Way" of Paul and Luke must be used again, but it is not sure that ecumenical Christianity can preserve the headquarters of the preatomic age. They may have to fall like the temples of Jerusalem and Samaria fell, but what of it. Revival of the Faith is so great that the downfall of a Vatican and a university is quite unimportant.

The Grecians proposed to save the temple by engaging Jesus in their country. He turned them down, for he could release the creative spirit only by taking the course in between.

Aage Moller.

With the Danish Church To Denmark Summer 1948

Plans were well advanced for a trip to Denmark when the war broke out and cancelled all previous arrangements. But now that the war is over and restrictions on travel have been lifted we are again making plans for a group tour to visit Denmark in the summer 1948.

The Church Convention at Des Moines 1946 decided to sponsor the tour and a committee has been named consisting of Rev. M. Mikkelsen, 3333 Stevens Ave., Minneapolis, Minn., Mr. Aage Jensen, 117 N. Oak Ave., Pasadena 8, Calif., and Mr. Thormod Jensen, 138-23-228 St. Laurenton, L.I., N.Y.

We are hoping to complete at least the preliminary details within another month or so and we expect to have a lot of information ready at the convention at Racine, Wis. (June 1947). All such information will be mailed to those who have already indicated desire to have accommodations reserved.

Indications at the present time are that it is going to be a very enjoyable and successful trip with a large number of people participating. It probably would be advisable to write and register your name as soon as possible. There is of course no obligation connected with such registry, and even after the ticket has been purchased should circumstances arise which makes it impossible for you to use it cancellation is in order.

I might say too, that there will be receptions in Denmark and for all those who wish to take part arrangements are being made for group tours of various types to different places. These tours will be highly educational and of profound interest to all of us.

More information to follow.

M. Mikkelsen.
For the Committee,

The Seventieth Annual Convention Of The Danish Lutheran Church

The Danish Evangelical Lutheran Church of America will assemble for its 70th annual convention at Racine, Wis., June 17—22 upon invitation from Bethlehem Danish Lutheran Church.

Convention headquarters will be at Holy Communion Lutheran Church, W. Sixth St., & Kinzie Ave. The opening service will be held at 8 p. m. Tuesday, June 17, in the Holy Communion Church and all business sessions will take place there beginning at 9 a. m., Wednesday, June 18.

May I urge all congregations in the Danish Lutheran Church to send delegates to represent them at the convention and also that all pastors attend if possible. Any congregation has the right to be represented by one delegate for each fifty voting members or fraction thereof. Congregations and pastors located in districts 1, 8 or 9 as well as the Dalum, Canwood, Danevang and Granly congregations are asked to examine the regulations concerning delegates' and pastors' traveling expenses passed by last year's convention and found on pages 104—105 in the Annual Report.

Any congregation or individual member of the synod may submit proposals to be brought before the annual convention. Such a proposal must be at my address before May 5 in order to be published in our papers the required six weeks before the convention opens.

In order that the convention may fully represent our synod it is my hope and prayer that its deliberations and decisions may be shared by as many of its members as possible. Reports from its various fields of activity will be presented, important policies will be determined, methods and means will be discussed, and the leadership chosen. A large number of messages will be heard and there will be opportunity to share in worship and singing and fellowship. May we

meet at Racine ready and eager for consecrated efforts and cooperation.

March 30, 1947.

Alfred Jensen.

The Bethania Danish Lutheran Church of Racine herewith extends a cordial invitation to pastors, delegates and friends to attend the annual, synodical convention to be held at the Holy Communion Lutheran Church, West Sixth St. and Kinzie Ave., June 17—22.

All pastors and delegates are requested to send their registrations to Mr. E. R. Fischer, 1435 Munroe Ave., Racine, Wisconsin, before June 1. The new convention rules require that we have a list of the voting membership of the convention to submit to the convention chairman by June 1. Visiting guests should also register at the earliest possible date to be certain of accommodations.

Einer R. Fischer, President.

Edwin E. Hansen, Pastor.

Proposals to the Annual Convention

I

Theological candidates from Grand View Theological Seminary, planning to serve as pastors or teachers in our Synod, upon the satisfactory completion of their work at the Seminary, shall be granted scholarships to attend school or schools in Denmark for one year that have been approved by Board of Examiners for Grand View Theological Seminary. The Board of Examiners shall determine their eligibility. This privilege may also be extended at the discretion of the Board of Examiners, to those men who have graduated from the Seminary since the instruction has been conducted primarily in the English language.

St. Stephen's Danish Lutheran Church

Perth Amboy, N. J.

Carl Gylling, President

Nina B. Mathiasen, Secretary

II

We move that a Junior membership be established to promote a greater interest in the work of the church, the age limit for such membership to be from confirmation to 18 years of age and that such member be exempted from synodical dues.

Harald Ibsen, President,
District IV.

Church, Law and Society

The following is a summary of the six lectures given at the Union Theological Seminary, April 8 to 17, by Bishop Gustaf Aulen of Stangnas, Sweden. These lectures were the annually given "Hewitt Lectures" and the theme was "Church, Law and Society." This summary was prepared by Rev. David L. Ostergren, who is doing graduate work at Union Theological Seminary.—Editor.

The Bishop based his whole thesis on the fact that Law and Love are of a universal nature and have their authority not from man but from God. The horrible atrocities of the past war were not accidental but were the consequences of following a definite theory which emphasized that the State had no law except its own wishes. Justice was merely a servant of the State to enforce its own will. What was right for the Aryan was not right for the Jew. The war, however, proved one thing, namely, that there is in Justice a dynamic that cannot be destroyed by the most demonic violations. The Law of God could be maintained even when crucified.

The church in a somewhat imperfect way came through the conflict as the defender of Divine Justice. She cannot self-righteously declare that her hands were always clean. At times where she should have spoken she was afraid. On the other hand, however, the churches in many countries played a central role in vigorously and severely censoring violations of Justice. One excellent example of this was the Lutheran Church of Norway where the Bishops fearlessly declared, "When the leaders of the community allow violence and injustice, then the church cannot remain silent." It is unfortunate that the position of Luther has been misrepresented. He emphasized that the church had a solemn duty in admonishing the rulers. She had to speak as one who was responsible to the Law of God and not to man. However, there is the demonic in all of us and for that reason we must continually re-examine ourselves at God's throne of Law and Grace.

The church is a divine institution and because of

that fact she must always "remain the church." That is, she must continue to be the "instrument of the Kingdom of God that she has been called to be." She must administer the sacraments as the Word of God declares and at the same time she must proclaim the message of God, namely the AGAPE of God, "His Love is reflected in His Law, the Law of the Creator, but the same Love in all of its fullness is revealed in the Gospel, the center of which is the victorious cross of Christ."

One of the problems confronting the church is that she has been in actually only a minority group. "That meant that the church often lived isolated from the world and did not keep up a creative contact with the centers of culture and social endeavors." The church thereby lost some of the influence that she should have had.

The church's lack of influence was due not only to the fact that she was a minority group but rather because she let the demonic taint her structure. Here we see the shame of the church. "The canker of Christendom consisted in her divisions, self-righteousness, and mutual rivalry." In fact the positive effectiveness of the church in the present world crisis has been "terribly checked through her divisions and antagonisms, and what made the matter even worse was that these divisions and antagonisms were mixed up with the divisions and antagonisms of the world."

Whether or not the church is a state church or a free church is secondary. What is primary is that the church has a Divine Authority. In many countries during the war the pastors were deprived of government support. However, the state could not take away from these pastors the special grace given them at ordination by the church. This ordination, among other things, emphasized the fact that the pastor was set apart to proclaim the Justice of God against all enemies of this Justice. (This "all" would include even the state.) Many a pastor gained a unique power to fight the battle of Justice from the authority of his ordination. Furthermore, it was when the church was persecuted that the Word of God, the Sacraments, and the Divine Mandate to be a minister in the church, became the dynamics of the church. A church with such authority obviously cannot be limited to national lines but must be supernatural. Herein we have an important phase of the hope of the church for the world.

However, it is important to know that the divine authority of the church is being challenged throughout the world today. Christianity finds an especially subtle opponent in the theology of liberal humanism. The reason for this is that liberal humanism with its emphasis on the worth and dignity of persons seems superficially to be on a level with Christianity. However to declare that such worth of persons is dependent upon natural man with all his capacities of intelligence and reason, instead of God may eventually destroy these values.

In spite of this danger the Bishop declared that the emphasis on the worth and dignity of persons as found in liberal humanism can be a valuable basis for co-

operation in working for the good of man. Such emphasis has had a very important place in the struggle for liberty in many countries of the world. A particularly good example is found in the Declaration of Independence where reference is made to the "inalienable rights of man."

On the other hand, the Bishop warned that when these rights are said to be inherent in "natural man," there is nothing to prevent the dignity and worth of man to decline to values which may become less and less. Thus Justice which should have been a dynamic to higher values has become relativized. It is only when we recognize the unconditional claim of Justice that the worth and dignity of man can preserve its value. It is only when we proceed from Justice as a Divine claim that we have a hope for any creative source of values.

Justice also will lose its full significance if we follow in the direction that Brunner (as influenced by Aristotle) has pointed out. In his *SUUM CUIQUE* Brunner has separated Love and Justice making Justice something different and less than Love. Such a separation would take the genuine content out of love and reduce it to mere sentimentality. Furthermore if Justice worked only as a punishing agent, it would work against Love. The Law must not be robbed of its purpose which is to work in Love. Love at times must become severe but it must never seek vengeance. Rather it must attempt to lead man, who has violated Justice, into something better. Love and Justice are two sides of the same thing and as such make a Divine claim upon man. To elevate the one and minimize the other would destroy the authority of both and thereby either one or both would become incidental and relative.

With such an emphasis on Justice one might think that Christianity has a monopoly on doing good. To this Bishop Aulen would say, "No. Theology ought never to have denied that man, and even 'natural man' can partially act as a servant of 'the good.' If there had been no such possibility there would never have existed any fight between good and evil in history. The war has shown that non-Christians in a relative way can actually do good. When Christianity finds good works among non-Christians, she should rejoice that the Law of the Creator is functioning, but at the same time she should understand that the continual Spring of Inspiration for caring for man can proceed only from the unconditional claim of Justice which is found in Revelation."

Bishop Aulen then presented a very potent challenge to the State. He recognized the difficulty that is found in developing the right relationship between Justice and power, right and might. To say that one needs only to choose between right and might is a false simplification. The world situation at the present time is such that you cannot disassociate right from might. "Justice cannot be maintained without power in a world where strong evil forces are working." The League of Nations was not supported by a proper sense of Justice and thus failed in its purpose. The United Nations to be successful must be grasped by Justice in all of its ramifications. The disturbing thing

however to the Bishop was the "demonic inherent in all power." In this atomic age this fact stares us in the face in a most frightening way. "In totalitarian states we have seen the demonic in power unmasked, but it would be stupid to think that the democratic states would be free from temptation. Totalitarian tendencies can appear in democracies and thus society is passing through a crisis where tremendous values are at stake."

The Bishop also spoke of the relationship of the church and labor. He deplored the tragic antagonism between the church and labor movements in the past. This antagonism lay much deeper than the hostility of the followers of Karl Marx to religion. The reason really lay in the "passive and negativity of the church with respect to social difficulties and injustices." Another reason for the failure of the church has been its inability to recognize that works of charity were not the first and foremost claims of the Law. Charity is important but the responsibility of the church for the welfare of the whole social order is even more important. "The brutal power of mammonism must be fought not by charity, but by creating a better order of Justice in the life of society." The church's primary duty to society is to be "a living conscience of Justice." She is not a lord of Justice but rather a humble servant of Justice which emanates from the Divine Law of the Creator. To reduce this law to charity, reconciliation, adjustments, etc., would be to shirk the responsibility that God has given the church.

Although the Bishop faced the world of today very frankly, yet he did it hopefully. He stated that history in a secular sense had no meaning whatsoever. The only place where real meaning could be found was in the Cross of Christ. The most important event in time and space "happened when Christ, when the Divine Love acting through Him, went straight into the continuity of evil and by vicarious suffering assumed its heavy burden. Then the apparent defeat became victory. Even then evil, meaningless in itself, received a meaning as far as it was defeated and thus forced to serve the Will of God. It meant that the confidence of our faith would prevail, being based on Divine Love itself and having participation in a Kingdom which 'cannot be moved'."

The Truman Doctrine

As this is written both houses of the Congress have passed the bill giving aid to Greece and Turkey. There are some minor differences between the bills of the two houses, but these will be ironed out easily in committee.

This radical departure in our foreign policy is proudly called the Truman Doctrine. The idea is to compare it with the very successful Monroe Doctrine of 1823. People who know the historical facts will be a bit reluctant to compare the ideas as put forward in the historic Monroe Doctrine with the bombastic ideas advanced by Mr. Truman and his "military experts."

Let us look at the Monroe Doctrine and its origin. During the Napoleonic wars in Europe when European countries were more than busy with continental affairs, Latin American countries had thrown off the

yoke of the mother countries. When peace came to Europe again there was talk by some of the larger continental powers of sending an expeditionary force to the New World to reconquer the New Latin American republics. President Monroe and his Secretary of State, John Quincy Adams, were naturally alarmed at this danger of intervention in the New World.

Great Britain had in the meantime built up a lucrative trade with Latin America and knew that if war broke out again in that quarter trade would suffer.

It was George Canning, the British Foreign Secretary, who suggested the thought to our minister in London that the United States and Great Britain should tell the other European powers that interference in the affairs of Latin America would be regarded as an unfriendly act.

The United States had had a war with Great Britain in 1812 and President Monroe was afraid that joint action with that nation would not be popular with our people. After conferring with Thomas Jefferson and James Madison, both ex-presidents, and with Secretary Adams, he decided that Europe must be warned to stay out, but he did it not as a joint action with Great Britain. The United States did it alone. In his message to Congress in 1823 the President declared that except for existing colonies, America was dedicated to republicanism and no longer open to colonization. He said further that the United States would consider any attempt on the part of European monarchies to extend their system to America as "dangerous to our peace and safety."

That Monroe Doctrine has been very successful. It has among other things spared South America the fate of Africa. That country to this day is divided among European powers.

Now why was the Doctrine a success? For one thing the whole matter with all implications was considered very carefully. As mentioned above President Monroe conferred with both Jefferson and Madison, two of the wisest men of the times. Furthermore, the President knew that we had the backing of Great Britain. She had the most powerful fleet in the world and with Britain on our side it made little difference who was against us. The combined fleets of the continental powers did not dare to challenge Britannia. So it was safe to tell the European kings to stay out of Latin America.

President Truman has announced that it is our policy to stop Communism in Greece, Turkey and wherever (a lot of territory) it shows its ugly head. This is indeed a laudable goal. But how? Who is going to help us carry it out? How much will it cost?

Now it must be kept in mind that our poor world is very sick. Millions of people are hungry and in despair. It is in this kind of soil that communism flourishes.

The people of Turkey and especially Greece need bread and clothes. But they also need a chance to make a decent living. Greece needs a new deal. Are we going in there to give the people that or are we going in there to bolster up a rotten regime? If we uphold reaction in Greece, we shall fail.

The peoples in the world who are in most danger

Our Women's Work

Prairie Days

VI

A winter in North Dakota was no joke. It was long and severe. In the night you could hear the wind howl and the frost snap like the crack of a whip, and in the daytime you could see the snow sweeping over the countryside, driven by the ever-present wind. The temperature would drop to 30 or 35 below zero, or even 40.

The two in the parsonage did not mind too much. They had meat, eggs, potatoes, carrots, beets, and onions in the callar, besides a barrel of apples. They had bought 100 lbs. of sugar in the fall, and had a large supply of flour, dry yeast, oatmeal and rice. Since no fruit was available for canning, they had ordered dried peaches, apricots, pears, and figs, raisins and prunes from Sears and Roebuck's grocery catalog. A neighbor supplied them with half a gallon of milk every day, free of charge. They never had to buy butter. And every Sunday morning Mr. J. carried a milk can full of water down into the basement while his wife left a loaf of home-made "pumpernickle" on the kitchen table. Of all good things nothing could compare to that clear, cold water. It was used for drinking, and for making coffee and tea during the week.

There was plenty to do during the day. The minister had to carry coal up-stairs for the base-burner and ashes down, care for the horses and the chickens, keep a path clear between the house and barn, and carry in snow to thaw in the boiler, which was always sitting on the back of the range. It takes a lot of snow to make a boiler full of water. On Mondays he pulled the washing machine. He hammered big nails above the window casings in the church, strung the clothes line in there and built a fire in the stove so the clothes would dry quickly. On Saturdays he had the confirmation class.

Once in a while the sun would rise on a cloudless sky and the snow would sparkle with the brilliance of of a thousand diamonds. On such days they would hitch up Fanny to the cutter and go visiting, even though the temperature would be near zero. But if the weather was mild with a slight haze, they now knew enough to stay at home! That was the fore-runner of a blizzard.

Early in the fall they became convinced that they would need warmer clothes to go through the winter, so the minister was outfitted with an astrakhan-lined coat with a fur collar that could be turned up, a fur cap that could be turned down, and a pair of fur-lined mittens with big fur cuffs which came well up over the sleeves of the coat. His wife also got a warmly lined coat with a fur collar, a knitted, woolen hood for her head, (she never wore a hat in winter in the three years they stayed in N.D. and seldom in summer) and fur-lined mittens.

Many were the stories they heard on those visits. Some were humorous, as the one about the man who had no top on his buggy because in the spring a cow had walked up on a snowdrift and stuck its leg through the buggy top. Others were of a more sober

nature, as the one about the doctor who was called out into the country to a farm fifteen miles away, where a baby was expected. It was a raging blizzard and the livery man refused to let the doctor have a team, saying it would be the death of both him and the horses. So the doctor walked four miles, following the railroad tracks, out to Mr. J.'s farm. Mr. J. hitched up his team and took the doctor the rest of the way. The baby died, but the mother was saved.

They learned much, too, about the people they were living among. Most of them had come from older, established communities to make their own homes in this comparatively new country.

Two families had driven all the way from Southern Texas, stopping over in Iowa a couple of years before going on to North Dakota. Floods, malaria, crop failures and the death of a two-year old child had made them gather up their belongings and leave, and in a "covered wagon" drawn by two mules they had started northward. The other family had a top buggy besides the lumberwagon. Somewhere in Mississippi they had stopped one evening for supper. The dishes were washed and the mother took the pan to throw the dishwater away. When she came back she found her seven year old son dead from a heart attack, he had been suffering from malaria, but had seemed better. They stayed over one day, buried their first-born, and then went on.

One couple had come from Iowa. They had no children, but were very devoted to each other. The husband had been ailing for several years, but the clear, clean air in N.D. had helped him a great deal. He loved to tease his wife. In the fall the telephone company had extended their line out to the community. When it was in working order one of their friends called them. The husband answered and then told his wife to come to the telephone. She called in from the kitchen, where she was working: "Oh my, just tell her to wait while I change my apron." That story was told and retold many times.

E. P. L.

From Minneapolis, Minn.

The joint mission meetings have been held by three Ladies Aids of St. Peder's Church at Minneapolis during the past months. It is planned to have these meetings twice a year, one in the spring and one in the fall. At the first one, Sigrid Ostergaard told us about our foreign missions.

The second one, held the first of May, centered on Grand View College. Two of our university students, Helen Nielsen and Elsie Baadsgaard, both G.V.C. alumni, spoke to us. Both girls were lively examples of the benefits they had derived from their education at G.V.C. Ottar Jorgensen spoke too of "The Past, Present and Future of G.V.C." There was piano music by Mrs. Jorgensen and group singing, of course. As we sang the school song, "Gracious and Mighty God," I think many of us had that feeling in our hearts which this song often inspires. It was a good meeting with a sense of belonging together and of working for a common cause.

We were served coffee by three of our ladies, which always helps to create a festive spirit. The offering, combined with that from the previous meeting, amounted to almost \$50—the start of a fund for the furnishing of a room at the new dormitory at G.V.C.

F. S. P.

Last Call For Des Moines

by
FRANCES DUNLAP HERON*

Whether they're from a small white church at the crossroads, or from a marble-domed city cathedral, whether the speaker is a Sunday school superintendent from Louisville or a bishop from far-off India, the 10,000 workers in religious education who gather in Des Moines, Iowa, July 23-27, will unite in one plea: "Live Christ—Teach Christ."

For four days these delegates to the 21st International Sunday School Convention—the first since 1938—are to bridge sectarian gaps and blot out the boundary between the United States and Canada as they say to the world, "Sunday school workers have the answer to today's tragic confusion—live Christ, teach Christ. We mean business!"

A 115-Year Tradition

Representing the 40 Protestant denominations and the 195 interdenominational councils that cooperate in the International Council of Religious Education, the convention has as its president, former Governor Harold E. Stassen of Minnesota, and as its executive chairman, James L. Kraft, Chicago manufacturer and veteran of 36 years of Sunday school superintending.

These two nationally known figures will be carrying on the tradition of other noted Americans who through the decades since 1832 have recognized the importance of religious education by appearing on International Sunday School Convention platforms. The archives reveal the names of William McKinley, Francis E. Clark, Booker T. Washington, Gen. O. O. Howard, Robert E. Speer, Charles Stelzle, Dan Poling, and Vaughn Shoemaker.

Laymen to Receive New Testaments

Successors of the unnumbered thousands of men and women who since Sunday schools began in 1780 have given their time and their service to the religious instruction of boys and girls also are to receive recognition at Des Moines. Each of the 40 denominations is selecting one of its outstanding lay workers to be honored at a morning session of the convention. Each will receive a handsomely bound copy of the new **Revised Standard Version of the New Testament**, issued by the International Council in 1946.

The lay workers to be chosen from the following classifications: general Sunday school superintendent; department superintendent; church school teacher; chairman or member of a board or committee on religious education; state conference or area leader; lesson writer, editor, author or publisher.

Four Dinners Scheduled

Four winners of the Colgate Award since 1944 will be guests of honor at a banquet to be held on Friday evening, July 25, by the Lay Section of the International Council. This award goes annually to a lay person for distinguished service to Christian edu-

cation. Thomas J. Watson, Presbyterian layman and president of International Business Machines Corporation, is the 1947 winner. Previous winners are J. L. Kraft, Mrs. Clifford S. Heinz and Alfred H. Avery.

Mr. Avery in turn is to bestow four-year college scholarships on the two top winners of his Parshad awards at a banquet Thursday evening for youths and leaders of youth. Each year Mr. Avery gives scholarships to eight boys and girls judged most worthy on the basis of their character and service and on original essays.

Two other dinners are scheduled: one for Sunday school superintendents on Thursday evening, and one on Saturday evening for lay volunteer officers of county, city and state councils. Two state council executives, H. W. Becker of Missouri, and C. A. Armstrong of North Dakota, are planning the program.

Fred C. Cook to Represent Canada

Opening the convention's worship on Thursday morning will be Fred C. Cook, president of the Ontario Religious Education Council and lay member of the Church of England in Canada. He is active in both denominational and interdenominational affairs. The Friday morning worship will make use of visual aids, and on Saturday the United Christian Youth Movement is responsible.

Against this background of worship the convention sessions will present a balanced program of speeches, Bible lectures, forum discussions, music, exhibits, and fellowship. Afternoons 32 denominations will hold simultaneous meetings. Special program features will interpret their conviction that the most compellingly urgent work in the world is Christian teaching. These will be important sessions, giving opportunity for acquaintance with the denominations' plans. Here further help will be given so to "Live Christ" as to "Teach Christ." These meetings with the general sessions will demonstrate the determination of the North American Sunday schools to take seriously their work of winning children, youth and adults to Christ.

The Church of the Nazarene is taking advantage of this opportunity to hold its regular Iowa state convention.

On the Program

Leaders in American religious, educational and civic life are to speak at Des Moines. They include: Dr. Roy L. Smith, editor of **The Christian Advocate**; Mrs. Grace Sloan Overton, counselor on the home and family; Harold E. Stassen; Thomas C. Clark, attorney general of the United States; Mrs. Harper Sibley, president of the United Council of Church Women; Dr. Charles Turck, president of Macalester College, St. Paul, Minn.; Dr. Mordecai Johnson, president of Howard University, Washington, D.C.; Dr. Reuben H. Mueller, Dayton, Ohio, executive secretary of Christian education, Evangelical United Brethren Church; Dr. E. C. Farnham, executive secretary, Southern California Council of Churches and of the Los Angeles

*Homewood, Illinois, editor of "The Family Circle," **The Christian Advocate**; editor, "The Family Page," **The Christian Evangelist**.

Council; Dr. Paul W. Quillian, pastor of First Methodist church, Houston, Tex. who will make the closing Sunday evening appeal to "Live Christ in Personal Commitment." His address will be part of a worship pageant written and directed by Dr. Harold A. Pflug, professor of Christian education at Eden Theological Seminary, Webster Groves, Mo.

Leaders of the Bible Hour are: Dr. Paul Hoh, president of Lutheran Theological Seminary, Mt. Airy, Pa.; Dr. Ernest Trice Thompson, professor of church history, Union Theological Seminary, Richmond, Va.; Dr. A. G. Wehrli, head of the department of Old Testament and dean of Eden Theological Seminary.

Rev. Frederic Miller, associate minister of First Presbyterian church, Youngstown, Ohio, is song leader for the convention.

Visitors from Overseas

The Sunday afternoon session of the convention will take on an international flavor with nationals from distant countries testifying to the need for Christian education abroad. John A. Subhan, Methodist Bishop of the Bombay Area, is to represent India. Dr. Bela Vasady, general secretary of the Ecumenical Council of Churches of Hungary, the first churchman to leave his native land for the West after the war, will speak from personal knowledge of the tragedy of wrecked churches and one dollar a month ministerial salaries.

Iowa—Where Religion Grows

Perhaps no state in the Union could offer a more stable and encouraging atmosphere for a religious convention than Iowa. According to a poll conducted by the *Des Moines Register and Tribune*, 78 per cent of adult Iowans are church members; 49 per cent attend church practically every Sunday; 36 per cent attend once in a while. Only one per cent fall into the "Easter only" category. About five out of ten Iowa veterans of World War II said religious ideas now

play a bigger part in their everyday lives than before the war. Since the war, furthermore, 62 per cent of Iowans have decided that foreign missions is more important than ever.

(Registration cards for the Des Moines convention are available from your regional and national denominational, state council or city council headquarters, or from the International Council of Religious Education, 203 North Wabash Avenue, Chicago 1, Illinois.)

Let Us Attend!

Does the above not give one a little insight into the depth and breadth of the convention planned especially for concentration on present and future needs in Christian education. Des Moines is within traveling distance of at least forty of our congregations. The committee on Religious Education in our synod hopes that each of these congregations will see the way clear to send at least one delegate, if not more. For years to come it may not be held in the Middle West, but rather the East, West or in Canada. We believe it will be both helpful and inspirational to active and prospective church school workers. The afternoon sessions could be made very beneficial to our synod if a program is developed around common problems.

Each pastor or S.S. superintendent will receive, in the near future, a packet of literature explaining the convention more in detail. Please have a S.S. teachers' meeting soon devoted to the presentation of this material, and a discussion of the possibility of attending. The "Lutheran Tidings" of May 5th explains somewhat the cost involved. In Cedar Falls three teachers have volunteered to pay their own expenses.

Agnes Holst,
Member of the Committee of
Religious Education.

Europe's Doors Aren't Open -- They're GONE!

By the Rev. Paul C. Empie, D.D.
Director of Luthern World Action

"The fact is that Europe can no longer be considered a Christian continent!" These words spoken recently to a Presbyterian audience by a prominent staff member of the World Council of Churches, undoubtedly shocked many of his hearers. But it doesn't shock observers who have been over there in recent months. We know exactly what he means.

Americans are scarcely beginning to appreciate two key factors in the current religious picture unfolding in post-war Europe. The one is the effect of the state-church tradition during a period of secularism in European Christianity. The other is found in the severity of the tests which had to be faced before and during the war years by Christians who conscientiously tried to witness their faith.

The first factor accounted for the thousands upon thousands of church members whose religion was a mere formality which evaporated instantly under the

pressure of conflicting ideals. The second explains the desertion of many thousands more when, perhaps for the first time in their lives, they had to appraise the cost of discipleship and found that they were unwilling or unable to pay it.

Those who suffered and "endured to the end" wrote a glorious chapter in the annals of Christianity, but they form a minority in the total church picture. That is why a great Lutheran leader in Germany could tell me, "We live on the brink of moral and spiritual disaster! If I did not have faith in God, I would give up in despair."

Oh yes, I don't doubt that if questioned, a large proportion of pre-war members of the church would designate themselves as "Christians." But European church leaders have learned that it doesn't pay to delude themselves by counting upon lip-allegiance; not those "who call Me Lord," but those "who do the will of My Father" are numbered among the remnant of the faithful.

Stern tests matching those of the days of early Christianity have screened out the majority.

That is why at a recent meeting in New York, a noted professor of a Dutch University stated that "in Western Europe the Christian tradition has about disappeared; the present task is essentially one of **reChristianization!**" This throws light upon the words of another official of the World Council of Churches who at the same meeting declared, "The churches of Europe must break **through** into the life of Europe if it is not to become almost completely paganized."

All this should surprise no one who thinks a bit about it. How many congregations in America do you know which fail to flourish and even retrogress under the most **favorable conditions**? When then you consider the destruction of church buildings and equipment, the wiping out of religious supplies and materials, the crippling of the pastorate and the thinned ranks of church workers, the bitterness and hatred engendered by war with all its evil aspects, together with the spiritual deterioration which always accompanies hunger, disease and exposure, it becomes plain that only heroic measures taken by Christians on both sides of the Atlantic can avert catastrophe!

If the situation is that bad, isn't it hopeless? Wasn't the pastor right who doubted that Lutheran World Action funds could possibly accomplish anything worthwhile and asked me whether we weren't throwing good money "down the drain?"

He was wrong, of course! To doubt that we can overcome evil, no matter how large-scale, is to doubt the Word of God and the power of the Gospel. If they won't work in Europe, they won't work **anywhere**, and then is our whole faith vain! That's one of the great lessons of the war just past;—all the forces of Satan combined in unparalleled fury were unable to overcome the Church wherever men kept the Faith with their Maker. That's all that is required of us—that we **keep the faith!** The screening process is taking place in this country. While not nearly so severe as in Europe, the tests will determine whether **America** can be considered a Christian continent and how many who "call Me Lord," can be counted upon to stand by Him no matter what the cost. A majority or minority, which?

For the doors to men's hearts are not merely open,—they're **gone!** A church leader of the Dutch underground told us of the bewildered groping of a former S.S. trooper who is now a prisoner of war. Plaintively he confessed, "Rightly or wrongly, I believed in my Fuehrer, I had a blind faith in National Socialism. Both have been taken away from me. Give me something in which to believe, for without faith I cannot live!" Thus it is for thousands upon thousands among victors and vanquished alike—the destructive, corrosive effects of war have blasted away standards of morals and the very foundations of faith itself! In despair, men grasp at straws!

Into that vacuum is rushing a multitude of ideologies—modern Europe is like the Tower of Babel! There is nothing there to keep out the bad, and but little to protect the good. Atheism shrieks abroad of the bankruptcy of religion, while self-preservation combines

with greed to secularize an entire generation. The Church's enemies beset it on every side. The situation has a special significance for Lutherans. Because of the great falling away from the faith, other American denominations have declared Europe an "open field" for their evangelistic efforts. It is difficult to refute their position; our one answer must be in the form of a tremendous, all-out effort to aid our Lutheran brethren in their tasks of Christian evangelism and spiritual rehabilitation.

Sure it's a tremendous job—the magnitude of it staggers us. The trouble is that so many of us haven't yet grown out of the habit of languidly extending God our finger-tips, when we ought to be bending our backs and straining all our muscles in His business. When we compare what we Lutherans are asking for our brethren with what the Jews are asking for theirs, the spectacle would be ridiculous if it weren't so tragic. Yet it is amazing to see what remarkable things the relatively few millions of dollars available through Lutheran World Action **can** accomplish in war-stricken Europe. Before me as I write are two thick files of Dr. Michelfelder's requests giving the details of each project for which L.W.A. funds are asked. A summary of the overall activities requires many closely written typed pages. Selecting at random, here are some of the things your L.W.A. gifts do.

Almost the number one item is aid to pastors. Without a strong, adequate leadership, nothing we may plan can bear fruit. There have been replacements for those who died in the last decade. Many were partly or wholly incapacitated through bombings, imprisonments, or diseases. Those left are often nervously exhausted, overworked, and undernourished. Moreover, many have lost all their possessions including the religious supplies necessary to their work.

In most cases more than one parish needs to be covered—when I was in Poland, I talked to some pastors who have fourteen congregations!—and they have no means of transportation. L.W.A. appropriations have been made totaling tens of thousands of dollars for pastors' support in Austria, Czechoslovakia, Finland, France, Germany, Holland, Hungary, Italy, Poland, and in the D.P. camps for those ministering to Baltic Lutherans. These dollars have bought food, clothes, fuel, medicines, bicycles, and religious supplies of many kinds. Without all these, hundreds of pastors would have to curtail their ministry or cease it altogether. When you thus invest in the lives of consecrated leaders who keep the Gospel light burning, you aren't throwing money "down the drain!"

Close in importance is the matter of religious literature. The money we have put into Bibles and Scripture portions runs high into six figures. In addition we have provided prayer books, hymnals, catechisms, text-books for theological students, and paper for religious books and periodicals. Of special interest in this category is a recent allocation of 300 tons of paper for a million and a half copies of a religious text-book to be used in the Russian Zone of Germany—the first to be permitted. A copy of the book was handed to me at the church headquarters in Stuttgart. Since only one book was to be allowed, the contents of five books were com-

bined in one, containing scripture readings, hymns, prayers Bible history, the catechism, liturgies, etc. How much better could \$30,000 be spent for Christian rehabilitation in post-war Central Europe?

Providing Christian literature takes an added significance in the light of present ideological conflicts in Europe. As stated above, the doors are gone. A flood of atheistic pamphlets plus sectarian propaganda of all kinds has descended upon people who are weary, disillusioned, and inclined to be cynical. Cut off from world contacts, they have no perspective. From their point of view, the spiritual depression caused by lack of Christian information is intensified by the fact that their brethren don't care enough about their faith to furnish it! Thus, you can imagine the joy brought by the news that Lutheran World Action had allocated paper for two Christian weekly journals to be published in Germany. Now, in the face of pagan philosophies, the Church will be able to talk back!

Scanning the list further, we come across frequent mention of barracks chapels, sent to Norway, Finland, Germany and Hungary. Of course, they're only a "drop in the bucket" when viewed against the vast destruction of church buildings in Europe. All Protestants combined had provided only 119, sent through the World Council of Churches by the first of this year.

Yet they're a beginning! They provide a tangible sign of the Christian leaven at work. We ought to have the funds to provide 500 of them without delay. For here the Word can be preached and the Sacraments administered to thousands who have been deprived of them in areas where frequently not a single church building still stands. These buildings are in constant use weekdays and Sundays—each \$5000 investment pays rich dividends in hearts uplifted and souls saved. Here children are gathered from the rubble-strewn streets and the cellar-homes for Christian instruction; here are centers of relief activities.

We can never rebuild Europe's church, but this is a way of giving our brethren courage and hope to start rebuilding them themselves. For, as tokens of the love, prayers, and support of Christian brethren across the sea, these projects multiply in value a thousand fold. They stand as visible evidence that God is not dead, and that this talk about the "oneness of Christians in Christ" is not hollow mockery.

In a sense this is the greatest value of our physical relief activities through L.W. A. and Lutheran World Relief, Inc. True, our feeding of thousands of children in six countries saved lives. As I look over the report before me telling of 4,118,260 pounds of supplies sent to Austria, China, Czechoslovakia, Denmark (for refugees), England (for refugees), Finland, Germany, Holland, Hungary, Japan, Poland, and Yugoslavia, including clothing, shoes, medical supplies, sewing materials, soap, and tons of all varieties of food, I realize that without these precious gifts of our love, thousands now living would be dead. This is true in spite of the fact that our total is tiny compared to the supplies sent through UNRRA and government agencies. But in addition these relief activities have served to proclaim to the people of that suffering continent that Chris-

tians still follow their Christ. They refute the accusation of those who scoff at religion and belittle its fruits.

Running farther down the list we note substantial allocations for youth work and support of students in several countries. Here definitely we build for the future. Young men utterly destitute cannot study for positions of Christian leadership unless maintenance is provided during that period. Dr. Lilje told me of instances of theological students fainting from hunger during class lectures. In Slovakia and Hungary, where drastic changes are taking place in the former church-state relationships, an entirely new youth program of the church must be organized. Funds, materials, and trained personnel for it simply do not exist. Yet can we help the Church "reChristianize" Europe without enlisting consecrated youth?

When looking at the allocations for schools and institutes of mercy, we pause at names like the Karlsplatz School in Vienna, and the Mother Eve Orphanage in Poland. I visited them in recent months, and thus have had the opportunity to observe how much their rehabilitation means to the Lutheran constituency in each area: It was difficult for their leaders to voice their gratitude without deep emotion. It is not alone the service they render; in addition they symbolize a **resurgence** of Christianity out of the ruins. Again youth will be trained and inspired to champion the cause of Christ. Deaconesses and church workers will witness His love as they are enabled to resume their care of the sick, aged and orphaned. One hears a great deal these days about Communistic "cells" operating in American cities. Who can overestimate the far-reaching influence of these Christian "cells" which by our help demonstrate to desolate Europe what wonderful things faith in God can accomplish!

Yes, our efforts do bear fruit. The doors are down. Only we must not grow weary. God will not fail us unless we first fail Him. At the meeting spoken of above, the statement about Europe was paraphrased to say, "The churches of **America** must break through into the life of **America** if we are not to become paganized." Last year we said, "Lutheran World Action **dare not** fail!" The labors and prayers of us all can change one word, so that we can soon record our achievement by reporting "Lutheran World Action **did not** fail!"

Yea, music is the prophet's art; among the gifts that God hath sent, one of the most magnificent.—Longfellow.

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The Truman Doctrine

(Continued from page 6)

of going communistic are the people who are most poor. Land reform is desperately needed in Iraq, Iran, China and many other places. These countries are cursed with landlordism. Russia has proved that she knows how to deal with landlords. She shoots them and gives the little people the land. That's a hard cure, but hungry people understand it.

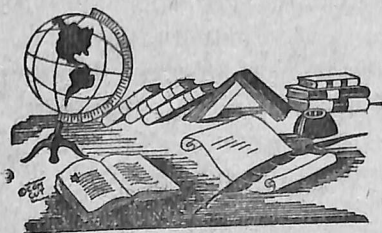
Unless we are prepared to go into these countries and bring about the needed reforms we shall fail. If we send money and troops into these countries to uphold the exploiters, we shall become the most hated power in the world and the little people will look to Russia for help.

I am not against aid to hungry peoples. I am for it. But we must prove to the hungry masses of the world that we are their true friends. Let us go into these countries and teach them how to make a better living. They need roads, bridges, better methods of agriculture, medicine, books and also all the Bible taught by loving teachers. It is not freedom that these people are clamoring for now. It is bread, peace and justice. If they get that, Stalin will not be so dangerous.

Actions talk louder than words. If we can prove to the people of the world that our free enterprise system can work in the modern industrial world, it will help a lot. But if we fall into a depression, our brave talk will seem and be quite hollow. If our big boys in labor, business and industry would be a bit more moderate in their demands, our future would look brighter. It does not augur well for the future that the rich are piling up profits while the masses are becoming poorer. That had happened in 1929.

Some of the super-patriots are telling us that we are not quite loyal to the U.S.A. if we have any doubts about the wisdom of the Truman Doctrine. Patriots do have strange ways. During the late war, some of them did not hesitate to call President Roosevelt names not fit to print in Lutheran Tidings.

Alfred C. Nielsen



Across the Editor's Desk

Grand View College recently published and mailed to all members of our synod a small pamphlet packed with information about our College, and at the same time an invitation to our young people to attend Grand View College. Although we are not the least in doubt that the enrollment for the coming year will easily increase to the number that can be accommodated within our limited dormitory rooms, yet we urge our young people of College age and their parents to give serious consideration to a possible year or two at our own school.

G.V.C. is becoming more and more recognized in the city of Des Moines, and it is inevitable that there

will be more and more of the youth of that large city that will seek their first two College years at a school close to their own home. This is well and good. But we should, nevertheless, endeavor to fill our school with young people from our own congregations. We need these young people that have been filled with some of the inspiration and the true G.V.C. spirit, we need them in every one of our congregations. There are so many other foreign influences, not least in our present day, that trickles into our various congregations. But we know, from experience and from observation that the young people who have attended our own church school, that these will become the leaders in more than one sense of the word as they return to their home communities.

Therefore we highly recommend the new CHURCH WORKERS course which will be offered this coming year. Let us quote what the president of our College writes about this new course: "In addition to its accredited courses Grand View College offers not only a practical course in business training. It is introducing a course designed for those who desire training and help in order to return to their communities and enter into the practical work of the church. We need Sunday school teachers, choir leaders, youth leaders, church secretaries. We need young men and women who have a better understanding of the church and its problems and who will know what to do to help out. We hope that we may thus be of even greater service to our churches."

We sincerely hope that there will be many of our young people also wanting to attend this Church Workers course.

The Truman Doctrine—We are grateful to Prof. Alfred C. Nielsen for his enlightening and challenging article in this issue of L.T. on that most controversial topic. One of the great mistakes often made by church leaders and church publications is that we are all too busy considering the "doctrines" of the church, and we fail to be alert to sound social thinking and consequently the casting of an intelligent and a Christian inspired vote.

It has been refreshing to find, however, that a number of church leaders in various parts of our nation have come out with public statements on this challenging issue. All are agreed, we are confident, that we should give all the aid possible to any of the impoverished nations to relieve hunger, starvation and social chaos. Permit us to quote from a statement made by a number of leading churchmen from New York where we see amongst the signatures such well known names as: Ralph W. Sockman, leading Protestant clergyman, Dr. Guy Emery Shipler, editor of "The Churchman" and Professor Halford E. Luccock, Yale Divinity School, we quote: "Compelled by the considerations of our faith, we oppose the grounds on which the President has requested the grant of immediate aid for Greece and Turkey.—We oppose emphatically any form of grant which by-passes and thereby weakens the United Nations, declares political and economic war upon our recent ally, the Soviet Union, and encourages the militarization of an impoverished little land like Greece and also its war-ravaged neighbors."

Henry A. Wallace spoke Tuesday evening, May 14th, in Chicago. Approximately 22,000 people jammed into the Chicago stadium to hear his warning to the American people. One commentator stated that this was undoubtedly the largest audience that had ever gathered in the city for that type of a meeting. And we believe that Henry Wallace is right when he stated that he "has found the American people bemused and bewildered due to the fantastic Truman doctrine."

We do not have space here to consider this topic further. But we recommend that you read Alfred C. Nielsen's article in this issue, probably once more. And it may be worth our effort to watch also a Henry A. Wallace as he endeavors to unfold to the American people his "constructive alternative" to the Truman doctrine. The vision of a Franklin D. Roosevelt and a Wendell Willkie and many others of "One World" living in peace and harmony must not be permitted to disappear from our horizon.

Greetings and Comments From Our Readers

Another Suggestion

Dear Editor

I was interested to read the letters in the May 5 issue of L. T. suggesting a table-of-contents. While I have not thought of it before for L.T., I think all publications should have something of the sort, though I prefer an index. An alphabetical index published once or twice a year would be better. The subjects of the articles could be listed alphabetically, as could the authors and the names of regular columns, such as "In the Wide, Wide World." Under the title of a column would be listed all the subjects covered in the particular column. To avoid duplication when the author of a regular column was listed the reader could be referred to the column name for the subjects covered. The index published twice a year in the Reader's Digest would be a good example.

I liked Alfred Nielsen's column "In the Wide, Wide World."

Noticing your reply to Ralph Buhl's letter in the same issue, I am enclosing some literature on the subject of World Peace, from the Organization whose stationery I am using, that I believe has the only workable solution. If you want more information I suggest writing direct to national headquarters, UNITED WORLD FEDERALISTS, Inc., 31 East 74th Street, New York 21, N.Y.

Lester R. Lauritzen,
Centerville, So. Dak.

A New Attempt

OUR NEW ARRANGEMENT FOR SUNDAY SCHOOL AND MORNING WORSHIP SERVICE IN JUHL is an attempt to correct several weaknesses in our Protestant Church practices. For one thing, it is a weakness that children and their parents do not worship in church **together**. If we believe that it is important for healthy home life that parents and children share as many experiences as possible, then certainly we must realize the importance of children and their parents sharing the experience of worshipping God in the church of their choice. We are going to make this possible for you and your family by combining certain parts of the church and Sunday

School services. The period from 11:00 to 11:20 will be the end of the regular Sunday School service as well as the beginning of our regular church service. During this time your whole family can share in the singing of the hymns, the offering of prayer, the reading of Scripture, and the confession of faith.

This arrangement also aims to correct another weakness, namely, that our adult church-goers cannot discuss religious problems amongst themselves or with outsiders. We need to know the message of the Bible before we can do so. We need to think together, and talk together, about the religious problems that face men and nations. This will be our aim in an Adult Discussion Period each Sunday morning from 10:15 until 10:55 a.m. Whenever possible, the pastor will conduct this class. It will meet in the church during the time that the children are attending their regular Sunday School classes in the basement. Don't send your children to Sunday School at 10:15; **bring them** as you come to the Adult Class then.

Children under twelve will not be expected to stay in church during the sermon and the closing service, but will be dismissed and allowed to take part in certain activities in the church basement during that time.—From "The Messenger"

Woodbridge Mothers Plant Sunday School

For years the Danish people have been moving out of Perth Amboy. Most all of them have gone to Fords, Raritan Township or Metuchen, but some went to Woodbridge.

The children of our Woodbridge people, with very few exceptions, were lost to us. Years went by, and folks forgot that the little city over there might contain children who would rightfully have been considered ours.

That is, all but the mothers of these Woodbridge children forgot. They kept hoping that somehow their children might attend a Lutheran, but, better yet, a Danish Lutheran Sunday School. There was no Lutheran Sunday School in that city. Yet they felt that something must be done.

Now these mothers have done something about it. They have met and have organized a Lutheran Mother's Club. Betty Zarkovich is its president, Mrs. Steve Kondas its vice-president, Mrs. T. Warner, its secretary, and Mrs. Carl Ottesen is its treasurer. They will work to establish a Danish Lutheran Sunday School in Woodbridge in the near future. They elected Mrs. Edward Olsen to head the Sunday School program.

A decision has not been made at this printing as to just where the Sunday School will be conducted, but several places are under consideration. When the Sunday School begins to function, there will be announcement made concerning that.

These children, when they reach the age for confirmation class, will then come here to the church in Perth Amboy for instruction and will be confirmed here.

The prospects for a good Sunday School are bright. They hope to begin teaching thirty children and then add to that amount as their work goes forward.

That Sunday School will be known as a Neighborhood Sunday School. Long since, other churches began to bring the Sunday School to the children. We are beginning late, but, thanks to the Woodbridge mothers, not too late. Give these women encouragement and your prayers. They deserve both. I might add that they already have a sufficient amount of teachers for the beginning.

(Perth Amboy Church Bulletin)

NATIONAL CONVENTION

JUNE, 1947

RACINE, WISCONSIN

Grand View College And Our Youth

Greetings

"Let's go over to Pidgeon" or "Let's go over to Kerry's " (the new place on the corner of 9th and Boyd). These are two common expressions heard about the campus since Spring is now in full bloom.

We have more time now that "Studentterfest" is over. But regardless of all the work we did to make "Studentterfest" a success, it was well worth it to see the alumni come back and enjoy themselves.

Early-comers were already coming on Thursday and by Saturday morning most of the alumni and friends were registered and were already becoming a part of the "Spring Fantasy," the "Studentterfest" theme. The sun was very accomodating by being out all 3 days, which was a great asset to the spirit and atmosphere about the campus.

On Saturday afternoon the girls gym team clad in the traditional red and white costumes made a colorful exhibition on the lawn in front of the gym. Following this, eight couples dressed in the gay folk dancing costumes, presented a colorful folk dancing exhibition.

The banquet was held Saturday evening at Younker's Tea Room. Attractive table favors and menu cards added to the beauty of the Tea Room. Toastmaster Harold Knudsen presented a short program. Approximately 365 people were served.

The gym was the scene of the dance. The theme of Spring Fantasy was carried out with crepe paper streamers and painted figures of Bugs Bunny and other cartoon characters along the walls. Stinky Miller's Band made its appearance dressed in sport suits and "T" shirt brilliantly stenciled with Stinky Miller.

On Sunday morning everyone attended church. In the afternoon, the church was again filled for the concert. The choir gave a fine concert.

Following the concert, Rev. Erik Moller of Hay Springs, Nebraska gave a short address with "Do not surrender to life, but let life surrender to you" as the underlying theme.

The play, "Our Town," was presented in East High's auditorium. It was a great success, thanks to our capable director, Mrs. Frank Noyes, and the cast.

Following the play, coffee was served in the dining room and the farewells were spoken.

It was strangely quiet Monday forenoon around the college. Why? Dr. Knudsen, due to our strenuous week-end, dismissed classes and we all slept!

On May 8, Rev. Schwenk lectured to us on the topic of Fellowship of Reconciliation. He stressed the need for fellowship in group form. The three basic principles of the Fellowship of Reconciliation are: 1. Your life is your own choice. 2. Repudiate violence. 3. Heal injustice.

Playing horseshoe and tennis are becoming a perpetual pastime at Grand View now that spring is here to stay. Carl Eriksen's flower garden adds to the beauty of the campus now that the flowers are in full bloom.

The lull before the storm will take place May 21 in the eyes of the students as that's the date set for the Spring Picnic. The last day of enjoyment before the "cram" for the finals.

Delores Andersen,
Marquette, Nebraska

Our Youth Groups

The D.A.Y.P.L. of the Eastern District will meet in Our Savior's Church, 9th Street, Brooklyn, N. Y. on the Memorial Day week-end for the annual convention. The meeting will open Friday evening, May 30th and will continue through Saturday and Sunday.

The Minnesota District of D.A.Y.P.L. will meet for the annual convention at Askov, Minn., during the three days, June 27-29.

D.A.Y.P.L. District IV will meet for the annual youth convention at Dwight, Ill., July 4-6, the meeting beginning Friday evening, July 4th with a banquet and a program.

A Summer Camp will be held at the Danebod Folk School, Tyler, Minn., during the week, July 6-13. The week's activities will include devotional and inspirational messages group discussions, sports, swimming, group singing, choir work, etc.

A Junior camp will be sponsored at the Danebod Folk School during the following week, July 13-20.

The Annual National Convention of D.A.Y.P.L. will be held Monday, June 23, (immediately after the Church convention) in Racine, Wis. Saturday evening, June 21st, will be YOUTH NIGHT on the program of the synodical convention, where there will be an opportunity to hear speakers and to take part in the discussion on our youth work.

On Monday morning the young people will gather for a special meeting of the D. A. Y. P. L. After the devotional period 9:00-9:30, there will be a morning business session. A noon luncheon will be served where there will be an opportunity to hear a guest speaker. The afternoon session will follow at 1:45 until adjournment.

Registration for the DAYPL session should be sent to YOUNG PEOPLE'S COMMITTEE, c/o Rev. Edwin E. Hansen, 2015 W. High Street, Racine, Wis.

The Annual Youth Camp of DAYPL District 4 will be held again this year at the Lutheran Bible Camp, Bass Lake, near Gowen, Mich., during the week August 19-24.

California Youth Camp

The Young People's Society of the Immanuel Danish Lutheran Church of Los Angeles is sponsoring a Summer Camp during the days, August 17-23.

We would like to invite the Young People from the congregations of the California District to share this week with us.

Rev. Enok Mortensen from Tyler, Minn., has promised to come here to help us with the camp.

Make a note of these dates and plan to spend your vacation here.

The location of the camp is in the San Bernardino mountains south of Big Bear Lake. Later on we will send out a circular and also publish the necessary details in the "Lutheran Tidings." The camp is limited to 50 people so enroll early with

Doris Christensen, Sec'y.,
3712 Olympiad Dr.
Los Angeles 43, Calif.

or

Aage Knudsen, Pres.,
106 So. Hudson,
Pasadena 5, Calif.

National Convention

June, 1947

Racine, Wisconsin

SUBSCRIBE TO

"THE UPWARD TRAIL"

New Publication of Danish American Young People's League
Written by Young People for Young People.

Send subscription price of 50c a year to:

Business Manager, Pastor Willard Garred,
170 Russ St., Hartford 6, Conn.

OUR CHURCH

Danish Pentecost Radio Service will be heard on the WCAL (St. Olaf College) Sunday, May 25th, 9:30 a.m. Rev. Michael Mikkelsen, Minneapolis, will conduct the service and preach the sermon. Mrs. Ebba Nielsen will be the soloist; the St. Peder's Church choir will sing accompanied by Mrs. A. P. Christiansen, organist.

Tacoma, Wash.—Rev. C. S. Hasle, Junction City, Ore., District president, spoke in the Tacoma church Tuesday evening, April 29th.

Tyler, Minn.—The congregation, at a recent quarterly meeting, voted to move the Danebod church farther north and east. The immediate reason for this move of the church building is a new road construction on the highway going south out of Tyler past the church. This road, according to the present surveyors plans, will be lowered approximately 3½ feet. This will also lower the street between the church and the parsonage, and thus would leave the church on an unnaturally high knoll. When the church is moved plans are to make full basement under the church and improve the vestibules and space for organ and choir.

P. O. Nielsen, pioneer member of the Hetland-Badger, So. Dak., congregation, will observe his 90th birthday on June 2nd. L. T. extends congratulations to this faithful member of our Danish Church through the past 60 years. Per Nielsen, as he is known to his friends, has served probably a longer period as a member on the board of his local church than very many in our synod. Also after he retired and built a home for his wife and himself next to the church he served many years as the custodian of the church. He loved to sing and his strong, clear singing voice has given testimony to many through the years since the first early days on the Dakota prairie when the first little sod church was erected close to P. O. Nielsen's farm home. He now makes his home with his daughter and son-in-law, Mr. and Mrs. Harry Norgaard, Arlington, So. Dak. Mr. Nielsen is the grandfather of Rev. Ove R. Nielsen, Perth Amboy, N. J.

Grayling, Mich.—At a recent quarterly meeting the congregation voted to raise the pastor's salary to the amount of \$300 a year. It was also decided to make certain needed repairs in the parsonage.

The Alden, Minn., Church will observe its 75th anniversary in 1948. A committee was appointed recently for the task of preparing a history of the congregation for the anniversary event.

At a recent congregational meeting the pastor of the Alden church, Rev. Thorvald Hansen, was granted permission to attend the University of Minnesota during the coming school year.

A Memorial Service For King Christian X was held Sunday, May 4th, at Trinity Lutheran Church in Chicago, under the direction of the Rev. Ernest D. Nielsen, pastor of the church. Other pastors present who took part in the service were Alfred E. Sorensen of St. Stephen's Church and F. C. M. Hansen of the United Evangelical Lutheran Church. Representatives of the Danish, Norwegian, Swedish, Finnish, English and Greek Consulates or Legations were present and thus paid tribute to the memory of the deceased Danish king.

Waterloo, Iowa—The work on the new parsonage is progressing as fast as possible, and it is expected that Rev. A. E. Frost and family will be able to move in by the end of this month. The new address will be: 1456 Hawthorne Ave., Waterloo, Ia. The Fellowship Group sponsored a tree-planting party recently on the new church site.

Detroit, Mich.—The April meeting of the congregation decided that whenever there is a fifth Sunday in a month the service will be in English. The other services of the month are held alternately in the Danish and the English language. The recent change was made to accommodate a wish from the young people of the church.

When Rev. Alfred E. Sorensen, who now serves the St. Stephen's Church in Chicago, left the St. John's Church of Seattle, he could look back over more than twenty-five years of service in this one parish. In that period the membership had more than trebled, a large new church had been built which stands free from debt. Rev. Alfred Sorensen had been up to the time of his resignation president of the Lutheran Pastor's Association of the city of Seattle, and president of "Lutherland" a Bible Camp owned by the Lutherans of Seattle.

The Danish Gymnasts under the direction of Erik Flensted Jensen that have toured the U. S. since last fall and everywhere have been acclaimed for their outstanding performances, have recently left for the Northwest, the states of Washington and Oregon, and are now returning to California for a number of "repeat performances". Plans are now that they will again come back through the Middle West and parts of Canada and will be able to give a number of exhibitions. Anyone interested in such an exhibition by these Danish Gymnasts should immediately write to: Mr. Erik Flensted Jensen's Gym Team, Danish Consulate, Mill's Building, San Francisco 4, Calif.

Seattle, Wash.—At a recent quarterly meeting the congregation voted to have English service every Sunday at 11 o'clock. Until further notice the Danish services will be conducted on the first Sunday of the month at 9:30 a. m. and the third Sunday at 5:00 p.m.

Juhl-Germania, Mich.—A special Mission Sunday will be observed Sunday, June 1st in the Juhl and Germania

churches. Rev. Alfred Jensen, synodical president will be the guest-speaker.

Omaha, Nebr.—Rev. Clayton Nielsen of Denmark, Kans., was the scheduled guest speaker of the young people of Our Savior's Church Friday evening, May 16th.

Rev. V. S. Jensen, former pastor of Our Savior's Church, conducted the Sunday service on Sunday, May 11th, in the absence of the pastor of the church, Rev. Peter Thomsen.

The Quarterly Sunday School Teacher's Institute of the two Danish sister synods of the Chicago area will be held on Sunday, June 1st, at the Zion Lutheran Church, Clifton, Ill. The guest speaker will be the Rev. Elmer Nelson of Rantoul, Ill. (American Lutheran Synod). The sessions will be held at 4 o'clock and at 6:30. Topics: "Scriptural Vision" and "Visual Scripture." Supper will be served by the ladies of the church at 6 o'clock. All pastors and Sunday school teachers of this area are urged to attend.

Convention Guests, especially from the West coast, may wish to take advantage of the possibility of buying their railroad ticket before June 1st, as there will be a 15 per cent increase in cost after July 1st. According to a newspaper item we have on our desk it is considered entirely in order to buy a ticket to be used in June during this month. We suggest, however, that the matter be considered with the ticket agent from which the ticket is secured.

Acknowledgement of Receipts from the Synod Treasury

For the Month of April, 1947

Towards the Budget:

Previously acknowledged.....\$18,439.01

General:

Congregations—

Portland, Me.	91.98
Bronx, N. Y.	58.13
Troy, N. Y.,	50.00
Newark, N. J.	84.25
Brooklyn, N. Y.	255.31
Perth Amboy, N. J.	364.00
Sayerville, N. J.	35.01
Port Chester, N. Y.	15.47
Detroit, Mich.	417.59
Grant, Mich.	56.95
Grayling, Mich.	55.00
Victory, Mich.	25.00
Menominee, Mich.	34.90
Trinity, Chicago, Ill.	258.00
Dwight, Ill.	692.65
Racine, Wis.	486.57
Clinton, Ia.	80.50
Chicago, Ill. (St. S.)	161.08
Marinette, Wis.	115.00
Hampton, Ia.	146.40
Cedar Falls, Ia.	347.41
Kimballton, Ia.	608.25
Oak Hill, Ia.	136.52
Fredsville, Ia.	722.72
Askov, Minn.	86.17
Volmer, Mont.	77.00
Flaxton, N. D.	36.42

Withee, Wis.	376.91
Alden, Minn.	240.40
Diamond Lake, Minn.	111.62
Dalum, Canada	92.42
Bone Lake, Wis.	56.18
West Denmark, Wis.	238.80
Viborg, S. D.	202.96
Ruthton, Minn.	108.00
Badger, S. D., Lake Norden	159.00
Omaha, Nebr.	60.00
Cordova, Nebr.	238.00
Denmark, Kan.	148.50
Rosenborg, Nebr.	112.69
Easton, Cal.	97.00
Los Angeles, Cal.	188.45
Pasadena, Cal.	59.00
Solvang, Cal.	265.75
Salinas, Cal.	385.87
Enumclaw, Wash.	229.84
Seattle, Wash.	200.76

Earmarked Pension Fund:

Congregation—	
Bronx, N. Y.	114.00
Newark, N. J.	13.00
Port Chester, N. Y.	41.00
Detroit, Mich.	41.50
Muskegon, Mich.	65.50
Greenville, Mich.	21.50
Clinton, Ia.	20.50
Cedar Falls, Ia.	116.59
Minneapolis, Minn.	118.39
Withee, Wis.	45.50
Tyler, Minn.	183.55
Seattle, Wash.	7.00
Omaha, Nebr.	17.50
Danebod Danish Ladies Aid,	
Tyler, Minn.	25.00
Anders P. Ansholt,	
Detroit, Mich.	20.00

Earmarked Pension Fund, Pastors Dues:

Minneapolis, Minn.	30.00
Perth Amboy, N. J.	47.04
Fredsville, Ia.	22.00
Chicago, Ill. (Trinity)	7.00
Solvang, Cal.	22.40
Enumclaw, Wash.	22.44
Des Moines, Ia.	30.00
Cedar Falls, Ia.	38.49

Portland, Me.	20.00
Los Angeles, Cal.	35.90
Kimballton, Ia.	40.00
Juhl, Mich.	25.60
Newell, Ia.	26.00
Junction City, Ore.	19.00
Askov, Minn.	23.18
Omaha, Nebr.	5.35
Withee, Wis.	20.00
Grayling, Mich.	10.00
Greenville, Mich.	21.90
Marinette, Wis.	16.16
Des Moines, Ia.	35.16

Home Missions:

Misc. Gift and Subs. to Lu-	
theran Tidings,	49.25
Louis Larsen, Sheffield, Ill. --	2.50
Congregation,	
Greenville, Mich.	50.50
"Memory of Mrs. Russell Burg-	
wald," Mrs. Tillie Lowery	
and family, Richard Lowery,	
and Miss Esther Davidsen,	
Ottawa, Ill.	3.00
"Memory of Mrs. Russell	
Burgwald," Mr. and Mrs.	
Carl Carlsen, Chicago, Ill.,	
Mr. and Mrs. Jesse Baker,	
Mr. and Mrs. Robert Rosen-	
dahl, Mr. and Mrs. Albert	
Rosen Dahl, George Rosen-	
dahl, Mr. and Mrs. Robert	
Hollenbeck, Mr. and Mrs.	
Gerald Baker, Kinsman, Ill.	10.00
"Memory of Mrs. Russell	
Burgwald," Mr. and Mrs.	
Peter Beier, Mr. and Mrs.	
Peter Reimer, Mr. and	
Mrs. Arthur Christiansen,	
Dwight, Ill., Mr. and Mrs.	
Lloyd Mattson, Flint, Mich.,	
Dr. and Mrs. O. D. Gingrich,	
Princeville, Ill.	12.00
"Memory of Herman Ander-	
sen, Lake Norden, S. D.",	
Mr. and Mrs. John Ander-	
sen, Mr. and Mrs. Art	
Hagen, Mr. and Mrs. Chris	
Johnson, Mr. and Mrs. Al-	
fred Peterson, Mr. and Mrs.	
Axel Engberg, Mrs. Annie	
Engberg, and John Engberg	
.....	3.50

Earmarked Annual Reports:

Congregations—	
Portland, Me.	3.00
Marinette, Wisc.	2.00
Menominee, Mich.	2.00
Kimballton, Ia.	3.25
Askov, Minn.	7.50
Bone Lake, Wisc.	1.25
Cordova, Nebr.	2.00
Hay Springs, Nebr.	2.00
Pasadena, Cal.	1.50
Easton, Cal.	2.50
Parlier, Cal.	2.50
Seattle, Wash.	3.00
Tacoma, Wash.	2.00

Earmarked President's Travel

Expenses:	
Congregations—	
Trinity, Chicago, Ill.	15.00
Ringsted, Ia.	50.00
Los Angeles, Cal.	20.00

Chicago Children's Home:

Congregation, Dwight, Ill.	10.00
Sunday School, Denmark,	
Kansas	20.00
Sunday School, Trinity, Ill.	10.00

Ladies' Aid, Trinity, Chi-	
cago, Ill.	25.00
Mission Group, Trinity,	
Chicago, Ill.	5.00
Ladies' Aid, St. Stephan's,	
Chicago, Ill.	25.00
Ladies' Aid, Parlier, Cal.	25.00
Ladies' Aid, Juhl, Mich.	5.00
Ladies' Aid, Manistee, Mich	
.....	5.00
Danish Ladies' Aid, Junc-	
tion City, Ore.	20.00
Forward Y. P. S., Mont-	
carm County, Mich.	5.00
Study Club, Cedar Falls, Ia.	
.....	10.00
Gertrude Guild, Clinton, Ia.	
.....	5.00

Tyler Children's Home:

Ladies' Aid—	
Volmer, Mont.	10.00
Dagmar, Mont.	25.00
Marinette, Wisc.	5.00
Manistee, Mich.	5.00
Detroit, Mich.	15.00
Kronborg, Nebr.	15.00
Exira, Ia.	10.00
Hampton, Ia.	10.00
Askov, Minn.	5.00
Marquette, Nebr.	10.00
Brush, Colo.	5.00
Newell, Ia.	10.00
Des Moines, Ia.	20.00
Gertrude Guild, Clinton, Ia.	5.00
The Friendly Circle, Kimball-	
ton, Ia.	5.00
Guiding Circle, Ringsted, Ia.	10.00
Sunday School, Gayville, S. D.	
.....	32.00
Einar W. P. Smith, Marinette,	
Wisc.	10.00
Congregation, Ruthton, Minn.	
.....	6.00

Total towards the budget for
current year\$29,510.84

**Received for Items Outside
the Budget:****To Lutheran World Action:**

Previously acknowledged,
(1946-1947 Quota)\$30,295.32

Congregations—	
Portland, Me.	100.00
Brooklyn, N. Y.	60.75
Detroit, Mich.	113.50
Montcalm County, Mich.	176.93
Bridgeport, Conn.	62.30
St. Stephan's, Chicago, Ill.	430.00
Racine, Wisc.	413.13
Oak Hill, Ia.	56.83
Des Moines, Ia.	20.50
Kimballton, Ia.	811.00
Cedar Falls, Ia.	101.00
Minneapolis, Minn.	20.00
Withee, Wisc.	44.00
Moorhead, Ia.	47.00
Dwight, Ill.	40.00
Viborg, S. D.	125.00
Tyler, Minn.	81.55
Cozad, Nebr.	135.29
Omaha, Nebr.	202.85
Seattle, Wash.	12.00
Lake Amalie Ladies' Aid,	
Minneapolis, Minn.	25.00
St. Peder's Men's Club, Min-	
neapolis, Minn.	35.25
"Friends", Volmer, Mont., "In	
Memory of Ole Ibsen"	10.00
Germania Ladies' Aid, Mar-	
lette, Mich.	50.00

(To Be Continued June 5)

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.

May 20, 1947

I am a member of
the congregation at _____

Name _____

New Address _____

City _____ State _____

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