

Lutheran Tidings

PUBLISHED BY THE DANISH EVANGELICAL LUTHERAN CHURCH OF AMERICA

Volume XIV

April 20, 1948

No. 17

Grand View College Choir



Directed by

Olaf Lund

From Left to Right:

FIRST ROW:

Roberta Johnston, Des Moines, Iowa; Edith Nielsen, Bridgeport, Conn.; Elaine Christiansen, Tyler, Minn.; Barbara Hermansen, Marquette, Nebr.; Zita Duus, Tyler, Minn.; Delores Andersen, Marquette, Nebr.; Ruth Jacobsen, Chicago, Ill.; Karen Madsen, Tyler, Minn.; Myrtle Teisen, Chicago, Ill.; Esther Johansen, Tyler, Minn.; Dorothy Woodruff, Des Moines, Iowa; Anna Marie Witzel, Des Moines, Iowa; Inger Jensen, Pasadena, Calif.; Betty Louise Andersen, Des Moines, Iowa.

SECOND ROW:

Gloria Mortensen, Seattle, Wash.; Elna Nielsen, Tyler, Minn.; Alice Ammentorp, Des Moines, Iowa; Helen Jorgensen, Tyler, Minn.; Julia Petersen, Tyler, Minn.; Marie Paulsen, Chicago, Ill.; Evelyn Frost, Waterloo, Iowa; Emma Lund, Askov, Minn.; DeEtte Krantz, Askov, Minn.; Vera Mae Christensen, Lindsay, Nebr.; Ingrid Wagner, Copenhagen, Denmark; Nan Ness, Manistee, Mich.; Kathrine Bang, Great Falls, Mont.; Verna Olsen, Omaha, Nebr.

THIRD ROW:

Nata Lou Hansen, Greenville, Mich.; Edna Jensen, Cicero, Ill.; LeRoy Henriksen, Ringsted, Iowa; Edwin Pedersen, West Denmark, Wis.; Daniel Johansen, Lake Benton, Minn.; Richard Kildegaard, Bronx, N. Y.; Harlan Pedersen, Los Angeles, Calif.; Verner Jensen, Viborg, S. D.; V. S. Petersen, Jr., Circle Pines, Minn.; Robert Nielsen, Chicago, Ill.; Allan Juhl, Minneapolis, Minn.; Thomas Juhl, Minneapolis, Minn.; Richard Hansen, Gardner, Ill.; Howard Paulsen, West Denmark, Wis.; Kenneth Krantz, Askov, Minn.; Shirley Svendsen, Tyler, Minn.

LAST ROW:

Gerald Rasmussen, Junction City, Ore.; Willard Bodtker, Junction City, Ore.; Carlo Petersen, Chicago, Ill.; Leo Mathiasen, Tacoma, Wash.; Leeland Nielsen, Tyler, Minn.; Daniel Petersen, Tyler, Minn.; Paul Christiansen, Seattle, Wash.; Erik Duus, Tyler, Minn.; Erving Jensen, Cicero, Ill.; Carl Nielsen, Des Moines, Iowa; Donald Nielsen, Solvang, Calif.; Glenn Hansen, Gardner, Ill.; Robert Hermansen, Hay Springs, Nebr.; Thorvald Lund, West Denmark, Wis.

Unphotographed members: Helen Utoft, Tyler, Minn.; Marilyn Hansen, Greenville, Mich.

Sixty Students Lift Their Voices

"The Earth is the Lord's, and everything that therein is." These words ring through the auditorium and out through the open windows as the choir at Grand View College lifts its voice to the mighty words of the twenty-fourth Psalm which has been set to music by Nikolsky. Soon they will ring out in a number of our churches as the choir is getting ready for a tour which we hope will be an annual spring tour. The choir is one of the largest, if not the largest, to represent the college, and under the inspiring direction of Olaf Lund it has reached a high degree of musical accomplishment.

In addition to **The Earth is the Lord's**, the choir is including another Russian arrangement, **Cherubim Song** by Bartniansky. F. Melius Christiansen is, of course, also represented. Two of his arrangements are included in the program, **Lost in the Night** arranged from a Finnish folk-song, and **When God Paints the Sunset** arranged from a Norse folk-song. Gloria Mortensen of Bothell, Wash., carries the soprano solo in the former, and the alto and tenor solos of the latter are rendered by Evelyn Frost of Waterloo, Iowa, and LeRoy Henriksen of Ringsted, Iowa.

All in the April Evening by Robertson completes the first part of the program. The second part is opened with a group of familiar Danish songs sung to music of the great nineteenth century composers, Gade, Rung and Weyse. They are **I Østen Stiger Solen op, I fjerne Kirketaarne hist**, and **Moders Navn er en himmelsk Lyd**. From the Danish the program turns to the final group made up of spirituals. They

are **Listen to the Lambs**, by Dett, **There is a Balm in Gilead**, by Dawson, and **So's I Can Write My name**, by Noble Cain.

The choir has already made a number of appearances in Des Moines and more are scheduled. Two concerts were presented April 11, Cedar Falls in the afternoon and Waterloo in the evening. The reception the choir received there gave encouragement and promise for the larger tour ahead. The annual Studenterfest concert will be given May 2, and shortly thereafter the long tour will begin. The choir will travel in private cars of students and faculty members. The following itinerary has been arranged:

Clinton, Iowa	-----	May 7
Dwight, Ill.	-----	May 8
Chicago, Ill.	-----	May 9
Withee, Wis.	-----	May 11
Luck, Wis.	-----	May 12
Askov, Minn.	-----	May 13
Minneapolis, Minn.	-----	May 14
Lake Norden, S. D.	-----	May 15
Tyler, Minn.	-----	May 16

The trip is quite a venture for the college, but the quality of the concerts will amply justify the boldness of the undertaking. It is sincerely hoped that the people of our congregations will fill the churches and auditoriums where the choir appears. A beautiful and inspirational evening with excellent singing and a fresh greeting from Grand View College can be expected by all.

Choir Sings In Cedar Falls

Yesterday the G. V. C. choir under the direction of Olaf Lund, gave their concert here in the Cedar Falls church. For many of us it was a wish come true. Here was a choir of about 60 voices from our own school, and from the first number to the last the choir and its director won the audience and held them until the last notes sounded. Olaf Lund has done wonders with these young voices in the 7 or 8 months he has worked with them. Musical critics could point out a weakness here and a mistake there, but they too would admit that there were times when the choir reached nearly perfection in harmony.

As I sat and listened I was proud of them and our college. In fact I even thought of another contribution for the Jubilee Fund . . .

When they make their tour in May our people should turn out in mass. They have a treat coming. A few five dollars in the collection plate would not only help to cover the traveling expenses but build up a fund so when they come around next year they will wear choir gowns which a choir of their caliber deserves.

Holger O. Nielsen,
Cedar Falls, Iowa.

"STUDENTERFEST"

"Studenterfest!" That's the word at Grand View these days! Committees have been hard at work for weeks and the various events are rounding into shape.

Prepared to meet and greet you at the front door is registration chairman, Carlo Petersen. In conjunction with the administration and the U. K. Board, he has worked out an elaborate system of accounts and discounts on the financial end of this occasion.

Eagerly awaiting you at the next desk is Vic Skov, housing chairman. The look of relief on his face is due to his certainty that we can comfortably house all of our guests this year with the new dormitory completed. Incidentally, if you haven't seen it yet, you **must** come to "Studenterfest."

Those of you that weren't here last year will be surprised at some of the changes that we have had to make in order to present the various parts of our program. The large increase in enrollment added to the number of expected guests makes it impossible for us to assemble in the gym for the

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play or banquet so other arrangements have been made.

The banquet will again be held at Younker's Tea Room. Banquet chairman, Evelyn Frost, assures us that in keeping with the best Iowa style there will be plenty of "corn," with Harry Jensen (our business manager) as toastmaster!

Bob Hermansen, U. K. co-ordinator for the play, **The Great Big Door Step**, reports that all is going well in that department. It will be presented at a nearby high school auditorium. Under the expert guidance of our speech teacher, Mrs. Noyes, the play, a comedy in three acts with a southern setting, is expected to be a great success.

We have hired a number of "name" bands (via records) to play for the Saturday night dance in the gym. Don Nielsen and his talented committee are preparing a surprise theme.

Many of the students have been practicing diligently for the folk-dancing exhibition. Speaking of exercise, Knutie has been putting the students through the paces and we are hoping for good weather so they can again display their achievements as gymnasts, on the front lawn.

Walter Brown, meal chairman, has consulted with the kitchen staff, surveyed the new cafeteria style of serving and says we will be able to serve everyone efficiently, sufficiently and well.

Due to a shortage of seminary students, seven Petersen's with Folmer Christensen as chairman, to avoid confusion, have been assigned the honored position of potato peelers.

Grand View's enlarged choir, under the direction of Olaf Lund, will give a preview of the program for their forthcoming tour Sunday afternoon. Rev. Verner Hansen of Chicago, will deliver an address as part of the same program.

The full registration fee has been set at \$8.00. This includes lodging, all meals (including banquet) and admission to the play and dance. Appropriate reductions will be made for late registrations and for those not attending the banquet or other meals.

Below is the tentative schedule for "Studenterfest."

Saturday

- 8-8:30—Breakfast
- 8:00—Registration
- 10:00—Alumni Meeting
- 12:00—Dinner
- 2:00—Gym Exhibition, Folk-Dancing Exhibition
- 5:00—Banquet
- 8:30—Dance
- 10:00—Intermission—Refreshments

Sunday

- 8-8:30—Breakfast
- 10:45—English Service
- 12:00—Lunch
- 1:00—Softball game—Alumni vs. Grand View
- 3:00—Concert—Address
- 5:30—Supper
- 8:00—Play

Coffee and Farewell!!

Come to "Studenterfest" May 1 and 2! You can help us make definite arrangements by sending a pre-registration card to Carlo Petersen, Grand View College, Des Moines 16, Iowa. We are all looking forward to seeing you.

Wil Larsen,
U. K. President.

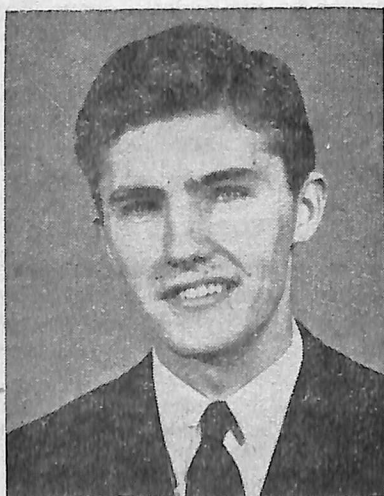
P. O. Kaerabani

We have just moved into the principal's bungalow here at our Mission's school for boys, Kaerabani. Great is our joy as we are able for our first time to set up housekeeping on a permanent basis; as we come into our life's work for which we have been long preparing; as we are given the opportunity to accept responsibility in our church's work.

Kaerabani is a wonderful place. The school and dormitories (called "hostels" out here), and our house

good opportunity to get at one of India's great immediate urgencies.

We can't help but feel that opportunities are staring us in the face here at Kaerabani. Not "us" in particular, but the teachers and students of the school especially. The war has had its bad effects on this school as with all other things in the world. But the school buildings are adequate in size and condition and lack only the youthful spirit of learning—some-



Harold N. Riber

too, are beautifully situated on the top of a hill or rise which enables us to see for many miles in all directions. The wind blows freely at all times and it's dry and clean, so is also a very healthy location. With over 400 boys here, and particularly because they are Indian boys, the problem of hygiene takes on great proportions, but of course this offers us a very



Mary Riber

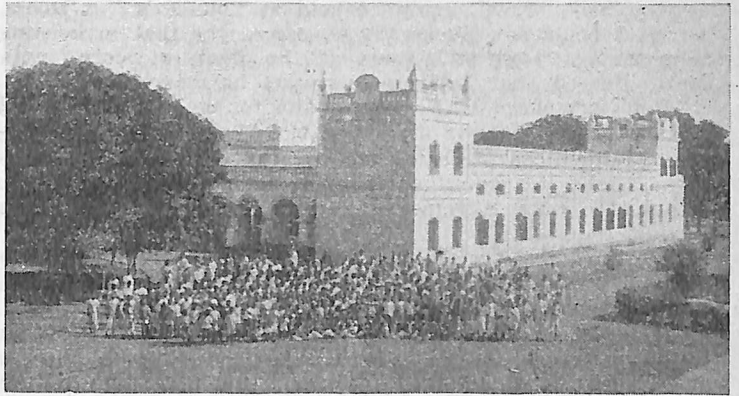
thing without which the buildings are valueless—something which we believe can be re-infused.

The eventual course that India takes will depend upon the ability of her people to a great extent now that she is an independent nation. But the abilities of these people in their present state are quite limited, having been subdued for centuries and literally smothered.

ered by a vast network of vicious religious faiths and practices. Although there are plenty of aspects in Western civilization which the East can do quite well without, for an overwhelming majority of the Indian population there exists no favorable aspects of Western civilization which have been made much use of as yet.

Literacy, in and of itself valueless, but the key to education and progression, is estimated by optimistic calculators and statisticians at 12 per cent. Although very low already, many people consider this estimate too high and with the present terrific rate of increase in population, percentage-wise—literacy is on the decline.

Unless, and until, the Indian is educated, India will remain not only a "powder keg" but actually a detrimental and festering cancer contribution to the problems of World Unity. Her religions play an important role in the existing situation for they foster and breed on the atmosphere of poverty, filth, ignorance and fear. Because love does not win-over by suppression but by up-lifting, we do not at all propose suppression of these religions, but are certain that they can be won over by the Gospel of Love. This we can help them to grasp through the mediums of the Word and our deeds, and we can help the thing to blossom fully and become self-sustaining by teaching them how to develop it. Having been freed from the bonds



Kaerabani Boys' School

that have heretofore held them as slaves (as many of them have been freed), they need to be given the instruments whereby they can learn how to use their minds and bodies to better advantage, and in turn, pass this knowledge on to posterity. This is Education—Christian Education.

We have an excellent opportunity to set an example and forge ahead. May God help us and lead us.

Greetings to all,

Mary and Harold N. Riber.

February 21, 1948.

The 71st Annual Convention Of The Danish Lutheran Church

The Danish Evangelical Lutheran Church of America will assemble for its seventy-first annual convention at Solvang, Calif., June 22 to 27, upon invitation from Bethania Danish Lutheran Congregation, Solvang.

The opening worship service (English) will be conducted in the Solvang, church, at 8 p. m. Tuesday, June 22. The business sessions will begin at 9 a. m. Wednesday, June 23. Devotions will be held every morning in the church where also the business sessions take place. The synod's institutions, missions and other activities occupy the program in the evenings. Friends of our synod are invited to share all meetings with delegates and pastors. There will be worship services in both languages Sunday morning and meetings throughout the day.

All pastors are urged to attend the convention and all congregations are urged to send delegates. Any congregation has the right to be represented by one delegate for each fifty voting members or fraction thereof. The congregations of districts 1 and 9 as well as at Dalum, Canwood, Danevang and Granly may send delegates according to the rules found in the 1946 Annual Report, pages 104-05.

All written reports to come before the convention should be sent to me by May 1 or as shortly thereafter as possible in order that they may be printed, published and mailed to all pastors and congregations by June 1.

The annual convention is the most important single event in the church year of the synod. Those who attend share the work and responsibilities, the services and fellowship and are richly blessed thereby. Messages of Christian faith and conviction are heard, strengthening the will and courage to serve God. Although attending convention this year will cost more to those from the Mid-west and East, it is to be hoped that this will not keep them away. The people of Solvang and

of our churches in California have invited us to come and they want to see and experience what a synod convention is. May we by the grace of God be permitted to share this experience with them this year. May we be richly endowed by His Spirit when we meet at Solvang, so that we will serve Him and His Kingdom with peace and joy.

Any member church or any individual member of the synod has the privilege of submitting proposals for the deliberation and the decision of the annual convention. Such proposals must be at my address about May 1 in order to be published in Lutheran Tidings six weeks in advance of the annual convention.

Alfred Jensen.

Des Moines, Iowa, March 24, 1948.

PROPOSAL NO. I

District 3 recommends that the fiscal year of Grand View College be changed to conform to the fiscal year of the Synod. District 3 Convention 1947.

The Bethania Danish Lutheran congregation of Solvang, Calif., herewith extends a cordial invitation to pastors, delegates and friends to attend the annual synodical convention to be held in the Bethania Lutheran church in Solvang, Calif., June 22 to 27.

All pastors and delegates are requested to send their registrations to Mr. Viggo Tarnov, Solvang, Calif., before June 1, 1948. 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.

Alfred Jacobsen, President.
Aage Møller, Pastor.

Solvang, California, In June!

The site of our 1948 synodical convention will be in Solvang, located in the picturesque Santa Ynez Valley whose history dates back to the early 1700's. During your convention stay you will want to explore hidden canyons, investigate historical landmarks, as well as visit the beach a few miles away. To get the most out of your trip you are advised to come by automobile. Nearby Santa Barbara has much to offer in both physical and architectural beauty that every tourist will want to see.

The convention committee and the community are industriously planning and working to make the June 22-27 meeting a success both in achievement and fellowship shared. Will you be California bound in June? Please send your registration early to Viggo Tarnow, Solvang, Calif.

Respectfully submitted,

Thyra Larsen.

Joint Service Of The Lutheran Congregations In New York And Vicinity And The Danish Seamen's Mission

On Sunday, February 29, the Danish congregations in New York and vicinity, together with the Danish Seamen's Mission, conducted a joint service in the Chapel of the Seamen's Church Institute, 25 South Street, New York City. The service began at 4 p. m. It was attended by approximately 200 people and was very impressive. Following the singing of "Nu ringer alle Klokker mod Sky" and "Hil dig, Frelser og Forsøner!" by the congregation and the Confession of Faith, the Salem Danish Choir sang with deep feeling, "O du, som aldrig lod mig fare." Rev. Videbeck, pastor of Salem church, Brooklyn, then preached on the theme, "The Enigma of the Cross." The pastor said that faith is a part of the Enigma of the Cross for when we stand beside the Cross we see our sin and unbelief, but at the same time we see God's Grace and His saving Love. Condemnation goes out from the Cross, as well as Grace and Salvation. That is "The Enigma of the Cross."

After the sermon the audience sang "Jeg ved, paa hvem jeg bygger," and Rev. Baagoe, who is in charge of the Seamen's Mission, then preached on the theme, "The Resurrection and the Life." Rev. Baagoe stressed that eternal life is not just something that shall begin for us some day when we have to leave here, but it begins on earth and is continuous. When Christ says, "I am the Resurrection and the Life," it is not something that shall happen some time, but He is the Life now, and therefore we can with confidence come to Him.

The service continued with the singing of the hymn, "Guds igenfødte, nylevende Sjæle," by the choir. Rev. Videbeck then read the closing prayer and pro-

nounced the benediction, and the congregation responded with the threefold Amen. The service closed with the singing of the hymn so well known to Danish churchgoers because of its extensive use in the churches of Denmark, "Jesus os til Trøst og Gavn Frelsernavnet vilde bære."

The Danish Seamen's Mission is doing a vital and important work among Danish Seamen in the port of New York, and I strongly urge everyone to give full support of this worthy endeavor. We must never forget the great debt we owe to our Danish Seamen for guarding Denmark's honor during the war by fearlessly risking their lives and unhesitatingly offering them as a sacrifice for the cause of freedom.

After the service a program was given in the Danish Seamen's Reading Room, 25 South Street, New York City. There was community singing and Mr. C. Petersen of Our Savior's Church, 9th Street, Brooklyn, sang the well loved Danish songs, "Flyv, Fugl, Flyv" and "Moders Navn er en himmelsk Lyd." Mrs. Jack Hansen of Trinity Church, Bronx, gave an interesting talk about old churches in Denmark, and the Salem choir sang "Vort Modersmaal er dejligt" and the Seamen's Song with the march tempo that is sung wherever Danish ships ply the seven seas, "Den Sømand han maa lide langt mere ondt end godt."

The festival closed with a social gathering around the coffee tables, which covered practically the entire floor. The Ladies' Aid of Trinity Church had generously donated the coffee and the congregation of Our Savior's Church, Brooklyn, had given the cake.

It strengthened our sense of unity to come together in this fashion, and it is to be hoped that the close cooperation between the Danish Churches in New York and vicinity and the Danish Seamen's Mission may prove a strong link between the church in the homeland and the church abroad.

Ida Johnson.

Answer To Dr. Erling Ostergaard

In the statement: "The murder of Gandhi comes in line with Socrates, Jesus, Lincoln and Kaj Munk," I do not mean to imply anything whatsoever about the atoning significance of Christ's death. My reference is entirely to the action of humanity upon its benefactors. The murder of Gandhi continues man's unbroken aversion for goodness and righteousness. The hatred that murdered Gandhi is the same stuff that hung Christ upon the cross.

With greetings,

Bundy.



By
BUNDY

New names for our synod are in the air. Some time ago I met with a group of ladies, none of which were of Danish descent, I asked them: Would it make any difference to you what name a church had if it used the English language? All of them said no. In the group was a lady born in England, her former church was the Episcopal, all the others were born in the U. S. but had various religious backgrounds.

But there are some who think that we will be able to make community contacts better if we change our name. In reality we cannot exist as a Danish church in America. We are part of a universal pattern and we must be universally minded, we are a part of the oneness in which there is neither Jew nor Greek, bond nor free, but only particles of racial strains marching under one banner which invites "all nations" to share together in each others heritage. If we must change name because popular demand think it expedient, then let us adopt a name which is indicative of our past concept of word and sacraments. Let me suggest that we call ourselves, "The Evangelical Lutheran Church Communion," that name is universal in scope, it is indicative of our concept of "Christ as the living word" and our concept of sacraments as creative acts. E.L.C.C. will not add confusion to the present variation of names we now have.

The campaign is now on for a larger Roman Catholic Membership all over the United States. Large ads are printed in newspapers. In Missouri at least twenty newspapers carry them. The American Weekly will carry the following: "Why Catholics keep running to Church"—"Why millions call him 'holy father?'"

According to "Time" magazine hundreds of non-Roman Catholics have enrolled for instruction courses and 730 have enrolled for correspondence courses. "Christian Century" comments that we will be wise to accept the challenge for this really throws Roman Catholic claims out in the open. This is no time for Protestant timidity.

Here is a bit of news from New Mexico. "The Christian Herald" sent its correspondent Frank Mead down there and this is what he found in the town of Dixon—population 1200. One day the public schools closed there and no one knew how it had happened. People were told to send their children over to the Roman Catholic School. All the teachers were Roman Catholics in garbs. Graduates from Dixon high school cannot qualify in any state or private college. All pupils are taught to say, "Hail Mary" four times a day even though the state laws forbid it. Protestants were taught to memorize the Roman Catholic Catechism. A protestant youngster was locked in a room until 9 p. m. because he refused to go to confession.

He jumped out through the window and his parents took him out of school. The citizens of the town collected \$13,000 for a public school but they were told they had to have Roman Catholic teachers. Neither the state, county board or governor dared to back the citizens of Dixon up. In another school in the state a pupil wrote in a letter to his non-Catholic friends thus: "The Catholic Church and only the Catholic Church, has preserved unchanged for you exactly what Christ taught.—Every other religious sect that exists in Christendom today has its origin in a change from the full teaching of Christ."

Thus the confusion continues, you would almost think that it is Hitlerian methods come to life in a new garment, it is he who said, "I will keep on spreading confusion till they no longer can distinguish between truth and lies." Note that the Roman Catholics carefully avoid the word "Roman" for that brands them as the real cessationist from true Catholicism which the historic Protestant churches have preserved.

We are called intolerant and what not, if we say that on the background of history we know what the truth is. Read the full story of the New Mexico situation in the February issue of the Christian Herald.

A Sunday school teacher from Memphis, Tenn., is "Miss America for 1947." When a freckled young boy happened to fall in step with her, at a young people's convention in Cleveland, Ohio, he said, "You are so important and all—I was wondering what you think is the big job we boys and girls have to face up to?" To which beautiful Barbara Jo Walker replied, "We've got to find a way to lasting peace, I don't know how—but it's got to be done."

This "don't know how" is characteristic. We have made peace too problematical, which reminds me of one of our own young people's conventions of some years ago. We were discussing the complicated problem of peace. An elderly gentleman stood up and said that it was not as difficult as we made it out and he suggested we try out the fifth commandment. To which a sparkling youth, trained in the latest logistics, retorted, "You can't settle a problem like that by simply quoting the commandment." But I have seen it done in Canada, when the authorities up there say to a near offender, "This is the law" then there is no more argument. We come back with a "listen here pop!"

We will get a different set up in the world when enough leaders and common citizens really believe that there is a law laid right into the order of the universe upon which we either make or break our future.

Was it G. K. Chesterton who said: "The Jew has stood by the grave of every civilization." Harold Floreen writes in a pamphlet, "The Jew as I know him," these significant words: "That the spiritual experience of a whole people with their God, over a period of two thousand years, should rise to the surface, and be expressed and recorded, is a phenomenon absolutely without parallel in human history. The periodic appearance of individuals capable of carrying out this task, is clear evidence, not only of divine inspiration but also of a strong development of the powers of spiritual self-expression."

Our Women's Work

Mrs. Johanne Lillehøj, Kimballton, Iowa
Editor

A Letter From Dannebrog, Nebr. (Dist. VII)

Dear Friends of the "Women's Page":

Dreams are the hope of people. They act as an impetus toward our living; and at times do you not feel that they are actually a reality?

There are two buildings standing with no spectacular beauty attached, yet when walking up to them one can feel the very warmth of Life itself. From all corners one hears voices. In the background, people are busy at play—and as walking through the building one hears group singing, discussions and exuberance. Every inch of the building seems to vibrate with cheerful Christian living. And to all those entering the doors—hope is given, joy of living is installed, creative interest is instigated, and above all, the realization given that they must busy themselves in working for God's Kingdom here on earth now. Yes, this is my dream of the Nysted Folk School. It is the dream of many others.

Much has been accomplished through the faithful leadership of capable people, but there is still much to be done. Many of us are unable to accomplish great tasks, but we must join together and strive together toward our goal. Clean-up week of last fall gave the school a "New Look" and to us a "Faith." Paint, seats for the auditorium, dishes, beds and many other items have been purchased through donations. The Women's Mission Society Board has just recently sent to the school 100 dollars. The Mission groups within the district are busy raising funds for mattress covers. Let's all join together in making the "Dream Come True."

If you have a few or many extra cents which you would like to contribute to the school, why not send them to the undersigned. Such donations will be recorded with the National Treasurer of the Women's Mission Society and given to the school.

Kindest greetings to all our friends,

Mildred Sorensen,

Dannebrog, Nebr.

(Repr. Dist. 7).

MY NURSERY SCHOOL

(Continued)

Now, what have I learned during those 20 years of working with children? The most important is, to have the moral courage to own up to a mistake, and to say that I do not know. Perhaps you think a small child does not recognize honesty, but he does and respects you for it. Then I've learned to have as few don'ts as possible. We have three important don'ts, namely: "Don't throw sand," "Don't snatch toys from each other," and "Don't tease." Teasing should never be tolerated. I nip it in the bud every time I see it sprouting, for even three and four-year-olds can

tease and "gangup" against one child and make life miserable. The punishment for these three offenses is to sit on a chair and watch the other children at play. In a minute or two the culprit will say: "I think I can remember now, or I'm a good boy now."

Regarding punishment in general, you yourself must establish the habit of suspending judgment. You'll lose your child's respect by being hasty and making mistakes in judgment. The child ought to understand what you are trying to do in giving punishment. Talk it over with him, and let the punishment be in proportion to the wrong-doing. Under no condition must it humiliate the child, for it is very important that he keeps his self-esteem.

Then we come to the problem of behavior or misbehavior. Some parents put too much stress on unimportant manners and want the child to act like a miniature adult. Friction follows, especially if the good manners are only put to a test before visitors. There must be a balance of attention given to a child. Wrong behavior often comes from lack of attention, and too much attention makes a child want to show off. I can not emphasize too strongly, the harm done by proud young parents in teaching their child to do tricks and to show off. Don't enjoy the present at the expense of the future. Live in the present, but have thought for the future.

As children grow older we meet the problem of obedience. Why are children disobedient? First of all, we must remember that they are human beings like ourselves, and we would do well to try to put ourselves in their place and see how we should react to a given command. The command may be unreasonable, or it may be ill-timed. We often ask a child to do something and expect immediate obedience irrespective of what the child is doing. Have you ever been asked to do something when you were reading something very interesting? Your response is invariably: "Just wait till I finish this paragraph, (page or chapter)." But try to let your child answer: "Yes, mother, I'll do it as soon as I dump this load of sand." If father is present, he'll say: "Johnny, did you hear what your mother said? Go and do it at once!" Resentment follows. A command may be inconsistent, or the manner of giving it may be revolting. You always expect Johnny to say, "Please," but do you yourself remember to use that magic word?

The physical condition of the child or the parent may often be the cause of disobedience. In deciding on the method of attack, you must also take into consideration both heredity and environment. A strong will is a precious gift and should **never** be broken.

Agnes Brons.

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MRS. JOHANNE LILLEHOJ, Editor,
Kimballton, Iowa

From Santalistan -- A Survey of the Field

First of all I wish to thank you one and all for your very generous contributions to the work last year. It was the largest yet received in one year, and I know it represents a great amount of faithful work and generous giving. So a most hearty thanks to you all. I trust that you will not be weary of well doing but will support the work as generously this year as you did the past year.

We are happy to report that the work on the field in spite of the disturbed conditions in India is going forward without interruption. The situation is tense in many parts of the country, and no one can foretell what the future may bring, but so far our mission has suffered only minor annoyances. Our fields, with the exception of a small corner in Bengal, is all located in Hindu territory and will thus suffer only minor inconveniences from the division of the country into two states. One of these inconveniences at present is that the railroad to Assam for a part of the way runs through Pakistan, but this is expected to be remedied in the not too distant future by the building of a new branch skirting the territory.

The native government has so far instituted no changes in the country's relation to the mission. Government grants to our schools and leper work continues as usual, and the missionaries hope that this friendly attitude will endure. But under the present unsettled conditions, no one can foretell what the future may bring. We can only hope and pray that the mission will be permitted to continue its work for the welfare of the people, which is its only object.

Although the political situation has only slightly affected the mission in a material way, its spiritual effect has been considerable. Grundtvig once expressed his opposition to popular government because he was afraid that people's minds would become so absorbed with politics that they would forget other and more important things. And this fear is being justified today, both in India and in many other countries. The world appears to believe that all its ills can be cured by politics or the offspring of politics—war. Fortunately the Santals are not very political minded, and the political distractions of the day are, therefore, less felt among them than among the more influential groups of people in India. Yet it is making itself felt and is likely to retard our work to some extent.

In spite of this and other difficulties, our work is progressing. A large number of new missionaries from all the participating countries have arrived on the field, and are being placed and prepared for their various fields of work.

All our American workers are now in India with the exception of Rev. and Mrs. Bjerkestrand whose furlough expires this summer, and they are working in their different professions. Rev. B. Helland, who returned to India to assume the work of the superintendent, Rev. Guasdal, while he was on furlough in Norway, has been elected superintendent for three years, and thus bears the great responsibility of direct-

ing the work of the whole field. Dr. Dagmar Peder- sen has returned to Assam and is in charge of the medical work at Santipara Leper Colony. Dr. Christopher Hagen is in charge of the hospital at Benagaria. Miss Axelsen and Miss Helmar are both working at this hospital as nurses and directors of a nurses' training course. Miss Axelsen, who has received special training in midwifery, is besides doing a much needed work in her special field. Rev. and Mrs. Harold Riber are at Kaerabani where Riber has been appointed to the very important position of president of the boys' school. This school has an enrollment of about 400 students, and we should be very happy that our own representative has so quickly been entrusted with so great a trust. We know he is able, but he is also young and comparatively inexperienced so let us surround him with our prayers that he may be given the wisdom to meet his great task. Of course, the wives of our married workers are also working, not only at managing their homes but in the general work of the mission as well.

Besides the general mission work of the field, many works of improvement and extension are being executed or planned.

At the annual Missionary Conference January 26—30, 1948, the conference voted to accept two new mission fields formerly occupied by other mission societies, one at Cooch Behar which has been supported by a group of Swedish mission friends, and one at Murshidabad which belonged to the London Mission society. This society some years ago asked to assume our field in the district in which they were working. At that time, however, the Santal Mission did not feel that it could surrender its field there. And now conditions have changed so that we have accepted theirs. The field contains about a half million people, and the work is carried on both in Santali and Bengali. A society of English Methodists offered us another field at Murshidabad, a district in the neighborhood of Kaerabani, and the conference appointed a committee to investigate the matter and report to the next conference. Thus our field is constantly growing. Other societies are asking us to take over work that they once started because our work has far out-grown theirs and is now able to give services which they are not in a position to supply.

But the growth of the work also demands greatly enlarged facilities for meeting its requirements. And the mission is striving to provide these as quickly as funds and materials are available. New mission stations are to be built in Dinajpur, Kamrup and Murshidabad. And a high school for girls will be built among the Boroos. The Boroos themselves have already collected 5,000 Rupees for this project. The Boroos is a primitive tribe related to the Santals, and our work among them is comparatively new. When our work started among them, they had no written language, and formal education especially for women was well nigh unknown. That they have now asked for a girls' high school and in spite of their poverty collected such a large sum among themselves for

its establishment is in itself a wonderful testimony to the influence of the Gospel.

The new hospital in Assam, for which people in Denmark have donated the money is already under construction. Temporary quarters have been put up for native helpers, a missionary bungalow has been completed, a home for the doctor in charge is under construction, and the building of the hospital itself will be commenced next year. As now planned the hospital will be well equipped and have room for one hundred beds. Dr. Forman, the Danish doctor in charge of the project, is already at work attending to as many patients as his time and available facilities permit.

The Santipara leper colony, at which Dr. Dagmar Pedersen is in charge of the medical work, has about one hundred in-patients and as many out-patients as Dr. Pedersen and her helpers are able to attend. The colony is in need of greatly improved and enlarged facilities to care for the many who ask to be admitted and must now be turned away. And new constructions are being planned.

A Danish doctor, Dr. Else Hojlund, who arrived on the field about a year and a half ago, has been stationed at Malda, and a home for her and her helpers and a small hospital with space for about fifteen patients is now under construction there.

Another large project under consideration is the removal of the old hospital from Benegaria to Muhulpahari. The present location of the hospital is un-

satisfactory. The grounds are too restricted and the building is old. It was originally built to house Mrs. Borresen's school for girls. And although it has been remodeled for its present purpose, it has never been satisfactory. When the hospital is removed, it is planned to use the building as a seminary for the education of native pastors. The construction of new hospital buildings will require substantial extra contributions. And since people in Denmark have donated the funds to build the new hospital in Assam, it is hoped that we here in America will provide funds for the new hospital buildings in Muhulpahari. And I hope we will. The cause is good and the need is great, so let us, when the time comes, give generously. Thousands among the neediest people in the world will thank God for our help.

There is much more to tell, but this very incomplete survey should suffice to give us an impression of the constantly expanding scope of the work in which we are engaged. Our mission is a growing enterprise. To meet its demand will require increasing gifts from us. But is there any work in which we as Christians should be happier to have a part than in bringing the Gospel with its power for spiritual, cultural and material uplift to a humble and distressed people. May we not thank God that he is using us in this work and blessing our effort far beyond expectation.

J. C. Aaberg.

The Church Extension Fund

It will be remembered that last year's convention decided to establish the Church Extension Fund of the Synod in the amount of \$50,000 by asking the congregations to contribute approximately \$10,000 annually for the next five years. Figured on the basis of the contributing membership of the Synod this would amount to about \$1.50 per contributing member annually. The amount for each congregation has been apportioned at the district meetings.

There has been some hesitancy due to lack of understanding on the part of some of the congregations to contribute their share. I would like to clarify the reasons for the Church Extension Fund.

This fund was established 10 years ago when a collection was taken at the convention at Tyler. Most of the present \$4,000 in the fund came from the Hutchinson, Minn., sale of its church property. The main reason for this fund is to provide financial aid to congregations improving old or constructing new churches and parsonages or other congregational housing facilities. Such aid is not in the form of outright gifts, but as loans over a specified period of time at an interest rate of 2% per annum. At the present time Rosenborg, Nebr., congregation has borrowed from this fund in order to complete the building of its parsonage. If there was a larger amount in the Fund, no doubt some of the proposed relocation of churches like those at Waterloo, Racine and building of new churches like those at Withee and Davey would be

facilitated greatly by loans from this fund. This would also apply to remodeling of old or building of new parsonages.

Several new parsonages are being built at the present time, such as Viborg, Junction City and Kimballton. Due to the rather flush times no particular difficulty seems to have been experienced by these congregations in raising the necessary funds, but times may change.

The greatest need for a larger Church Extension Fund is in the Home Mission field. Particularly in aiding smaller congregations obtain the necessary facilities for worship and for the pastor and his family. I pointed out in last year's report to the convention how necessary it is for us to plan systematically to help the smaller annex congregations to grow into congregations with a full time program, resident pastor, etc. The Home Mission Council is helping to accomplish this purpose through its annual grant from the Synod budget, but in order to carry these projects through completely loans from the Church Extension Funds are needed.

The Church Extension Fund is under the direction of the Home Mission Council. I sincerely plead with all congregations to pay in their shares of this fund. It will mean a forward step in sharing the strength of the strong with that of the weak and will mean growth and expansion. I know that it seems to some to mean an extra budget. But it is not to be spent,

rather, it is working capital for wherever and whenever it is needed in the Synod.

Rosenborg Church was given ten years to pay back what it had borrowed. It paid back half of the amount already the first year. I could mention several projects which would be under way now if we

had had a Church Extension Fund of sufficient size. Please, add your part and watch it grow and be of service in extending boundaries of the work of our congregations.

Alfred Jensen.

Des Moines, Iowa, April 13, 1948.

Bethlehem Church, Davey, Nebr.

Two years ago this summer the Bethlehem Church a mile and a half east of Davey burned to the ground during a thunderstorm. It was a sad sight for the members to find nothing but a smoking ash heap at the place where they and their parents and grandparents had joined in Holy Worship for three generations. It had never been a grand and magnificent structure; only a humble, but homelike place for the congregation of about 100 souls in which to join in singing praise to God, to bow down in prayer, to kneel to receive the sacrament. Because of this strict use as a church, it was perhaps revered the more. Where could they now join in solemn worship and happy fellowship? The little white church with the spire on the hill was gone.

I know there are modern churchmen who make fun of the small rural churches they say look like crackerjack boxes. I am sure that the rural landscape devoid of these familiar evidences of man's thirst and hunger for fellowship with the living God would be a sad and sorry sight. Wherever they stand it is as though you feel the beating of a warm heart nestling serenely and securely in the bosom of God. You know there are homes all around that place. You know the name of God is being trusted and loved. God pity our great nation should it ever discount the rural churches and put its trust in urban temples

The young folks from the Bethlehem Church, many of them at least, did what multitudes of young folks from so many rural churches and homes have done, moved to the cities, Lincoln, Omaha, and those far more distant. Yet, their love and esteem for the little white church did not fade. Those still living on the farms and the village of Davey also kept the faith. Some of us who have witnessed to God's love and power in that little church and who share the sacred memories of baptismal font, confirmation confession, sacramental blessing and the quiet, happy hours of fellowship, feel confident that the Rock, on which also that church rested will become the living foundation for the church of the future.

After some hesitation and deliberation concerning possible merger with the church of our sister synod at Davey, and served by its pastor from Lincoln, it was decided that Bethlehem Church should rise anew, erected on a site located at the eastern edge of Davey. The plans are not especially ambitious, but adequate to the needs of the congregation and the community. \$15,000 is not a great deal these days, when building a church. About two-thirds of that amount is on hand in cash and pledges. Much labor is expected to be donated by the members. There will be room for 125-150 people in the church auditorium, Sunday School

rooms and a full basement with a modern heating plant. The design is without any fancy frills, but the construction will be sturdy and the material used will be of high quality.

Already the Ladies' Aid of the church is busy gathering funds for the purpose of adding to the building fund. There are other things necessary in a church besides the mere structure, such as pews, altar, pulpit, furnishings of various kinds. The Sunday School needs equipment and the kitchen and dining room in the basement also. I feel confident that Ladies' Aids throughout the synod will assist the Davey ladies in swelling their fund. The convention at Solvang will find itself the scene of a decision as to who is to own a fine quilt made by the Davey ladies.

But I believe that the congregations of the Synod will want to help the Bethlehem Church replacing its lost church edifice. The Church at Danevang, Texas, received a great boost financially and otherwise through the many and generous donations from everywhere. Other congregations in somewhat similar circumstances have also been helped. The Bethlehem congregation at Davey has not asked me to do this for them, but I think I may be allowed to plead their case with all of you. They need your Christian, brotherly love and support, prayers and gifts, for they look forward to sharing of the work, responsibilities and burdens as well as the benefits, joys and blessings of our Synod and its larger fellowship in the future as it has in the past, ever since 1875. Send your gifts and donations to Mr. Ole Larsen, Davey, Nebr., the treasurer of Bethlehem Church. Or you may send them to our synod treasurer, Mr. Olaf Juhl, who will forward them.

There are those who are troubled about two churches in one locality. May I say that there is the best of relationship between the two churches and among the members. They have been in the same locality for many years. And I do not see how any of us can point any accusing finger at the Davey people as long as the two synods do not get together. If there is any substance to the talk about closer Lutheran relationships even mergers of all Lutherans, it will have to take root in the minds of the leaders. The ordinary folks and members would hardly object. Meanwhile support our friends at Davey.

Alfred Jensen.

Des Moines, Iowa, April 12, 1948.

Greetings and Comments From Our Readers

Our Creative Forces Must Not Perish

It seems to me that I stated clearly in my article that I was speaking about the things that were deeper than language.—To Mr. W. J. Nielsen's question: "Why should our synod lose its reason for existence," let us use Rev. Holger Nielsen's own words: "That by inter-marriage and otherwise the Danish stock will not be Danish any more."—I take it for granted it is understood that we are all Americans; but that we of Danish descent have the added qualities of our Danish heritage.

Is it not a fact that since the days when Kristian Ostergaard and Adam Dan played the harp in our midst with their Danish American songs we have had no creative poems from the Danish American people?—And is it not also true that when people cease producing poetry, then it is a sign that this very people is slowly dying, spiritually speaking?

Have the American people of Danish descent produced any poets in the English language? At least not yet.—Yes, we have translators, but I do not believe that we can rate translators with the original poets.

It is in this respect that I am saying that we are non-productive because of the lack of spiritual life.

To Mr. Bertel Skou let me say: No, I do not feel a vague disappointment because the old order is passing away. But I am disappointed in this respect, that we of our day are not creators in the same way as the pioneer generation was in its way.—Although we are Americans we must recognize that we have a Danish heritage; and this soul life, as a people, must give expression. We can not just be immigrants. If we are only that we are headed for oblivion.

Christ said, that all people should become one in Him. He recognized that there were different people, or he would not have said, all people. Thus a true Christian will recognize a difference in other people, and will appreciate that difference both in others as well as in his own life.

Therefore I maintain that if this Danish characteristic disappears from the Danish Church then we can not exist as an independent church group. As a Church we can then no more find expression.

In regard to the suggestion of attending a school of Americanism, I would say: That is a splendid idea! I would like to take all the American born who do not know that the Bill of Rights provides both Freedom of Speech, and Freedom of Religion.—I would also like to take the same group through one of the large hospitals where I was assigned for duty while in the U. S. service, and take them to the Paralytic Ward where 50 young men were lying with broken backs. Some of them will never walk. Some of these were not American born, nor even yet citizens of this, our country. It would probably teach us the lesson that Patriotism is not only an American birthright!—Every time I went to this ward I went with a prayer in my heart that God would give me strength to help. Without that guidance and assurance I could not have met the ordeal of seeing these young men in their pitiful condition. I shall never forget them. They suffered that you and I could live. They became at least 10 to 15 years older in a short 3—4 years. They have looked, as few have, beyond the horizon into death itself. For that reason they ask for more than flag waving, etc., when we speak of Americanism. And the message from the pulpit in our churches must be more than merely words; it must be God Himself revealed in words. Language means little to such men, because they listen with the ears of the spirit for the message: That in Christ all people become one. That is the kind of Americanism that we need.

I have heard several Danish born ministers say that they were looking forward to that their church could become a Community Church. In the big cities this would mean to include people that were even less Americanized than those

of Danish descent who started said church. Are the pioneers and their children who built these churches not to be considered? And is it not fair enough for a layman to ask: Are the characteristics of our Danish culture and of our Danish spiritual inheritance not to be regarded any longer?

Christ said: "I am the Truth; who is of the Truth, follow me." I am afraid that if we lose our Danish characteristics we will permit our personalities to become warped. To me this would be pharisaism. (The above was written for Lutheran Tidings, April 5th issue. But the editor asked me to withhold the article for this issue, and thus give my answer to all the contributors).

To my friend, Rev. Nielsen: Thanks! I knew that you would understand, that it was not you personally, but the cause as such that I wished to challenge. I do not believe though, that the fact that you are born in this country and I in Denmark makes the difference that you seem to infer.

I agree with you that our songs have been a contribution to the American culture.—But I also believe in the commandment: "Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee."—That is what you of the young people have done in 3—4 generations, and therefore you are blessed. There has been no abrupt break between the parent generation and the children; consequently the spiritual values are understood. And one of the missions of our time is to help that these spiritual values must now be expressed in the English language. We have marked time now the past twenty years, thinking that when everyone spoke the English language the day would be saved. Therefore we must not only translate what others have contributed; but we must mould new forms for our own spiritual life, create in words (English) so we reveal the blessings from our forefathers. Thus I believe we have a mission as a Danish Church. Therefore we must not disintegrate; or God's will with us will not be realized.

And that to my mind has nothing to do with the suggestion of excluding other people from Christ or the Church. Have you ever given it any thought, that our other Scandinavian (also Danish) church groups that have gone over to the use of the English language even faster than us, have never produced any poets, as such never given expression to their spiritual life and struggle.

To Mr. Melvin E. Hansen: I think you will, through what I have already written, see that I have not set up any racial barriers. But I have only tried to stress that we should not destroy our peculiarities or characteristics as Danish-Americans, when Christ has invited us to use what we are, as persons, in a mission for His Kingdom.

To Mr. Jens Simonsen: I enjoyed your contribution, the theme of your article, "A Living Church"; that must be our goal. We must, above everything else, live our life in such a way that we have a contribution to make. Then we may become a help to America. And there are other groups, that like our own, are struggling to find meaning in their assimilation into the American life. Maybe if we could remain strong in spirit, we could help to show others the way.

Christian Warthoe.

Don't Leave—Stay!

We all have conflicts in life, in personal, in social and in business life. The same will appear in community affairs, in schools and in church groups. And as long as we nourish the things which cause conflicts, be that only a little jealousy, or probably only a misunderstanding, then these things will never be better for us.

I do believe that if we would only permit God to speak to us, as a parent speaks to his child, many conflicts could be prevented. How often does it not happen that a child comes home from school saying something like this: "I am not going to school any more," or possibly: "I hate my teacher, will never speak to her again," etc.—What do parents do? Do we permit such a child to leave school? No! We talk to them as a parent can talk to a child, and we will probably say: "Son, maybe it is your fault as well as the

teachers." And we will lay a hand on the boy's shoulder and say: "Forget it, son!" And the child is sent back to school, and usually by noon-time the first day all is forgotten. The child, of course, does not leave, but stays in school.

How much better wouldn't our church work be when certain misunderstandings appear among members—and often over just a few words, possibly spoken with an entirely different meaning than the interpretation given to them. Then the misunderstanding is nourished, and soon this member up and leaves his church. All too often such action effects his best friends and maybe even a brother or sister.

If only God could be permitted to come in such a moment as a father to his son, I am sure that he too would say: "Go and face the one who has wronged you, and share with him the worship of God Sunday after Sunday, and soon you will want to forget it all, and you will say: "Maybe I misunderstood him." And God will lay his hand on your shoulder and say: "Don't leave, stay!"

If God thus was permitted to give His power to us, we would far better be able to face the conflicts in life. We then would have truer friends and more of them. And we would develop a more true Christian Church foundation.—So, please stay, do not leave your church.

Any adult who will return to his church after such a conflict, like a child does to his school, I believe, proves that he is a good Christian. Why? Because he has discovered that he could not nourish the misunderstanding, but has been given power to stay in the fellowship.

A Member of the North Church,
Lake Norden, S. D.

American "Generosity"

Among the many records which the American economy is now setting is what the income tax calls "contributions." (Life Magazine, Jan. 26). Gifts to churches are at an all time high. CARE packages are shipped abroad at the rate of 20,000 a day. The various welfare organizations' coffers are fairly bulging.

But there seems to be a slight discrepancy between what the income tax blank shows and what we actually are giving. For the fact is that the American today is less generous than his father and grandfather were and far less generous than he ought to be by any standard. Charities, churches and preachers and private institutions are not holding their own. Last year they actually received less than 2% of the national income, whereas in the worst days of the depression they received about 5%.

As we all know, the provision for charities in the income tax makes "giving" deductible, whereby individuals are put into a different bracket of taxable income and actually save money by making donations to churches, etc. While this should not be a reason for giving it should nevertheless be an inducement for being generous. However instead of having stimulated donations it has in truth dulled peoples consciences into a sense of dishonesty.

Each year a financial committee sets up a budget for the synod, stipulating its needs and allocations. **But has anyone ever considered the actual needs and the costs of a decent living for the pastor and his family?** If the job were adequately paid perhaps more young men would seek the ministry as a profession.

The paradox is that although money can't buy this love-motivated work, this work can't be done without money, and how much? "A tenth is the Lord's." On the average we Americans give less than a fiftieth.

We need to revise our way of thinking to not only giving the 10% or the allotted quota per person, but to do as our fathers and grandfathers did, gain a better understanding of what needs to be done, and let our giving come from the heart. Let us all remember that it is "more blessed to give than to receive."

Sarah E. Hearst.

From "Bethlehem Lutheran Church Messenger,"
Cedar Falls, Iowa.



Across the Editor's Desk

Representative J. H. Engel of Michigan told the House of Representatives in Washington on February 2:

"We asked for and received a breakdown of the number of officers the army asked for in each grade. Were General Eisenhower's and Secretary of War Patterson's faces red when they had to admit that this so-called irreducible budget contained money to pay 5 Captains, 15 Majors, 4 Lieutenant Colonels and 1½ Colonels for every Second Lieutenant they had in the army outside the Air Force. Excluding the Air Corps which has about 50% of the officers, the army asked for the following: 4,023 Second Lieutenants; 6,719 First Lieutenants; 21,177 Captains; 20,706 Majors; 12,637 Lieutenant Colonels; 6,002 Colonels.

"They had 16 more Major Generals than they had Brigadier Generals. They had so much star-dust in the budget that it looked like the Milky Way. They asked for 197 Major Generals, 181 Brigadier Generals, 26 Lieutenant Generals; 6 four-star Generals and 2 five-star Generals all for the ground service, for less than 600,000 men in the army excluding the air forces, and yet the Secretary of War and Chief of Staff told us that this was an irreducible budget.—And during all this time that old couple with a \$1200 annual income was paying \$30 a year bread and butter money in taxes which the army was throwing down a military rat-hole.

"We haven't scratched the surface. The Navy was just as bad. I wrote the Secretary of the Navy two years ago and gave him evidence that an Admiral had sent a plane 900 miles and back to get some chickens so he could have fresh eggs. Another Admiral sent a plane 700 miles and back to breed his tabby cat to a tom cat. The Secretary of the Navy admitted that both trips had taken place—."

"America can't send enough 'Military Missions' to justify any such mob of officers, and America won't provide them with youth conscription, to keep them occupied.

"We will pay whatever is needed for defense, but universal military training is too costly a method to provide employment for the vast horde of officers."

—People's Lobby.

In "The Churchman" of April 7, we read the following from an editorial on "Salary or Charity" for pastors—"A statement from the Pension Fund on clerical salaries in the Episcopal Church, dated September last, says: 'The cash stipend averages slightly over \$3,000. Most of the pastors are married, some have large families. About one-half of the clergy have stipends, including rectory allowances (rent) of less than \$3,000 a year.'—In comparing some other groups, the statement says: 'Railroad engineers draw \$5,400 on the average, conductors \$4,900. New York bus drivers get \$3,600 a year, police patrol \$3,900 a year . . .

In contrast to those who engage in these occupations clergymen have invested a considerable sum in preparation of their life work. They are college trained and they have three years of seminary. They are expected to be leaders in their communities . . . Far more important, they are the spearhead of true progress in civilization . . .

"All this adds up to support the major contention of our original editorial, to wit: If the churches expect to have a leading influence in our society by securing the best young men for the ministry, it can be accomplished only when laymen see to it that clergymen are paid on a higher scale than that of the police patrolmen and bus drivers, and at least as much as engine drivers and conductors."



Uncle George Tells Us:

Various proposals have been made to the editor for the possibility of a column in our paper in which practical suggestions could be made for the work in the local congregations and in the synod as a whole. We have had several tell us that they would like to hear of (or offer) certain practical suggestions which have proved beneficial in a local congregation, and which undoubtedly could be passed on to others. In many cases such matters seem too trivial to merit an article for the paper, and consequently nothing is done about passing the idea on to others.

We have now engaged "Uncle George" to go out and find such good ideas, and same will be entered in this column with or without name of the source.

Now, "Uncle George" will not be able to cover all congregations at once, so we invite you to write and tell him about any practical ideas that have been tried out in your group and have been found helpful. Our new helper will be grateful for your assistance.—Editor.

THAT the St. Stephen's Church, Chicago, reports that a "loud speaker" sound box has been connected with the pulpit microphone thus enabling mothers with children to hear the service in the basement auditorium, if and when a baby will not be quiet enough to remain in the church.—Children may also be left in the nursery room to be cared for by competent women and girls

THAT the Askov, Minn., church community has "The Helping Hand" committee that has acquired certain items for the sick room, such as ice and hot water bottles, crutches, back-rests, air cushions, extra sheets, pillow cases, night clothes, etc., and these items "can be used by anyone in the community" by calling the committee.

THAT one pastor in another synod increased the attendance of his church considerably by the following practice: Any member absent from a Sunday service would a day or two later receive a card to this effect: "We missed you Sunday at our service. We sincerely hope that neither you nor anyone in your family are ill." After two Sundays absence the

pastor would call, taking for granted that it was time for a "sick call."—The pastor discovered that after a few such calls very few were absent more than one Sunday, and the regular attendance of the worship service increased materially.

THAT some congregations in our sister-synod, the United Evangelical Lutheran Church have been trying out a new method in regard to the calling of pastors, and a Guest Editorial in a recent issue of the Ansgar Lutheran suggests that the forthcoming synodical convention pass a resolution to the effect that "the pastors of the UELC shall be permitted on the invitation of congregations of the church to apply for the pastorate of a congregation."—In many respects the "new way," as it has been called, is similar to the calling of pastors in the State church in Denmark where the pastors apply when they hear of a vacancy to which they would like to move.

THAT another suggestion has also appeared in "The Ansgar Lutheran" in regard to the calling of pastors. The suggestion was briefly: The synod should have at a central office a phonograph recording of a sermon of each pastor in the synod (to be renewed every two years). Then if a congregation finds itself without a pastor it could immediately send to the president of the synod for the recordings of a sermon of each a half a dozen pastors or more and after hearing the sermons choose from same.—(Uncle George scratched his head as he told us this one. But "progress" is often a mystery to many of us!)

THAT the Omaha Church has recently added the following paragraphs to its Constitution: 26B "The statistician shall keep a record file of every member in the congregation, showing each members name, address, date of baptism, confirmation and any other information which will aid the pastor and the council in maintaining an over-all statistical view of the congregation's members."—Paragraph 36 shall read: "A Board of Education composed of three members, one being elected each year, shall be elected by the congregation at its annual meeting. The first one elected shall be chairman. The pastor and the Sunday school superintendent shall serve as ex-officio members of this board.—The duties of the Board of Religious Education shall be as follows:

1. Arrange for all functions of the Sunday School other than educational, as for example, entertainments, picnics, etc.
2. The "Board" shall be the final authority in "calling" all Sunday School Teachers and workers, including the Superintendent. The Superintendent shall in turn make teacher nominations to the Board each year.
3. The "Board" shall assist the Sunday School staff in the selection of educational materials and shall make such suggestions for educational improvements as it deems advisable. Final authority for the selection of educational materials, however, shall rest with the Sunday School Staff.
4. The Board shall as far as possible provide for the material needs of the Sunday School as requested by the teachers through the Superintendent.
5. The Board shall report to the congregational quarterly meetings as to the work of the Sunday School.
6. The Board shall assist the Summer School Teacher in enrolling students and shall help provide for summer school equipment.

Notice Of Meeting

The board of education for Grand View College will meet at the college on May 4 and 5.

Rev. Ottar Jorgensen.

Grand View College And Our Youth

Program For Pastors Institute, Grand View College

April 26, 27, 28

Monday, April 26:

- 2 p. m. Rev. A. E. Mueller of Division of American Missions of National Lutheran Council: "Rural America a Mission Field."
- 4 p. m. Dr. J. Knudsen: "On Preaching."
- 8 p. m. Dr. Anders Nygren, Professor of Systematic Theology, Lund, Sweden, President of Lutheran World Federation: "Revelation and the Bible-I."

Tuesday, April 27:

- 8:30 a. m. Devotion, Rev. H. P. Jorgensen.
- 8:45 a. m. Rev. S. D. Rodholm, on a Biblical subject.
- 10:00 a. m. Rev. Mueller, "People Need to Hear the Message."
- 2 p. m. Dr. Nygren: "Revelation and the Bible-II."
- 4:00 p. m. Rev. A. E. Farstrup "Trends in Religious Education."
- 8:00 p. m. Dr. Nygren: "Revelation and the Bible-III."

Wednesday, April 28:

- 8:30 a. m. Devotion, Rev. Alfred Jensen.
- 8:45 a. m. Rev. V. S. Jensen: "The Nature and Essence of Christian Certainty."
- 10:00 a. m. Rev. Mueller: "People Need to Grow."
- 2:00 p. m. Dr. Nygren: "Revelation and the Bible-IV."

Registration fee: \$2.00. Individual lectures 50 cents. Meals served at regular college rates. Kindly enroll as soon as possible.

OUR CHURCH

Rev. Richard Sorensen, President of DAYPL, visited the congregations of the Eastern District during the week of April 5 to 11, giving a series of lectures and consultations on the Youth work of our churches. He also preached the sermon in the Portland, Maine, church on Sunday morning, April 11th.

Lake Norden, S. D.—The Pioneer Church, served by Rev. Marius Krog, has recently been redecorated with new rugs and drapes, and was completed in time for the confirmation service on

Palm Sunday, when 7 boys and 3 girls were confirmed.

The Lutheran Lantern is the new name for the monthly church bulletin from the St. Stephan's Ev. Lutheran Church of Perth Amboy, N. J., Rev. Ove R. Nielsen being the editor. It was formerly known as "Kirke og Folk." It now appears in an 8 page publication and has a "New Look" both in form and content.

Port Chester, Conn.—Rev. James Lund of Troy, N. Y., District 1 president, was the guest speaker on Friday evening, March 19th. Rev. Axel Kildegaard of Bridgeport serves the Port Chester Church.

Minneapolis, Minn.—The women's groups of the St. Peder's Church sponsored a bi-annual joint meeting on Thursday evening, April 8th. All members and friends of the church were invited and Rev. O. S. Bjerkestrand, returned missionary from Santalistan, India, was the guest speaker.

Mrs. Ellen Kildegaard, the widow of the late Rev. A. C. Kildegaard, died suddenly from a heart attack in Des Moines, Iowa, on Sunday afternoon, April 11th. Mrs. Kildegaard had recently returned from Bronx, N. Y., where she had disposed of her household goods, had visited her children in their various homes and had last been staying a couple of weeks with her mother, Mrs. Johanne Hansen in Gardner, Ill. On Saturday, April 10th, she traveled by train to Des Moines, Iowa. On Sunday morning she attended the Danish worship service in the Luther Memorial Church, but became ill before leaving the church. She died later in the afternoon. Funeral services were held on Wednesday, April 14, from her mother, Mrs. Hansen's home in Gardner, Ill. and the St. Peter's Ev. Lutheran Church in Dwight. All the Kildegaard children were present, also her mother, Mrs. Hansen, two sisters and a brother and many friends of the Gardner and Dwight community. Rev. Holger Strandskov and Axel Kildegaard, Jr., officiated at the service. She was laid to rest on the Oak Lawn cemetery at Dwight, where her husband, the late Rev. A. C. Kildegaard, was laid to rest only a few months ago. Many greetings and flowers came from friends from far and near.

Hay Springs, Nebr.—Rev. Peter D. Thomsen was the guest speaker at a Youth Meeting held in the Mirage Flats Church on Wednesday evening, April 14th.

Dwight, Ill. At a recent quarterly meeting five delegates were elected to the Church convention in Solvang, allowing a sum of \$250 for their traveling expenses.

Cedar Falls, Iowa—The Lutheran Brotherhood of the Bethlehem Church sponsored a meeting on Sunday evening, April 18th, in the Parish Hall, to which all members and friends of the church were invited. Rev. A. E. Farstrup from Grand View College was the guest speaker.

Church Messenger, monthly bulletin from the St. John's Lutheran Church in Seattle, now appears in an enlarged 8 page printed edition. Rev. Jens C. Kjaer, Pastor of the church, is the editor.

Omaha, Nebr.—Dr. Johannes Knudsen, President of Grand View College, was the guest speaker at a Lenten service in the Omaha church, on Wednesday evening, March 10th.—The Sentinel Youth group served a supper in the church parlors before the evening service.

Portland, Maine—Rev. P. C. Stockholm and his wife moved into the parsonage of the St. Ansgar Church before Easter, and will serve the congregation temporarily until another pastor can be called.

Bodil Strandskov, editor of "The Upward Trail," will be married to John Sorensen of Chicago on Saturday, May 8th, 3 o'clock, in the St. Peter's Lutheran Church in Dwight, Ill.—Bodil is a daughter of Rev. and Mrs. Holger Strandskov, and John is a son of Rev. and Mrs. Alfred Sorensen of Chicago.—Open House in church parlors and the parsonage after the ceremony.

Dr. Paul C. Empie was elected Executive Director of the National Lutheran Council at a meeting of the Council in Chicago on April 5th. He succeeds the late Dr. Ralph H. Long, under whom he served as assistant executive director since 1944. Dr. Long died on February 19 after 18 years in office.—The Rev. Carl E. Lundquist was named as assistant executive director of the Council in addition to his present duties as executive secretary of the Division of Public Relations. He will serve until the next meeting of the Council which, it was decided, will be held in New York City, February 1-4, 1949.

Harald and Mary Riber's address is now: P. O. Kaerabani, Santal Parganas, Bihar, India.—Write to them again.

Adult Education Experiment Succeeds

Interest in the first Rural Life School held at Tyler, Minnesota, last week, was great enough to warrant the prediction that a similar conference will be held next year. The five-day meeting at Danebod Folk School concerned itself with problems incidental to the improvement of the rural community.

Approximately 150 persons participated in the meeting. Daily attendance was from 100 to 125 persons, with the largest numbers present afternoon and evenings. While most of the men and women at the meeting came from Verdi, Ruthton, Lake Benton and Tyler communities, points distant as Askov and Willmar (Minn.) and Nebraska and Montana also were represented.

Members of the Lake Benton and Tyler Veterans Agricultural schools participated in the program.

Mr. Skuli Rutford, Assistant Director,

University Extension Service, was present as an observer. Extension specialists were among the leaders at the meeting. Lincoln County's agricultural agent Lloyd Hanson's recommendations and assistance were in a large measure responsible for the appearance of the extension service specialists on the program.

The Rural Life School was an experiment in adult education, planned especially for people of the rural areas and small towns. No one knew in advance whether they would approve the experiment. For that matter, no one seemed to know whether there existed any real need for another school. Then, on Friday evening, a Rural Life audience of about 100 persons heard some startling information regarding educational trends in Minnesota.

Mr. D. G. Marshall, Professor of Rural Sociology, the University of Minnesota, presented for the first time a number of conclusions regarding the education of rural youth in the age bracket of 16 and 17 years. Minnesota, he said in effect, ranks 47th among the 48 states in point of high school attendance for that age group. Mississippi is the only state with a lower record for rural and small-town young people. Within Minnesota, Mr. Marshall said, Lincoln County's place is among the lowest one-fourth of all the counties, 16-17 year boys considered. Girl attendance is slightly better. Considering Lincoln County girls, 16-17 years old, the attendance record moves our county up to a place in the low one-third of all Minnesota counties. Generally speaking, high school attendance is poorer in the counties generally considered the best farming areas. On the other hand, high school education is most eagerly sought, judging by attendance records, in the forest area in the Northeastern part of the state.

Professor Marshall's disclosures naturally raise the question whether the adult men and women of the state have done any better, educationally speaking than the young folks.

George B. German, the Enquiring Farm Reporter of Radio WNAX, took recordings on Wednesday and Thursday of Rural Life School activities and of interviews with progressive farmers in the community. The recordings are being broadcast from Yankton, S. D., daily at 12:50 noon, through Saturday, March 27th.



"Studenterfest" will be held at Grand View College, May 1st and 2nd. See article about same and program on page 2 of this issue.

Clinton, Iowa

Two of the pioneer members of the Clinton Church have passed away recently. These two women were very close friends, and shared much through the many years.

Mrs. Marie Johansen, 97 years old, died on January 14th at the home of her son, Eden, after about three weeks illness. Funeral services were held with Rev. Harris Jespersen officiating on Friday, January 16th.

Born April 25, 1850, in Denmark, she came to this county as a young woman and settled in Streator, Ill. There she



Mrs. Marie Johansen

married Edward Johansen. After his death two years later, she moved to Clinton and has lived there since. She has been a member through these many years of the St. John's Danish Lutheran Church, and was especially active in the Ladies Aid society and in the Missionary society of the church. Besides the son, Eden, the surviving relatives are, a niece, Mrs. Peter Magnussen, and two grandchildren, Norman and Irma.

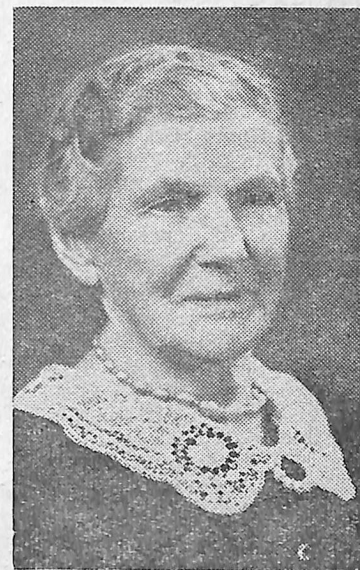
Mrs. Else Marie Johansen, 102 years old, died Thursday, March 18, in the home of her daughter, Mrs. W. N. Grumstrup, where she had lived the past 24 years. Funeral services were held in the St. John's Lutheran Church on Monday, March 22nd, Rev. Harris Jespersen officiating.

Mrs. Johansen was born July 25, 1845 in Denmark. She was married in 1869 to Peter August Johansen. They first emigrated to New Zealand, where Great Britain was offering land grants to families who were willing to make the 16 week sailing ship voyage to this new country, clear the land and establish colonies there. The Johansens accepted this offer and in 1874 sailed to New Zealand, where the family lived in an earth hut until logs could be hewn for wood houses. Two sons and two daughters were born during the 10 years they lived in Norsewood, New Zealand.

In 1884 they decided to come to Amer-

ica and came directly to Clinton where they have made their home since. Mr. Johansen died in 1924.

Mrs. Johansen was reported to be the oldest citizen in Clinton. She was prob-



Mrs. Else Marie Johansen

ably the oldest member in the Danish Lutheran Church in America. Visitors who came to Clinton marveled when they were told that the lady who came walking to church was ca. 100 years old.

She was at her death survived by three daughters, Mrs. W. N. Grumstrup, Mrs. Henry Johnson, Mrs. H. Hansen; one son, J. E. Johansen, 16 grandchildren and 23 great grandchildren. Two children died in infancy in New Zealand.

Contributed

Acknowledgement Of Receipts From The Synod Treasurer

For the Month of March, 1948

Towards the Budget:

Previously acknowledged, ----\$17,163.90

Congregations—

Bridgeport, Conn.	150.00
Perth Amboy, N. J.	126.08
Muskegon, Mich.	49.45
Grant, Mich.	1.00
Detroit, Mich.	400.00
Menominee, Mich.	111.94
St. Stephan's, Chicago, Ill.	190.00
Des Moines, Iowa	25.25
Bone Lake, Wis.	75.00
Askov, Minn.	52.40
Omaha, Nebr.	80.00
Nysted, Nebr.	252.00
Kronborg-Marquette, Nebr.	642.00
Wilbur, Wash.	37.32

Earmarked, Pension Fund:

Congregations—

Clinton, Iowa	59.50
Marinette, Wis.	85.00
Cedar Falls, Iowa	150.00
Des Moines, Iowa	94.56
Tyler, Minn.	195.91
Omaha, Nebr.	22.50
Solvang, Calif.	1.00

Pension Fund, Pastors Contributions:

Portland, Me.	17.00
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Troy, N. Y. -----	26.56
Clinton, Iowa -----	32.00
Ringsted, Iowa -----	11.80
Fredsville, Iowa -----	35.80
Waterloo, Iowa -----	32.40
Tyler, Minn. -----	52.00
Racine, Wis. -----	40.00
Los Angeles, Calif. -----	7.25
Fresno, Calif. -----	14.50
Seattle, Wash. -----	38.70

Earmarked Home Missions:

Misc. Subs. to Luth. Tidings -	4.75
Congregation, Dwight, Ill. (annual receipts) -----	3.75
Solvang Calif. (president's travel) -----	38.10

"In memory of Marinus Andersen, Gayville, S. D., Mr. and Mrs. Arthur Iverson,

Mr. and Mrs. Wayne Iverson, -----	3.00
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Halvor Knutson, Hennie and Esther, -----	2.00
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Mrs. Chris Andersen and Merlin, Amanda and Julian Erickson, -----	2.00
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"Memory of Martin Andersen," American Legion and Auxiliary, Gayville, S. D. ---	3.00
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"Memory of Elmer H. Esbeck, Kimballton, Iowa," John and Sigrid Riddle, Emil and Inger Marie Noelck, Simon and Astrid Faaborg, Andrew and Anna Andersen, -----	4.00
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Chicago Children's Home:

Sunday School, Denmark, Kan. -----	10.00
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Tyler Old Peoples Home:

"Memory of Marinus Andersen, Gayville, S. D., Mr. and Mrs. Albert Young and family -----	2.00
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Received direct and credited to the following Congregations—

Detroit, Mich. -----	15.00
Manistee, Mich. -----	5.00
Menominee, Mich. -----	10.00
Trinity, Chicago, Ill. -----	15.00
Clinton, Iowa -----	13.10
Kimballton, Iowa -----	5.00
Hampton, Iowa -----	10.00
Exira, Iowa -----	10.00
Bone Lake, Wis. -----	5.00
Alden, Minn. -----	22.33
Diamond Lake, Minn. -----	10.00
Tyler, Minn. -----	24.50
Viborg, S. D. -----	10.00
Lake Norden, S. D. -----	4.00
Gayville, S. D. -----	40.50
Ruthton, Minn. -----	10.00
Marquette, Nebr. -----	10.00
Brush, Colo. -----	5.00

Total to date, ----- \$20,570.22

To Church Extension Fund:

Congregations—	
Dwight, Ill. -----	225.00
Tyler, Minn. -----	89.00
Kronborg-Marquette, Nebr. -----	191.80

Received for Items Outside the Budget:**GVC Jubilee Fund, Contributions in Bonds:**

Acknowledged to date, (maturity value) ----- \$31,800.00

GVC Jubilee Fund, Cash Contributions:

Previously acknowledged, ---	\$72,441.56
Rev. A. E. Farstrup, Des Moines, Iowa -----	20.00

Olaf R. Juhl, Minneapolis, Minn. -----	5.00
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Jens S. Bollesen, Tyler, Minn. -----	5.00
Hans Mosbaek, Askov, Minn. -----	5.00

"In memory of Axel Kristensen," Mr. and Mrs. W. N. Hostrup, Seattle, Wash. ---	2.00
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Mrs. Gertrude H. Mortensen, Bothell, Wash. -----	2.00
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Mr. and Mrs. S. M. Sorensen, Gayville, S. D. -----	5.00
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Rev. Ronald Jespersen, Exeter, Nebr. -----	2.00
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Miss Dagmar Miller, Hampton, Iowa -----	5.00
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Niels C. Petersen, Tyler, Minn. -----	25.00
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Mr. and Mrs. Alfred C. Nielsen, Des Moines, Iowa -----	10.00
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Vermund Ostergaard, Tyler, Minn. -----	5.00
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Mrs. Nanna Goodhope, Viborg, S. D. -----	10.00
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Ragnhild Strandskov, Chicago, Ill. -----	10.00
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Albert Nielsen, Arco, Minn. ---	10.00
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C. M. Christensen, Kimballton, Iowa -----	3.00
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Jens Lind, Reserve, Mont. -----	10.00
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Aksel Andreassen, Medicine Lake, Mont. -----	5.00
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Jens Petersen, Wilbur, Wash. ---	5.00
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T. Troelsen, Royal Oak, Mich. ---	25.00
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Alfred and Clara Frost, Wistee, Wis. -----	10.00
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Mrs. Royal F. Haner, Atlantic, Iowa -----	10.00
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Jens Holmen, White, S. D. ---	1.00
B. E. Eskildsen, Reddick, Ill. ---	10.00

Andrew Andersen, Tyler Minn. -----	5.00
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Total to date, ----- \$72,646.56

Lutheran World Action, 1948:

Previously acknowledged, --- \$ 1,300.07

Congregations—

Bone Lake, Wis. -----	25.00
Solvang, Calif. -----	26.00

St. Stephan's, Chicago, Ill. ---	97.00
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"Memory of Henry Thompson," District 40 Community Club, Rosenborg, Nebr. ---	5.00
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Thorvald and Viggo Sorensen, Rosenborg, Nebr. ---	5.00
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"Memory of Marinus Andersen, Gayville, S. D., Mr. and Mrs. Niels C. Jespersen, ---	3.00
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Mr. and Mrs. Edward Mortensen, -----	1.00
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"Memory of Dr. Ralph Long," Mrs. Henry M. Andersen, Centerville, S. D. -----	16.16
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"Memory of Peder Lauritzen," Friends at Tyler, Minn. ---	27.50
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"Memory of Peter Johansen," Friends at Ringsted, Iowa ---	8.00
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"Memory of Elmer H. Esbeck," From the Good Fellowship Group, Kimballton, Iowa ---	10.00
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Total, ----- \$ 1,523.73

To "Valborgsminde," Des Moines, Iowa:

"Memory of Mrs. J. P. Christensen, Rosenborg, Nebr., Mr. and Mrs. Bill Maxwell, Mr. and Mrs. Otto Jensen, Leonard and Leslie Jensen -----	6.00
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To Eben-Ezer Mercy Institute, Brush, Colo:

"Memory of Henry Thompson," Rosenborg, Nebr., Mr. and Mrs. J. C. Petersen and family, -----	3.00
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Mrs. C. W. Jensen and Clifford Jensen -----	3.00
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"Memory of Marinus Andersen, Gayville, S. D., Mr. and Mrs. Chris Sorensen, ---	3.00
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Mrs. Ole J. Olesen and family and Jens Jensen, -----	5.00
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Mr. and Mrs. George Young Mrs. Stena Thompson and Nora Segard, -----	3.00
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Mr. and Mrs. Lloyd Peterson, -----	2.00
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Received from the Estate of Sine Hansen, Council Bluffs, Iowa: -----	
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To the Pastors Pension Endowment Fund, -----	\$ 675.66
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Respectfully submitted,

Olaf R. Juhl,

4752 Oakland Ave., Minneapolis 7, Minn.

Matron Wanted

We need help at the Danish Young People's Home in Minneapolis. Any qualified woman write to Martin Nelson, 5536 Edgewater Blvd.

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.

April 20, 1948

I am a member of the congregation at -----

Name -----

New Address -----

City ----- State -----

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