

Lutheran Tidings

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The Living Word in a Responsible World

The Lutheran World Federation calls upon all members and churches with their ministers and congregations to participate in the Assembly of the Lutheran World Federation, which is to take place at Hannover, Germany, from July 25 to August 3, 1952.

The contemporary situation fills the hearts of men with fear and gloom. Our time has seen the collapse of many of the best human endeavors and the rise of as many evil forces in the world. In this situation it is our duty to unite in the presence of Almighty God, penitently to discover our faults and our sins, but also confidently and joyfully to pray for the renewing power of the Gospel.

We are convinced that the world will find peace neither by the sword nor by power nor by might. That is why we also believe that Christ's Church has a task in this world which none else can perform in her stead.

Yet she can perform this task only if she is constantly renewed by the Spirit of God and from Him receives the power to bear witness and to practice self-sacrificing love.

We therefore call upon our congregations to join with us in thoughtful study as to how the Gospel can prove its healing and renewing power and be effective as "The Living Word in a Responsible Church."

Let us beseech God to grant us a new understanding of our responsibility.

We ask you to aid and support with your prayers all that will be done from now to prepare for this important Assembly of world Lutheranism.

Begin now to choose the right delegates and make it possible for them to attend.

May God give us His Holy Spirit, that we may be enabled to do this work.

EXECUTIVE COMMITTEE
of the Lutheran World Federation.

Doing The Will of God

By Rev. Enok Mortensen,
Pastor of the Danebod Lutheran Church, Tyler, Minn.
21st Sunday After Trinity

Jesus saith unto them, My meat is to do the will of him that sent me, and to accomplish his work. Say not ye, there are yet four months, and then cometh the harvest? behold, I say unto you, Lift up your eyes, and look on the fields, that they are white already unto harvest. He that reapeth receiveth wages, and gathereth fruit unto life eternal; that he that soweth and he that repeath may rejoice together. For herein is the saying true, One soweth, and another repeath. I sent you to reap that whereon you have not labored: others have labored, and ye are entered into their labor. And from that city many of the Samaritans believed on him because of the word of the woman, who testified, He told me all things that ever I did. So when the Samaritans came unto him, they besought him to abide with them: and he abode there two days. And many more believed because of his word; and they said to the woman, Now we believe, not because of thy speaking: for we have heard for ourselves, and know that this is indeed the Savior of the world. (John 4:34-42).

The disciples had gone into the neighboring town to buy food and Jesus, tired and hungry from his journey, sat down by the well to rest. While he waited, a Samaritan woman came to the well and he asked her for a drink of water. Immediately, he entered

upon a long conversation with her, found out all the ugly and sordid facts of her life, and restored her faith so that she and many of her townsmen came to believe in him as the Christ.

Meanwhile, the disciples returned and urged him to eat; but to their amazement he was no longer hungry. All hunger and thirst and fatigue seemed to have left him, and when the disciples intimated that perhaps someone else had brought him food while they were absent he said, "My meat is to do the will of him that sent me, and to accomplish his work."

Most of us consider the will of God a world far beyond the attainment of mortal man. It is difficult enough to keep the ten commandments; and as far as the demands of the Sermon of the Mount are concerned—well, we merely sigh and shrug our shoulders, and give up without even trying. How can we love our enemies and do good to those that hate us? How can we turn the other cheek and walk the second mile? In a world such as it is, how can we do the will

of God; how meet and fulfill the ethical and moral demands of God without exhausting our limited resources?

But wait! That's just the point. Jesus was not exhausted, physically and spiritually, by doing the will of his heavenly Father. On the contrary, that was the source of his power. Doing the will of God gave him sustenance and strength. It may sound like a paradox; nevertheless, here is found one of the irrefutable laws of the Kingdom of God. God's laws and demands are not imposed on us as crushing burdens. They are not meant to tap our zeal and energy, to hedge us in and to frustrate us. They are designed to make us free for a more abundant living. Doing the will of God is meant to increase rather than diminish our sources of courage and power.

Someone has said that what we live for, we also live by. Jesus lived for one purpose and pursued that unhesitatingly: To make God real in a world exhausted by a search for false gods. The woman by the well in Samaria was vital and alive. She had thrown herself at life in a desperate attempt to find fulfillment. And she had failed. Now she is frustrated and fatigued. But when Jesus points out the eternal truth that God's law means freedom and not fetters, she sees instantly that he is right. She has probably lived under the delusion—common also in our day—that living the good life taxes our strength and limits our capacities for a full life. Now she sees that merely resolving to do the will of God frees her of her burdens and satisfies her insatiable hunger for living.

And Jesus himself is anything but wearied by this strange interview, designed for him by God, and a part of his divine will; he lived **for** this: To meet sinful and suffering human beings and to show them what men live by; he also lived **by** it.

"For me to live is Christ," wrote Paul. It was not a part time job with him. He didn't dabble in Christianity. It was his life's work and he gave himself to the task with unequalled zeal and devotion. In the second letter to the Corinthians he enumerates some of the difficulties encountered: "—I have been shipwrecked three times, a night and a day I have been adrift at sea; with my frequent journeys, in danger from rivers, danger from robbers, danger from my own people, danger from the heathen, danger in the city, danger in the desert, danger at sea, danger from false brothers, through toil and hardship, through many a sleepless night, through hunger and thirst, often without food, and exposed to cold. And besides everything else, the thing that burdens me every day is my anxiety about all the churches" (II Cor. 11:25-28; Godspeed).

What a record of service and sacrifice! But let us not pity Paul. He wouldn't want that. For to him, living was Christ. And if being Christ's ambassador exhausted him and brought him hardships and danger, it was that, too, which gave him drive and strength.

Like Christ and Paul, we live by the grace of God. To the outsider it may appear that the act of praying is a drain on our time and energy; but we know better. Praying does not take strength; it **gives** strength. Grundtvig, in a well-known song, advised his children that

"When my soul was from its brooding tired
My childhood prayer brought me consolation."

But let us not be misled. I don't mean to infer that it is always easy to do the will of God. No, the road to heaven is still narrow and hard to travel:

"The way, indeed,
May pass through sunny meadows,
But also lead

Through lands of gloom and shadows."

The point is, that there is no easier road leading to life because there is no other road at all! We may try to reach fulfillment by dodging the will of God. When God's way seems narrow and forbidding we may try all sorts of short-cuts. But in the end we shall discover that there is only one road leading to life; and that is God's way. We may seek nourishment elsewhere, but eventually we shall realize that Christ alone has the water of life, and that he is the bread of life. We, too, are nourished, not exhausted, by doing the will of God.

We live in a world where thousands of people are perpetually hungry. One of the major problems of our day is to fashion a social and economic order in which it will be possible for all human beings to have and to share the daily bread to which they are entitled. How is this to be accomplished?

Certainly not by doles and breadlines; and emphatically not by war and conquest. History clearly reveals that the peoples who have sought to insure themselves an adequate ration of daily bread by taking it away from others, are the ones who, in the end, have hungered most.

The words of Jesus, paradoxically though they may seem, are immensely real and pragmatic. In a very real and practical way it is still true that we live by doing the will of God, and that we perish whenever we evade and violate that will. "We have sunshine enough; we have good earth enough"; and we have food in abundance—for body and soul—if we do his holy will.

Former DP Orphan Wins Air Force Honor Flight Plaque

New York—(NLC)—Ervin Liepa, 20-year-old Latvian orphan who was resettled in the United States under auspices of the National Lutheran Council, has earned the honor flight plaque at Lackland Air Base, San Antonio, Texas, where he recently concluded basic training in the air force.

The first of the nearly 280 DP orphans placed by the NLC to volunteer for service, the young Latvian says, "This training may help me some day when I have to fight for my country and all the people who love freedom." He hopes to enter the air force radio mechanics school.

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Why Lutherans Don't Unite

By Franklin Clark Fry

Candid survey of factors hindering a union of Lutheran churches of America is made by
United Lutheran Church president

This analysis of the problem of Lutheran unity is condensed from the report made by Dr. Fry to the United Lutheran Church convention in Des Moines during the week of October 4-12.

It seems to be a part of God's providence in the mid-twentieth century that Christian churches everywhere are being compelled to make up their minds anew about their contacts with each other and their obligations for each other. This call comes imperatively to the United Lutheran Church in October 1950.

First in our affections are always our brother Lutherans in North America. The United Lutheran Church's first concern rightly has to do with our relationships with them. Our church was born with a prayer on its lips and a hope in its heart for Lutheran unity.

The unwelcome truth, however, is that the prospects of any broad Lutheran merger including the United Lutheran Church in America are dim and discouraging in 1950. In spite of all the exertions of past decades and the premature optimism of early 1949, our hopes are likely to be deferred for many years to come and probably for a full generation.

The President believes that the most constructive contribution which he can make in the present half-imasse is to analyze candidly the basic factors which retard Lutheran church union as he sees those factors. The sole intention behind this probing will be to lead all of us to look deeply and searchingly at fundamental failings which are shared in varying degrees by us all.

The primary, subtle weakness which hampers all endeavors for Lutheran solidarity in North America is lack of zeal for the visible unity of Christ's church. Our American Lutheran commitment to this ideal is not fervent enough. Often we have been only feebly concerned and even tepid about it.

Our church's theological convictions about church unity are formally correct; underneath them and frequently vitiating them is a coolness of spirit. We are in danger of being defective in inward longing. We Lutherans seldom feel ardent eagerness for Christian unity, almost never an ache in our hearts. Who can deny that our divergent synods in America share this malady to a serious degree?

We need to realize anew that the burden of proof is always on Christians who advocate continued division in the church of Christ, not on those who would disturb the status quo for the sake of unity. This does not mean that separateness is always, or even usually, unjustified. It does mean that the present broken front of Christian believers must never be accepted with complacency and above all never approved with relish or in a spirit of self-righteousness.

As long as there is a material disagreement in faith, we Lutherans must be apart from other Christians and even from each other. This negative side of our convictions has long been emphasized strongly among us, especially here in America. The pity is that in all our church bodies we have asserted it so often with

contentiousness and without even a twinge of sorrow.

A heavier charge is laid on our consciences by the positive opposite which we have failed to stress equally. Christ's visible church is ideally, even normally, one. The burden of proof is on those who consent to its continued divisions. The weight of this burden is immensely increased when the continued separateness is between Christians who believe and teach the same confessions.

Another damper on Lutheran consolidation in North America is the chronic and widespread habit of many almost never to mention union except in contrast to unity, always to the sharp disparagement of the former. One might almost think from their tone that the two concepts were antagonistic. An influential voice recently declared plainly, "We must make a fundamental distinction between unity and union. Unity is a divinely imposed responsibility; union is a question of expediency. The end to be sought is not organizational unity but a union of hearts in Christ by the Holy Spirit."

The coupling of these two worthy goals with any such inflection is greatly to be deplored. Unity must always be paramount but union ought to be its organic result. To be complete, they must be vitally joined together. Granted the prior gift of community in faith, the power of the Holy Spirit in the church will always strive also for a community of life and fellowship. It is not enough to confess that the spiritual church of God, which the Holy Spirit founded, is essentially one.

The outward, institutional structure which we also call by that holy name is His concern too. In its imperfect way, the visible church represents the invisible church in this world. The discrepancy between them is painfully apparent but we ought not to add to it by unnecessary disunion.

In all our thinking about Lutheran union, we should search the Scriptures discriminatingly. In many men's approach to this issue, there has been an almost intentional avoidance of what the Bible says. Their reasoning is declarative and direct: church bodies are human devices. They are only optional, temporal arrangements. It is impossible to find Scripture passage, several observers have reminded us, to which one can point and say with confidence, "There God commands Lutheran general bodies to unite." But can the relevance of the inspired Word to this question be dismissed as simply as that?

When St. Paul exhorts the Christians in Ephesus to endeavor "to keep the unity of the Spirit in the bond of peace," he sees the unity of that primitive congregation as originating with the Holy Spirit. Any breach of it would be an offense against Him. He was the One who had drawn them into one body of which He was the one Spirit.

The unity which He created was the basis in fact for their walking in lowliness and meekness. Chris-

tian long-suffering and forbearance were to be its godly results. The Holy Spirit had called them in one hope of their calling to worship one Lord, to embody one faith and to receive one baptism. Who can maintain that such unity ought not to exist and be manifested in our outward congregation of congregations? Can anyone contend that this unity ought not to be visible in the visible church?

Dare we say that the Saviour's prayer "that they may be one" has nothing to do with our American Lutheran situation? Remember, the unity for which the Son besought the Father was clearly to be a unity which would be apparent to all men. Its purpose was "that the world may know that Thou hast sent me." Before the world can know, it must see. How will unredeemed men behold our testimony to their redeeming Lord with their physical eyes except through a visible unity based on a whole-souled unity in faith?

The sad disunity of American Lutheranism should awaken in all of us the spirit of contrition. One of the most disturbing traits in our inner life is that this is so seldom evident. Instead, our separate church bodies typically assume a defensive posture whenever the question of church union is broached. The instinctive mood in every quarter is one of self-justification and a readiness to exonerate ourselves rather than to search our own hearts.

Brethren, this ought not to be! In spite of the constant protestations that we all desire and seek Lutheran unity, the sense of having to give an accounting to God for its long delay is altogether too rare. Penitence is as becoming in a Christian church as in a Christian individual. The day is overdue when we American Lutherans ought to feel twinges in our consciences about our persistent divisions.

Such a devout contrition will deter us, as we ought to be deterred, from lightly laying off the responsibility for further postponements of our unification on God himself. As Christian disciples saved by His grace, we have the inexpressible privilege of laying off our guilt on Him—but not our responsibility! Am I alone in feeling that far too many of us have unconsciously made this attempt in the past?

The monotonously recurring assertion that Lutheran unity will come in God's good time is an instance in point. We must wait until God's hour strikes. The implication is He is doing the delaying.

Isn't this a too bold and self-assured, almost presumptuous, use of the name of God? Doesn't it identify God too confidently with our existing alignments? Just because we have settled down in them contentedly does not mean that He is content. In the frequent references to a God-pleasing union which Lutherans must approach with a maximum of deliberateness, we ought never to forget that there may be God-displeasing disunion which we are in danger of perpetuating.

Contrition ought to rise in us, too, at the serious way in which our American Lutheran habit of living in fractions enfeebles our witness to our fellow-men in these fluid and frightened days. Far-off future unity, a generation or more away, can never repair that loss.

No secular crisis ought ever to stampede churches into a compromise of their essential faith for the sake

of mere artificial, outward combinations. A deceptive solidarity of that type would prove to be only an empty facade. True strength is not obtained and the true God is not rightly served by such maneuvers.

But when long-separated forces of Christians are already one in their allegiance to common confessions as we American Lutherans are, we ought not to deprive a hard-pressed generation of our united confession. In prolonging synodical divisions which blur and weaken the voice of our Gospel, we take a sobering burden on ourselves. Like all the rest of the King's business, Lutheran unity demands haste for the good of the millions within the sound of our voices.

One familiar and formidable obstacle from former years, thank God, is visibly crumbling under the pressure of events and of the Holy Spirit. It is complacency. The old days when each segment of Lutheranism lived smugly within its own boundaries are permanently gone. We are even becoming less preoccupied with the motes in each other's eyes.

That is a gratifying advance. A communion like the Lutheran church which is staunchly conservative in doctrine is strongly tempted to be equally inflexible in its total outlook. The subtle swing of thought between these two realms is likely to carry even the most consecrated men from one to the other unawares.

This is particularly true when synodical barriers are heightened by nationalism. No other combination of factors is so apt to produce complacency as piety plus patriotism. Since all American Lutheran church bodies, including our own, arose originally out of distinctive European blood strains, this tendency is one to which we have all been prone. In the face of these major adverse influences, the fact that old attitudes of self-sufficiency are clearly beginning to wane is genuinely creditable.

At the same time, it would be misleading to pretend that this set of mind has wholly disappeared. The reluctance of much of American Lutheranism to take even a small half-step forward by agreeing to transform the National Lutheran Council into a Lutheran federation even with narrowly restricted powers, is a symptom of the strong hesitations which still remain.

The outspoken reasons for opposition to this proposal, namely, that it involves little more than formalizing a fact which already exists, are especially discouraging. The yearning for a united Lutheranism in America still faces a deeply entrenched attitude of reserve which is not likely to be overcome for many years.

Embarrassing as it is, a frank and complete analysis like this cannot end without admitting that prudential motives also play a part in retarding Lutheran union. These motives are usually silent, hidden, invisible, particularly to the persons who are influenced by them. But they are still almost insuperable impediments. They often exert a more tenacious influence over us than nobler considerations, just because we are so intensely human.

No sooner is a merger proposed, either an inclusive one or an exclusive one, than a calculating spirit can be depended upon to rear its head both in official church papers and in private conversations. Will the

projected new church body represent a loss or a gain for our own synod? nearly everyone will immediately ask.

An appraising attitude will glint out through unintentional accents in men's speech and in the arrangement of their thoughts when they write. It would be illuminating—and depressing—to discover exactly which concerns some synods would cling to in preference to union.

Many individuals would do so simply out of a blend of weariness, timidity, and an instinctive preference for comfortable old ways and time-hallowed associations. It is cozier to live with intimate lifelong friends—even in Christ's church.

Some small synods would feel a surge of conflicting emotions. On the one hand, they would intuitively recoil from bigness out of a subconscious dread of being swallowed up, and at the same time they would be attracted by the larger supporting constituency for their institutions that a merger would produce.

Larger church bodies would be more likely to have an unspoken but determined reservation in the backs of their minds about the form of church government which the new united church should adopt. All in all, it is a disappointing commentary on American Lutheran's zeal for unity to see the comparative triviality of some interests which are allowed to weigh heavily against it.

A spreading good will in the years ahead will aid American Lutherans to surmount these passive but persistent deterrents eventually. My prayer is that "eventually" may not be too late for a unified Lutheran church in North America to exert a formative influence on this continent. To that end, all of us American Lutherans should pledge a more upright and downright and outright commitment to the ideal of unity "in this our day." Above all, we need to be scrupulously sincere.

From "The Lutheran."

World Order Day

Sunday, October 22, 1950

A Message by The Federal Council of Churches of Christ in America

On this World Order Day, October 22, 1950, peace hangs in the balance. Swords have been unsheathed, soldiers are dying, and in lands near and far there is heard the ominous tramp of marching feet. As the temporary headquarters of the United Nations are being moved from Lake Success to Manhattan, the space thus vacated is made ready for producing the tools of war. The material resources of the earth, intended by the Divine Creator for the enjoyment of His children, are forged into implements of destruction. Man gropes in the lengthening shadows of his own misconduct, disillusioned and stunned by fear.

In full recognition of the solemnity of this hour the churches of Christ in America proclaim their allegiance to Him who is the world's peace. It is God's will that all men shall dwell together in peace. In pursuit of this peace we dedicate ourselves anew to the task of establishing a warless world. Nor will we be diverted from this purpose by the clash of arms, or the contriving of nations resorting to aggression.

As the tensions and perils of conflict mount we bear witness to our faith in God who is the Sovereign Lord of history. In Him we find deliverance from the fear and anxieties which weigh down the hearts of men. In the service of the Kingdom of God on earth we find the inspiration to live courageously when we might otherwise be afraid.

The crisis of our times is derived from disobedience to God and disregard of His righteous laws. All nations share in this turning away from the divine principles of love, justice and fraternity. Viewed from the perspective of God's purpose for the world all nations in some measure are found wanting. It is not for our people, nor for any people, to climb into the seat of the scornful. All nations stand in need of God's redemption.

In their observance of World Order Day the

churches of Christ in America see in the aggressive imperialism of the police state the most virulent form of man's disobedience to God. Communist leaders, in seeking world domination, appear ready to risk the catastrophe of another general war to achieve their ends. In Eastern Europe and now in Asia the expansive thrust of communism imperils the peace. In this conquest by infiltration and open aggression the moral law is flouted and human rights and freedoms are held in contempt. If world order is to be established the mind set of the nations must be brought into conformity with the moral law and the conduct of the nations into harmony with the principles embodied in the Charter of the United Nations.

As Christians we rejoice in the vitality and growth of the United Nations. We commemorate the fifth anniversary of its establishment in the conviction that the United Nations provides this generation with an opportunity to build the foundations of a more durable peace. In focussing the spotlight of world concern upon areas of acute tension, the United Nations and its specialized agencies help to create a common moral judgment which is a major factor in restraining aggression.

The United Nations was instrumental in establishing the United States of Indonesia. It has achieved and maintained an armistice between Israel and her Arab neighbors. It has lessened the danger of war between India and Pakistan in the Kashmir dispute. It has laid the groundwork for a free and independent government in Libya and Somaliland. It paved the way for lifting the Berlin blockade. It has intervened on the side of peace in the Balkans and Iran.

In Korea, the United Nations was confronted with the severest challenge to its authority and usefulness. A people groping toward the light of freedom was plunged into bloodshed by an act of aggression. We

are heartened by the swift action of the United Nations in resisting this aggression. We are gratified that the forces combatting invasion in South Korea serve under the flag and command of the United Nations. We are resolutely opposed to the idea of a "preventive" war. We could not condone resort to arms for the aggrandizement of our own or any other nation. We can and do support the United Nations in mobilizing collective resources from its member states for the purpose of establishing the conditions of peace in Korea. At this moment in history the United Nations offers promise that mankind, if it has the will to do so, can repel aggression and advance the cause of peace and justice through the cooperative endeavor of the world community. This will be the more true if, when the fighting is over in Korea, the United Nations can take steps which will vouchsafe to the entire Korean people the freedom to which they are entitled.*

In other areas the United Nations has achieved results which occasion deep thanksgiving throughout the churches. It has formulated and approved a Universal Declaration of Human Rights. It has negotiated and submitted to member states for their ratification a Convention on the Crime and Punishment of Genocide. It has launched a program of technical assistance for the economic development of heretofore neglected peoples. Within the limits of its resources it has combatted poverty, disease and ignorance, those ancient allies of war and tyranny. It has ministered to refugees and displaced persons. It has sought to advance the political, social and economic welfare of millions of inhabitants in Trust Territories. It has fed and clothed orphaned children on both sides of the Iron Curtain.

In thus hailing the positive achievements of the United Nations we do not close our eyes to the fact that many pressing issues are still unresolved. We do not accept as final the current impasse in the effort to place the atomic bomb and other weapons of mass destruction under strict, international control. We will not cease our labors to achieve through the United Nations reduction and control of conventional armaments. Unless a way can be found to bring all military establishments under the discipline of law in the name and for the sake of the world community, it is difficult to see how the peace envisaged in the Charter can be permanently achieved.

Events in Korea and elsewhere have led the United States to look to its military defenses. At such a time it is important for our people to see clearly the prior need of spiritual and moral defenses. Aggression and the pagan thrust of a God-denying ideology can never be wholly met by instruments of military power. Righteousness and justice weigh more heavily in the scales of history than bombs and battalions.

The peace for which we pray is not a peace precariously supported by bayonets. The peace for which we pray is a peace derived from obedience to God's holy will. The supreme need of this hour is for spirit-

ual regeneration on a global scale. In Christ's gospel there is a sufficient answer to the pretensions of communism. To be strong in righteous faith is to prevail against iron curtains and the tyranny of the police state.

Let the voice of our nation be the voice of freedom for the downtrodden, of justice for the impoverished, of release for the oppressed. Let this voice be proclaimed in our own and other lands. Let this voice be heard in our pulpits, in the halls of Congress, in the council chambers of the United Nations.

Let the policies of our nation be such as will command the respect and good will of men everywhere. Where there is need for land reform, for emancipation of racial minorities, for the upholding of human rights and freedoms, for a more equitable distribution of the good things of the earth, for political institutions responsive to the free will of a free people, there let the influence of America be felt. As Christians we are not committed to things as they are but to things as, in the sight of God, they should be.

The churches of Christ in America do not believe that another world is inevitable. They steadfastly set themselves against hysteria and defeatism. This is God's world. He reigns supreme and will forever reign. The God whose we are and whom we serve will prevail no matter what wickedness may be planned or wrought in the world of nations. We who have taken upon ourselves the name of Christ are called to bear witness in daily living to that peace which is ordained of God under whom all nations are held in judgment.

District IV Convention

District IV met in convention at Ringsted, Iowa, on September 22-24. The convention was well attended and a fine spirit prevailed throughout the three days.

The business sessions were held on Friday afternoon and on Saturday morning. The major results of the business sessions may be summarized as follows:

1. The treasurer reported a balance of \$469.56 as of September 22, 1950.
2. A Congregational President's Meeting is to be held again this year and it is to be enlarged to include all board members.
3. Sunday School Teacher's Institutes are to be held in the district. (Ringsted, Nov. 5 and Hampton, Dec. 3 and 4).
4. The district contributed \$50 to the Lutheran Welfare Society of Iowa.
5. The district decided to apply for membership in the Iowa Council of Lutheran Charities.
6. A contribution of \$100 was given to the Lutheran Service Foundation at Iowa State Teacher's College at Cedar Falls. It was also decided to become more closely affiliated with this work by becoming a member of the foundation.
7. The district president's visit to the congregation need not necessarily be on a Sunday.
8. Rev. Holger P. Jorgensen, Des Moines, Rev. C.

(Continued on page 12)

*Of the 48 members of the Executive Committee present and voting, 5 members opposed, for reasons of conscience, that section of the statement which endorsed the police action of the United Nations in Korea.

Our Women's Work

Mrs. Johanne Lillehøj, Kimballton, Iowa

Editor

W.M.S. Meeting At Ringsted, Iowa

The Women's Mission Society held its annual meeting Saturday evening, Sept. 23, during District 4 convention at Ringsted, Iowa.

Mrs. Holger Strandkov took charge as neither of the chairmen were present. Minutes were read and approved from last year's meeting at Oak Hill, Iowa.

We had quite a discussion about the future of Child's Friend, and it was suggested that everyone should help gather pictures from their own community and also send in suggestions to "Child's Friend." We were informed the Publications committee is considering finding a helper for the editor of "Child's Friend."

A motion was made to donate half of the evening's offering to "Child's Friend," 25 per cent to the new hospital in Mohulpahari and 25 per cent for the general fund. This concluded the business meeting.

We now sang "Lord Jesus Christ," and Rev. H. P. Jorgensen led in prayer.

The speaker for the evening was Rev. Ronald Jespersen. He told us about a recent N.L.C. Home Mission Conference held in Chicago, where he together with Rev. Holger Nielsen had represented our synod.

A solo was sung by Mrs. Gertrude Christensen. Then we sang, "Oh Zion, Haste Thy Mission," and the evening offering was taken.

After the hymn, "Son of My Soul," Rev. Holger Jorgensen closed the meeting with a prayer.

Palma H. Sorensen.

Greetings From Danevang, Texas

This is to let you know that we are still in existence here, "Way down south in the land of cotton," and it comes as a special greeting from the Danish Ladies' Aid.

I was asked to tell something about those activities within our church which are done mainly by the women. Since we have no separate Mission Society perhaps some news of our Ladies' Aid would be of interest to the readers of "Our Women's Work." We have two Ladies' Aids—a Danish Aid of 50 years standing, and an English Ladies' Aid, still young, only 13 years old.

The Danish Ladies' Aid celebrated its Golden Jubilee on the first Sunday in March of this year with an appropriate festival held in the Community hall where the whole congregation was invited as guests. A special invitation had been sent to the English Ladies' Aid and to the Young People's Society as well as to many former members who have moved away. There are no charter members living, but a number of the ladies who have been members for 40 years were present on this occasion. The memory of these courageous pioneer women will be treasured with gratitude for their unselfish work. They gave and sacrificed to the utmost, that a place of worship might be built. First, the Community House, later the church. They did not have a great deal of money to contribute

but they had loving hearts and willing hands with which to give service. In looking over the old records we see that although their new colony was in one sense a Mission field in itself, the Ladies' Aid has from the very beginning been mission-minded. Through the years we have tried to do some Mission work in conjunction with our Ladies' Aid work such as sending annual contributions to the Santal Mission, Seamen's Mission, Porto Novo Mission, Women's Mission Society, Gogales Warm Springs Foundation Sufferers and we have supported the South Slesvig Project to the best of our ability.

Each time a member passes away the Ladies' Aid sends a \$5 contribution to some Mission or worthy cause in memory of the deceased. We also have a "Birthday Fund" to which each member gives according to her age. This fund is used only for our church.

Keeping the Community hall clean and the kitchen equipped with coffee pots, dish towels, table linens, coffee cups, etc., is a responsibility shared by both Ladies' Aids. Years ago the church also was kept clean by the ladies but during recent years we have contributed a sum of money annually to help pay a janitress' salary. Recently we voted to pay part of the utility bills for the Community hall. During the past year the two Ladies' Aids have bought and installed a new electric range in our new parsonage as well as furnishing the guest room complete. Placing flowers on the altar and the organ in the church every Sunday is a responsibility also shared by both Ladies' Aids.

After our new church was completed a few years ago the English Ladies' Aid was instrumental in landscaping and planting a lawn and shrubbery on the church grounds as well as being responsible for the maintenance of same. 'Tis a job well done and it has greatly improved the appearance of the church property.

As a means of raising money for our treasury, we have "The Danevang Farmers' Co-op's" annual meeting where we are paid for serving dinner and coffee in the afternoon. This, however, we alternate every other year with the English Ladies' Aid. Our annual bazaar, usually held in November, is a joint affair of the two Aids and is probably more successful, financially, than any other project. Last summer a former member of the Danish Ladies' Aid crocheted a beautiful tablecloth and donated it to us. We sold chances on it and netted a neat sum. This spring we sponsored a bake sale in El Campo, our nearest trading center, and it proved very successful. Sometimes we sell coffee and lunch at various sociels, and when local movie films are shown.

Our membership numbers about 30. We meet in the homes on the first Thursday of each month. The meetings are conducted in the Danish language, Danish songs are sung and our pastor gives a reading in Danish. Our goal is to help the church, community and Missions.

Stephanie H. Swendsen.

Three Aspects of the Reformation

In this month our thoughts are directed to the Reformation. I suspect that most of us confine our thoughts on that unusual historical occurrence to Martin Luther's nailing his ninety-five thesis to the door of the Castle Church in Wittenburg on that October 31st in 1517. Even though we are told that his hammer strokes echoed and re-echoed throughout Europe, and that is true in a figurative manner, the Reformation was more than Martin Luther. Without purpose to detract in any way from his real contribution to the liberation of the mind of Occidental man in his time, it is well for us to be more cognizant of the total picture in that illustrious period of history.

Let us call to mind that by the advent of the sixteenth century, the church's hold upon the people had been considerably relaxed through its neglect of spiritual services essential to its constituency. The people, by and large, had lost their faith in the Roman Catholic Church as a courageous, spiritual force.

There were three major aspects of the gruelling contest which persisted in Europe during the fourteenth, fifteenth and sixteenth centuries. We refer to them collectively as the Reformation.

At first current criticism upon the church concerned only moral and material things. The wealth and luxury of the higher clergy and heavy papal taxation were the chief grounds for complaint. But when in the thirteenth and fourteenth centuries the Nordic peoples began to acquire learning, to read and write and to express themselves, the way was paved for an intellectual attack. This attack was upon the priest as priest, and upon the ceremony of the mass as the central fact of the religious life, coupled with a demand for a return to the personal teachings of Jesus. For now some of the people could read them as they were recorded in the Gospels.

The first aspect of the Reformation was the revolt of the princes. It was in truth an irreligious revolt against the world rule of the church. They wanted the replacement of the Pope by the prince as the head of the religion and the controller of the consciences of his people. The princes wanted to use the popular forces against the Pope, but they wanted to use them for selfish reasons. Therefore they were alert not to let the popular forces become too powerful.

The princes wanted to stop the flow of money to Rome. They further wanted to seize the moral authority, the educational power, and the material possessions of the church within their respective dominions. At no time did the princes intend to free the judgment of their subjects; they sought to establish national churches dependent upon the throne. They wanted just enough reformation to sever the link with Rome, but would not tolerate any dangerous break toward the primitive teachings of Jesus or direct interpretation of the Bible.

The second major aspect was the Reformation according to the common man. This movement sought to make Christianity a power against unrighteousness, and specifically against the unrighteousness of the rich

and powerful. These people did not object to the power of the church. They objected to its weakness. They wanted a deeply righteous and fearless church to help them and to organize them against the extreme wickedness of powerful men. Their movements against the church, both within and without, were movements not for release from a religious control, but for a fuller and more abundant religious control. They did not object to the Pope because he was the religious head of the world, but because he was not. They rebelled because he was a wealthy earthly prince when he ought to have been their spiritual leader.

This people's Reformation differed vastly from the princely Reformation. Their extensive spiritual upheavals were more honest, though more confused, more enduring, though less successful at the moment than were the reforms instituted by the princes. Of the common people, only a meager few men had the courage to confess that they had broken away from all authoritative teaching that conflicted with their consciences, and that they were now relying wholly upon their own minds and interpretations. The general trend for the common man was to set up the Bible as a counter authority to the church. This was particularly true in the bold instance of Martin Luther. However, the bulk of these new readers of the Bible accepted what their consciences approved, and simply ignored whatever they could not comprehend.

The third aspect of the Reformation occurred within the Roman Catholic Church and must not be overlooked. This third phase largely resulted from the Jesuit movement and the actions of the Council of Trent. The Jesuit movement was headed by Ignatius of Loyola, who created an educational and missionary society, harboring the Salvation Army of our day. This organization was placed at the disposal of the Pope and was certainly one of the most effective instruments in the history of the Christian church.

The Jesuits raised the level of intelligence, quickened the conscience of all Catholic Europe, and stimulated Protestant Europe to competitive educational efforts.

At the time of this giant wave of educational effort, the tone and quality of the Roman Catholic Church was also greatly improved by the clarification of doctrine and the reforms in organization and discipline of Trent. This Council met intermittently either at Trent or Bologna between the years of 1545 and 1563. Its work was as important as the energy of the Jesuits in arresting the crimes and blunders that were causing state after state to fall away from the Roman communion.

The change brought about within the church of Rome by the Reformation was as great as the changes wrought in the Protestant churches which detached themselves from the mother church.

Ove R. Nielsen,

Dagmar, Mont.
From "The Gleaner."

N. F. S. Grundtvig

By Dean Alfred C. Nielsen
Grand View College, Des Moines, Iowa

II. YEARS OF STORM

Early in the year 1805 he became the tutor at Egelykke, an estate, on the island of Langeland. It was a rather complacent young man who took up the petty task of tutoring. But before long he was rudely awakened from his smug, self-satisfaction. Women always did seem to have a special attraction for him, and in this instance, he fell madly in love with the charming wife of his employer. This was as embarrassing as it was painful. About this he wrote to a friend, "Merely to realize that I was in love was enough to make me thoroughly unhappy. My humble circumstances presented an unsurmountable barrier. How I struggled against that growing passion! With all my might I forced my mind to the most difficult labors in order to quiet the storm which was raging within! But my efforts were in vain. It was like trying to dam a rushing mountain torrent with one's hands. For years the struggle continued. Exhausted, I fell into the deepest melancholy."

The greater his love, the more awkward and embarrassed he became in the presence of the high-born and lovely woman. To make matters worse the young wife teased and tormented him about his clumsiness. She was never to know of his infatuation. All he could do was to retire to his room and dream about the object of his new-born love. In his diary of December 5, 1805, he wrote, "My heart bleeds and there are tears on my pale cheeks because of the inexpressible joy I was careless enough to seize."

While the plight of the young man must have been very comical to the household, it was no laughing matter for him. As mentioned above, he tried to drown his infatuation in work, but that was not easy to do. But something good grew out of it. He turned to the reading of poetry. For the first time he really experienced the greatness of Oehlenschläger. He read Shakespeare, Goethe, Schiller, Schelling and Fichte. He began to write. His passion and his sorrow awakened the poet in him.

Since childhood he had loved the old myths and sagas of the north. He studied them again. His reading of Oehlenschläger helped him to appreciate them more than ever. "It is a miracle to me," he said, "that the voices which had slumbered through ages of time, and the longings which whispered in the depths of my heart, could hold such living speech in the Danish tongue."

In all seriousness Grundtvig decided that it would be the work of his life to do research and to write about the ancient Nordic sagas and myths. He was certain that it was not possible for the Danish people to understand themselves if they did not understand their mythology. He said that a people reveals itself in its gods. It was his opinion that Balder, Freia and Thor were as great as the Greek Eros, Aphrodite and Hermes and that they possessed profounder and more spiritual ideas. His efforts resulted in an article which

appeared in the magazine "Minerva." It aroused considerable interest and it was clear that a poet of considerable ability was present.

His great interest in Norse mythology during this period is clearly evident as expressed in these words written in 1807. "It is their glory alone which helps me to bear the burden of life and unless I can rediscover in the ancient North the lofty harmony of the eternal, my life is done."

This was undoubtedly his conviction at that time, but he was to learn otherwise later. However, in 1808 his great "Norse Mythology" was published. This established his reputation as a poet.

Grundtvig was to a certain extent and for a while an admirer of Goethe. But unlike Grundtvig, Goethe very early understood the significance of the French Revolution. Grundtvig had lived through these world-shocking events, but seems to have paid them scant attention except when they came within range of Denmark. But when Denmark became involved in the war, and against England, he was deeply moved. He was stirred to enthusiasm by the gallant efforts of Lieutenant Peter Willemoes. It was proof to him that all Danish greatness did not belong to the long past. He seized his pen and wrote a stirring poem. When Copenhagen was bombarded by the British fleet and the Danish fleet captured, he was in deep sorrow. He felt that the day of doom was near for his beloved Denmark. To the end of his life, patriotism was one of his strongest sentiments. In 1808 he published his first book "The Masquerade Ball in Denmark." In this he rebuked his people for dancing and carrying on lightly while their country was teetering on the brink of disaster.

Shortly after the publication of "The Masquerade Ball," he left Langeland and moved to Copenhagen. It was his plan to devote his time and energy to study, and to write about Norse Mythology. It was his hope that he might be able to rouse his people from their slumber before it was too late. He made his living by teaching in different schools. During this period he was quite happy. Life in the city gave him an opportunity to meet like-minded people and to carry on his work as a poet.

In the spring of 1810 he received a letter from his father and in this he told him that his health was failing and that he would like to have him come to Udby to be his assistant. This was a hard blow. His great ambition was to become a leading writer and not a minister in a small country parish. However, he did not like to disappoint his parents so he agreed to preach his qualifying sermon. He did this to a rather small group. He was critical of the clergy and was warned that he should not be so critical of the clergy when speaking to lay people.

Shortly after this event he decided to send his trial sermon to the printer. What his motives were is perhaps not quite clear. He probably did it to please his father and perhaps in a spirit of rebellion against

clerical authority. He gave it the title: "Why has the Word of the Lord disappeared from His House?" This attack upon the clergy by an upstart was too much. A complaint was filed with the authorities and as a consequence, much to the sorrow of his parents, he gave up going home to Udby. He settled back to go on with his teaching, and to the quiet life of a research scholar and poet. But he did not have peace for long. God and his own restless spirit would not let him alone.

In the course of his readings he had become interested in the Medieval Crusades. Up to that time his knowledge of them had been very meager. He became more and more impatient with the indifferent treatment accorded Christianity in these writings. The writers failed to appreciate the true greatness of these Christian leaders. Furthermore, these authors did not understand the mighty part that Christianity had played in history.

One night he was reading Kotzebue's "History of Prussia." In this the author spoke of Prussia's heathenism as a powerful oak and deplored that the withered cross of Christianity had been planted to take its place. Grundtvig became so angry that he threw the book into a far corner of the room and sprang to his feet ready for action. He felt called to go to battle for God and truth, to go on a mighty crusade.

It became clear to him that Christianity alone could give people the strength and will to live greatly. A people with faith and hope could do great things. But a people without a great faith and a broad vision would be concerned merely with things that could please the belly. Denmark's deplorable condition was due to lack of faith and vision.

He threw aside Mythology and began to study the Bible as he had never studied it before. He became especially interested in "Revelations." He was struck by the thought that God could use the Danish Church as an instrument to promote His cause. It was her mission to lead the nations of the earth to a revival of living Christianity. He identified the Danish people and the Danish Church with the Sixth Church of the Book of Revelations.

Grundtvig was happy in his new faith. He felt the need of singing. He sang again the great hymns of Luther and Kingo. It was during this period that he wrote his first hymn "Dejlig er Den Himmel Blaa" which has been translated by Reverend J. C. Aaberg under the title "Splendid are the Heavens High." A study of that hymn will show that Grundtvig had found again the simple faith of his childhood and that he was at peace with God and the world, but he did not remain long in that condition.

Grundtvig now stood face to face with what was the greatest crisis of his life. He had been ransacking the Bible to find words, yes, weapons to hurl against the enemies of the Lord, but what about his own heart. He saw clearly that he did not want to do the will of God, but his own. His heart was full of evil and selfish desires. He, who would save the world, was in danger of losing his own soul. The judgment of God was not only upon the world but **upon himself**. He was filled with terror. He felt that he was falling into a bottomless pit. He could neither work nor

sleep. He was ill, and his friends saw that his illness was not physical but mental and spiritual. He wanted to go home to Udby for the Christmas holidays, but he was in such a critical mental condition that his friends did not dare to let him go alone. He did go home, and in the company of his friend, Siffern.

His parents were deeply shocked when they saw his condition, but they came to the conclusion that the peaceful surroundings of home, and the love of God would surely cure a condition brought about by too much study and meditation. They were right. He recuperated rapidly. He sang the lovely old Christmas hymns with great joy and his association during the holidays with the simple folks of Udby strengthened him greatly.

When he returned to the capital he was called before the consistory and received a rebuke for the things he had written about the clergy in his trial sermon. The assembled dignitaries were certain that his paleness was due to worry about this affair. They concluded that the best cure for this rebel was to get him ordained. The fact is that this whole affair had caused him very little grief, but the dignitaries did not know that. At any rate he was ordained on May 29, 1811.

Lutheran Student Center Dedication

Ames, Iowa, October 8, 1950

A dream which began 45 years ago became a reality October 8 when members of the Lutheran Student Association at Iowa State College in Ames, alumni and friends gathered to dedicate their new 100,000-dollar Lutheran Student Center.

Present for the memorable occasion were Dr. Paul C. Empie, executive director of the National Lutheran Council, the Rev. Donald Heiges, executive secretary for the Council's Division of Student Service, representatives from the five synods of the NLC in Iowa and four former pastors of Bethesda Lutheran church in Ames.

Dr. Empie delivered the dedication address, and the Rev. Mr. Heiges performed the rite of dedication. Assisting Heiges were the Rev. Albert Jagnow of Dubuque, Iowa, representing the Iowa district of the American Lutheran Church; the Rev. Holger Jorgensen of Des Moines, Iowa, president of the Iowa district of the Danish Evangelical Lutheran Church; the Rev. V. T. Jordahl of Mason City, Iowa, president of the Iowa district of the Evangelical Lutheran Church; the Rev. Herbert Olson of Boxholm, Iowa, representing the Iowa conference of the Augustana Lutheran Church; the Rev. H. Irving Petersen of Harlan, Iowa, president of the Iowa district of the United Evangelical Lutheran Church; and Pastors Iver Iversen, G. O. Paulsrud, Alvin N. Rogness and P. O. Wee—all of whom formerly served at Bethesda Lutheran Church in Ames.

President Charles E. Friley presented official greetings from the college, and the Rev. Ruben Spong, pastor of Grandview Lutheran church in Des Moines pronounced the benediction. Devotions were given

by the Rev. Paul A. Boe, present pastor of the Bethesda congregation.

Ever since 1905, when work among Lutheran students at Iowa State was first begun, Lutheran students and student leaders have looked forward to the day when they could have a central meeting place—a home they could call their own. Now they have it.

Actual construction work on the project began about a year ago. Ground breaking ceremonies were held on October 16, 1949. Since that time, members of the Lutheran Student Association at Iowa State have spent several hundred hours donating labor and contacting fellow Lutheran students on the campus to tell them about the project and to ask for cash donations and pledges.

The new center is designed to meet the needs of the ministry of the church to students. It was established for the purpose of furthering the spiritual, moral and social welfare of Lutheran college students in Ames. Sponsor of the building is the Lutheran Student Foundation of Iowa State College—an incorporated organization with membership open to students, alumni and interested friends.

The Lutheran Student Center was made possible by a 50,000-dollar grant from the Division of Student Service of the NLC, a 15,000-dollar gift from Bethesda Lutheran church in Ames and contributions from students, alumni and friends, and Lutheran church groups throughout the state.

On college campuses throughout the country where large numbers of Lutheran students are enrolled, the National Lutheran Council has undertaken a program of providing student centers and a full-time counselor to direct and guide the student work. Counselor at Iowa State is Kathryn Markhus, a graduate of the University of Minnesota.

Miss Markhus' program emphasizes the need and value of church worship, evangelism, Bible study, discussion, counseling, service and recreation.

The Rev. Paul Boe, pastor of Bethesda Lutheran church in Ames, also serves Lutheran students by leading Bible study and discussion groups and is available for counselling.

25th Anniversary

St. Peter's Danish Ev. Lutheran congregation of Detroit will celebrate Rev. Svend Jorgensen's 25 years of ministry here on Sunday, Nov. 5, at 6 o'clock in the Danish Brotherhood Temple, 1775 West Forest Ave.

Rev. Alfred E. Sorensen of St. Stephen's Lutheran Church, Chicago, will be the speaker, the church choir and the tenor, Carl Christensen, will sing and supper will be served.

Church service will be held in English at 10:30 in the morning with communion service by Rev. Alfred E. Sorensen.

Rev. Svend Jorgensen was born Nov. 14, 1883 in Borre on Møen in Denmark, and came in the spring of 1897 with his parents to Grant, Mich., where his father, Rev. Jens Jorgensen, was minister to Kedron congregation and principal of the Ashland Folk school.

He attended Grand View College and graduated

in 1911 from the theological seminary. After studying at the University of Copenhagen, Denmark, in the summer of 1911, he was ordained Dec. 13, 1911, in his father's church in Kimballton, Iowa, by Rev. Peter Kjolhede.

From 1911 to 1919 he served as minister in Dagmar, Mont., and from 1919 to 1925 Our Savior's Lutheran church, Hartford, Conn.

Nov. 1, 1925, he was installed by Rev. Peter Kjolhede as minister to St. Peter's Danish Ev. Lutheran church in Detroit.

Rev. Jorgensen was married in 1921 to Florence Brown of Hartford, Conn. A daughter, Alice, graduated from the University of Michigan in 1948, followed by a master's degree in political science in 1949. She is now a teacher in Ferndale high school.

His older brother, Rev. Hakon Jorgensen, is pastor in Cordova, Nebr. Another brother, Professor Peter Jorgensen, is a teacher at Grand View College, and Rev. Ottar Jorgensen is minister to St. Peter's Lutheran church in Minneapolis. A sister, Mrs. Aage Grumstrup, lives in West Denmark, Wis.; another sister, Mrs. Ludvig Pedersen, lives in Chicago, and two brothers, Olaf and Johannes, are in Portland, Ore.

Rev. Svend Jorgensen's faithful service to his church and to the Danish people in his community, has made this unusual and remarkable event possible, and the Danes in Detroit will express their appreciation at the festival.

Johan Emanuelsen,
Detroit, Mich.



Across the Editor's Desk

Thanksgiving Clothing Appeal—Lutheran World Relief will again sponsor a Thanksgiving clothing appeal in all the congregations of the National Lutheran Council synods.—Reports have been coming from abroad that there is a definite need for a new supply of used clothing. The need is especially great among refugees in Palestine, Germany and Austria; in many cases becoming more severe since these people have given up the few possessions they were able to salvage and the clothing they wore when they fled has now worn out.

In the 1949 Thanksgiving appeal more than 800,000 pounds of used clothing, shoes and bedding was received by LWR and forwarded overseas for distribution during the coldest months of the winter.

Again this year, LWR is offering to pay the freight on carload shipments. The minimum weight of a carload of used clothing is 12,000 pounds. Several carloads were received last year from large Lutheran centers, and the LWR office reports that inquiries have already been received this fall from churches which plan to use the carload shipment idea from their city.

In addition to the year-round receiving centers in Easton, Pa., and Los Angeles, Calif., three warehouses

are being arranged especially for this appeal, in Minneapolis, Minn., Nappanee, Ind., and Seattle, Wash.

Bernard A. Confer, administrative secretary of Lutheran World Relief, spent six weeks in August and September in Europe, observing the distribution of LWR clothing gifts in a number of places. Upon his return to America he said: "The clothing gifts which we sent abroad, while they provide physical warmth and comfort, have an important spiritual message to the people who receive them. They give evidence to these people that the church cares for them and often provides them with the courage they need to meet their many problems."

Pastors in all of our congregations have undoubtedly already received literature on the Thanksgiving clothing appeal. We urge all our people to meet the appeal with the spirit of willingness to share with the unfortunate people of other nations.

District IV Convention

(Continued from page 6)

A. Stub, Fredsville, and Hans Farstrup, Exira, were elected president, secretary and treasurer, respectively.

9. A committee is to be appointed to study and revise the district constitution.
10. A committee is to be appointed to study the possibility of a scholarship from the district for seminary and/or pre-seminary students.
11. A contribution of \$100 was voted for the Santal Mission.

During the course of these days not all was in the nature of business however. The pastors and also some of the laymen spoke during these days and provided mental and spiritual stimulation.

The undersigned conducted the Bible Hour on Friday afternoon. Rev. Holger Strandskov, Kimballton, spoke at the evening meeting on Friday. The Bible Hour on Saturday morning was in charge of Rev. Holger Nielsen, Cedar Falls.

Following the noon meal on Saturday a representative of the Iowa Lutheran Welfare Society brought a greeting and brief report to the convention. Thereafter, Dr. Johannes Knudsen of Grand View College addressed the convention.

A layman's hour completed the program for Saturday afternoon. Three laymen, John Lund, Waterloo, Benjamin Miller, Hampton, and August Sorensen, Ringsted, introduced, respectively, the following topics for discussion: "What do I Expect of My Church?" "What do I Expect of My Pastor?" and "What Can I do for My Church and My Pastor?" An interesting discussion during which several good points were raised, followed.

On Saturday evening the Women's Mission Society of the district held a meeting. Rev. Ronald Jespersen, Newell, was the speaker of the evening.

On Sunday morning many more guests arrived and there was a well attended service. Rev. C. A. Stub, Fredsville, preached the sermon and Rev. Holger P. Jorgensen, Des Moines, officiated at the communion service.

A large group was also on hand for the Sunday dinner and for the lecture by Rev. Gudmund Petersen, Hampton, later in the afternoon. The final meeting was held on Sunday evening and was in charge of Rev. Arthur Frost, Waterloo.

The days at Ringsted were well spent and enjoyable in every respect. The members of Ringsted congregation proved to be good hosts. We were truly well fed, well housed and well treated. The newly remodeled hall enabled our hosts to handle the large group, especially on Sunday, with a maximum of efficiency. The people of Ringsted may well be proud of their church property as it now stands. They deserve our compliments for the work they have done lately and our thanks for the reception accorded us who were their guests at the convention.

Thorvald Hansen,

Convention Secretary.

Our Minister's Pension Fund

Presumably all the Districts of our synod now have met for their convention and we have returned to the tasks in our congregations. Among these tasks is also that of providing the necessary funds for our Minister's Pension Fund.

According to our Pension Fund rules a collection or offering should be taken in all our churches on the First Sunday in November or some other Sunday more agreeable to the congregation, unless an amount has been earmarked on the congregation's budget for this purpose. Envelopes for this gathering of funds have been sent to the congregations which have requested such envelopes.

There are now seven couples and sixteen single persons, or a total of thirty pensioners, on our pension roll. If we are to pay the same amount to our pensioners, \$700 to a couple and \$400 to a single person, as during the previous years our synod must provide for \$11,300.00 from the various sources. With the cost of living increasing again we certainly cannot now be satisfied in paying only the basic pension of \$620 and \$360. We should rather find ways and means for increasing the pension. None of our pensioners can exist on such a pension except they have some other source of income. Pensions have not increased in comparison to wages earned today.

May we therefore urge all our people to give generously to this cause when the offering is taken. We appreciate every gift received from Ladies' Aids, Men's Clubs and other organizations or individuals. Send your collections and gifts to Charles Lauritzen, Dwight, Ill.

A. E. Frost.

Grand View College And Our Youth

Report From Grand View College

The Board of Education for Grand View College met for the last time October 5. This Board has served for twelve years and during all that time Rev. Ottar Jorgensen has been chairman. Rev. Alfred Jensen has also been a member the total time, and Jens Thuesen was a member for eleven years. October 6, the board had become the Board of Directors for the Corporation, Grand View College and Grand View Seminary. The charter has now been issued for this corporation and the major items of business connected with the change have been taken care of. In order that the transfer might be facilitated, the Synodical Board met with the College Board.

Rev. Ottar Jorgensen is the chairman of the new Board and Harald Petersen, Tyler, continues as secretary. A new position of treasurer and custodian is filled by Jens Thuesen.

A major portion of the business meeting of the Board was taken by the many details of the new setup. But the current business was also attended to, and a study of the budget in view of the drop in enrollment also occupied much time.

The official enrollment of the college for the fall semester is 230. This is a drop of 34 from last fall, and at first glance this seems to be a rather large drop. A breakdown of the figures shows, however, that the drop corresponds exactly to the drop in veterans (who dropped from 50 to 22) and nurses (who dropped from 41 to 35). In other words, the non-veteran and non-nurses enrollment is exactly the same as last year. We have not compensated for the drop in these categories, but this is rather difficult in a time when all enrollments are down.

The drop is entirely in the freshman enrollment. In fact, the sophomore enrollment is eleven greater than last year. Of these several are transfer students from other colleges and junior colleges. The enrollment from the synod is two less than last year. May I in this connection thank B. P. Christensen for his recent article in Lutheran Tidings. I believe that he has touched upon one of the reasons for the insufficient enrollment from the Synod. If all our ministers would work hard for the college, we would have a much greater synodical enrollment than we do now. On the other hand we should recognize that some of the very finest

THIRD ANNUAL D.A.Y.P.L. LEADERSHIP WORKSHOP AND ANNUAL BUSINESS MEETING

Grand View College — November 3 and 4, 1950

Final preparations have been made and all is in readiness for the biggest and best Leadership Workshop in D. A. Y. P. L. history. The schedule is changed somewhat this year—see pro-

gram below. As special guest speaker this year, we have secured Miss Lorraine Bergstrand, who is editor of the Augustana Program Annual, now being used in our societies. We urge all district officers and advisors to be present, as well as all local DAYPL members who are able to attend. If you have not already registered, please send your registration AT ONCE to Carlo Petersen, 1100 Boyd Avenue, Des Moines 16, Iowa. Just send a postal card, telling when you will arrive. We need this information to accommodate you properly. Each society is entitled to two votes at the business meeting Saturday afternoon.

work of bringing students to the college is done by ministers. The school year is progressing as usual. The reorganization of U. K., so that it is a student-faculty organization, is starting to be felt. We hope that it will mean a great deal toward a more efficient operation of all the many non-academic activities. So far the student programs have been interesting and good. The weather has, of course, favored us. All our summer heat, absent during July and August, is coming now to make October an extra summer month. Resultantly, the fall picnic enjoyed very favorable circumstances and was a nice success.

J. Knudsen.

Grand View College
October 14, 1950.

Winter School

There are undoubtedly quite a number of the young people of our congregations and communities who would like to share the benefits and opportunities of our college, but who are not interested in an academic course of nine months duration. They would like to find an entry to the treasures of education and they would like to share the fellowship of campus life. For such the Winter Folk School offers a unique opportunity. It offers both practical and cultural courses and the course itself is inspirational as well as informative. The classes will be separate from the college, but they will be taught by regular college teachers or equally qualified personnel.

This year the Winter School will start November 27 and it will conclude March 2. This is a total of 12 weeks. The cost will be one-third of the cost for the academic year or \$225, including tuition, board, room and incidental fee. If you are interested, write to the college for further details. If you know any young people in your community who should be interested, call their attention to the course.

J. Knudsen.

PROGRAM

Friday, November 3:

8:45—Opening worship service, Charles Terrell, District I Advisor.

9:30—Introductory Remarks, Get Acquainted.

10:00—11:45—Know your DAYPL. Synodical picture, Harris Jespersen.

The mailing list and local secretary's responsibilities, Dorene Andersen.

Membership, officers' duties, Paul Jorgensen.

Operations India, Ronald Jespersen.

United Christian Youth Movement, Ruth Jacobsen.

11:45—Luncheon.

1:00—Fellowship singing.

1:15—"Where Are We Going?", Clayton Nielsen.

1:45—Problems and solutions to Camping Program, A. E. Farstrup.

2:45—YULE for 1950, Harris Jespersen.

3:00—UPWARD TRAIL and District Newsletters.

3:15—Refreshments, District I.

3:30—District reports and problems Roundtable.

6:00—"Banquet."

7:30—Program planning, use of program annual, Miss Lorraine Bergstrand.

9:30—Quiet recreation, Harris Jespersen and others.

Saturday, November 4:

8:00—Morning devotional service.

8:45—Planning the League Worship Service, Lorraine Bergstrand.

10:00—Crafts and Their Possibilities, Ellen Knudsen.

10:30—Refreshments, District III.

WINTER FOLK SCHOOL

GRAND VIEW COLLEGE INVITES YOUNG MEN AND
WOMEN TO PARTICIPATE IN A WINTER FOLK SCHOOL
COURSE FROM NOVEMBER 27 TO MARCH 2. WRITE
FOR INFORMATION.

J. KNUDSEN.

- 10:45—Relationships With Other Lutheran Groups, Clayton Nielsen.
 11:00—Recreational Source Materials, Ronald Jespersen and others.
 11:15—District and Local Problems, unfinished items.
 12:00—Luncheon.
 1:00—5:00—Annual business session. Election of president and treasurer. Reports of committees and publications.
 3:15—Refreshments, District V.
 5:30—Supper.
 8:00—Youth Rally.

We're looking forward to a good workshop and business meeting. If you can plan to come, please register immediately. Costs will be kept to a minimum.

W. Clayton Nielsen,
 DAYPL President,
 Withee, Wisconsin.

OUR CHURCH

Fall Festival was observed in the Danevang, Texas, congregation during the days of October 11-15. Rev. L. C. Bundgaard of Tacoma, Wash., was the guest speaker.

The Danish Folk Meeting held at the Danebod Folk School, Tyler, Minn., during the week of October 3-8, was well attended again this year. According to indirect reports more than 100 guests were present. These came from the entire mid-western area of U. S. A. and some from the distant California and Dalum, Canada. Pastor Halvdan Helweg from Copenhagen, Denmark, was the guest speaker who carried the heaviest load of the program. Other speakers were the pastors, P. Rasmussen, Dalum, Canada, Marius Krog, L. C. Bundgaard, and the local pastor of the Danebod Church, Enok Mortensen. Mrs. Thyra Nussle of Chicago was the song leader.

Brooklyn, N. Y.—Pastor Povl H. Baagoe, Seamen's chaplain in the Brooklyn-New York area, who formerly has had his office at 25th South Street, will at least temporarily have his office in the Reading Room for the seamen in the Brooklyn church. His address is now 193—9th Street, Brooklyn 15, N. Y.

A Sunday School Teachers' Institute will be held at St. John's Lutheran Church, Ringsted, Iowa, on Sunday, Nov. 5. Rev. A. E. Farstrup from Grand View College will be in charge of the Institute. This Institute is arranged especially for the Sunday school teachers for the Ringsted, Newell, Kimballton, Oak Hill and Exira churches. Anyone interested in our Sunday school and church work is welcome.

Harvest Festival and Youth Sunday was observed in the Kimballton, Iowa, church on Sunday, October 1. Rev. Axel C. Kildegaard, member of the Grand View Seminary, was the guest speaker at the morning and afternoon

service. A Fellowship dinner was enjoyed by a good group at noon and the church choir rendered special music at both services.

The Volmer, Mont., congregation will be host to a Sunday School Institute during the week-end October 20-22. Sunday school teachers from Dalum, Canada, the Flaxton, N. D., and the Volmer and Dagmar congregations are invited to attend.

Newark, N. J.—Considerable improvement has been done lately on the church property of the new church in Newark. One major improvement was a new oil-burner unit in the furnace, and a new automatic gas water heater.

Harvest Festival was observed in the West Denmark, Wis., church on Sunday, October 15. Pastor H. Helweg from Copenhagen, Denmark, Rev. Clayton Nielsen of Withee, Wis., and the local pastor, F. O. Lund, were the speakers. Many guests were present from the Withee and Askov, Minn., churches as well as from the local churches of the West Denmark-Luck area.

A Church Worker's Week-End will be held in the Bethany Lutheran Church in Ludington, Mich., October 20-22. This is a District II project, and according to the program "the purpose of this conference is to give practical aid to those local church workers who have definite responsibilities to fill. At times during the conference the group will be divided into two sections: 'Sunday School Workers' and 'Church Officers.' The latter includes church councilmen and officers of various organizations in the church."—Leaders and speakers at the conference will be Rev. Alfred Jensen, synodical president, Rev. Richard Sorensen, Rev. and Mrs. Edwin Hansen, Rev. John Christensen and Miss Reeta Petersen of Greenville.

Rev. John Enselmann was installed as pastor of Grayling Lutheran church Sunday, Oct. 8, by the district president, Rev. Richard Sorensen. In the evening a potluck supper at Danebod hall. Mrs. F. Laursen is back as housekeeper. Rev. Enselmann's address is Box 67, Grayling, Mich.

Book Wanted

A number of text books are needed at Grand View College due to a large enrollment in a class in **Physical Education**.

We would like to buy (or borrow) a number of copies of the book, **FUNDAMENTAL GYMNASTICS** by Niels Bukh, published by E. P. Dutton Co., 1938 edition.

Anyone who may have a copy or more of this book and who would be glad to help us, please send same to us and let us know if you wish to sell the book or loan it to us.

Helvine Mailand,
 Grand View College,
 Des Moines 16, Iowa

N. P. Hansen, Muskegon, Michigan

One of the oldest members of Central Bethlehem Lutheran Church in Muskegon, Mich., passed away at his home, 1570 Acorn Ave., Sept. 10, 84 years of age.

He came to Muskegon from Næsby, near Copenhagen, Denmark, to work in the lumber mills in 1888. Several years later he took employment as upholsterer, the trade he had learned in Denmark. As a sideline activity he repaired bicycles. In 1901 he started his own upholstery and bicycle business which he continued until his retirement in 1945.

Mr. Hansen was a member of the Danish Lutheran Church in Muskegon for 62 years, during which time he was a faithful worker and supporter, both of the local congregation's activities as well as those of the synod. For many years he was president of the local congregation; he was a member of the church council at least a quarter of a century. It was a rare occasion when he missed attendance at the Sunday morning worship service. He attended many of the Synodical conventions.

In 1946 Mr. and Mrs. Hansen celebrated their golden wedding anniversary.

His sorrow was great when the old church burned in 1942, but he was as anxious as anyone to rebuild and had looked forward with keen expectation to the completion of the church edifice, the upper unit of which has been under construction this summer. He felt very honored when asked to trowel mortar for the laying of the cornerstone of the new church on July 30. This proved to be his last service for the church he loved and had worked for so long.

Without pain and suffering he quietly slept away, the victim of a hardening of the arteries in the brain and general infirmities of old age. May God bless his memory among us.

—Contributed.

Manistee, Mich.

After a vacation interlude, all organizations are again engaged in church activities. The choir opened its first meeting with a supper. New officers were installed.

The Sunday school began its new term with a church service September 10. The children and their parents were seated in pews marked with flowers. The prelude, hymns and sermon were appropriate for the occasion. Rev. Wikman, with the assistance of the teachers, gave out the pins and promotion certificates to the large group of children present. It was felt that a service of this kind stimulates the interest in the work and brings the congregation and the children in closer Christian fellowship.

A group of interested persons met in the School hall on Thursday evening, September 21, to hear and meet Miss Muriel Nielsen. All those present en-

joyed a pleasant evening with her.

Sunday evening, September 10, the first Danish "Sangften" of the season was held in the parsonage. The house was filled to capacity and all enjoyed the singing, Rev. Wikman reading and the cup of coffee.

The congregation put on a baked ham supper for the public on Thursday night, September 14. About 200 people were served. The ham bones and broth were then utilized to make kale and pea soup and about 70 people came to this supper September 22, which added to profits of first supper.

At the service on September 24, Rev. Wikman read his resignation to take effect January 15, when he will move to Ringsted, Iowa. It is with regret we accept his resignation.

Thora E. Hansen.

To The Porto Novo Mission

The following gifts have been received for the Porto Novo Mission:

O. W. Lund, Luck, Wis. -----	\$ 1.00
Miss Alice Jensen, Minneapolis, Minn. -----	1.00
Mrs. C. Nelson, Plainfield, N. J. -----	5.00
Den Danske Kvindeforening, Danevang, Texas -----	25.00
The Ladies' Aid, Newell, Iowa -----	25.00
Rev. Ronald Jespersen, Mr. and Mrs. Carl Christiansen, Newell, Iowa -----	12.00
A Friend -----	30.00
	\$ 99.00

I sent Anne Marie Petersen a check for \$195 in July. She sent a letter to "Dannevirke" thanking for the check, and she promised to send one also to "Lutheran Tidings."

A sincere thank you for the above mentioned gifts and also for the used postage stamps sent me for the Mission.

Johannes Jepsen,
R.F.D. 1, Pulaski, N. Y.

Santal Mission

General Budget:

John Christensen, Ludington, Mich. -----	\$ 15.00
Mrs. Anna White, Ludington, Mich. -----	15.00
Andreas Hansens, Tyler, Minn. -----	10.00
Christine Christensen, Hartford, Conn. -----	1.00
Mrs. Lauritsen, Hartford, Conn. -----	1.00
Anna Jacobsen, Hartford, Conn. -----	200.00
Chris Sorensens, Des Moines, Iowa -----	3.00
St. Stephen's Church, Chicago -----	19.35
Dist. VI Meeting, Tyler, Minn. -----	104.73
Dist. IV Meeting, Ringsted, Iowa -----	100.00
Dist. II Meeting, Greenville, Mich. -----	34.50
St. Peter's Church, Dwight, Ill. -----	74.76
Central Luth. Church Mission Meeting, Muskegon, Mich. -----	13.40
Jens Haue, Minneapolis, Minn. -----	10.00
St. John's Church, Hampton, Mich. -----	

Iowa -----	37.50
In memory of Mrs. Janus Jensen, Askov, Minn., Emil Hansens -----	2.00
Henry Henriksens and Roland Henriksens, Lindsay, Nebr. -----	5.00
Mrs. Henry Thompson and family, Lindsay, Nebr. -----	2.00
In memory of Pastor A. J. Tarpgaard, New York, by the following: Harry Jensens, Einar Jorgensens, Alfred Jensens, Chris Petersens, Mrs. Birthe Sorensen, Hans Iversens, James Jorgensens, Wm. Ernskys, Viggo Nielsens, Rev. Viggo Hansens, Mrs. Kamma M. Christensen, Peter Sorensen, Leroy Sorensen, Miss Anna Christensen, Svend Petersens and Peter Petersens -----	9.00
In memory of Christoffer Jensen, Tyler, Minn., Esther and Jens Jessen, Rigmor and Jørgen Christensen, Clara and Rasmus Sorensen, Ingeborg Duus and Dagmar Møller -----	5.00
In memory of Mrs. Marie Johnsen, Solvang, Calif., Emanuel Church Ladies' Aid -----	5.00
In memory of James Andersen, Tyler, by Tyler friends -----	5.25
In memory of Mrs. Einar Dixen, Altadena, Calif., Bedstemor Dixen, her children and grandchildren and Mrs. Laura Nielsen -----	20.00
J. C. Christensens, Pasadena, Calif. -----	5.00

In memory of Chris D. Jensen, Cedar Falls, Iowa, N. C. Rasmussens and Holger Rasmussens, Hampton, Iowa -----	5.00
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For The Riber's Work:

In memory of Theodor Beyer, Dwight, Ill., from friends at Dwight -----	25.00
From Juhl Junior Boys' Sunday School class, Marlette, Mich. -----	6.00

For "Operations India":

From D.A.Y.P.L. a total of --	658.51
Diamond Lake, \$50; Kimballton, \$75; Dwight, \$50; Dist. IV Convention, 1949, \$31; Juhl, \$27.24; Hartford, \$20; Hay Springs, \$14; Newell, \$52.10; Hampton, \$25; Minneapolis, \$25; Dorothy Andersen, Minneapolis, \$1.94; and interest on savings, \$5.50.	

For Mohulpahari Hospital:

Mrs. Anna M. Christensen, Cedar Falls, Iowa -----	10.00
To every giver, on behalf of the Mission, thank you.	

Total for September -----	\$1,402.00
Total since Jan. 1 -----	\$8,025.99

Dagmar Miller,

1517 Guthrie Ave., Des Moines, Iowa.
N. B.: An additional \$25.00 was given by St. Stephen's Church of Chicago to Muriel Nielsen. (Information requested).
D. M.

LUTHERAN WORLD RELIEF CLOTHING APPEAL



Through your Thanks
Giving your brethren
too can give thanks

Send your gifts for the needy abroad to your nearest LWR depot, or to
LUTHERAN WORLD RELIEF
North 13 Street & Bushkill Drive
EASTON, PENNSYLVANIA

Acknowledgment Of Receipts From the Synod Treasurer

For the Month of September, 1950

Toward the Budget:

Previously acknowledged	\$14,790.85
Congregations—	
Ringsted, Iowa	300.00
St. Stephen's, Chicago, Ill.	52.00
Portland, Me.	100.00
Minneapolis, Minn.	108.57
Canwood, Sask., Canada	106.00
Clinton, Iowa	100.00
Hay Springs, Nebr.	144.02
Omaha, Nebr.	66.25
Bridgeport, Conn.	35.00
Seattle, Wash.	195.17
Withee, Wis.	457.50

Pension Fund:

In memory of Mrs. Marie Smith, from Mr. and Mrs. Charles Lauritzen, Dwight, Ill.	2.00
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Congregations—

Greenville, Mich.	23.00
Seattle, Wash.	11.00
Withee, Wis.	7.00

Pastors' Dues:

Rev. F. O. Lund	5.00
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Convention Registration

Home Mission:	213.50
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In memory of Anna Emelie Christensen:

Mr. and Mrs. Simon Lauritzen, Dwight, Ill.	2.00
Mr. and Mrs. Charles Lauritzen, Dwight, Ill.	3.00
Mr. and Mrs. S. P. Christensen, Mr. and Mrs. Elmer Christensen, Newell, Iowa	10.00
Congregation, Greenville, Mich.	31.75

In memory of Rev. A. J. Tarp-

gaard, Lake Amalie Ladies' Aid, Minneapolis, Minn.	5.00
In memory of Hattie Sorensen, from friends	4.00
Julius Nelson	12.00
Guy Buchstead, Mr. and Mrs. Sam Jensen and Ralph and Jimmie, Viborg, S. D.	2.00
In memory of Aksel Andersen, Mr. and Mrs. Simon Lauritzen, Dwight, Ill.	1.00
Annual Reports:	
Rev. Clayton Nielsen, Withee, Wis.	.25
Congregations—	
Tacoma, Wash.	2.50
Canwood, Sask., Canada	2.50
Omaha, Nebr.	5.00
Grayling, Mich.	3.00
Dwight, Ill.	6.25

Lutheran Tidings:

Congregation, Greenville, Mich.	32.00
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Children's Home, Chicago, Ill.:

In memory of Mrs. Marie Smith, Dwight, Ill., Mr. and Mrs. Harold Jensen, Gardner, Ill.	2.00
Christian Jensen and family, Dwight, Ill.	6.00

Old People's Home, Tyler, Minn.:

In memory of Mrs. Marie Smith, Dwight, Ill., Mr. and Mrs. Carl Hansen, Storm Lake, Iowa	5.00
Marie and Elsie Nelsen, Dagmar and Millard Mobery, Elizabeth and Joseph Tissiery, Martha and Carlie Johnson, Anna and Serren Rosendahl, Marie and Peter Reimer, Ella and Tony Andersen, Margaret and Dr. O. D. Gingrich, Ella and Axel Christensen, Ingman Christensen, Ruth and Arthur Christiansen, Dwight, Ill.	11.00

Seamen's Mission:

Congregation, Greenville, Mich.	3.00
In memory of Rev. A. J. Targaard, Mr. and Mrs. Harry Jensen, Mr. and Mrs. Einer Jorgensen, Mr. and Mrs. Alfred Jensen, Mr. and Mrs. Chris Petersen, Mr. and Mrs. Hans Iverson, Mr. and Mrs. James Jorgensen, Mr. and Mrs. Wm. Ernsky, Mr. and Mrs. Viggo Nielsen, Mr. and Mrs. Svend Petersen, Mr. and Mrs. Peter Petersen, Mrs. Bertha Sorensen, Mrs. Kamma M. Kristensen, Peter Sorensen, LeRoy Sorensen, Miss Anna Christensen, Rev. and Mrs. Viggo M. Hansen, Bridgeport, Conn.	9.00

President's Travel:

Congregation, Withee, Wis.	28.50
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Total to date \$16,903.61

SYNOD OFFICERS

PRESIDENT: Rev. Alfred Jensen, 1232 Pennsylvania Ave., Des Moines 16, Iowa.
SECRETARY: Rev. Holger O. Nielsen, 1410 Main St., Cedar Falls, Iowa.
TREASURER: Charles Lauritzen, 222 Pollard Ave., Dwight, Ill.
TRUSTEE: Olaf R. Juhl, 5557 Blaisdell Ave., Minneapolis 19, Minn.
TRUSTEE: Erling V. Jensen, 1901 Easton Blvd., Des Moines 16, Iowa.
TRUSTEE: August Sorensen, Ringsted, Iowa.
TRUSTEE: Viggo Nielsen, 190 Jewett Ave., Bridgeport 6, Conn.

Received for Items Outside of Budget:

American Bible Society:	
A friend, "He Restoreth My Soul," Ps. 38	\$ 25.00

Eben-Ezer Mercy Institute:

Congregations—	
Kimballton, Iowa	52.00
Portland, Me.	23.25
Grayling, Mich.	10.00
Withee, Wis.	32.60

Church Extension:

Congregations—	
Canwood, Sask., Canada	31.50
Seattle, Wash.	4.00

GVC Debt Retirement:

Congregation, Canwood, Sask., Canada	21.00
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Lutheran World Action and World Relief:

Previously acknowledged	\$ 7,724.69
In memory of Helga Jensen, Nysted, Nebr., Rasmus Jensen family, Lake City, S. D.	5.00
In memory of Mads Faaborg, Nysted, Nebr., Rev. Howard Christensen	2.00
Dist. 6 Convention at Tyler, Minn.	104.73
Congregations—	
Clinton, Iowa	142.00
Greenville, Mich.	106.25
Ruthton, Minn.	5.00
Solvang, Calif.	450.00
Omaha, Nebr.	.50
Dwight, Ill.	21.25
Seattle, Wash.	23.95

Total to date \$ 8,585.37

Acknowledged with thanks.

The Danish Evangelical Church of America.

Charles Lauritzen, Treas.

COOK WANTED

The position as cook at the Old People's Home, Des Moines, Iowa, is open from November 1, 1950. Good wages, board and room.

For more information please write to

PASTOR M. MIKKELSEN

1101 Grand View Ave.

Des Moines 16, Iowa

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.

October 20, 1950

I am a member of the congregation at _____

Name _____

New Address _____

City _____ State _____

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