

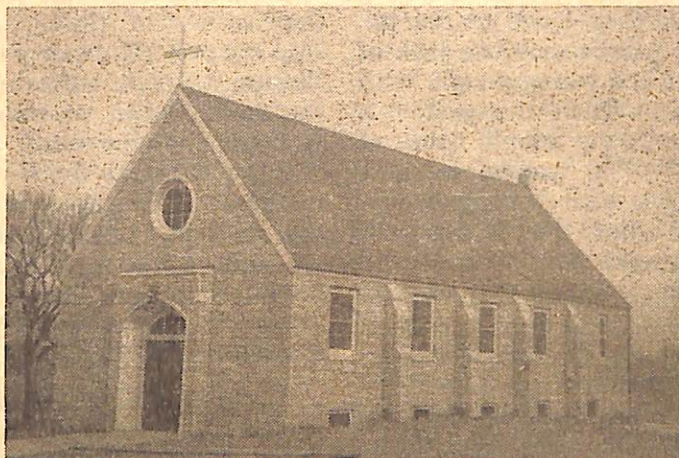
Lutheran Tidings

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Bethlehem Lutheran Church, Davey, Nebraska

This is a picture of the Bethlehem Lutheran Church at Davey, Nebraska. This building was dedicated December 18, 1949, and replaces the one destroyed by fire in 1946. Upon rebuilding, the church was moved to the village of Davey, where it adds favorably to the beauty of the town.

The building is small, with comfortable seating room for approximately 150. It has a choir loft and a full basement with kitchen. The altar is simple and plain in construction with a Torvaldsen's Christ as the center.

The new pastor of this church was in the hospital for thirteen weeks last summer, but since October 1, 1950, there have been services every Sunday. The church is really quite active for being a small congregation.

We would like to express our Thanks to all outside of our congregation who helped us in our building, both financially and spiritually. We thank God for His help and pray for His continued guidance over our church and its life here in Davey.—ARNOLD KNUDSEN.

The Call Of Our Day To Real Stewardship

Message given by Pastor A. E. Hoefer, A. L. C., of Tucson, Arizona and given at Deeper Life Bible Conference at Medicine Lake, Minnesota in July, 1950.

With the radio constantly bringing home the sad facts of our day and the headlines daily carrying the realization that we are living in days of crisis and perhaps the last days, the call of our day is perhaps the most urgent call that God has sounded since the day that He sent out the call through Martin Luther or since the day He needed and found Paul.

God does not ask one believer to give more of himself than another believer. The missionary who follows the call to backward tribes and peoples is not expected or asked of God to give more of himself than is the member who plows his field with a modern tractor, or the business executive who has a push-button contact with his staff. God is just. He declares that all have sinned, and that all are saved by faith and that all are saved to serve, there is no difference. Differences of self-sacrifice are man-made and not God-directed or God-willed.

There are crowns to be given on the day of Judgment to some of those who are saved by grace, and others who are also saved by grace will not rule, they will not reign, they may be allowed to be the doorkeepers in the house of the Lord. Some will come bringing their sheaves with rejoicing, the fruit of their labor; and others will come empty-handed, having received God's saving grace by faith but having laid up for themselves no treasures for eternity. To speak of a reward in heaven is not work of righteousness nor catholicism but it is good common sense and pure teaching of Scripture, and Paul says in I Cor. 3:13. Every saved man's work shall be tried as of Fire, if it survives he shall receive a reward. If it burns he shall suffer loss, and yet be saved. Saved but empty-handed. Saved but poverty-stricken. A life that is a total loss is possible for those who believe, or a life that receives a Crown in eternity.

There is a real need of real stewardship in every age, but it seems that at times of crisis God throws open the doors of stewardship opportunity so wide and His call becomes more urgent as the time draws near, as the present age is balancing upon the preci-

pice, and the bent of battle has become feverish, and the fences of God are hedged in on every side, at a time when real stewardship has so much to gain and indifference has so much to lose.

Our difficulty as a church of today is not so much that we are not doing enough, we are extremely busy. Like Martha of old we are worried and troubled about many things, and these things instead of bringing joy and stewardship of service they leave us fearful, tired, and jittery. The pastor has become the jack of all trades—and having to tease the young people with ideas for having a good time. Then the pastor is harrassed about “What do the young people think of me? Do I click with them?” The women workers are often busy with everything in church work except the one thing that is really needful, that is the soul-winning and soul-keeping business.

Real stewardship is more than giving a portion of my time, my talents, or my wealth to God as though I were paying my tax to God, or as though I were the patron and God depended upon my patronage. Real stewardship is a 100% surrender to God of everything that I am and that I have, and then to be administrator of these things which I acknowledge to be God's very own but which He has given me to control. “Stewardship if it is real directs the way we eat, the way we work, the way we make love, the way we think, the way we dream, the way we die.” (E. Trueblood, “The Common Ventures of Life” p. 20.)

Every disciple is a steward, every real steward is a disciple. When the disciple has taken up the first step of Faith according to Jesus in Matt. 16:24-27 there is a second step and that is to **let him take up his Cross**. Self-denial precedes cross-bearing. **What is cross-bearing if it is not stewardship?** Jesus took his Cross, and upon it offered every gift of God, His life, His all, He offered there.

What is the Cross of Christ to me? None of the crosses of history are of any value to me except the Cross of Christ. Jesus Christ did not take the Cross in order to suffer. He did not reach for the Cross in order that He might wear a Crown of thorns, or have his back lacerated or nails through His hands, or a spear through His side. He took the Cross that the “Blood of Jesus Christ God's Son might cleanse us from all sin, that He might become the covering for my sin, and not only for my sin but for the sin of the whole world.” The Cross was the means of salvation, the suffering was the price He paid that I might be His own.

When Jesus says, “**Let a man take up His Cross and follow**” to me that means that every disciple takes every opportunity that he has to lead another soul to the Cross of Christ. Cross-bearing is carrying that **saving power** of the Cross into the lives where **this power** does not live. The explorer planted the flag of his king upon newly discovered territory. On Okinawa, the G. I. carried the flag of the U. S. A. and planted it high upon a knoll in the midst of battle fire. The disciple plants the Cross of Christ into the **heart** of one who has never known Christ as King and Lord and Saviour before.

People speak of Cross-bearing as though it were

a tragedy to bear the Cross. With hushed tones, with sighing, and with dread in their hearts, folks say, “Everyone has a Cross to bear.” How differently Jesus thought of Cross-bearing. Mark 10:32-34. Cross-bearing is not suffering only, or pain, cross-bearing on our part means to “Go and make disciples of all nations.” It means to plant that Cross as the Banner of salvation in hearts where at this moment there is the banner of Satan. Cross-bearing and stewardship are one. Not every ache and pain is cross-bearing. The most tragic suffering is not cross-bearing unless the soul of the sufferer or the soul of another is through that suffering led to see Jesus as Savior, and the Blood as the Power to Cleanse, to Cover and to save. Suffering that does not lead a soul to see the suffering Christ more clearly as Redeemer from sin and all the wages of suffering, tears, terror, heart-broken loneliness, physical and eternal death that sins bring with it, we may say suffering that does not lead directly to the Heart of God is not the Cross of Christ.

Cross-bearing is done in joy and in sorrow, in health or in sickness, amidst laughter as well as tears. When Mother takes time to fold the little hands and teach the child to say, “Jesus tender Shepherd hear me” she is carrying that cross to a frontier for Victory, and when Father gathers his family around the table for the Word of God and family prayer, it is cross-bearing. If your neighbor can see the Christ of the Cross in your life, your words and your deeds, and become attracted and finds a longing in his heart to have the life you found, you are bearing the symbol of salvation to a new field, you are bearing the cross to win. When you are called upon to confess, to call upon the sick, to cheer the bereaved, the weary and the heart-broken, you come to them with the Cross of Christ, praying that you may be the vessel used of God to lead another soul to the foot of the Cross. When you sing in the choir, if it is for any other reason than to make the cross of Christ seem more attractive, more alluring, more satisfying, then you are not an asset to the kingdom of God though your voice may outclass all others. **God will use only those who take the Cross and carry it to others.** When you come to the house of God to hear God's Word that you may become strengthened in your own faith, when you come to communion that Jesus might win greater victories in your own heart over the powers of evil, you are Cross-bearing. When you are wrestling in prayer for some soul, when you are inviting your neighbor, and using your car to bring others, you are cross-bearing and you need not speak of this kind of cross-bearing with a sigh, with a hushed voice, you can shout it from the roof-tops that you are

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bearing the Banner of the King of Kings, the Lord of Lords. When the Lord presents the opportunity to give to support His work, His soul-saving work in this world, you are not just putting money into an envelope, you are bearing the Cross, you are making it possible that the army of Christ can go onward, and you can sing with joy "Onward Christian Soldiers."

Walter Knight tells a story of the life of Iam McClaren. One day the pastor went to a certain house and saw an old Scotch woman standing in her kitchen weeping. She wiped her eyes with the corner of her apron, and when the minister asked her what was the matter she confessed, "I have done so little." She further said, "I am so miserable and unhappy." "Why?" asked the pastor. "Because I have done so little for Jesus. When I was just a wee girl the Lord spoke to my heart and I did so much want to live for Him." "Well, haven't you?" asked the minister. "Yes, I have lived for Him, but I have done so little. I want to be of some use in His service." "What have you done?" he asked. "I will tell you what I have done. I washed the dishes, cooked three meals a day, taken care of children, mopped the floor, and mended the clothes. That is all I have done all my life, and I wanted to do something for Jesus." The pastor sitting back in his arm-chair looked at her and smiled, "Where are your boys," he inquired. She had four sons and had named them after Bible characters. "Oh, my boys? You know where Mark is. You ordained him yourself before he went to China. Why are you asking?" "Where is Luke?" questioned the pastor. "Luke? He went out from your church. Didn't you send him out? I had a letter from him the other day." And she went on happy and excited, and she continued, "A revival has broken out on the mission station, and he said they were having a wonderful time in the service of the Lord." "Where is Matthew?" "He is with his brother in China. Isn't it wonderful that the two boys can be working together? I am so happy about that! And John came to me the other night—He is my baby and is only 19, but he is a great boy! He said, "Mother, I have been praying and tonight in my room the Lord spoke to my heart, and what do you suppose that He told me? I have to go to Africa to work with my brother! But don't cry, Mother. The Lord told me I was to stay here and look after you until you go home to Glory." The minister looked at her saying, **"And you say your life was wasted in mopping floors, darning socks, washing dishes, and doing trivial things. I'd like to have your mansion when you are called home. It will be very near to the throne of God."**

God grant us more Cross-bearing on the level of faithfulness with the trivial tasks of daily life. If the Army of Christ needs more great men and women, **it will need more great fathers and mothers who are faithful in the daily Cross-bearing of life.**

Are you taking every opportunity with your talents, your time, and your wealth to carry that Cross that is so precious to you, to a new frontier? It is your Cross if you are a disciple. You can't say, "I taught Sunday School these many years, I am sick of doing that. Here I will throw this cross down, someone else can now carry on." Remember, it is your cross, not someone else's cross and when you lay it down,

unless the Lord relieves you, no one can carry it, no one can teach Sunday School as you teach it. You become insulted and you are tempted to sulk, not being appreciated, and you say, "Let someone else carry on, I am weary." No one can carry your cross, and the hearts in whom you have opportunity to plant the seed may remain barren because you threw your cross and no one else could carry that cross where you were able and commanded to carry it. What would have happened if Jesus half-way up Calvary's Crest had turned to Simon of Cyrene and said, "I don't think I am being appreciated. You take this Cross up the hill. I am tired of it. You go on and save the World?" That is a foolish question! But the disciples of Jesus are asked to carry the Cross all the way, **Follow Me!** If you follow Jesus you carry that Cross to the bitter end, until the soul is won, until the battle is over, until He calls you Home, until He says, "Well done thou good and faithful servant."

Stewardship is not a way of salvation, but it is the way that the saved take because it is the way of God.

Are we losing our talents by investing them in the world? Or are we investing our talents in God's Kingdom, where they will receive a hundred fold reward? There ought to be a waiting line of applications in the congregations for teachers, for the choir, for the Evangelism committee, for all the lesser functions of the church. The pastor ought to be flooded with requests, "Where can I invest?" If we would really believe that the giving of one cup of cold water will go with a reward in heaven, we would begin to give of our talents whole-heartedly.

Taken directly from the sermon notes of Pastor Hoefer by Eva A. Nygaard.

New Home Missions

New York—Jan. 31—Fifty-four new missions were established in the United States last year by church bodies participating in the Division of American Missions of the National Lutheran Council, it was reported at the 33rd annual meeting of the Council here.

The United Lutheran Church in America occupied fields or established new missions in 18 areas, the American Lutheran Church in 13, the Augustana Lutheran Church in 10, the Evangelical Lutheran Church in nine, the Finnish Soumi Synod in two, and the United Evangelical Lutheran Church and the Lutheran Church—Missouri Synod in one each. The latter body cooperates with the division in New York, New Jersey and New England.

Dr. Philip S. Dybvig of Minneapolis, chairman of the division, said that its thirty Regional Home Mission Committees last year had assigned 200 fields to the church bodies for survey and study and 154 for occupancy. In addition, 17 fields were cleared for relocation of congregations.

"Our Lutheran comity through the regional committees," he observed, "is the envy of the rest of Protestantism, and through the work of these committees we have achieved almost as wise spacing of churches as we would have achieved were we one united body."

Reflections On Recent Travels In Europe And North Africa

This article was printed in "the Ecumenical Review" for January 1951. This magazine is published by the World Council of Churches at Geneva, Switzerland. Miss Sarah Chakko is President of Isabella Thoburn College, Lucknow, India, and Secretary of the World Council's Commission on the Life and Work of Women in the Church.—Alfred Jensen.

By Sarah Chakko

Perhaps the most dominating factor that strikes the newcomer to Europe and America is that of FEAR—fear of another war, fear of atomic weapons, fear of totalitarian ideologies, fear of economic collapse, fear of the unknown future. This fear has reached the verge of paralysis. A clear recognition of danger which leads to systematic preparation to meet it is essential and wholesome. But fear that warps one's vision and judgment, and borders on hysteria and panic, is often more dangerous than the object of fear itself. Such fear tends to make a society so reactionary that it can hardly distinguish between the friendly critic and the deadly public enemy. In such an atmosphere non-conformity to the prevailing winds of doctrine is regarded as something that undermines the very foundation of society. An undercurrent of fear is to be found in other parts of the world as well. It is a characteristic feature of our times. But, compared to most Asiatic countries, it appears in a more acute form in North America and Europe, perhaps partly because they have more at stake. The greatest fear of the newly-independent Asiatic countries is the thought of a possible loss of political freedom. Poverty, hunger, and disease have so long been a part of Asiatic life that they are no new threats. When one has nearly struck the bottom there is not much further down to go!

The European efforts towards economic cooperation and political union, the Atlantic pact and other attempts at collective security seem at first glance to be the signs of hope for the future. Yet when it is realised that the basic motivation behind these movements is the common fear of totalitarianism, and not a positive conception of an inner spiritual and cultural unity of Europe, there is less room for optimism. Spokesmen from countries like Great Britain and Norway, not to mention others, are already pointing out that their spiritual ties and economic interests, when considered from the long-range point of view, lie elsewhere. Thus the present relationship is seen as a temporary arrangement to meet an immediate danger. We still live in the period of "Balance of Power," and not in a new era of the United Nations.

Europe gives one the impression of a tired old man, too tired and too old to have any hope in a future. Some people still cast a lingering backward look and long for the return of the good old days. They forget that, after all, the old days were not so good for many. It has taken many centuries for the old countries of Asia to understand that the old is gone for good and that something fresh and more suitable to our age

must emerge out of the destruction of the old and the resulting confusion of our times. We have at last found a reason for living and striving. Our young people have begun to dream about a brighter future for themselves and others, and are willing to pay the price for it. In Europe the element of home seems lacking. Promising youth want to go away from the land of their birth to seek their fortunes elsewhere. In the countryside one sees more old people and women than young men. The toll paid by the nations by the numbers killed in the last war explains this partially. But even the young men remaining in many of these countries are anxious to get away and this trend makes the process of rebuilding and the creation of an atmosphere of hope more difficult. To one coming from Asia, where youth have at last become inspired by a desire to rebuild their backward countries, this attitude is not always easy to understand. Perhaps Asiatic youth recognise the fact that they are not the most welcome permanent settlers in many parts of the world, whereas European youth have a better chance abroad!

As a visitor from a dominantly non-Christian country, one is interested in the effect of several centuries of Christianity on the life of nations and peoples. Despite the gibes of cynics about the failure of Europe to live in peace and brotherly love, and her failure to give social justice in many areas of life even after centuries of Christian tradition, and the accusation of Marxists who regard religion as an opiate to the people, the Christian Church has reason to be proud of her history. The underlying ideas behind the humanitarian movements of the past centuries find their inspiration in the Bible, and through her chequered history the Church has served as the rallying-point for those who have struggled for freedom, humanity and justice. This role was played by the Church in the days of Nazi domination and is still being played by the Church against totalitarian political ideologies. This record is to the glory of European Churches.

However, great as this contribution is in times of crises, on the whole in the course of the last century the influence of the Church on the common man and in the normal affairs of life has been on the decline. The causes for this are manifold, and it is not within the scope of this paper to analyse them. The important consideration is how the Church is facing the situation today. While a few outstanding leaders in the Church seem to recognise the problem and feel the urgency of helping people to understand the relevance of the Christian faith to their situation in life, the larger majority of those who are within the Church are not able to grasp what has happened to them and to the Church of which they are a part. The assumption seems to be that since large numbers of people are baptised in the Church they will continue to be active members of the Church. The need to interpret the word of God to those who do not come to the

Church, who are often disillusioned by what the Church has failed to do for them, is not taken to heart. One is deeply touched by the words of a German miner who said, "For many years the Church has preached us to death; now we hope that the Church will bring us Life." As a matter of fact there are large masses of people outside the Church who would not normally come to the Church seeking life, for they have ceased to regard the Church as a source of succor and help. They are just as pagan as the people in far-off lands to whom the Gospel has never been preached. The Church, in many European countries, is still so bound to the old outlook and tradition that it has not yet begun to use its full resources to meet the new situation. Yet here and there one finds new and inspired leadership. The last Kirchentag at Essen, when 180,000 Christians met together to witness to their faith and to see the meaning of their faith and their tasks for the times, is an indication of the inspired new leadership of laymen. The work that is being done through Evangelical Academies among lay groups to help the laymen to bring their faith and convictions to bear on day-to-day life and its situations is a sign of hope for the future.

One is very much intrigued by the concept of "woman" underlying Church and public life in Europe. In a country like Switzerland, which claims to be the oldest democracy in existence today, women are still unenfranchised. Even in countries where women have political rights they are not found in any significant numbers in places of trust and responsibility. In some Churches where women were ordained to the ministry during the war and did serve their congregations effectively, a reaction seems to have set in and women ministers are asked to confine their service to women and children. Socially, while they are cherished and protected, they are often not treated as intelligent responsible persons. All this is very puzzling to one who has come from a land where the Christian conception of womanhood has served as a dynamic in social and public life. The Church in many so called "mission lands" pioneered in women's education, gave them their rightful place in society and offered them opportunities of service. Many of the European missionary women workers find in these lands greater opportunities for creative service than in their own home countries. Is the European attitude on the status of women truly Christian? If not, when and why did it stop moving in the right direction? Are we in Asiatic countries on the wrong track?

No one travelling through Europe can afford to ignore the problem of the great disparity of sexes in the population. As a result of the war several million young women will never marry for the simple reason that millions of young men of their age-group were killed. These young people have to pay the price of war in their own way. They can become potential assets to a society that has wits enough to direct their thoughts, desires and energies in the right channels. Failing this, they can wreck a society because of their lack of a sense of direction and consequent frustration. So far very few of them have found their vocation in life. Most of them are not touched

by the Churches. The story of European social life and church life in the next twenty-five years will depend largely on the way in which the problem of this group is met. We are all rightly afraid of another war and its aftermath. Ought we not to be just as concerned about some of these other danger spots? Tragically enough many of the Churches do not seem to be aware of the situation. Those conscious of the problem are not grappling with it seriously enough to be effective.

There is much that the younger Churches from other regions have to learn from the European Churches. The clear witness of the Church through the period of political persecution, past and present, will always be a source of inspiration, for many of the younger Churches have yet to meet constant, though petty, annoyances in practical matters, despite the fact that legally many of the newly-independent countries have granted religious freedom to their peoples. The martyrs of our day are therefore trail blazers for us. Along with the positive there are also certain negative lessons we have to learn. How often have we of the younger Churches thought, "If only we were not such a small minority of Christians in a blatantly non-Christian land! If only the cultural milieu in which we live had the Christian background that some other nations have! If only our Christian people were economically better off! If only all our people were at least literate enough to read the Bible for themselves!—When all these 'ifs' are fulfilled we shall have a Church strong enough to witness to the redeeming power of Jesus Christ." Valuable as these factors are, experience in Europe and America shows that in the last analysis they are not the most important ones. These very assets may tend to make a Church sluggish and tradition-bound and unable to move quickly enough to fulfil her God-given task. We in the areas of the younger Churches have to recognise that, while numbers, economic resources, educational facilities and so on have their value, they cannot take the place of a complete commitment to the purposes of God and the leading of the Spirit of God which alone can enable the Church to perform its assigned task.

All of us, in whichever continent of the world we may be, behind whichever curtain we may find ourselves, iron, bamboo or silk, need to recognise that the Christian frontier is no longer to be geographically defined, that all lands need to have the Gospel preached to them, that the resources of the Church wherever they may exist and whatever they may be, ought to be considered as the common resources of the Church of Christ in the world, and used as such. Thus, all Churches, in so far as their material and spiritual resources are concerned, ought to be both sending and receiving Churches. It is in this mutuality that the word of God can most effectively bring healing and health to this troubled age.

Thank You, America

By a Displaced Person

On March, the 3rd, I and my family landed in New York. At the pier we were told by CWS officials that our assurance was cancelled by our sponsor. You can realize how we were discouraged by this event. But upon the request of CWS, Rev. Earl Edwards, of the Queens Baptist Church, Queens Village, N. Y., agreed to shelter our five-person family in his own home. Pastor and Mrs. Edwards were the first people we met in this country (except the officials at the pier.) They received us—people entirely strange to them—in such a kind-hearted manner as if we were their closest relatives, whom they did not see for a long, long time. It was the very Christian love to neighbors which moved Pastor Edwards to act in this way. He expressed his own emotions by these modest words: "We wish you to be happy here."

I am sure you realize the whole importance of an emigrant's first impressions in a new country, when he gets amid strange people, strange language, and strange way of life. During the four weeks we spent with the Edwards family they did their best to make us feel happy. They introduced us to the members of their church community and we were often invited by this or that family to stay with them for the whole day. Sometimes Pastor or Mrs. Edwards took us for a ride, showing us New York City or the picturesque ocean shore, and the boroughs of Long Island. Meantime Pastor Edwards contacted his pastor-colleagues at several cities asking them to look for a position for me.

An Encouraging Answer

It was Rev. Edwin A. Goldsworthy, of the First Baptist Church, Rahway, N. J., who could give an encouraging answer. So I came to Rahway and Pastor Goldsworthy introduced me to some high officials of the "American Smelting & Refining Company" in Perth Amboy, N. J. After a few days I got the position I applied for. Now I am working as a chemist with the said company and this is the very position for me, because I am a graduate of the University of Zagreb (Yugoslavia) in chemical engineering. Besides that, Pastor Goldsworthy introduced us to the members of his church at a meeting of his community. I am glad to have a chance to make friends among the American people.

Rev. William B. Stroyen, pastor of the Russian Orthodox Church, Rahway, N. J., to which we all belong, took care and helped us to resettle definitely at Rahway, N. J.

I have already mentioned our first impressions here. Once I told Rev. Edwards I wished I could always meet such good Americans like him. He answered that he is one of the worst. I don't know whether there are unkind Americans or not (probably yes, as there are bad people among all nationalities) but I am sure of only one thing: I have never got a chance to meet a bad one.

Strange Ideas About America

Generally speaking, the Europeans figure America in a way which is just opposite to the reality. I must

confess I did too. Maybe the tales told about America in Europe are deliberately spread by ill-intentioned people. For instance, being in Europe we thought there is only canned food in America and were very sorry for our children and ourselves to be unable to drink fresh milk and eat some fresh fruit and vegetables. Of course, the first look at the market-store has been enough to show us how foolish this presumption was.

Europeans used to blame American schools. The opinion is widely spread there that American pupils do not have to learn hard, because they are mostly playing sport-games instead of molesting their brains with mathematics, languages, history, geography and other subjects. We were anxious about the question of education because we have two daughters—16 and 9—who had to attend schools. Nevertheless, I did not believe this tale, thinking in my mind: "Well, if so, then from where do come the engineers who built all these skyscrapers, the beautiful bridges, the railroads and numerous highways, and all those plants and factories?" But as one evening my oldest daughter got 52 examples in algebra as her homework for the next day, I understood that American pupils have to learn hard and American schools are at least as good as European ones.

Some Europeans say that American life consists of "making money" only. Well that may be right partially. Americans like to make money and they like to make plenty of it, too. But there is a big difference between these two continents. While people in most European countries used to deposit their money in a savings account, restricting themselves not only in enjoyments but often from purchasing things they really need—an American never will hesitate to spend his money for enjoying himself. No. Europeans are wrong: they make themselves slaves of their money. An American knows how to compel his money to be his servant.

Best Traits of Americans

The politeness and readiness to help are the best traits of character of the American people. In Europe most of home-born people very often reproach Displaced Persons with being "unwelcome strangers." I cannot imagine something like that to be possible in this country, in spite that everybody perceived that I am not a born American. The only question has been asked very politely: "How long have you been in this country?" After my answer, "Only a few months," people said a few encouraging and kind words to me. The second question asked often is: "Do you like this country?" Now I am answering with consciousness: "Yes, I do." I like it for the freedom I found here. I like it for I don't feel like a stranger, a DP any longer, and I learned that the law protects me in the same way as other people. I like it for all those people I met here who were so kind to me and I will do my best to become a good citizen of this United States.

Remember those Displaced Persons who are still in Europe. If many Americans do that then a great number of DPs will say, as I am saying now:

"Thank you, America."

Our Women's Work

Mrs. Johanne Lillehøj, Kimballton, Iowa
Editor

In Memory of Milda

Her name suited her to perfection. In Danish the word "mild" has come to have a somewhat deeper meaning than the English version; it means not only gentle and generous but also tender and forgiving, and thus was Milda.

She had a deep understanding of the real values of life, and although she was quiet and unassuming, she still had the courage of her convictions. She was very much interested in all the activities of the Church, not our church alone but all religious work. One of the last times I visited her she had just been reading the publications of several different Lutheran churches. She had a fine mind and was always seeking knowledge of all phases of life. She was "always the same"—even-tempered, self-controlled and jolly in a sweet and kindly way. Hers was a rich and useful life indeed: a true friend, a good mother and a fine helper for her husband in his work.

Milda Schmidt Jensen was born in Menominee, Mich., Nov. 29, 1888 and she often spoke of her good home and loving parents. She attended Grand View College and taught summer school in some of our congregations. She was married to Rev. Alfred Jensen Jan. 4, 1922, and after having served the congregations of Cordova and Tyler they came here to Kimballton where they stayed for 10 years, and we are happy to say that Milda must have felt at home among us as she had asked that this be her last resting place.

She died Feb. 8, 1951, and was laid to rest in the Immanuel Lutheran Cemetery at Kimballton, Iowa, Feb. 10. At the services in the church Rev. Holger Strandskov brought a sincere and sympathizing message taken from Ephesians 3:14-20. He pointed out that although Milda was in the prison of pain and sickness, she was still free in spirit. It was wonderful to witness the fortitude and faith with which she faced death; she was herself to the last. Rev. Marius Krog also spoke in the church and he kindly consented to have his sermon printed on our Page.

After the services at the cemetery we all met at the Town Hall for a memorial fellowship where there were several who paid tribute to Milda and where Rev. Alfred Jensen acknowledged messages and memorial gifts received from all parts of our Synod; all these expressing sympathy for the Jensen family. Heruf said that during his mother's last days when the family was gathered by her bedside, his mother was the one who had the most strength and courage, and that at these gatherings they were really more happy as a family group than ever before.

So now she is resting in our pleasant little country cemetery surrounded by meadows and fields. In the valley below the meadow larks will build their nests and in summer they will sing every day, and it is

especially lovely to hear their clear call in the quiet evening twilight.

We want to thank Milda for the worthy example she has shown, in her modest way, of the dignity of true Christian womanhood.

Johanne Lillehøj.

Milda*

November 29, 1888—February 8, 1951

(By Marius Krog)

The news that a fellow-human has been marked by the curse of cancer, may or may not, grieve us. However, if that fellow-human is one whom we have learned to love, such news is sure to cut us to the quick; then it feels like the cutting edge of doom in our own hearts.

When that dreaded disease strikes, the friends and the family instinctively draw closer to the loved one, in order, to soften the blow. Nothing is spared which may serve as a counter-measure against the cancer. There may be those in the near family who would willingly give their own life to ward off the tragedy. It is of no use. Even the most devoted help amounts to little more than helplessness. The death-hour is constantly creeping nearer, and the day may arrive when that hour does not seem to come fast enough so the hopeless agony may be ended.

But, among convinced Christians, even such a time of grief and anxiety may become a time of deep spiritual experience, and the days of gloom may turn into days of grace. The very weakness, which the cancer has caused, may prove to be an inlet for a remarkable strength of soul. The dying one may, in spite of all the hopelessness and suffering, become the most cheerful, patient, and courageous of the family group. When that happens, it seems that the power of resurrection is already at work. What else can it be that lends an aura of holy brightness to the mark of death?

As a pastor it has been my privilege to witness such a strange transformation at several death-beds. It was marvelous to see how, at the same time as life was ebbing to its lowest depth of weakness and distress, it was also reaching heights of strength, calm and joy. I know it was not a fabricated fortitude or a forced buoyancy. It was God's power "made perfect in weakness." I always came away from such a death-bed filled with wonder.

It was deeply shocking to learn that Milda, too, bore the death-mark of cancer. The news filled the days with foreboding. But she soon proved to be

*Mrs. Alfred Jensen, wife of the president of the synod.

one of those remarkable persons who could face complete frustration with fortitude. She, too, had so much strength of soul that she could share it with those around her who in their strength were weaker than she. Who could help but marvel at her courage as her pain-racked body gave way to its corruption?

Are these individuals, who show such a remarkable influx of spiritual strength in the face of death, greater than others? Yes and no. Among those I have known, who were so strong and triumphant in the midst of their final weakness, there was not one who had been considered an outstanding person. Every one of them belonged in the common ranks of us all; but they proved to have that in their lives which redeemed their commonalty. It is the good fortune of plain folk that God is ever ready to reveal to "the weak and the minors," the greatest that life can hold.

When Abraham Lincoln remarked, that God must love the common people the most because He has created so many of them, he did not state the whole matter. There is no special merit, even before the face of God, in belonging to the common crowd. Lincoln himself was common, but he was much more beside. History has placed him among the greatest ever to guide the destiny of a nation. His soul was crowded with sensibilities; that lifted him above the crowd.

The Master himself preferred the common people; but he was looking for more than commonness among them. He was ever seeking responsiveness of soul; and when he found it in a person, he rejoiced. Think of the incidents reported in the gospels:—Mary of Bethany;—the generous widow;—the grateful leper;—the repentant robber;—the woman who touched his garment;—Zacchaeus;—the centurion; and others. All of these were common people, but they had souls which were vibrant with sensibilities, and that to Jesus was the hall-mark of nobility.

Milda did not have any desire to stand out from the common people. During all the years I have known her, I cannot recall one instance where she sought to be the center of the lime-light. On the contrary, she was satisfied to be just plain Milda, one of the group and the fellowship.

But when the final test was upon her, she stood out as one who had brightness of soul. I have been told by one who watched with her at the end, that once in the stillness of the night while she was semi-conscious, she spoke as though she was talking with God: —"Yes, —sure, —surely, —'O.K.', —all right—." Was it her "battle of Gethesmane?" I don't know. But I do know that "blessed are those who die in the Lord." And I am sure that Milda was one of them.

Thanks to God that it was given us to know her.

Anna Marie Petersen

Porto Novo Missionary—Dies After Short Illness

The following letter telling of Miss Anna Marie Petersen's illness and death has just reached me. It is my hope that the editor will give space to it in Lutheran Tidings.

It was only recently that Miss Petersen in a letter to Johannes Jepsen, Pulaski, N. Y., the acting U. S. secretary of the Porto Novo Mission, expressed a hope that Miss Petersen might visit the U. S. in 1952, when she planned to have a furlough trip to her native land, Denmark. She wanted very much, she wrote, to have an opportunity to thank some of her friends here in person for their support of her work among the homeless and destitute children of the Porto Novo area. She had given thirty-two years of her life to this work, being now at her death seventy-two years old.

We do not know yet who her successor will be, who will endeavor to do the work of Parriyamma (Great Mother). But we may hope and trust that the heavenly Father, who loves little children, has already chosen the right person, be she a native of India, Denmark or the United States.

Meanwhile let us show our faith in the work carried on by the good woman who gave her all in the labor of love for God's little children, by our continued support of the Porto Novo mission.

Nanna Goodhope.

Sevamandir, Porto Novo,
January 15, 1951.

Dear Danish Friends in America:

During the Christmas holidays, Perriyamma remained in Sevamandir with all the little children, the trainees and teachers having gone home. Once left with the children alone Perriyamma was in her elements—trying to make the children happy and making a great effort to make the children understand and appreciate the significance of Christmas. Miss Petersen overworked herself in organizing and doing all the work for the Christmas party. She made loaves of bread, cakes, decorations and all the rest. It was a grand feast and a great day for the children, but it was the last day when Miss Petersen was on her feet. Dr. Menon and Mr. Wright, an elderly Englishman, who had come to Portonovo—and had become a friend of Sevamandir—and the poor cheri children were the guests of the party.

She went to bed happy but exhausted. On the 26th she could not get up from her bed and had pain all over her body. Two days later she developed a slight fever and complained of some pain on the left jaw. Since there was no improvement the local doctor and Dr. Menon from Tanjore were called. Bhakthan and Thayar came into Sevamandir and the latter nursed her. Enteric fever was suspected. On the 4th Dr. Bache of the Danish Mission after having examined her thoroughly and giving her a saline injection in preparation for her long journey to Tirukoilur, took her to the Hospital in an ambulance car. Gnaramani and Bakthan accompanied her. The former stayed there till the end. Perriyamma's condition remained fluctuating in the hospital and during her periods of unconsciousness she spoke only of her children enquiring anxiously whether they were fed, etc. Even when I was allowed to see her for a few minutes last Saturday and Sunday she could talk only of her children and her school. On the 7th the hospital authorities felt that she was improving. Her age and weakness were difficult to overcome and on Tuesday the 9th at 6:30 p. m. while the doctors were cleaning her mouth she expired suddenly and

quite unexpectedly. The same night at 10:30 a telegram came to us giving the news. At 1:30 a. m. Dr. Carlson and Miss Lily Lond brought the body here and was received with prayers. The body was placed in front of the altar.

Wednesday the 10th was the day of reopening and the training girls were shocked to see Perriyamma's body. People from Portonovo naturally flocked to have a last glance of their Perriyamma. Friends had come from Cuddalore, Vilupram, Nellikuppam, Chidambaram, etc. Nearly 25 Danish friends came to the funeral. We had a short service of our own before the body was removed to the tomb. The Danish friends sang several Danish hymns. The Rev. G. Veddakan of Cuddalore conducted the service and gave a short address. Rev. Wandall also spoke. On Wednesday at 5 p. m. her remains were interred at the Northwest corner of Sevamandir

compound where she had decided that her body should rest and a year previously she had planted an Indian Cork tree at the site. The white scented blossoms from the tree will fall on her grave in the future. Thus terminated on earth the life of MISS ANNA MARIE PETERSEN who tried to follow her master particularly in His Command, "SUFFER LITTLE CHILDREN TO COME UNTO ME FOR OF SUCH IS THE KINGDOM OF HEAVEN," and her Spirit lives on in Sevamandir.

It is proposed to hold a service in memory of Miss A. M. Petersen on Friday the 26th of January at 5:30 p. m. in Sevamandir. Invitations have been sent to friends of near and far to attend.

Yours sincerely,

MARY K. LAKKO.

Spiritual Care For DPs

By Dr. H. Conrad Hoyer,

Executive Secretary, Division of American Missions
National Lutheran Council

Twenty thousand Lutheran "New Neighbors" have settled in the United States in the past two years. We can expect ten thousand more by the end of 1951. Surely the church has been active in this whole resettlement program. Through its efforts jobs and housing assurances have been secured. Through its efforts food, furniture, and fellowship have been given to the new arrivals. The church likewise has a part—a principal part—in caring for the spiritual needs of these Lutheran brethren. To an increasing degree we shall have to continue to develop that program. These people have come and are coming to our shores from sister churches of the Lutheran World Federation. Thrilling stories have been told of how our church people have received the new neighbors, and of how these people have found their places in our churches. However, the task of serving the spiritual needs of these brethren from abroad, and of bringing them into our spiritual fellowship is by no means complete. Special responsibility for this phase of the resettlement program has been assigned to the Division of American Missions of the National Lutheran Council.

For a year now, the Council has published devotional papers written by D.P. pastors in the Latvian and Estonian languages. "Usu Sona"—Estonian **Word of Faith** and "Majas Draugs"—Latvian **Friend of Home** are familiar to the new neighbors. These papers were sent last year to every Protestant DP of these linguistic backgrounds whose names and addresses were available. Beginning this year those who desire to receive the paper will subscribe for it at \$1.50 per year. Sample copies with or without English translations will be sent to anyone requesting them. New Testaments, Bibles, and Hymnals have also been made available at cost, to the Latvians and Estonians who wrote for them. The linguistic program is handled through the Division of American Missions office, 327 South LaSalle Street, Chicago 4, Illinois. Inquiries should be sent to that address.

In neighborhoods where there are groups of Latvians or Estonians arrangements have been made, where possible, to conduct occasional worship services in the mother tongue. More will have to be done about this.

In September of last year a conference for DP pastors arranged by the Division of American Missions was held at Toledo, Ohio. The program for this conference was planned so as to give to these pastors a picture of the program and work of our Lutheran churches in America. The adjustment problems of the DP's were also discussed. The need for linguistic services, for recognized linguistic groups in established congregations, and in some instances for separate Estonian or Latvian congregations was considered. On January 4th a committee of three Latvian and three Estonian pastors met with the Executive Committee of the Division of American Missions of the National Lutheran Council to study this matter further. The principal concern in the discussions of the committee was: "How can we best bring the Gospel to the new neighbors from the DP camps, now settled in the States?"

At least forty DP pastors who have come to America have not yet found a place of service in the Lutheran Church in this new land. They are working on farms or in factories. Most of them are eager to return to service in their pastoral calling. Forty-seven pastors are in the service of the churches of the N.L.C. in the United States, and ten in Canada. All of them are first assigned on an "in-training" basis, to acquaint them with the Lutheran Church work in America, and to give them time to learn the American language. Since most of these pastors came to our country during the past year nearly all of them are still serving in that basis. However, nine in the United States and three in Canada are now serving congregations and three are serving the church in other ways. Other pastors have completed their "training" service and are ready to accept calls to our congregations. It will not be possible for many of these pastors to serve primarily among their own people, and all are being prepared for regular pastoral positions. However it is quite natural that, where possible, they will prefer to serve where they can also serve their people from the "home country." Information concerning available DP pastors can be secured from the American Missions office of your church or from the Division of American Missions office. DP Pastors not now in the service of the church may likewise make inquiry at either place.

Thoughts on Christian Education

It has become alarmingly apparent in many circles in America that the American people are becoming religious illiterates. We may, it is true, talk about right or wrong, be conscious of certain morals, and conscious of certain religious behavior, but it is quite apparent that the younger generation of today knows very little about the meaning of God, the fundamental truths of the Bible, the meaning of repentance and forgiveness, nor any real concept of the meaning of sin.

There was a time in our nation's history when the fundamental truths of the Christian religion were constantly kept before us. They were not just confined to the inner walls of a church but were taught in our schools, yet, even in our public schools in spite of the constitution, they ran through our literature, and they were taught in our homes.

It is true that Christianity is life and not just a dry outline of facts confined to the Bible or the catechism. But it is also true that if the Christian life is alive in us we will seek to gain deeper and deeper understanding of the profound truths pertaining to our faith which we can find in the Bible and in the dynamic power of Christendom as it moves through the centuries.

The aim of Christian education is not as some would put it that it is well to know a little about religion. Its purpose is to help awaken men and women to a fuller consciousness of the meaning of the fundamental truths which are connected with our Christian faith so that the Christian community can constantly be awake to God's directing spirit.

In our Danish Lutheran Church, in spite of a traditional rich emphasis on Christian education, we will find the general illiteracy of religious truths corresponding to the general American trend of today. What is worse, we have long tended to emphasize "the living word" of which Grundtvig spoke and simultaneously contended that Bible study was not too important. However, we forget that the first followers of Grundtvig were also ardent students of the truths contained in scripture. It is first later when people began to get the idea that being a pretty good fellow needed no further strengthening from the sources of religious truth that they really began to show signs of true religious illiteracy.

A prevalent attitude today is that all should know a little religion. But a little religion is not enough. Our Lord's own words were, "Go out and teach men to observe all that I have commanded you." Christian teaching should lead to a community of people who live in the faith of God in Christ who through Him dare let their work and thought be judged by His truth and who in obedience to His commands may help point a way forward for the human race.

And yet, we give our children a little religion by dropping them through the rite of confirmation just at an age when real questions of religious significance begin to arise in their minds. In our Lutheran churches where confirmation was emphasized as a

commitment to the faith of the Church, we have allowed it to become a graduation from all religious teaching. Our churches are suffering for it today.

Harold Petersen,
In "Askov Church Messenger."

Self-Denial

During February, the season of Lent will again be upon us. It comes this year so suddenly upon the heels of other holy days, that we are almost unaware of its arrival. It will be over fifty years before Easter again comes as early in the year as it does in 1951.

Traditionally, Lent has always been a period of self-denial. This notion has been carried to incredible extremes, especially within the dogmas of some churches, so that the result has been wild orgies of unrestraint just preceding and just after the seven-week period of Lent. The celebrated Mardi Gras and Fastelavns are expressions of this abandon that sometimes comes with too rigid curbs and restraints. Lately, the Protestant churches have tried to divert the emphasis with such pat phrases as "This Lent, don't give up something,—take up something," the idea being that in a new devotion to good and worthwhile causes one will be so favorably influenced that unworthy pursuits will be crowded out of one's schedule. This appears to be just as strong an incidence of "wishful thinking" as the original idea of self-denial during Lent. In either case, the real value is very open to question.

Paul presented to the Corinthians a truer idea of Christian self-restraint. He uses a figure of speech that is readily understandable, since it is taken from the field of athletics. As Moffat translates him, he writes "Every athlete practices self-restraint all round; but while they do it to win a fading wreath, we do it for an unfading." Paul saw how universal is self-denial, from athletes to Christian martyrs, from Caesar's soldiers for the Empire, to men like himself, stoned and imprisoned that the Kingdom of God might come. All men, Paul said, sacrifice themselves, and the difference between them lies not in whether they do, but in what they do it for—some for a corruptible crown, and some for an incorruptible.

Traditionally, we have been presented with the idea that men are selfish, and should be persuaded to sacrificial living. But that tradition does not go back to Paul, for Paul was saying something else. Everybody lives a sacrificial life—everybody. One way or another, we deny ourselves, giving up something fine for something unworthy, or giving up the unworthy for something better. Athletes and acrobats, musicians and artists, businessmen, mothers, and patriots—everybody alike faces the inescapable demand to choose one thing and renounce another, because we cannot have both.

Someone, for example faces the call to a Christian life in general, or to some particular Christian duty, and he thinks it too costly. To him Paul would say—my friend, if you would use on the great enterprise of a Christian character anything like the self-denial

that an acrobat uses on his skill or a fighter on his art you would be a great Christian. David Livingstone had that challenge in mind when as they praised him because of the sacrifices he had made during his long years in Africa, he answered, "Can the love of Christ not carry the missionary where the slave trade carries the slaver?" Yes, everyone sacrifices, some for a corruptible crown and some for an incorruptible. The persons whose lives we commonly describe as lives of "self-indulgence" really are living lives of "self-sacrifice" for they give up for aimless and passing sensations all the positive values that make life most worth living.

This Lenten season, we will be practicing self-denial, whether we intend to or not. Can we not make sure that what we deny ourselves is the lowest and not the highest?

Verner Hansen,

In Monthly Church Paper, Newark, N. J.

Youth and the National Council of Churches

What part does youth work have in the new National Council of Churches of Christ? I was privileged to attend the organizational meeting in Cleveland, and I wanted an answer to that question. The answer, however, was not found in the general meeting, but in an informal session of young people and youth leaders held one evening in one of the hotels.

The work of youth has a very important place in the National Council, just as it held an important place in the International Council of Religious Education. The United Christian Youth Movement is the organization of youth within the International Council of Religious Education, which has now become a division within the National Council of Churches. If anything, the work of the United Christian Youth Movement may be expanded, since more denominations are represented in this new organization than were represented in the International Council. For example, the Luther League of the United Lutheran Church in America was not represented in the International Council, but several of their young people and their three top youth leaders were at Cleveland. So were representatives from the Augustana Luther League, to name only two groups.

Youth holds an important place, not only in the division of Christian education, under both the Commission on General Christian Education and the Commission on Christian Higher Education, but there is also to be a coordinating committee on Youth, responsible to the general board.

I sincerely hope that youth does not get to be an orphan in this new organization. You will find a place in all the divisions of the council, for who can think of Home Missions without youth, who can think of Christian Life and Work without youth, who can think of foreign missions without consecrated youth, who can think of Christian Education without youth? The centrality of youth must be obvious to anyone who is concerned with the future of the church. I was happy to see youth represented at Cleveland. Young people were there, not so much as voting dele-

gates, though denominational leaders were urged by the planning committee to include a fair proportion of youth delegates, but they were there as ushers, as choir members, and as visiting (non-voting) delegates.

You will hear more of the Call for United Youth Action, sponsored by the U. C. Y. M., which hopes to enlist one million young people who will give one dollar each, so that 1952 will see the focus on youth, not only in radio and television programs, but also in reconsecrated youth in our home churches. Publicity will be sent to all local young people's leagues and societies during the coming year.

It was good to be in Cleveland. I came home more firmly convinced than ever that in the hands of youth lies the future of the church. While they may not see all the problems of church unity, they are unfettered by some of the ideas and traditions which hold back older men. The youth of the church can present a united front; they can work together under this motto, "United, Committed! In Christ." This is the motto of the United Christian Youth Movement, a part of the National Council of Churches.

W. Clayton Nielsen, D.A.Y.P.L. President.

Thanks

Through these lines we want to convey our deepest appreciation and gratitude to the many individual friends, as well as Ladies' Aids, and Congregations that have sent flowers, letters, cards, telegrams, memorial gifts and other tokens of sympathy and love throughout the period of illness of our dearly loved wife and mother and lately at her passing and burial. We have felt strong arms of faith and fellowship extended to us. Although this cannot compensate for our loss or still our sorrow we feel its sustaining worth and strength.

Especially do we want to thank the many friends from far and near who have visited us in our home and helped us in so many ways during these weeks of sadness. It was a source of real joy for Milda to have friends at her bedside. Only the last day she lived did she ask that no one should come. She bore her suffering with patience and calm.

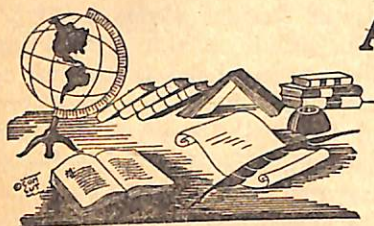
Among her many friends no one brought her greater relief and comfort on her almost daily visits, than Miss Marie Fisker, our schoolmate from Grand View in former days and present neighbor and nurse. Thank you.

We want to thank the pastors, Holger P. Jørgensen, Holger Nielsen, Johannes Knudsen, Holger Strandkov and Marius Krog for their messages of sympathy and Christian comfort. We remember with gratitude every act and word of friendly cheer extended to us. The hope of every Christian, that some day there will be a resurrection and reunion for all those that die in the Lord, has been strengthened marvelously during these days of grief.

Not least do we want to thank the Immanuel's Lutheran church at Kimballton for providing the resting place for our dear wife and mother until the great and glorious day of the Lord.

Most sincerely,

The Alfred Jensen family.



Across the Editor's Desk

An Appeal for the Church to develop a new "standard of success" was made by the National Council Outlook published monthly by the National Council of the Churches of Christ in the U. S. A.

The interdenominational publication in an editorial in the February issue said a church should not measure success in terms of a balanced budget, a popular minister, or a "respectable" attendance.

"The greatest danger of any organization," the editorial commented, "is that its energies become absorbed in running the machinery. To guard against this, there must be a constant sensitiveness to the central spiritual purpose for which it exists."

The National Council is a new agency established by 29 communions with a total membership of 31,000,000. The second issue of the "Outlook" urged the churches to strive "to recapture the evangelistic temper" in order to achieve their primary aim "of winning souls."

The need to maintain a "distinctively spiritual note" was stressed by the editorial as being more "imperative" than ever before, owing to the rapid "secularization of society."

"In other generations the Christian faith and the Christian understanding of life was generally taken for granted," the publication noted, but added: "That is no longer the case."

The editorial charged that the "secular mood" was "most conspicuous" in the field of education.

"On the plea that we must not 'indoctrinate' it (education) ignores religion, treating it as if it had no significance for citizenship, daily occupation, the welfare of the community or politics," the editorial asserted.

It said that education, by refusing to deal with religion, had indirectly assigned it a secondary role. The editorial made the point that omission of religion from education was in itself a form of teaching that religion is unimportant.

The editorial warned that the "great ethical ideals" of freedom and democracy were being enfeebled by a failure to relate them to the Christian faith. These ideals, the editorial concluded, will lose their potency if divorced "from the Christian faith which has produced and nourished them."

First-Hand Knowledge of Need Induces GIs to Help

—How first-hand knowledge of need often induces giving to and sharing with those requiring aid has been told previously in accounts to the Christian Rural Overseas Program. Last year a correspondent told CROP of how an entire battalion of United Nations soldiers had foregone one meal a day in order to share their rations with the refugees they had met in Korea.

Later, during the annual CROP harvest appeal, many former DP's, now happily settled in this country and remembering their former plight overseas, gave

generously of their harvest so that those they left behind in the refugee camps of Central Europe may benefit.

Now comes an account from Dr. Franklin Clark Fry, President of Lutheran World Relief, who has just returned from a globe-circling survey of need made in the interest of "One Great Time of Sharing" which is sponsored by eight member churches of the National Council of the Churches of Christ. Dr. Fry was accompanied by Albert Crews of the Protestant Radio Commission.

Immediately upon their return from the trip which took them to Japan, Korea, Hongkong, India, Palestine and several countries in the Near East and Europe, Dr. Fry and Mr. Crews broadcast their findings over several national radio networks.

Outstanding among the incidents mentioned by Dr. Fry in one of his broadcasts is an example of sharing of which he was appraised in Tokyo. The United Nations forces, stationed in Korea, are daily coming into contact with the population which ever since the outbreak of hostilities, was forced to abandon their homesteads and seek safety behind the Allied lines. Over two million Koreans have not been able to stay in any one locality more than one month at a time and their plight defies description for they need clothing, food, medicines and shelter.

An army chaplain, in consultation with his soldier constituency, decided to do something about it. Therefore, during services held on Sundays somewhere in Korea near the battle front in makeshift churches which may have been hastily erected barracks or abandoned warehouse, a box for offering was placed at the entrance to the place of worship. In the sermon, mention was made that the offering would go toward refugee relief. After a short period of time, the offering totaled \$4,000. Soldiers in battle had contributed this sum because they had seen with their own eyes how starvation and need reduces human beings to only a shell of their former selves.



GOPHER TAILS FOR PAPA by Erling N. Rolfsrud. Published by Augsburg Publishing House, 425 South Fourth Street, Minneapolis 15, Minn.; 86 pages; Price, Cloth \$1.25.

A delightful story for children about Sven, the pioneer preacher's son, who tried his best to win papa's approbation. Even grown-ups will appreciate this story. Suppose papa—you read this book aloud for your family these cold winter evenings.

Herman Fay Jr.'s many illustrations enlivens the book for us all and the type is easy reading. **Marietta Strandskov.**

PIONEERING FOR CHRIST IN EAST AFRICA by Victor E. Johnson. Published by Augustana Book Concern, Rock Island, Ill.; 192 pages. Price, Cloth \$2.00.

This is an interesting, very readable autobiography of a missionary who pioneered in the Tanganyika territory of Africa. During the three terms recorded here, he experienced many trials and pleasures. But the life and color pervading the book give us a vivid impression of a man deeply satisfied with his choice and consequently stimulates our mission aims and motives. There are sixteen pages of photographs from the mission field which helps to make the entire story very vivid.

Marietta Strandskov.

Program for District IX Sunday School Teachers Institute

Tacoma, Wash., March 10-11

Saturday, March 10:

- 9:00 a. m.—Devotions. Rev. C. C. Rasmussen.
 9:30 a. m.—"The Place Of The Church School In The Church's Program." Rev. A. E. Farstrup.
 10:20 a. m.—Recess.
 10:30 a. m.—"The Qualities of A Good Teacher." Farstrup.
 11:20 a. m.—"The Sunday School Nursery." Mrs. Ida Kunz, Wilbur, Wash.
 12:10 p. m.—Lunch.
 1:45 p. m.—Song Period. Rev. Holger Andersen.
 2:05 p. m.—"Consider the Child." Farstrup.
 3:00 p. m.—Topic by one of Dist. Pastors.
 3:40 p. m.—Recess.
 3:50 p. m.—"The Use Of The Bible In Religious Education." Farstrup.
 4:30 p. m.—Question Period. Rev. J. C. Kjaer, Seattle, in charge.
 6:00 p. m.—Supper.
 7:30 p. m.—"The Teacher In The Classroom." Farstrup.

Sunday, March 11:

- 9:45 a. m.—Adult Bible Class. Farstrup.

- 11:00 a. m.—Sunday School and Church Services. Rev. Holger Andersen, preaching. Teachers may observe Tacoma Plan.
 2:00 p. m.—"Redeeming The Time." Farstrup.

Sunday School Teachers' Institute

Perth Amboy, N. J., Saturday, April 7th

- 10:00 a. m.—Devotion.
 10:15 a. m.—K. Kirkegaard-Jensen: Shall We Limit Our Sunday School Teaching to Bible History.
 11:30 a. m.—Wilbur Jensen, Sunday School Superintendent: What Can We Do About Sunday School Materials.
 12:30 p. m.—Dinner.
 1:45 p. m.—Excursion to our new Sunday School Building in Raritan Township.
 3:00 p. m.—Harry Lund, School Principal: What Is The Responsibility of The Home Toward the Sunday School.
 4:00 p. m.—General discussion.
 5:00 p. m.—Closing.

Kindly register participation with Pastor K. Kirkegaard-Jensen, 99 Broad Street, Perth Amboy, before April 1.

Grand View College And Our Youth

Resolutions

Adopted At The Atlantic City Meeting Of The National Lutheran Educational Conference.

The National Lutheran Educational Conference recognizes the gravity of the present crisis in world affairs and the great responsibilities it imposes upon our constituent institutions. The situation requires the fullest measure of devotion on the part of all Americans everywhere if our heritage of freedom is to be retained and our country to be preserved.

Therefore be it resolved that:

1. It calls upon all its members—their faculties and student bodies—to join before the Throne of Grace in ardent prayer that God may in His wisdom, avert another world conflict and preserve our heritage of freedom for our children and children's children.
2. It implores the blessing of Almighty God upon our national leaders that they may be endowed with wisdom and strength to keep our nation and the world in the paths of peace.
3. It pledges the unqualified support of its members to a sound program of national preparedness.
4. It expresses the sincere conviction that in this time of national emergency our essential American freedom must be safeguarded both with respect to individual and to our religious, social and educational institutions.
5. It pledges its support of any program for the utilization of our manpower which will protect the national

welfare and preserve our American heritage of freedom under God to the highest possible degree.

6. It pledges that whatever sacrifices may be required, we shall face the future with profound faith and unshaken confidence.

Out of these days of stress and strain, it is our solemn purpose that our institutions shall emerge richer and better equipped to measure up to their high trust as builders of men and women who will take their places as builders in a new world.

7. It asks the continuing prayer of the entire Lutheran Church in America for our nation, our Churches, and our educational institutions so that the Gospel may have free course and the leaders of tomorrow may be trained for greater service to God and country.

This and That from Grand View

Fastelavn was celebrated in the traditional way. The cat was properly knocked out of the barrel and a good time was had by all. An unusual note came when Ray Johnson repeated as king of the festival. Historians are still searching the archives to see if this has ever happened before. Mary Larsen was the queen and they presided over a very successful costume ball in the evening.

The **A Capella Choir** is very busy preparing for its 1951 concert season. Plans are to go north to the Minnesota-Wisconsin area for the annual tour. Several invitations are in, and details will be announced shortly. The choir sings at East High in Des Moines February 22.

The **Ball Club** has not made the record of the crack team last year, but it has been a well coached team which has played many good games. Unfortunately it lost to Dana College in one

of its poorest games. Its season record is six won and twelve lost. It will be going to the Iowa State Tournament at Webster City next week.

The **Seminary** enrollment is going up. Already three have enrolled for next year in addition to the six that will return. Several others are still in the stage of contemplation.

Rev. Ejnar Farstrup is preparing to go west. He will conduct a Sunday School Institute in the Northwest District and will visit the congregations in that district during the first part of March.

Rev. F. O. Lund of Luck, Wis., will be guest lecturer in the Seminary February 20-22. He will speak at the assembly Feb. 22.

The **Board of Directors** will hold its annual meeting at the college, starting February 20. It has the unenviable task of planning for next year in the midst of a great deal of confusion in regard to the manpower situation.

Preaching Services have been extended to several congregations during the past months. Alden and Ringsted have been given regular visits by the Seminary personnel, and now Omaha has been added to the list. Seven consecutive Sundays the Omaha pulpit will be filled from Grand View.

Old Man Winter has been growling of late. Sunday February 11 spring came to flirt with us for a day, so Old Frosty roared back with zero weather and several inches of fresh snow. It's getting rather monotonous.

Our Teaching Trainees have invaded the Des Moines schools. Several of them are practice teaching and they all enjoy it. Look for them to be ready to take a job by next fall. Some of our communities might want a good teacher, so write to Mrs. Lillian Darnell, their instructor.

Pastors Institute will be April 3-5, starting at noon on Tuesday. Letters have gone out to all church councils

urging them to help their pastor to attend the institute.

Studenterfest is May 12-13. There will be special reunion for students who attended Grand View ten years ago and those who attended 25 years ago.

OUR CHURCH

The Iowa District Church Council Members Meeting will be held in the Fredsville church March 6-7, beginning Tuesday noon and ending Wednesday noon. The congregational presidents have been meeting the last couple of years for an annual meeting. The District meeting this year voted to invite all Council members, and the District Board is hoping that at least a car load of Council members will come from each congregation in the District.

Salinas, Calif.—A Junior Luther League was organized recently in the St. Ansgar's Church with fifteen members taking active part.

The congregation decided at its annual meeting to discontinue all worship services in the Danish language with the exception of the traditional Christmas Eve service. The congregation also voted a \$300 increase to the pastor's annual salary.

Granly, Miss.—Rev. C. A. Stub, Fredsville, Iowa, was scheduled to serve the Granly congregation Sunday, Feb. 11th.

Wilbur, Wash.—Considerable remodeling and re-decoration has been done in the parsonage of Trinity Lutheran Church during the last months.

Rev. Holger Andersen, pastor of the church, recently spent about a week in the hospital after a head-on collision between the school-bus he was driving and a truck in a blinding blizzard. No one was seriously hurt, but the school-bus was entirely demolished.

Dwight, Ill.—Dr. Sverre Norborg was the guest speaker in the St. Peter's Lutheran Church on February 12th as a group of Lutheran pastors and their families gathered there, and members of the local church were invited to attend.

The Dwight church will observe its 75th anniversary on Saturday and Sunday, March 31 and April 1. Former pastors have been invited to speak.

Juhl-Germania, Mich.—Church Membership Discussion Classes are being held during the Lenten season by the pastor, Rev. Richard H. Sorensen, for adults preparing for membership.

The Juhl congregation recently purchased a Wurlitzer electric organ which has now been installed. A Nursery Department Program has been initiated, and the Sunday school has adopted the use of the Sunday offering envelopes to encourage faithful and generous stewardship amongst the children.

Exira, Iowa—A new Estes electric organ was purchased recently for the St. John's Lutheran Church. Dedication services were held on Sunday afternoon, Feb. 11th. Mrs. Marietta Strandskov was the guest organist and

played several selections, Rev. Holger Strandskov and Rev. Thorvald Hansen, the local pastor, both spoke, the latter being in charge of the dedication of the organ.

Menominee, Mich.—A new electric organ was recently installed in the Bethany Lutheran Church. Considerable re-decoration and improvements have been made in the parsonage since the pastor, Rev. Harold E. Olsen and his wife moved in last fall.

The Stewardship Committee of our Synod held a meeting in Des Moines on Wednesday, February 7th. Members of the committee are Rev. F. O. Lund, Rev. Ove R. Nielsen and Mrs. Marietta Strandskov. Rev. Alfred Jensen, synodical president, also attended the meeting. A number of plans were made for the furthering of synodical and congregational stewardship.

Rev. Peter Thomsen, formerly of Omaha, Nebr., was installed in his new charge in the First Lutheran Church of Montcalm County in Greenville, Mich., on Sunday, January 21, Rev. Richard H. Sorensen, District president, officiating. A reception was given in the evening for the new pastor and his family.

Bridgeport, Conn.—Youth Sunday was observed in Our Savior's Lutheran Church on Sunday, Febr. 11th, several of the young people assisting with the service.

Rev. Thorvald Hansen, pastor of the Oak Hill and St. John's, Exira, Iowa, churches attends Drake University in Des Moines three days a week through this semester.

Itinerary

Itinerary for Rev. A. E. Farstrup's visit to the congregations of Dist. IX

March 4th—Wilbur, Washington.
March 7th—Junction City, Oregon.
March 8th—Seattle, Wash.
March 9th—Enumclaw, Wash.
March 10-11—Tacoma, Wash.
March 12—Vancouver, B. C. (?)

Manistee, Mich.

The beginning of Christmas in our church begins the Sunday before Christmas when the Choir group gather for a potluck supper and to tie wreaths and trim the church for the occasion. Little did we realize that before the week ended one of our members would be gone.

Rigmor Nielsen passed away while at work on December 21. She had been an active worker in our church and a life long member. She was interested in the synodical work and enjoyed attending the National and District meetings, whenever she was able. She had attended Tyler Folk school. Rigmor was buried from our church, the church she had helped decorate but a few days before, on Saturday afternoon, December 23rd. Her passing brought sadness to the congregation. She will be

greatly missed by her sister, Mrs. Martin Knudstrup, a number of nieces and nephews and her many friends.

Christmas eve we had our usual 4 o'clock vesper service. This year we were honored to hear Mrs. Donna Degen Baer of Boston sing two numbers for us, namely, "O Little Town of Bethlehem" and "The Holy City."

On Christmas morning a robed choir of Sunday school children opened the service with a processional hymn "O Come All Ye Faithful". Their anthems were "Away in the Manger" and "The Star." On Christmas night the Sunday school had a Christmas service called "The Star and the Song."

There were a number of Christmas parties given by the Ladies' Aid for the Sunday school and the congregation.

The Choir's New Year's Party had a little added zest this year or just as the bell was tolling the Old Year out and the New Year in, and the people were leaving the church, a bullet was shot through our church window.

January was a busy month of farewell parties for the Wikmans, our Pastor and family. The Young Married Group and the Altar Guild each had their parties and presented the Wikmans with collective gifts. The last Sunday the Wikmans were with us, we gathered in the schoolhouse for a potluck supper. About 80 members and friends attended. In the evening the president of our board, Mr. Elmer Ness, presided. Songs were sung and presidents of the various organizations gave short talks. Our friend and neighbor, Rev. John Christensen, was our guest speaker. One of his remarks was very true; he said that Manistee, the oldest church of our synod, had been a very fine training school for the many young pastors who had served us. A collective gift was presented to the Wikmans from the members of the congregation.

But now we are working hard getting ready for our new pastor, James Lund and his wife who will be with us the first of April.

We had a very successful "Medisterpølse" supper served to the public on January 27th. About 160 people attended and were loud in their praises. This supper was served under the chairmanship of Mrs. Charles Sell. We may be a small congregation but when there is work to be done we all put our shoulders to the wheel.

Sincerely,

Thora E. Hansen

Church Dedication

The recently completed new church of the Central Lutheran Congregation of Muskegon, Michigan, will be dedicated on Sunday, February 25th, 10 a.m.

All interested in sharing this festive day with us are cordially invited to come and be with us throughout the day.

Edwin E. Hansen, Pastor.
Christ Jensen, Pres.

LUTHERAN WORLD ACTION 1950 BUDGET

Final Result, January 15, 1951

	Received	Per cent
Evangelical Lutheran Church	\$ 634,823.66	103.1
Danish Lutheran Church	17,611.54	101.7
Augustana Lutheran Church	373,820.77	101.0
Lutheran Free Church	47,450.00	100.1
American Lutheran Church	543,300.67	100.0
United Lutheran Church	1,418,597.61	91.7
United Evangelical Lutheran Church	28,383.03	82.6
Finnish Suomi Synod	19,510.00	74.9
Undesignated	30,005.70	
Totals	\$3,113,502.98	97.2

Ringsted, Iowa

Sunday, January 21st was a very festive day in our church, as we welcomed Rev. and Mrs. Wickman into our fellowship. Rev. Holger P. Jorgensen, District president, was here for the installation service. A very impressive service helped us all to feel the privilege but also the responsibility which is ours as we begin the work together.

When Rev. Wickmans arrived here the pantry in the parsonage had been stocked with a large assortment of groceries and other good things to eat. The entire parsonage had been re-decorated and they are now well settled in their new home.

On Wednesday, January 17th, Mrs. Marie Strandskov observed her 80th birthday. Several of her children and other relatives and friends arrived to observe the day with her. A dinner was served in the August Sorensen home at noon—this is where she makes her home with her daughter and son-in-law. And in the afternoon the ladies of the St. John's Church had arranged a very festive program and reception in the parish hall. Many songs were sung, several readings given, and a number of congratulatory greetings were offered. Two songs had been written for the occasion, one by August L. Bang, editor of "Dannevirke" and one by a friend in Denmark, which were sung. Many greetings arrived for the day from friends far and near.

Contributed.

Acknowledgment Of Receipts From the Synod Treasurer

For the Month of January, 1951

Toward the Budget:

Congregations—	
Wilbur, Wash.	\$ 33.80
Troy, New York for 1950	307.00
Omaha, Nebraska	79.50
Dagmar, Montana	610.00
Clinton, Iowa	50.00

Pension Fund

All Saints Church, Eben Ezer, Brush, Colo.	15.00
Mrs. K. Ostergaard, Tyler, Minnesota—Gift	40.00

Mr. and Mrs. Ilum, Staten Island, N. York	2.00
Congregations: St. Stephen's, Chicago, Ill.	32.50
Wayne, Alberta, Canada	25.00
St. Stephen's, Chicago, Ill.	38.51
Omaha, Nebraska	27.50
Alden, Minnesota	62.00
Racine, Wisconsin	3.00
Omaha, Nebr.	4.00

Home Mission:

Willing Worker, Dwight, Ill.	57.77
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Annual Reports:

Rev. H. O. Nielsen, Cedar Falls, Iowa25
Carl Bier, Spring, Texas50
Congregation: Marquette, Nebr.	5.00
Rev. K. L. Engstrom, Elbo Lake, Minnesota25

Lutheran Tidings:

Women's Mission Society	50.00
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Children's Home, Chicago, Ill.:

Sunday School, Denmark, Kan.	12.40
Congregations:	
Ludington, Michigan	5.00
Alden, Minnesota	14.35

Old People's Home, Tyler, Minn.

In memory of Mrs. Hans Sorensen, Ruthton, Minnesota, Harry Jensen's, Ruthton, Minn.	1.00
Congregations: Ruthton, Minn.	10.00
Alden, Minnesota	14.35

Total to date\$1,500.68

Received for Items Outside of Budget:

For American Bible Society

Mrs. Paul Petersen, Scottville, Michigan	2.00
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Children's Home, Chicago, Ill.:

Danish Brotherhood in America, Omaha, Nebraska	\$ 420.00
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Lutheran World Action and Relief:

Congregations:	
St. Stephen's, Chicago, Ill.	20.00
Solvang, California	125.00
Fredsville, Iowa	10.00
In memory of Mrs. Hans Sorensen, Ruthton, Minnesota, Mr. and Mrs. A. K. Petersen, Ruthton, Minnesota	1.00

Total to date\$ 156.00

Eben Ezer Mercy Institute:

Congregation: Wayne, Alberta,	
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Canada. 20.00

In memory of Anne K. Andersen, Denmark, Kansas, Marie Jensen, Albert Mattensen, F. H. Dahl, Leo Naumann, Mr. and Mrs. Arnold Duus, Mr. and Mrs. Woodrow Wollensen, Mr. and Mrs. W. H. Karstensen, Mr. and Mrs. Chr. B. Rasmussen, Denmark, Kan. 8.00

Acknowledged with thanks.

Let us raise our standard of Christian Stewardship for 1951.

The Danish Evangelical Lutheran Church of America.

Charles Lauritzen, Treas.

Santal Mission

(January, 1951)

General Budget:

Bethlehem Sunday School, Davey, Nebr.	\$ 10.00
Diamond Lake Ladies Aid Mission Meeting, Lake Benton, Minn.	20.22
H. J. Johansons, Viborg, S. D.	1.00
Albert Olsens, Ruthton, Minn.	10.00
St. John's Ladies' Aid, Parlier, Calif.,	25.00
Kronborg Ladies Aid, Marquette, Nebr.,	25.00
Christopher Christensen, Trufant, Mich.,	2.00
Danish Ladies Aid, Tacoma, Wash.,	10.00
St. John's Ladies Aid, Exira, Iowa	10.00
St. John's Ladies Aid, Cordova, Nebr.,	25.00
Ida Christensen, Cedar Falls, Iowa	5.00
Bethania Danish Ladies Aid, Solvang, Calif.,	10.00
West Denmark Ladies Aid, Luck, Wis.	10.00
Danish Ladies Aid, Alden Minn.	20.00
Mrs. White, Ludington, Mich.,	25.00
Rev. John Christensen, Ludington, Mich.,	25.00
Ladies Aid of Bethany Church, Ludington, Mich.	10.00
English Sunday School, Askov, Minn.,	25.00
Peter Millers, Dagmar, Mont.,	5.00
Danish Ladies Aid, Junction City, Ore.,	10.00
Women's Mission Society	50.00
Julius Petersens, Cordova, Neb.,	2.00
Rev. P. C. Stockholm, Portland, Me.	50.00
St. Ansgar's Ladies Aid, Pasadena, Calif.,	5.00
D. A. Y. P. L. Atlantic Dist., Portland, Me.,	23.60
Andrew Henriksens, Askov, Minn.,	100.00
St. Ansgar's Ladies Aid, Portland, Me.,	15.00
Mabel Knoff, Moorhead, Iowa ..	5.00
Helen Nelsen, Moorhead, Iowa ..	5.00
Marie Larsen, Moorhead, Iowa, ..	1.00
Oak Hill Ladies' Aid, Oak Hill, Iowa,	10.00

Willing Worker's Society, Dwight, Ill.	36.13
Bethlehem Church, Cedar Falls, Iowa,	33.00
Danish Ladies Aid, Racine, Wis., ..	10.00
Mission Group, Racine, Wis.,	40.00
Juhl Sunday School, Marlette, Mich.	15.00
Fredsville Sunday School,	75.00
Nain Lutheran Sunday School, Newell, Iowa	25.00
St. Peder's Sunday School, Mpls., Minn.	42.59
Bethlehem Study Group, Cedar Falls, Iowa	25.00
Mrs. Minnie Mathisen, Mpls. Minn.	5.00
W. P. Schmidt, Marinette, Wis.	5.00
Olav Pedersen, Lindsay, Neb.	200.00
Nysted Church, Dannebrog, Neb.	10.00
Happy Hour Circle, Ruthton, Minn.	7.50
Denmark, Kans. Sunday School ..	72.00
Danebod Sunday School, Tyler, Minn.	15.28
Diamond Lake Sunday School Christmas Offering	23.22
Mrs. Jorgen Nielsen, Tyler, Minn.	2.00
Friends, Marquette, Neb.	5.00
Memorial Ladies Aid, Marinette, Wis.	7.75
Our Savior's Danish Lutheran Sunday School, Bridgeport, Conn.	5.00
Our Savior's Lutheran Sunday School, Viborg, S. D.	10.00
St. John's Christmas Sunday School Offering, Hampton, Iowa	14.15

Memory Gifts:

In memory of Mrs. Anna M. Christensen, Cedar Falls, Iowa
Mrs. N. P. J. Nielsen, Mrs. Marie Andersen, Mrs. Christena Hoffman, Hans J. Schmidts, E. A. Heaths, Harvey Johnsons,

Thorv. Johnsons, Mrs. Davida Jensen, Harold Madsens, Peter Refshauges, Richard Sears, Clarence Johnsons, Mrs. Knud Christensen, Mrs. S. Gammelgaard, Jess Refshauges, August Asmus, P. Jensen and Peter, Rev. C. A. Stubbs, C. A. Buhls, and Holger Stubbs....	25.00
In memory of Erling Hansen, Ringsted, Iowa, Martin Olesens, Arnold Olesens, and Barbara, Maynard Olesen and family, Merle Flints and Nancy, Orville Salmonsens, Raymond McKean, Mack McKean	8.00
In memory of Jorgen Petersen, Askov, Minn., Mrs. Emma Larsen, Goleta, Calif., Martin Jacobsens, Solvang, Calif., H. J. Berglunds, Bruno, Geo. Aagaards, Audubon, Iowa, Ed. Mitchell, Askov, and J. P. Sorensens, Sandstone	19.00
In memory of Mrs. Peter Norregaard, Valborgsmide, N. C. Rasmussens, H. C. Hansens, Holger Rasmussens, and Mrs. Andrew Jorgensen, of Hampton, Iowa	3.00
In memory of Mrs. Ole Jorgensen, Clinton, Iowa, by Mrs. Jens Sinding, Tyler	5.00
In memory of Chris. Jensen, Ruthton, Minn., Hope Ladies Aid, Ruthton	3.00
In memory of Mrs. Hans Sorensen, Ruthton, Hope Ladies Aid, Ruthton	3.00
In memory of Walter Christensen by Mrs. Christensen and daughter, Gardner	3.00
In memory of Mrs. Anton Andersen, Sioux Falls, by Mrs. Emma Nielsen, Lake Norden, S. D.	1.00
In memory of Ben. Petersen, Withee, Wis., by A. C. Johnson, Mpls., Mrs. Chas. Schmoeker, Owen, and his sisters, Sine and Clara Petersen	21.00
In memory of Augustinus Sorensen and Leon Utoft, Tyler, by Mrs. Ida Larsen, Tyler, Minn.	10.00
In memory of Chris. Jensen, Ruthton, by G. G. Gilbertsen, Ranheim Family, and Ole Olsen, all of Ruthton	5.00
In memory of Peter Mortensen, Ringsted, Iowa, St. John's Lutheran Church	6.25
In memory of Mrs. Axel Thomsen, Marinette, Wis., Margrethe Thomsen, Chicago	5.00
In memory of loved ones by Mrs. Hans Nissen, Marquette, Neb.	1.00
In memory of Mrs. M. P. Jensen, Cedar Falls, by Harald Petersens and Hans Schmidts of Cedar Falls, Urith Smiths, LaSalle, Ill., and Zola Barton, Des Moines, Iowa	10.00
In memory of Mrs. J. P. Christensen, Cedar Falls, Geo. W. Krogs, Fredsville, Hans Ege-	

des, Hampton, and Dagmar Miller	5.00
In memory of C. L. Wosgaard, Solvang, by Frode Jensens and Kris Klibos	10.00
In memory of Mrs. Karen Petersen Johnsen, Lake Norden, S. D., Hans Egedes, Hampton, Sigurd Stovrings, Askov, Anna Miller, Chicago, and Dagmar Miller, Des Moines	4.00
Bethania Guild, Racine, Wis., through W. M. S.	25.00
Fredsville Lutheran Guild, through W. M. S.	25.00

Toward the Mohulpahari Hospital Project of W. M. S.

W. M. S. District 4 Meeting, Ringsted, Iowa	19.56
Bethania Ladies Aid, Ringsted ..	25.00
Women's Mission Group of St. Stephen's, Chicago	19.26
North Sidney, W. M. S. Group, Greenville	10.00
Mission Circle, Kimballton	25.00
Bethania Guild, Racine, Wis.	25.00
West Denmark Ladies Aid, Luck, Wis.	10.00
Wm. Petersens, Ruthton	10.00
Birthday Fund Ladies Aid, Omaha	11.00
Central Lutheran Sunday School Muskegon, Mich.	20.00

Toward Children's Support:

Mrs. Howard F. Granger, Kalkaska, Mich.	40.00
St. John's Sunday School, Cordova, Nebr.	25.00
St. Ansgar's and Bethany Sunday School offering, Lindsay ..	27.19

Toward Ribers' and Muriel Nielsen's work:

I. Lauridsens, Troy, N. Y.	5.00
Virkelyst, Mpls.	15.00
St. John's Sunday School, Ringsted, Iowa	26.00
Central Lutheran Sunday School Muskegon, Mich.	25.00

Toward Leper Work:

Central Lutheran Sunday School, Muskegon	14.00
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Total for January\$1783.40

Most gratefully acknowledged,

Dagmar, Miller.

1517 Guthrie Ave., Des Moines, Iowa

Cook and Girl Wanted

Girl to help with the cleaning and general housework. Also girl to be in charge of the kitchen. Excellent pay and working conditions. Danish Old People's Home, Des Moines, Iowa. Write to:

Theo. J. Ellgaard, President,
1312 Boyd 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.

February 20, 1951

I am a member of the congregation at _____

Name _____

New Address _____

City _____ State _____

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