

Lutheran Tidings

PUBLISHED BY THE DANISH EVANGELICAL LUTHERAN CHURCH OF AMERICA

Vol. XVII

March 20, 1951

No. 16

Easter

The day of Resurrection!
Earth, tell it out abroad!
The Passover of gladness!
The Passover of God!
From death to life eternal,
From earth unto the sky,
Our Christ hath brought us over
With hymns of victory.

Our hearts be pure from evil,
That we may see aright
The Lord in rays eternal
Of resurrection light;
And, list'ning to His accents,
May hear, so calm and plain,
His own "All hail"! and hearing,
May raise the victor strain.

Now let the heav'ns be joyful!
Let earth her song begin!
Let all the world keep triumph,
And all that is therein;
In grateful exultation
Their notes let all things blend,
For Christ the Lord hath risen,
Our joy that hath no end!

John of Damascus, VIII Century.

The Angel's Message On Easter Morning

"And the angel answered and said unto the women: 'Fear ye not! for I know that ye seek Jesus which was crucified. He is not here, for He is risen as He said. Come see the place where the Lord lay. And go quickly and tell his disciples, that He is risen from the dead; and, behold He goeth before you into Galilee; there shall ye see Him; lo, I have told you.'" (Matthew 28, 5-7.)

We have before us in these words an assertion, an invitation, a commission and a promise. Love, sadness and sorrow filled the women's hearts as they in the early morning went out to the garden of Joseph of Arimathaea to anoint their beloved Master's body, as love and sorrow has filled many an individual's heart on the way to a grave. And they experienced the greatest surprise of their life. Not only was the big stone rolled away, but an angel of God sat upon it and delivered the message that is written above. The keynote of the message is this: "He is risen, as He said and ye shall see Him." This promise was fulfilled. They

saw Him: Mary Magdalene and the other women in the morning, Simon Peter in the afternoon, the two men on the way to Emmaus toward evening, the apostles in the evening when Christ appeared in the upper room and greeted them twice with His blessed: "Peace be unto you." During the forty days after the resurrection they talked to Him, they walked with Him, they shared food with Him. After that He was seen by about five hundred brethren at once, after that He was seen of James, then of all the apostles. And last of all He was seen of me also as of one born out of due time." (Paul)

From the time they saw Him and He consoled them, a great change took place in their inner life: despair turned to gladness, sorrow to joy—see Mary Magdalene—misbelief to certainty, weakness to strength and victory and a living hope.—Listen to Peter on Pentecost day and read his letter in the New Testament.

An important question for us today would be this one: "Is Christ to be seen today and may we meet Him?"

And there I wish to point out because I believe it, that the risen Lord and Savior is not only present in the congregation when we sing our hymns, listen to His words, partake in Holy Communion, but He lives in our hearts as He gave voice to that truth in His high priestly prayer: "I in them and Thou in me," and as Paul bore witness to the Galatians: "I live, yet not I, but Christ liveth in me," or in the letter to the Romans: "Say not in Thine heart who shall ascend into heaven? (that is to bring Christ down from above) or who will descend into the deep? That is to bring up Christ again from the dead. But what saith it? The word is nigh thee, even in thy mouth and in thy heart, that is the word of faith which we preach." He is in the word of our mouth and heart. That Christ is alive in His congregation and in people's lives we are also assured when we learn what goes on in the churches throughout the communist world. Permit me to quote these few lines: "The churches behind the so-called iron curtain are still carrying on. They are demonstrating in varying degrees that the gates of hell cannot prevail against them. They are demonstrating to a deeply divided world that the Lord continues to gather his people. They are showing us how the church can carry on in a hostile environment."

If Christianity is a power in our lives, then we will gladly bear witness of this truth both in words and in daily acts, for we are commissioned to do that and "we have a story to tell to the Nations, a song to be sung to the Nations, a message to give to the Nations and a Savior to show to the Nations, 'For the darkness shall turn to dawning, and the dawning to noonday bright,' that's just what happened the first Easter—And Christ's great Kingdom shall come on earth, the Kingdom of love and light."

P. Rasmussen.

The Road To Rome

Living as we do in a society made up of individuals belonging to many different brands of religion, it is inevitable that some of our young people marry those of other faiths, also the Roman Catholic. In many instances, the young Lutheran who marries a Roman Catholic feels compelled to renounce his previous beliefs in favor of Roman Catholicism.

Some do it easily but most of them do it only after heartrending struggles. I know this because young people as well as parents have sought my advice about it. What is there to do or say about it?

I have never found any solution in ranting and raving against the Catholics, and I have never felt myself in a position to blame either the young person or the parents. It is only natural that we parents should desire to have our children marry someone with a background similar to ours. Since marriage largely is based on common interests and goals it usually makes for a more harmonious relationship if the two partners in marriage also share a common religious faith; and no person to whom his Christian faith has meant anything easily gives it up. The young man or woman, who marries a Roman Catholic, as well as the parents involved, have my deepest sympathy. But I know that we parents, living as we do in a mixed society, have very little to say about the matter of choosing a mate

A Roman Soldier Reports To Pilate

I did not look upon His eyes,
Yet they beheld me where I stood
Appalled and weak. I felt them see
The one who nailed Him to the wood;
Then suffer my humility

I did not touch His shattered hand,
But still I felt that same reach out
To touch my own with warmth and love;
To press the one which drove the clout
And ripped His home-spun garment off.

I longed for cries of agony.
But only heard His voice in prayer
To ask that God forgive my deed.
Oh Pilate, had you but been there,
You would have called Him King, indeed!

Ove R. Nielsen (1942)
From "The Gleaner"

for our son or daughter. Young people, now as always, will fall in love and they don't often stop to examine religious backgrounds before it is too late.

I don't believe it is wise for parents to complicate matters by stubborn refusal to accept the fact of a mixed marriage. But I think there are some things we Protestant parents can and should do.

When our children are ready to leave home, we can encourage them to attend a Lutheran school, such as Grand View college, or to take nursing at a Lutheran hospital, or to live in contacts with people of our own group. This doesn't always solve the problem, of course. They may still meet, and marry, not only Roman Catholics, but people with no faith at all, which is far worse. But at least we have given them a chance to meet people with cultural and spiritual interests similar to ours.

We can also advise our children. I always tell my confirmation classes of the obstacles in a mixed marriage; and without ranting against Roman Catholics, I make it plain what it means to embrace the Roman faith. Surely, it is not bigotry to inform our young people that a convert to Catholicism has to sign the following statement:

"I now, with sorrow and contrition for my past errors, profess that I believe the Holy, Catholic, Apostolic, Roman Church to be the only and true Church established on earth by Jesus Christ, to which I submit myself with my whole soul. I believe all the articles of faith that she proposes to my belief, and I reject and condemn all that she rejects and condemns, and I am ready to observe all that she commands me."

Then, of course, we can try to live and worship in such a way that our children become aware that our religious faith means something to us. And if they still marry Roman Catholics?—Well, let us thank God that He has opened our eyes and made us more tolerant and charitable than they: we would never dare to claim that ours is "the only and true Church." Let us keep loving them and praying for them, in the hope that God will bless them where they worship, as he will surely bless and keep us as we worship in His name.

—Enok Mortensen
From "Danebod Hilsen"

The Danebod Harp

STRING NO. II

By Sigurd Pedersen

It is now over two years since String No. 1 appeared in Lutheran Tidings. At that rate it would take years to fully string a harp, usually consisting of 46 strings. It would be difficult for me to select that many outstanding families from the early years. As far as I know there is only one man, Mr. Jens Hansen, still living near Danebod, of those who took part in the famous meeting in June 1885 on the island in Lake Benton. Even from the year 1886 there are only a few remaining. A number of them I knew well, as it was the year 1888 I "invaded Minn." (in a friendly way, of course.)

Among the 1886-ers came the Jens B. Johansen family, and a good string was added to the harp. Jens was the first secretary of the Danebod congregation, and thus contacted the pastor, H. J. Pedersen in various meetings. Mrs. Johansen still lives at the ripe old age of 91 (July 26, 1950). In Dannevirke of November 1950, her daughter-in-law, Frederikke Johansen, Luck, Wis., gave a short mention of her as the great-grandmother of the family.

In 1886 about twenty families came to Tyler, and that was really the beginning of community work, and the Danebod congregation was organized June 28, 1886.

Thirty-five thousand acres were set aside for Danish settlers, and the old ones could tell wonderful stories of the trips over the prairies by team, and the lunches and special "treats" furnished by the land agents. Great-grandmother Johansen remembers that the first call for a pastor was to Rev. F. L. Grundtvig. Before accepting or refusing the call, he came to investigate and gave a sample of his sermons. However, he was opposed to secret societies, which some members did not like. Others did not want a "Grundtvigianer." He refused to accept the call. There was one Danish storekeeper in Tyler, one of the first settlers among the Danes. He was a "Sognefoged" from Denmark and quite prominent. He was definitely satisfied with the refusal of the call. Being the only Danish storekeeper he was quite influential, and people said that it was easier to get credit at the store when favoring his "politics."

The storm blew over and the congregation again met to call a pastor. As secretary of the congregation, Jens B. Johansen sent letters to my father. The first letter as to call, was rather a private letter, though he signed it as "Secretary." It was a sort of "feeler." (I still have two interesting letters in Danish, first dated Feb. 12, 1888.) Quote: "Twenty-two members attended the meeting and by unanimous vote called you to be our SYNOD'S MISSIONARY TO US." . . . "Tyler congregation is FRIENDLY TOWARDS A FOLK SCHOOL and will support the construction of a school." . . . "If you do not desire to come as the Synod's missionary, then the board is authorized to

call you directly as our pastor." . . . This call as missionary under the Synod, was not accepted, so the direct call came, dated Feb. 25, 1888. This specified in detail: "The duties of the pastor is to preach the gospel to the SATISFACTION of GOD and his own CONSCIENCE." . . . "We agree with all our power and effort to support him in his mission as our properly called pastor." . . . "The pastor's salary for the first year shall be what the congregation is able to pay in addition to three offerings yearly." . . . "God bless this work in this congregation to the honor of His name and to the saving of souls."

The salary amounted to twelve dollars a month for the first half year, and the house rent cost father \$7.00 a month; so he built the small barn in which we lived for several months. I just read a few days ago that the Danebod Congregation at the annual meeting voted a budget of \$13,700.00 for 1951. What a change from 1888!

On April 12, 1888 the new pastor arrived. Danebod Folk School was built. Much work was donated, but it took some cash, and \$1,000.00 had to be raised to get lumber for the school. A note had to be given to the lumber company and among the six signers with father's name was the above mentioned merchant H. P. Lauritsen, also his son, Hans. His grandson Chris is following in the financial field and is now the president of Tyler's only bank. The first storm was over, the secret society problem had now vanished. I have been told that this element quieted down when father stated in one of the first sermons, that he was not appointed "to separate the sheep from the goats," but would preach to all who came to church with a heart open to the word of God. Danebod Folk School was built, and dedicated on Nov. 2, 1888, and Jens B. Johansen became a member of the first class, though living about two and a half miles south of the school. He hired a man to take care of the farm work. I remember one evening after a late meeting when a blizzard raged, Jens' family, in charge of the hired man, Jens Jensen, started out for home. Lights were placed in the school windows for guidance, but shortly after the team returned, Jens Jensen gave up the trip. Jens B. Johansen stepped into the sled and the team with a little guidance soon found the way home. The horses in those days often could find the way home in blizzards, at times slightly guided by the drivers. (They had a lot more "horse sense" than automobiles now days. Even more than some auto drivers.) We children often came out to the farm to play, and their children came into Danebod to play with us. I came out to herd cattle sometimes too. Some of the boys would spend a few days with us. One boy, Peter, stayed with us during a diphtheria epidemic. At night before bedtime, we all seven, lined up along the kitchen wall, and mother gave each of us a spoonful of kero-

sene. We made faces, gargled and swallowed. The epidemic was very bad in 1892. One family lost three boys; two at the same time and they were buried at night. We boys could hardly go to sleep that night. Later on after being home for some time Peter died. It seemed like a loss in our family.

The nineties were hard times. (I can see no reason for calling them: "The Gay Nineties.") How well I remember the times. I was 13 years old and worked out on a farm. I walked three miles to town many a time with a few dozen eggs and a little home churned butter to exchange for groceries. Eggs were 7 cents a dozen and butter 7 cents a pound. I had no trouble carrying the "load of groceries" home. Times were hard indeed, and Jens picked up some work outside farming when possible, and his faithful wife, Stine, managed at home. But they did not forget the church and school. The church and Danebod were closely associated. In church Jens read the opening prayer for about fifteen years; I think till my father resigned and Rev. Knudsen took over in 1903. There was some dispute as to the wording. I believe it was at a meeting in the Stone Hall. Not too serious. Jens read: "Deliver us from the evil one." Some thought it should be: "Deliver us from evil." (Not a personal devil).

Jens was also a leader in "Danebod Samlag," an association born, I believe, July fourth 1889. The purpose was to help the school with annual contributions locally, but also from other Danish colonies. I still have an old postcard calling a meeting, signed Jens B. Johansen, Sec. The nineties were dry, all the smaller lakes dried up, even Lake Benton in 1895. The hail storm came in 1893, a fair wheat crop in 1895. Farming was "tough" as they say; so in 1899 Jens dipped into politics and won the office of Register of Deeds. The court house was in Lake Benton about 12 miles from his home. Thus his wife was manager again, though I believe he returned home week-ends.

In the middle nineties after some years of fine cooperation in building Danebod, the Stone Hall and the church as well as parochial school, another strife set in. The parochial school was primarily for instruction in Danish. But some American subjects came in later for the first four or five grades. My brother Holger and I had worked on farms for about four years, the desired more "learning." Some members of the congregation, including Jens, did not believe in the public school. What should father do? We had finished the eighth grade in Tyler and had taken the County examination, and had a County Teachers Certificate (easy to get in those days). Could we be satisfied, and go out and teach? No. We preferred to go on to High School. One of the best High Schools then was way down at Mankato, 120 miles away. —Father sent us there, although there was a chance to send us to Grand View College about a month later. But G.V.C. was not quite ready for students, and had not a single student enrolled, not even at the opening date. (When one student came). We did not want to be the only ones there. This move hurt some of the staunch Danes in the Danebod

Congregation, Jens especially. There was some talk, I heard later, of dismissing the pastor. But the storm died down. The parochial school lived on for a number of years. Two teachers were employed so that more American could be given, and eventually maybe take care of at least the eight grades. But more children from the congregation attended the public school, and by the turn of the century quiet reigned. But it was a "burning question" for years. Father did not break with Grand View College. He was one of the speakers at the dedication, and also wrote a song for the dedication. He visited us on the way home at Mankato, I remember. But those years were trying times concerning the language question. For some time a discussion was carried on in "Dannevirke" between Mrs. Dorteia Stevens and Father on the subject: "OUR CHILDREN."

In 1902 Danebod was closed. Danebod Folk School Association was organized as a stock company to take over the property. The Danish American youths now wanted more American instruction. A younger man should take hold. And a new era started with Rev. Th. Knudsen at the head. Now the school course was divided fifty per cent Danish and American, and more students came and a brighter period for the Folk School. (But that is a different story).

Hard times still prevailed at the turn of the century, and Jens again took a job as manager of an elevator in Tyler, going back and forth daily; his wife and boys took care of the farm, under his guidance. Here he ran into trouble selling coal. The coal would shrink in shipment and handling, so to make up, he was supposed to sell short in pounds to make up the profit. But Jens refused to sell short, claiming that it was fair to sell correct weight and raise the price. He talked to father one day and I heard that they agreed perfectly on that point.

At the age of retirement Jens and his wife moved to a home near the Danebod church, which had always been so dear to them, and here some years were spent. The older son, Johannes, was in business in Tyler, the younger son moved to Luck, Wis., where he had found his life companion. One daughter, Martha, settled down in Minneapolis and Marie married Erik Johansen and moved to their present home near Tyler. After a few years Jens became ill and I called on him a few times in the home, and we tried to weave some flowers into memory's wreath. On Nov. 25, 1930 he passed away after a long, strenuous, but active and useful life.

Mrs. Johansen remained in the home for several

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

Office of Publication: Lutheran Tidings, Askov, Minnesota.

Editor: Rev. Holger Strandskov, Kimballton, Iowa.

Circulation Manager: Svend Petersen, Askov, Minnesota.

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

Published semi-monthly on the 5th and 20th of each month. Entered as second class matter September 16, 1942, at the post office at Askov, Minn., under the act of March 3, 1879.

years as long as she was able to take care of herself. Johannes, his wife and children, were very kind to her and daily some one would walk over to see Grandmother. And Marie and her family were frequent callers; so Stine was happy in her home. I called a few times for a chat of olden days, and Stine generally was cheerful though not so well at times.

A few years ago Stine moved to the Erik Johansen home, where she has her room and is given tender care. Their home has been completely remodelled and gives comfort in all kinds of weather. Erik, Marie and their son, Holger, are giving her comfort and care; and Johannes makes frequent calls. On her ninetieth birthday a special party was arranged in her honor, which she greatly appreciated. The last two winters she had pneumonia, but survived and cheered up again looking forward to the next birthday. The last two years we drove out to call, and it was a joy to sit with Stine and talk of the "good old days." Her memory is very good. A few days after I received a letter from her, and I was surprised to see her clear, distinct handwriting. Last fall in Oct. 1950 the son Ansgar and family from West Denmark came down for the Folk School meeting and brought some of the great-grandchildren to introduce them to their great-grandmother. What a joyful meeting it must have been.

Well do I know that Stine would rather that I would write these memory notes in Danish for Dannevirke. And I could, with some more effort, however. But I feel that if the younger generations are to feel a touch of the old pioneer days, they must have it in American, that is so, even at Tyler. But I also know that both Johannes and Erik can "read" this to her in Danish. (It is the same old story as in the days of the parochial school days—I am closely related to my father in that line).

But I must close, admitting that various topics have been touched upon. But this family was so interwoven in the church and school work that it was necessary to branch out at times. In the second generation we find the son Johannes and Erik, son-in-law, serving at times on church board, Danebod Samlag, Danebod Folk School Association, Parochial school board, Old Folks Home board and numerous committees. The pioneers are gone, but their blood is still in circulation to the benefit of the community.

Mr. and Mrs. Erik Johansen and Holger have the daily care of grandmother Stine, assisted by Johannes and kind neighbors. May their patience not be strained and the grand fellowship of all continue as long as needed. And may You, grandmother Stine be comforted from year to year.

As You grow old, God grant You faithful friends,
Who'll give You comfort and care for You with LOVE;
Who'll stand near by to speak consoling words,
When Your spirit journeys on—to Realms Above.

Easter

GOD GIVE YOU JOY

Joy can come with a flash, like sunshine after weeks of gloom. And joy can stay with you forever, safe in your heart.

Joy can open a door in the life you thought closed and done for. And there you have life all new and bright with color, a world without end—yours—mine—God's real world.

Joy can stand in life's dreariest place—say where too small a bulb gives a slum tenement hallway its sickly light—and see a golden stair going up to Heaven. And the children who come and go are dirty gamins no longer. They are Christ's little ones whose angels do always behold the face of their heavenly Father. And you love them like your own.

Are your two eyes sightless, or your ears deaf, or your lips mute? Do you lie helpless in your bed? Are you all alone? Do you go on with your work, carrying your sorrow; or is the end near, now you have been so long on the way? God bless you! What is it after all, if you have joy?

And you can have joy—now and not some time later; all the time, and not once in a long while; as the very root of life, and not as its late blossom only.

Joy is a bird in a winter tree singing because Spring is not far behind.

Joy is the song the angels sing when the farwandered turn about toward Home.

Joy is the secret of God which Jesus knows and shares with us, saying: "I will see you again, and your heart shall rejoice, and your joy no man taketh from you." God give you joy.—From Forward.

Book Depository Closes

New York—(NLC)—The Lutheran Book Depository, which during the past eight years distributed more than 1,200,000 books, was discontinued January 1, 1951. Director of the depository since its organization has been the Rev. Louis Sanjek.

During World War II, the Lutheran Commission for Prisoners of War, representing both the National Lutheran Council and the Lutheran Church—Missouri Synod, sent out hundreds of thousands of books through the depository. Among the recipients were 400 POW camps in the United States, which received both religious and secular books, mostly in German. A special hymnal in German was prepared and 150,000 copies were printed for use in church services held in the camps by the German POW pastors and by Lutheran pastors living in the vicinity of the camps. Ninety-four Lutheran army and navy chaplains who were in contact with POW camps in both the European and Asiatic theatres of operation were supplied with books from the depository.

In Egypt theological school was organized, with books supplied from the depository and teachers recruited from the Lutheran pastors among the POW's. Many German officers attended this school and are today working as pastors and church workers in Germany.

IN THE WIDE, WIDE WORLD

By Alfred C. Nielsen.

World Leadership for the U. S. A. ?

"Det jeg har imod min Tid er ikke, at den er saad, men at den er saa ussel." —Henrik Ibsen.

Of course, the United States is one of the two great powers in the world today. But a nation or an individual may be strong and yet not be a great leader. In this article, I do not say anything about the U. S. as a financial leader or a political leader, but I do want to say something about the United States as a moral leader.

About a year ago, the basketball team of the College of the City of New York was the talk of the nation. These boys swept through the National Invitation and the National Collegiate, beat such teams as Ohio State, North Carolina and Bradley. Their coach, Mr. Nat Holman, was naturally proud of them. He remarked that there was one thing that his great players had and that was **pride**. A few weeks ago the country was startled to learn that some of Holman's stars, the boys with pride, had accepted brides to "throw games". And to make matters worse it was discovered that Holmes' boys were not the only ones to sell their pride. From coast to coast big time basketball boys had accepted money to "throw games".

Naturally, the college coaches are hurt and humiliated. One of them remarked that he felt so sorry for the boys, but that one can hardly blame them since so many of their elders are setting such a bad example. Let's look at some "of their elders".

Lately, a Senate Committee, under the direction of Senator Estes Kefauver, has been investigating organized crime in the U. S. It is really a big business in a billion dollar country. Crime too runs into the billions. The underground tentacles of this ugly affair reach from coast to coast and right into government circles. One Sheriff Clancy of Jefferson Parrish, La. told the investigators that he had made \$78,000.00 on race-horse bets the last four years, and that he had allowed the barons of the rotten trade, the Phil Kastel-Frank Costello combine, to move into his parish. And this is but a small sample of the whole seamy business.

During the Hoover Administration the government organized the Reconstruction Finance Corporation to make government loans to private enterprise. Now it comes to light that men on the inside have been using their influence to secure loans for their friends, and some of these "inside men" are very close to the White House.

It is not necessary to go on and on, but it should be mentioned, however, that a very common and a very crude practice is to go to Washington to get fat war contracts on which fabulous profits are made at the expense of the taxpayer and the blood of the boys on the battlefield.—All in the name of patriotism (paytriotism).

Now if this were a new thing, it could perhaps be passed off as a temporary moral lapse from which we would soon recover. But alas it is not new. Since the Civil War this nation has been rocked periodically by stories of theft, graft and swindle. Take the story of

the Tweed Ring in New York state. By 1869 this bunch of thieves controlled the mayor of New York, the common council, the district attorney, the municipal judges, the legislature and even the governor of the Empire State. One may really say that that is doing business in a big way!

In 1876 our Republic was a hundred years old and the city of Philadelphia planned a great celebration to show the world what had been accomplished. James Russell Lowell could not contain his wrath and sorrow and wrote these lines:

Columbia, puzzled what she should display
Of true home-make on her Centennial day,
Asked Brother Jonathan; he scratched his head
Whittled a while reflectively, and said,
Show your State Legislatures; show your Rings;
And challenge Europe to produce such things
As high officials sitting half in sight
To share the plunder and fix things right;
If that don't fetch her, why you only need
To show your latest martyrs—Tweed.
She'll find it hard to hide her spiteful tears
At such advance in one poor hundred years.

Yes, people were capable of anger and humiliation in those days. Read these words by another great American, George William Curtis, the editor of Harper's Weekly:

Are we satisfied that America should have no other excuse for independent national existence than superior facility of moneymaking? Why, if we are unfaithful as a nation, though our population were to double in a year, and the roar and rush of our vast machinery were to silence the music of the spheres, and our wealth were enough to buy all the world, our population could not bully history, nor all our riches bribe the eternal justice not to write upon us: "Ichabod, Ichabod, thy glory is departed."

These lines were written about eighty years ago, and they are as true in 1951 as then.

It is not easy to determine whether or not there is more dishonesty today than yesterday. We have had more than our share of it during the last ninety years. But following the Civil War, many strong and prominent voices spoke out against it. The nation was deeply shocked. At the present time I have not heard many prominent men speak up. Have we become too fat, too indifferent to become angry when men in high and low places steal? If that is true, the days of our Republic are numbered. It was characteristic of the late days of the Roman Republic that the voice of protest had died out. Why bother. Everybody was doing it. When morality reaches such a low ebb, popular government is impossible. Rome got a dictator.

What about our moral leadership in the world of today? You may draw your own conclusions. . . . Let the Christian Church speak up, not only against petty things, but against wickedness in high places. More than that. It must teach men that the Lord requires:

"But to do justly, and to love mercy,
and to walk humbly with thy God."

Our Women's Work

Mrs. Johanne Lillehøj, Kimballton, Iowa
Editor

Spring

This is no time to be gloomy and sad,
When mother nature laughs around.
When even the deep blue heavens look gay,
And gladness smiles from the blossoming ground.

The thrills of joy from canaries I hear
And the chatter of finches and wren.
The mocking bird calls to her mate in the tree,
While the ground squirrel gayly chirps by his den.

The clouds are at play in the azure sky,
Their shadows at play in the vale.
While the ocean at a distance, a sapphire blue,
Is reflecting the glory of heaven.

There's a dance of the leaves in the old oak tree,
The jasmine and violets are in bloom.
The garden walk looks inviting too,
Just walk out there now and you'll see.

Just look at the broad faced sun, how he smiles,
On the earth as it basks in his rays,
And the palms and ferns and fuchsia look gay.
Just look and he will smile your gloom away.

Esther Bredall,
Santa Barbara, Calif.
March, 1951

My Friend, Mrs. Andrew Jensen

I was teaching one of my Red Cross Home Nursing classes—during the last war—when I learned to know Mrs. Andrew Jensen. There were several grandmothers in our class. How I admire them for coming out to take nursing classes! There were many lessons that they could have taught me . . . lessons learned in Life's hard school!

Mrs. Jensen was for twenty-five years the president of Ladies' Aids; a teacher in our Sunday School; she had worked with Ladies' Aid, Women's Mission Group, and Sunday School in Diamond Lake before she moved to Tyler. She loved her church. She gave unstintingly of herself, her time, and her talents. She was happy in doing God's work. I learned to know and admire Mrs. Jensen more and more as time went on. We had so many long and wonderful visits.

Her health failed her long before she was old. Although she was sick for an extended period of time, she was still the clear thinking and intelligent Christian woman I had known when she was well. Our good Doctor told us she could not live long; and all we could do for her was to give her opiates to relieve her pain. This was something I could do for my friend and neighbor. For many weeks she was a patient in her home with her daughter, Selma (Mrs. Jorgen Krog, Diamond Lake, Minn.) and her devoted husband to care for her. Rev. Mortensen called on her often—and how she looked forward to his prayers and hymns. She said, "Rev. Mortensen has such a beautiful voice—he is so kind to sing for me."

Her faith in God never faltered. She knew she had

only a short time to live. Many times when I came to give her a hypo, she would say, "Carrie, please don't look so sad—all will be well—just remember, 'Alt staar i Guds Faderhaand'".

And at her passing, I knew that "Alt staar i Guds Faderhaand".

At her funeral, Rev. Mortensen said, "Mrs. Jensen was a good combination of a Mary and a Martha". She not only worked all her life for the church, she also had time to listen to God.

A friend is a person in whose presence you are better. Surely the world is better because she lived. She was everyone's friend. I have learned so much from her, also my friend. I know it will help me to live in these troubled times and when it is my turn to leave this world, I can say with faith and courage, "Alt staar i Guds Faderhaand".

Mrs. S. C. Martensen, Tyler, Minnesota

Juhl-Germania Mission Society

Mrs. Louise Snyder

Our group has been very busy these past months. We try to have a project as our attainment for each month, and one of these has been rolling bandages, both for the Santal Mission and for our own County Nurse to use. We have had several clothing drives and sent to Lutheran World Relief as well as South Slesvig; several layettes have been completed and sent overseas. We have contributed to the Mohulpahari Hospital in India as well also to worth-while groups at home.

Our latest work project has been the completion of 36 sunshine bags. These are made of attractive materials and contain items such as soap, wash cloth, candy, comb, writing material, etc. These were sent to the Lutheran Charities Organization in Detroit to be distributed to the aged and needy in welfare institutions in the Detroit area.

District II recently purchased a projector for the Ribers to which we contributed.

Future plans for our group include a trip to some worthy establishments such as the one we took last year to the Lutheran Charities and Settlement House in Detroit. I know it gave those of us who went a keener insight into Mission needs. We feel that when we are doing Mission work, we are helping to further God's work.

Board of Women's Mission Society

Hon. President: Mrs. Thos. Knudstrup, Manistee, Mich.

President: Mrs. Hans Egede, Hampton, Iowa.

Vice President: Mrs. Alfred Sorensen, 8500 Maryland Ave., Chicago, Ill.

Secretary: Mrs. Orville Sorensen, Dannebrog, Nebr.

Assistant Secretary: Mrs. Emil Hansen, Askov, Minn.

Treasurer: Mrs. Axel Kildegaard, 1443 Boyd Ave., Des Moines 16, Iowa.

Paging Youth

ESPECIALLY OF OUR D. A. Y. P. L.

Editor: Ronald Jespersen, Newell, Iowa

As We Begin This Paging

Remember the old "Ungdom"? No? Well, many of you to whom this page is especially beamed probably wouldn't.—I wouldn't say that you weren't old enough, but rather that it was such a long time ago. Since some of us can remember the old "Ungdom" that would mark us as being a bit older. Let us just say that "Ungdom" was an excellent magazine in its day.

You remember the "Upward Trail", though, don't you? Yes, that was the paper that kept getting smaller and coming less often. We seemed to be at a stage, in that not-so-distant-past, when we thought the editor could write the whole thing and could have a good paper without much outside help. Most editors of youth pages will tell you that it's not so. At least not year in and year out.

Now we are at it again. This time we are only part of a paper, which continues with or without us. We will probably do better now. We will have a larger reading (we hope); we should have more interest; we should have more readers telling us what they think about our page; we should have more who will send us articles.

With limited space we do not guarantee that we can print everything that is sent to us. We do plan to print all announcements that come to us in regard to national and area DAYPL events, especially of those events that are to be. We will also try to include all pertinent announcements of local events. Please send these notices to the editor of this page so that we can proclaim and herald them as far as "Lutheran Tidings" is sent.

Your editor is really only a temporary editor. (He is careful to spell it in full now. One of his so-called friends suggested that "Temp." was an abbreviation of tempermental.) Your editor finds that he has to change his ways. Ninety-nine percent of his correspondence hitherto has been by postcard, and the printer sez no! But your announcements via postcards will be accepted. And if you send enough postcards, at least two with about 200 words on each, you may send your articles that way too.

The idea is: send something. If you have a light or some bright idea, don't put it out or under a bushel. Send it to us. Maybe we can use it. More important, maybe others can make use of it.

Birthday

The March Northern Lights Newsletter informs us that Miss Muriel Nielsen, our new missionary to India has a birthday March 28th. Her address is Gaorang Mission School, Holtugaon P. O., Goalpara District, Assam, India. Birthday greetings from half way 'round the world are always welcome.

Looking Forward

A new phase of work in the Danish-American Young People's League begins with this issue of "Lutheran Tidings." We are grateful to the synod and to the Publications Committee for making regular space available for publicity of youth activities. While it was with sadness that we discontinued publication of "The Upward Trail" last fall, we realize that "Lutheran Tidings" will probably prove to be a better means for reaching not only the young people, but also all who are interested in the activity of youth. Pastor Ronald Jespersen has consented to serve as temporary editor of this section, and it is my hope that all societies will keep the youth section editor informed of their activities and that individual members of D. A. Y. P. L. will also write articles of general interest. The editor needs this help. He is not expected to write the section by himself.

Some have called a regular section in "Lutheran Tidings" a "backward step." I do not think so. We are trying to be realistic. Instead of reaching about eight hundred D. A. Y. P. L. members, we shall be reaching all the youth (regardless of chronological age) in our synod. We shall be able to reach these people twice a month instead of once every two months, meaning fresher news, greater coverage, and an increasing awareness of the importance of youth. Young people, the future belongs to you. Build for it through Christian faith and Christian activity as an integral part of your church.

Your D. A. Y. P. L. board plans to meet at Grand View College immediately after Pastor's Institute to lay plans for the future. We shall welcome ideas that any of our readers and particularly our members may have to offer which will strengthen the youth work of our synod. Your D. A. Y. P. L. board is anxious to serve.

W. Clayton Nielsen.
Withee, Wisconsin.

Yule 1950

A few days ago the undersigned sent a check for \$150 to Ellen Thomsen, national D. A. Y. P. L. treasurer. This check represents the very fine work done by many of our societies this past season in selling Yule in their respective localities. While one or two societies have not yet reported, we know that more than 2900 copies were sold. All of the 3150 copies printed were ordered and at one time we were unable to fill orders. About 100 copies were sent out as gift and review copies. Most of the societies cooperated very well in our request that orders be no larger than they could assure the sale of what they received so that we would not be burdened with

returns copies. Most of those returned had been sent on a consignment basis.

A financial statement will be submitted later. I may say at this time that the net profit on the 1950 Yule will be close to \$300.00. Besides the sum sent to Ellen Thomsen we have now been able to build up the Yule operating fund to a little more than \$500 which is a comfortable margin on which to plan next year's issue.

Instead of three World of Songs to the best individual salesmen, we gave away five. The four were so close together that we felt they all merited a copy and the fifth was given to the captain of the winning side of the Yule contest held in Newell for that society's outstanding work. They sent in a check for 166 copies. The World of Song was sent to Marian Swanson.

The other winners were: Carlo Petersen, Des Moines, 75 copies, Karen Strandskov, Solvang, Calif., 65 copies, Harald Sorensen, Ringsted, Iowa, 60 copies, and Gilbert Birkholm of Askov, Minnesota, 55 copies.

However, this is not the whole story. Lots of credit should go to Rev. Arnold Knudsen of Davey, Nebraska for selling 30 copies in the small community of Davey. Besides these, 10 more copies were sold to University of Nebraska students in nearby Lincoln. Rev. Bundgaard not only sold 57 copies in Tacoma but he got an order of 35 from Vancouver, B. C., the first time we have reached this Canadian city. Denmark, Kansas continued its good work with 50 a year, and the same was true of Nysted, Nebraska, another small community. It is such cooperation from these and other communities that makes for the success of Yule so that we can plan to continue, and, we hope, publish better editions from year to year.

It may interest you to know how many Yules were sold in our congregations in the Danish Lutheran Church this past season. Newell topped the list with 166 followed by Tyler with 158, Askov, 135, Withee 103, Kimballton 100, West Denmark, 90, Marquette, 83, Dwight, Minneapolis, Dagmar, Des Moines, and St. Stephen's in Chicago had 75 each. Solvang, 65, Ringsted, 60; Oak Hill-Exira, Trinity of Chicago, Cozad, Portland, (Maine), Viborg, Fredsville, Brush, Nysted and Denmark (Kans.) 50 each. Tacoma, Wash. had 57. Hampton and Omaha each sold 42. Hartford, Juhl-Marlette and Cedar Falls sold 40 each. Cordova, Vancouver, and Los Angeles sold 35 each. Waterloo, Bridgeport, Greenville, Alden, Davey, Newark, Hay Springs and Junction City all sold 30 each. Danevang, Texas ordered late and had to wait until some copies were returned but still sold 28. Clinton, Dalum, (Canada), Racine and Perth Amboy sold 25, and Marinette-Menominee and Brooklyn each 20. The following sold between 15 and 20 copies: Muskegon, Easton-Parlier, Troy, Detroit, and Lake Benton, while Canwood (Sask.), Moorhead, Lake Norden, Grayling, Manistee, Enumclaw, Salinas, Seattle and Rosenberg sold 10 to 12 copies.

The Yule staff extends its thanks and appreciation to all who have cooperated in the work with Yule this past season.

Harold Petersen, Askov.

Yule Bus. Mgr.

How Christians Face The World

Hugh Stevenson Tigner

Hugh Stevenson Tigner is minister of the Plainville Christian Church (Congregational), Plainville, New York.

This present period of history has been described by all sorts of names, and one of the most telling of them is given by the British-American poet, W. H. Auden, who has called it the "Age of Anxiety." That is probably not the label historians will be pasting on our time a century or two hence, but that expresses a good deal of how it feels to be alive in it. There is a vast popular swell in the Western World of consternation, panic and dread.

It is my purpose and pleasure to point out that these things—I mean the consternation, the panic and the dread—are not Christian. Only a quick dip into The New Testament (e. g. Luke 12:22-32; Acts 14:21) shows there is something in the Christian faith that overcomes the world, and is not dismayed when history brings forth terrible things.

One reason why there is so much consternation and disappointment over the way things have shaped up in our time is that modern men came to have a romantic optimism toward the world and history. They assumed that things were, by the regular process of nature, getting better and better, and would continue racing down that congenial groove until mortal life would become a wonderful romping around in abundances, securities and pleasures.

This modern romantic optimism was justified by three doctrines. First, that human nature is essentially reasonable and good. Secondly, that all we have to do is give the reasonable and good in human nature a decent chance to show itself—and what was meant by a decent chance was: give people favorable material conditions, and send them through the public school system. Thirdly, it was presumed that modern man had acquired (or would soon acquire) the tools and knowledge for accomplishing this happy transformation.

This modern faith in man, the world and history was three or four centuries in developing and impressing itself upon the popular consciousness. But it gradually put into men's thoughts, feelings and habits a view of life, and a response to life, that was a far departure from Christianity, without brazenly appearing to be so. But for one thing, this modern view—and it was actually modern only in date and wrapping—prompted men to think of their life as primarily, mainly and most importantly an affair of this world. The main problem was to get through this span of existence with physiological, material and social success, have a lot of fun, reach a good age and die with one's boots on. That came to be considered the maximum achievement—at least all the achievement one could be sure of.

Now, this was also the outlook of the ancient pagans, and in those days it was frankly appraised as a rather dreary one. Paul reminded the Christians at Ephesus

to remember that in former days they had been "strangers to the covenants of promise, having no hope and without God in the world" (Ephesians 2:12). The ancient pagan—eating, drinking and trying to be merry in a hard, fortuitous and short existence—had (and tended to recognize that he had) a bleak prospect. He was without a great hope, his life had no transcendent meaning, and he knew nothing of the love and mercy of God. But the modern epoch was able to pump a good deal of cheer into this view of life, because, with modern equipment, living could be made increasingly more comfortable, delightful and safe, and could be stretched out much longer. Poverty, pain, disease, disaster, hardship, oppression, cruelty, war and death could be pushed further back—perhaps entirely off the map.

This was the good news of the modern gospel. This was what the prophets of the eighteenth and nineteenth centuries declared. This was what modern peoples by and large, came to hug to their hearts for faith and hope. This was the picture that Tom, Dick and Harry, Mary, Jane and Dorothy came to consider their heritage, their prospect and their due. But the covenant of that promise has been broken; and the people have been plunged into a pit of gloom from which the only creative rescue can be a rediscovery of the Christian gospel.

The modern view of life was confused by many with the Christian. This was possible because some modern views paralleled the Christian gospel some of the way.

Take the modern doctrine that human nature is essentially reasonable and good. This parallels the Christian understanding of man as bearing the "image of God" in his nature. That is to say, man has an affinity with God that makes him able to know, receive and respond to God. God, in his love, calls all men to himself, and has endowed all men with an ear capable of hearing that call. But there is no blanket assurance in the Christian gospel that men will listen. Indeed, there is the strongest suggestion that many will not. In the parable of the sower, for example, it is only a fraction of the seed that falls on fruitful ground. And there are explicit statements, such as: "the gate is narrow and the way is hard, that leads to life, and those who find it are few" (Matthew 7:14); "the light has come into the world, and men loved darkness rather than light" (John 3:19).

The modern gospel gives its assurance regarding man, saying that we can depend upon his innate goodness. The Christian gospel gives its assurance regarding God, saying that we can depend upon **His** goodness.

Consider the second point of the modern gospel—namely, give people what they need to develop the fullness of life: give them the material necessities, give them education, give them freedom, give them opportunities. The modern name for this is "justice," the idea being that everyone born into this world is entitled to a full and fair chance. There is no conflict here with the Christian gospel. As a matter of fact—and this is a very important fact—

this modern concept of justice derived from the Christian gospel and experience, and it developed only in those lands where there was a soil of Christian faith to nourish it. It developed not only from the Christian doctrine that love is the proper rule of living and brotherliness the right relation among persons, but also from knowing or experiencing the Christian gospel's announcement of a new creation (a new person and a new community).

The debt of the modern gospel to the Christian gospel with regard to the idea and ideal of social justice is not widely recognized or fully appreciated in the modern world. For the modern gospel is proud of itself and claims self-sufficiency. It likes to think of its concept of social justice as having sprung from human reason. But this concept was not born of pure reason. Insofar as reason explains it, it developed through reasoning from premises supplied by the Christian faith. And here is where the modern gospel and the Christian gospel, having met and appeared to fuse at one point, spring back from each other and part company completely.

The modern gospel presumed that it could get along in its project of achieving social justice without the Christian faith. It reasoned thus: give more people better conditions of living, and they will become more reasonable and virtuous persons; then as we get more persons who are more reasonable and better, they will work to make conditions still better, and will extend those better conditions to more people; until, finally, the job is finished and you've got something like paradise on earth.

The Christian gospel is not that naive. For one thing, it has a different notion of what constitutes giving people a fair, decent and proper chance. Better material and social conditions alone are not enough, for there is a grip of evil on man's life which is spiritual as well as material. This grip must be broken, and it must be broken spiritually as well as materially. Men must have bread, but they must also have the Bread of Life (a new life, a new spirit). A decent and proper chance means offering them also the Christian gospel, the Christian message, the Christian faith: it means calling people to the obedience of Christ. And the Christian world-view recognizes quite clearly that where people do not hear and answer this call they are still walking in darkness and living under the dominion of darkness.

History has surely justified this latter proposition. It has shown that the world, taken as a whole, is verily under the dominion of darkness; it has demonstrated that men, under their own steam and guidance, are incapable of doing those reasonable, beautiful, redemptive things that moderns have hoped for and expected. When men do not offer their lives humbly and trustfully to obedience of the God revealed in Jesus Christ, the justice they achieve turns out to be a cruel tyranny, their efforts to establish righteousness require, at last, the liquidation of all who hold a different opinion. History proves the confidence in man to be an illusion. But Christianity never had that illusion.

The New Testament nowhere buttresses any con-

God's Blessed Gift

This is an invitation to the Lord's table at this our annual winter meeting—an invitation to all who are longing for "Nearer My God to Thee, Nearer to Thee." —I would like to call your attention to a few things concerning communion. We sometimes wish that Christ was still on earth so that we could go and meet him and bring him all that is in our heart be it sorrow or joy, longing or thanksgiving. But we can never come nearer to Christ than at his sac-

fidence in man by himself. The confidence with which the New Testament brims over is confidence in what God can (and will) do when men give him their faithfulness. And it has nothing but the most pessimistic expectation of what the people who refuse to make this offering will do, of what they will bring down upon everyone, including Christians.

Christians are not routed by the hardships and horrors of the world, because they do not see the world as either the first or the last thing, but as something in the middle. Our destiny is determined by the way in which we respond during this mortal passage, but our destiny is not necessarily wrapped up in the world. There is something deeper and higher than human history in which we are permitted to participate—and that is God, in whom our confidence and hope are placed. The Christian point of view (faith) is that in this mortal world we have been offered a chance, not to have fun, but to live forever, to find the life that is life indeed, to enter into fellowship with the almighty and eternal God.

This Christian outlook has been called by moderns "otherworldly," and that is supposed to be a very bad thing. It is supposed to make people indifferent, irresponsible, complacent toward conditions in the world. It is said to make people unconcerned about the welfare of their fellows. There is, in short, a heavy barrage of slanders of this kind. And they are all slanders, either the slanders of ignorance or the slanders of malice.

The truth is that the Christian view is the one that makes our life here and now really important, because the infinite issue of eternal life is understood to be pressing down upon it and mixing in it. The Christian is everywhere called upon to be concerned and to be responsible and to spend himself in good works, because he is required everywhere to live with faithfulness to God. He does not flatter his fellowmen after the manner of the modern gospel, but he sees them far more significantly and with a greater sense of duty: he sees them as candidates for eternal life, and is called upon to be an ambassador of Christ in their behalf. And speaking of making a better world, history long ago let the cat out of the bag: it is only when people live with a reference higher than this world that they begin to be boons to their community, safe as a neighbor, and worthy to be entrusted with office.

Reprint by permission

—From "Christianity and Crisis".

raments, baptism and holy communion. He has prepared a table right in our midst and invites us to come: "for all things are now ready." Then you have fellowship. First of all the Sacrament of the Altar is a gift. Moreover it is a friendly gift. The night that Christ instituted the Holy Supper he said to his disciples: I have called you friends; for all things that I have heard of my Father I have made known unto you.

It is a means of grace to give us strength on the way through life to the heavenly home. For the angel said to Elias: "Arise and eat; because the journey is too great for thee." And he arose and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb, the mount of God. The Sacrament of the Altar is a heavenly gift. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights with whom is no variableness, neither shadow of turning." (James 1:17)

Christ is longing to share this gift with us. He said so to his disciples that memorable evening in the upper room in Jerusalem; "With desire I have desired to eat this passover with you before I suffer." Shall we not then come to him. All we have to do is to take it as a free gift. How easy if we are obedient.

There is another word in the New Testament that I also like to mention. Christ said to the Samaritan woman at Jacob's well: "If thou knewest the gift of God, and who it is that said to thee give me to drink, thou wouldest have asked of him, and he would have given thee living water." Many, many times it has come to my mind when I think of the Lord's table and people's attitude: If they knew the gift of God they would partake in it more often than they do. Let this word "If thou knewest the gift of God" speak to you also this morning as an invitation.

What Christ in his love has promised to give us as free gifts is of such great value that we should never, never reject it. Just think of a promise like this: "I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand."

How should our attitude be? I can not explain it better than what we hear in our ritual. "Hence, in the obedience of your faith ye shall follow his command, when he saith, 'Take it, this do in remembrance of me.' —And he shall unite Himself with you so that during your sojourn upon earth, ye may constantly bear Him in mind and at last gather unto Him in His kingdom."

"God calling yet, Shall I not rise?
Can I His loving voice despise
And basely His kind care repay?
He calls me still; can I delay?"

And then in conclusion we will meet Him and say from the bottom of our hearts as did the apostle Paul, "Thanks be unto God for his unspeakable gift." And this gift is his grace through Jesus Christ.

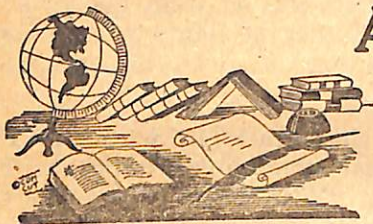
P. Rasmussen.

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.



Across the Editor's Desk

Christian Leaders Report To President Truman—

Dr. Franklin Clark Fry, President of the United Lutheran Church, and Albert Crews, director of radio and television production of the National Council of Churches, who recently returned from a round-the-world survey of need in various countries, presented their report to President Truman on Friday, February 16th.

A report has come to our desk from the Executive Secretary of the United Appeal for Christian Service, National Council of Churches. We should like to reprint the entire report, but space will not allow us to do so. However, we feel that this report contains some very pertinent information of interest to our readers.

This account presents to us a picture of our President which may help us to appreciate one phase of his daily routine of activities not touched upon very often in the daily press.

We quote: "This led the President to spend several minutes emphasizing the need of a moral and spiritual quickening all over the world among all religions and faiths. He asked us to rally the forces of religion to the support of democracy and freedom. We assured him that we were greatly interested in building peace through goodwill and brotherhood, and would do everything within our power to strengthen the moral and spiritual foundations so necessary to a creative democratic civilization.

"Up to this point the President had done most of the talking. Dr. Fry reminded him of the world trip and he said he knew about it, and would like to hear some of the details. So Dr. Fry outlined the survey: Japan, Korea, Hongkong, Burma, India, Pakistan, the Middle East, Greece and Europe, indicating that heads of governments as well as refugee workers had been contacted. A report on the famine conditions in India was finally presented to the President and he seemed grateful for the first-hand information.

"Near the close of our conference the President took us over to a large globe and began to describe in

detail how 'Point Four' really works, creating enduring world peace by lifting the standard of living in needy areas of the earth.

"As the President turned the globe, country after country was singled out, now Indonesia, now areas in South America, etc., and we were told that a peaceful world could support twice its present population, with good standards of living. The United States, and not Russia, is in a position to bring all this about. The cost, he said, would be relatively small; the moral, spiritual and even the financial returns would be great. Mr. Truman was a splendid salesman, but we did not need to be sold. We had already committed ourselves to the basic humanitarian principles inherent in his 'Point Four' program.

"A half hour with the President of the United States is an experience which one does not soon forget. We went with a purpose—to get Mr. Truman to place his personal approval upon our united relief appeal, 'One Great Time for Sharing'. We received that. But we came away with much more. We came away with the feeling that we had been with a man harassed with many things, some big and some small, yet in the midst of confusion and frustration was earnestly seeking something higher and better. While we were disturbed by the fact that the President was overly nervous and apparently needed a rest, we could only admire the way in which he steadfastly called our attention to the enduring values which make for lasting peace. This was not just talk. We are convinced that at this point the President is a very determined man—a man with a mission. And it is at this point that he deserves, and should have, our united Christian support."

Lutheran World Relief Sets Spring Clothing Appeal to Aid Refugees—To help meet the urgent need for clothing among refugees and other needed people in both Europe and Asia—including those in Korea—Lutheran World Relief will sponsor a nationwide clothing appeal from April 8 to 15, it was announced here by Bernard A. Confer, administrative secretary of LWR.

More than 10,000 congregations which belong to the eight Lutheran bodies participating in the National Lutheran Council are expected to take part in the appeal. During a similar appeal made last Thanksgiving more than a million pounds of used clothing, shoes and bedding were contributed.

The Lutheran agency plans to ship the receipts from this appeal to Germany, Austria, Poland, Yugoslavia, the Holy Land, Japan and Korea. The last named has just been added to the list of LWR consignees and the first shipment of 500 bales (25 tons) is in the LWR warehouse at Easton, Pa., awaiting shipment aboard an army vessel bound for Pusan.

Special warehouses will be opened, for the duration of the appeal only, in Minneapolis, Seattle and Napanee (Ind.) to supplement the year-round warehouses in Easton and Los Angeles. As in the past two drives, Lutheran World Relief is offering to pay freight on carload lots of used clothing. The minimum weight for a carload is 12,000 pounds, yet in the Thanksgiving appeal 23 boxcars were received.

Grand View College And Our Youth

Past and Coming Events

Choir Tour

The Grand View College a capella choir will embark upon its annual tour April 6. The tour will go north this time and we hope that weather and road conditions will have improved considerably. The following will be the itinerary:

Friday, April 6: Hampton, Iowa.
Saturday, April 7: Albert Lea, Minn.
Sunday, April 8: Minneapolis, Minn.
Monday, April 9: Withee, Wis.
Tuesday, April 10: Luck, Wis.
Wednesday, April 11: Askov, Minn.
Thursday, April 12: Hutchinson, Minn.
Friday, April 13: Tyler, Minn.
Saturday, April 14: Newell, Iowa.
Sunday, April 15: Kimballton, Iowa.

We suggest that those who are interested and who do not have an opportunity to see local announcements or posters get in touch with local pastors concerning time and place of the concert. The concert in Minneapolis will, for instance, be at 4:30 p. m. The concert program will be printed in the next issue of Lutheran Tidings.

Pastors Institute

The annual Pastors Institute conducted by Grand View Seminary will start Tuesday, April 3 at 2 p. m. This means a change from former years when the meeting started Tuesday morning. We will therefore continue through Thursday afternoon. The main speakers will be Prof. Wilhelm Pauck of Chicago University Divinity School and Rev. Ellis Youngdahl, Moline Lutheran Hospital. We are hoping to add Mr. Arild Olsen of the National Council of Churches to the program. The following will be the time and subject of the two main speakers:

Tuesday, April 3.
2:00 p. m.—Youngdahl: Counseling.
Wednesday, April 4.
10:30 a. m.—Youngdahl: Clinical Training.
2:00 p. m.—Pauck: The Internal and External Situation of Protestantism After World War II.
8:00 p. m.—Pauck: The Problem of Authority in Contemporary Protestant Thought and Life.
Thursday, April 5.
10:30 a. m.—Pauck: The Prospects for an Ecumenical Theology.

The remaining program will be filled by Grand View Teachers. A. C. Kildegaard will introduce a discussion on Preaching and Liturgy. A. E. Farstrup will introduce a discussion on the prob-

lem of youth camps in our church, and J. Knudsen will speak on Two Dimensional Christianity. There will as usual be a communion service Tuesday evening, and the Grand View College Choir will sing for the meeting Wednesday evening.

We hope that all our pastors will attend and we suggest that they send in their reservation at once. We also hope that all church councils have responded to the suggestion that they help their pastors financially so that they might attend.

National Junior College Convention

The American Association of Junior Colleges held its national convention at Hotel Fort Des Moines in our city March 5—8. It was a notable convention and the Grand View College faculty was in full attendance. The Grand View Choir sang for the last general session of the convention and on Tuesday afternoon Grand View College was host to the women of the convention for a tea in the student lounge. Several of the college staff served on convention committees.

Grand View Echo

The second issue of Grand View Echo, which is now sent as an alumni bulletin to all former students, has been published. If you are an alumnus and have not received the paper, please send your name and address to the college so that you may receive it in the future.

Basketball

Grand View College lost in the first game of the state tournament in Northwestern Junior College. Grand View led most of the way, once by an eleven point margin, but had the misfortune to lose two of its stars, Bob Kramme and Duane Nielsen, with sprained ankles early in the game, and Northwestern went ahead in the last seconds to win 67—65. Northwestern then proceeded to win the rest of its games and the championship. Dave Sisam did heroic work for Grand View.

The following week Grand View participated in the sectional play of the National Junior College Athletic Association at Norfolk, Nebraska, where they lost to Scottsbluff, Nebraska, in a close game.

Assemblies

In recognition of Brotherhood Week, Grand View College players under the direction of Mrs. Noyes presented an excellent play, The Trial, which portrayed the disastrous results of thoughtless intolerance. The play was presented at Plymouth Congregational Church the following week.

March 8 the speaker was Mr. Laurence Soth of the Des Moines Register editorial staff who had just returned from a trip to Europe, and March 15 Mr. Arne Sorensen of Denmark spoke.

Other Programs

Dana College students entertained the Grand View College family with an excellent musical and entertainment pro-

gram March 9. Grand View will later on send a program to Dana.

Mr. Dave Nemirosky, who besides being a student at Grand View is program director at the Jewish Community Center, brought in an excellent array of local talent for a U. K. program March 3. The program included some splendid musical talent and a group of dancers from the local Arthur Murray studio.

Catalog

The 1951—52 bulletin is now at the printer and should be ready when this is being read. Please send us names of young people who should receive a catalog.

OUR CHURCH

Mr. Arne Sorensen, former Minister of Church Affairs of Denmark, spoke Saturday and Sunday evenings, March 3-4 in the St. Peder's Lutheran Church of Minneapolis. He has conducted several traveling seminars in Europe, and has previously spoken in a number of our congregations. He is at present speaking at a number of universities and Colleges in America, and he was one of the guest speakers at the Rural Life School held at the Danebod Folk School, Tyler, Minn., February 27-March 1st.

Marinette-Menominee — The church choir recently acquired new choir robes. These will be used throughout the Easter season for the first time and will enhance the appearance of an excellent choir for many years to come.

Trinity, Chicago—A "Youth Sunday" service was held recently in the Trinity Church. A number of young people assisted in the service, and the church choir rendered special numbers. A number of parents also visited the Sunday school on this day.

Considerable re-decoration and other improvements are being made in the church parlors and kitchen of the church.

Newell, Iowa—A new Wurlitzer organ has been purchased by the Nain Lutheran Church. Apparently, from news reports, the ladies of the church have been special workers in this project. A Dedication Concert will be held on Friday evening, March 30th, with a guest organist from the University of South Dakota.

The Annual Santal Mission Meeting will be held in the Elk Horn Lutheran Church, Elk Horn, Iowa, during the week-end May 18-20.

Rev. B. A. Helland and family, missionary in the Santal Mission, was scheduled to leave Calcutta, India, on February 12th, and is expected in America before the Easter holidays. Rev. Helland has spoken in many of our congregations and has attended some of our church conventions.

Byram, Conn.—The St. Peter's Lutheran Church will observe its 50th anniversary on March 17-18. Special anniversary services were held on Palm Sunday followed by a social hour in the church parlors. Rev. Viggo M. Hansen serves this church along with his home parish in Bridgeport.

Rev. Howard Christensen was heard on the KFAB Omaha Radio station on Saturday, March 10th, being interviewed by a representative of the Extension Service of the University of Nebraska. The occasion was the closing of a one week's Recreation Institute held at the Nysted Folk School, Dannebrog, Nebr., for 4-H club members directed by Rev. Howard Christensen. Several of the boys and girls that had attended were also heard on the interview.

Lake Norden, So. Dak.—An Inter-Community choir with members from five different churches of the Lake Norden, Badger and Arlington area, was scheduled to sing on Palm Sunday evening in the Pioneer Lutheran Church.

A Meeting of Congregational Presidents of District VI was scheduled to be held in the St. Peder's Lutheran Church in Minneapolis on Wednesday, March 14th. The District Board would be in charge of the meeting. Rev. Ove R. Nielsen, member of the District Board, and the two presidents from Dagmar and Volmer, Montana, planned to attend (coming a distance of approximately 700 miles).

"One Foot in Heaven", a 3 Act play, adapted from the book by that title by Hartzell Spence, was presented by the Men's Club of St. Stephen's Lutheran Church in Chicago on Saturday evening, March 10th. The play was presented in the Auburn Park Masonic Temple, 7832 Union Ave.

Rev. Marius Krog, Lake Norden, So. Dak. also serves the Ruthton, Diamond Lake, Minn., and White, So. Dak. churches during the vacancy. Having two churches in his own parish, he on Sundays has had as much as four worship services on one Sunday (driving better than 150 miles throughout the day between services).

St. Stephen's, Chicago—The Lutheran Ministerial Association of the Chicago area, members of the UELC and the DELC congregations, met Monday, March 19th at the parsonage of the St. Stephen's Church, Rev. and Mrs. Alfred E. Sorensen being hostess.

Dr. F. Melius Christiansen, "Music Master of the Middle West", will observe his 80th birthday on Sunday, April 1st. Dr. Christiansen is the founder and long-time director of the world-famed St. Olaf Choir. Through his work with this choir, and the large number of his compositions, he has been a very important factor in raising the level of church music throughout the entire United States. We hope to bring

an article about Dr. Christiansen's life and work in the next issue of L. T.

Rev. and Mrs. M. Mikkelsen have resigned as Managers of the Old People's Home in Des Moines, effective as of March 1st. Rev. and Mrs. Svend Kjaer of Salinas, Calif. have been called to the position and have accepted. They will begin their new service on June 1st.

Your Editor will be away from his office the few days on and near the dead-line date for the next issue of Lutheran Tidings. Any material which can not reach his office by March 29th may be sent directly to Lutheran Tidings, Askov, Minnesota or to the editor, c/o Rev. M. E. Nygaard, 325 West Chippewa St., Dwight, Ill.

Ringsted, Iowa

Mrs. Lena Madsen, one of our older members, passed away on Friday, February 2, 1951. She was born in Denmark and came to the U. S. at the age of 21. A year later she was united in marriage to Hans Madsen, who also had emigrated from Denmark. After their marriage they lived on a farm 1½ miles east of Ringsted.

When the St. John's Lutheran Church of Ringsted was founded, Mr. and Mrs. Hans Madsen donated the land on which the church, parsonage and later the parish hall were built, likewise the land for the cemetery located just east of the church.

Through the many years Hans and Lena Madsen and their children were thus neighbors to the pastor and his family; and no one could find more helpful and friendly neighbors than this family. What they had in their own home—meager as it often could be—they gladly shared with others, apparently never giving any thought of any possible reward.

Mr. Hans Madsen passed away in 1941. One of the daughters now lives on the home place.

Correspondent.

District VIII Convention

LOS ANGELES, CALIFORNIA
APRIL 27-29, 1951

The annual convention of District VIII will be held at Emanuel Danish Evangelical Lutheran Church, 4260 3rd Ave. (43rd St. & 3rd Ave.) Los Angeles, April 27-28, 1951. The meeting will begin with a service held in Emanuel Church on Friday, April 27th, at 8 p. m.

The congregations of District VIII may send one delegate for each 25 voting members or fraction thereof. All reports must be submitted in writing. All members and friends are invited to participate in this meeting.

Halvdan Knudsen,
District President.

In accordance with above announcement of the coming annual convention of District VIII, Emanuel Church in Los Angeles invites members and friends to

participate in the convention. To assure lodging for all we ask you to send your registration at least one week in advance to Mr. Axel H. Lindvang, 3515 West 78th Pl., Inglewood, Calif.

Anton Nielsen, President.
Halvdan Knudsen, Pastor.

75th Anniversary

The St. Peter's Evangelical Lutheran Congregation in Dwight, Ill., will celebrate its 75th anniversary on March 31 and April 1. Former members and friends of the congregation are invited to come and help us commemorate the establishment of our congregation 75 years ago.

If guests desire overnight lodging, kindly make reservations with Mrs. Albert Petersen, 415 W. Chippewa St., Dwight, Ill.

All former pastors have been invited to speak; also our synodical president, Rev. Alfred Jensen and our district president, Rev. Alfred E. Sorensen.

Anyone wishing an Anniversary book, please place your order with Mrs. Albert Mortensen, 414 Union St., Dwight, Ill. The price is \$1.00.

Program

Saturday, March 31: 7:30 p. m. Pastor J. C. Aaberg.

Sunday, April 1:

10:30 a. m.—Divine Worship Anniversary sermon, Pastor Alfred Jensen. Holy Communion, Pastor Marvin E. Nygaard.

2:00 p. m.—First speaker, Pastor F. O. Lund. Second speaker, Pastor Holger Strandskov.

7:30 p. m.—Evening service, Pastor A. E. Sorensen.

A Library of Slides

The synodical stewardship committee is eager to collect a library of 35mm kodachrome full color slides of the churches of our synod. Such a set of "Our Churches" would then be available to our congregations to show as an educational and promotional project.

Do you own a good, clear slide of your church, perhaps also the parish hall and parsonage, which you would be willing to give to this library? An exterior, interior, winter and or summer exposure would be very desirable. Accompany your slide or slides with a few items about your church, such as name of church, location, year built, seating capacity, special features concerning plan of church and interesting bits of history.

If enough slides were put at our disposal, we would be able to make up various sets which might prove interesting and informative. This is a good time of the year, and for some churches, the only time of the year when a good shot is possible. Who will contribute the first slides? Send to Mrs. H. Strandskov, Kimballton, Iowa.

Stewardship Committee
by M. Strandskov.

Santal Mission

(February, 1951)

General Budget:

Danish Lutheran Church, Junction City, Ore.	\$ 10.00
A. E. Ladies' Aid, Danevang, Texas	25.00
Mrs. A. W. Andersen, Van Nuys, Calif.,	5.00
St. John's L. Aid Mission Meeting, Hampton, Iowa,	3.75
Mrs. Lundsted and Sigrid Lind, Westwood, N. J.,	5.00
Mrs. Catherine Potholm, Hartford, Conn.,	10.00
Mrs. Wm. Petersen, Portland, Maine,	15.00
Immanuel Mission Group, Kimballton, Iowa	11.25
Mrs. K. Nissen, Brush, Colo.,	1.00
Karl Thomsen, Marquette, Neb.,	3.00
In Memoriam Gifts for Mrs. Katrine Tambo, Diamond Lake, Minn. by Elizabeth Whingleby, Mrs. Boedall, and Earl Bedsteds	5.00
For Mrs. Lena Madsen, Ringsted, Iowa, by Edna Kyhl, H. M. Larsens, Aug. Sorensens, and other Ringsted friends, ..	21.50
For Jorgen Petersen. Askov, Minn., Alexander Poulsen, Balsam Lake, Wis., and Mrs. Rasmus Johnsen, Lake Norden, S. D., by Chris Nielsen family, Exeter, Neb.,	6.00
For Alexander Poulsen, Balsam Lake, Wis., by Rev. Harold Petersens, Jens Lunds, Carl Millers, Jens Thomsens, Erling Christensens, Wayne Jacobsens, Ray C. Jensens, Harold Stottrup, Niels B. Millers, C. Richard Pedersens, all of Askov, Minn.,	6.50
Ole Nelsens, Andrew Dues, and Wm. Dues, D. Miller, Cordova, Neb.,	4.00
For Mamie Haahr by following from Ruthton, Minn., Gusta and Pete Christensens, Bernice, Eva, and Floyd Parks,	5.00
For Elna Pedersen, Askov, Minn., Mrs. J. P. Christensen, Cedar Falls, Iowa, and Mrs. Solvejg Thomsen, Marquette, Neb., by Mrs. Stottrup,	4.00
For Jens H. Spandet, Dwight, Ill., by Anna Green, Carl Von Qualen, and Harry Von Qualens, all of Dwight, Ill.,	9.00
For C. L. Wosgaard, Solvang, Calif., Emma Bazzanatos, Osceola, Wis.,	1.00
H. C. Johnsens, Harold Johnsens, and Axel Bergreens, Solvang, Calif.,	2.00
For Mrs. Hans Sorensen, Ruthton, Minn., by Kris. Andersens and Mrs. Herman Sidell, Bristol, S. D. and Walter Jensen, Inwood, Iowa	4.00
For Mrs. Ole Jorgensen, Clinton, Iowa, by Michael Jorgensens,	
Tyler, Minn., and Evald Jorgensens, Ruthton, Minn.,	2.00
For Mrs. Axel Thomsen, Menominee, Mich., by Axel Thomsen,	100.00
For A. H. Jurgens and Knud Jepsen, Menominee, Mich., by Mrs. Astrid Brenner, Milwaukee, Wis.,	20.00
For Knud Jepsen, Menominee, Mich., by Elise Hansen, Mrs. Johansen, Mrs. Esther Hansen, Anna Feddersen, A. Engelbreths, Mrs. Catherine Hansen, R. Biehns, Mildred Hansen and Mrs. Agnes Hansen, all of Racine, and Mrs. Dagmar Nielsen of Los Angeles, ..	10.00
For Alexander Poulsen, Balsam Lake, Wis., Mrs. Olaatha Holdt, Mrs. Marie Hansen, Chr. Birkholms, and Halvdan Johansens, Luck, Wis.,	2.00
For Mrs. Alfred Jensen, Des Moines, Iowa, J. P. Nielsens and Rev. M. Mikkelsen, Des Moines, Iowa, each \$5.00 ..	10.00
Axel Olsens, Perth Amboy, N. J. and Axel Thomsen, Menominee, Mich., each \$10 ..	20.00
Ebenezer Mission Society of Brush, Colo.,	5.00
Ladies' Aid, Bone Lake, Luck, Wis.,	5.00
St. Stephen's L. Aid, Chicago, and Bethlehem Congr., Brush, Colo, each \$5	10.00
Rev. Nygaards and Ehms Eskildsens, Dwight, Ill.,	10.00
Rev. F. O. Lund and family, West Denmark, Wis.,	5.00
Rev. Ronald Jespersens, Newell, Iowa	2.00
Andrew Christensens, Mrs. P. L. Lund, and Dagmar Miller, Des Moines, Iowa,	3.00
From Moorhead, Iowa, by: Anton Frederiksen, Anton Petersens, Henry Misfeldts, Raymond Frederiksen, Arthur Frederiksen, Herald Frederiksen, Nels Nelsens, Elmer Larsons, Merle Shafers, Vern Frederiksen and Morten Frederiksen,	11.00
From West Denmark, Wis., by: Niels Henriksen, John P. Nielsens, Andrew Petersens, Magnus Jepsens, Alvin Jepsens, Einar V. Petersens, Jorg. Bille, Rev. J. P. Andreasens, Alf Utofts, Aage Grumstrups, Art Vansgaards, Niels Mortensens, Norman Petersens, and P. C. Petersens	19.50

Toward the Ribers' work:

Fredsville Congregation, Cedar Falls, Iowa,	10.00
Thyra Nussle, Chicago, Ill.,	2.00
Rev. Harold Olsens, Marinette, Wis.	2.00

For Children's Support:

St. John's S. S. Christmas Offering, Marquette, Neb.,	11.56
Danish Lutheran S. S., Alden, Minn.,	16.40

Bethania Lutheran S. S., Racine, Wis.,	58.00
Danish Ladies' Aid, Alden, Minn.,	14.25

For Leper Work:

A Friend in St. Stephen's, Chicago, Ill.	5.00
A Friend of Lepers, Chicago,	11.00
Total for February	521.71
Total since January 1st	2,305.11

Every gift is herewith gratefully acknowledged,

Dagmar Miller.

1517 Guthrie Ave., Des Moines, Iowa.
Please note: Whoever wishes to use Money Orders are requested to have these made payable in Des Moines, Iowa.
Thank you.

D. M.

Acknowledgment Of Receipts From the Synod Treasurer

Toward the Budget

For the Month of February, 1951

Congregations:

Menominee, Michigan	\$ 30.00
White, S. Dakota	24.00
Trinity, Chicago, Ill.	200.00
Grayling, Michigan	35.00
Perth Amboy, New Jersey	300.00
St. Stephen's, Chicago, Ill.	59.94
Omaha, Nebraska	79.50
Clinton, Iowa	50.00
Askov, Minnesota	83.40
Mrs. Kathrine Nissen, Brush, Colorado	10.00

Pension Fund:

In memory of Niels C. Andersen, Chicago, Ill. from Jens Mikkelsen, South Holland, Ill.	2.00
Congregations: Byram, Conn. ..	27.00
Omaha, Nebraska	2.00

Pastors' Dues:

Rev. Ronald Jespersen	31.09
Rev. Eilert Nielsen, for 1949 ..	32.00
Rev. Eilert Nielsen, for 1950 ..	36.00
Rev. Einar Andersen, for 1950 ..	22.58

Home Mission:

Willing Workers, Dwight, Ill. ..	1.00
In memory of Mrs. Alfred Jensen, Des Moines, Iowa, from Congregations: Marinette, Wis.	10.00
Ringsted, Iowa	10.00
Oak Hill, Iowa	10.00
Waterloo, Iowa	5.00
Nysted, Nebraska	5.00
Diamond Lake, Minn.	5.00
Exira, Iowa	10.00
Mr. and Mrs. Julius Petersen, Cordova, Neb.	5.00
In memory of Mrs. Alfred Jensen, Des Moines, Iowa from Hope Lutheran Church friends, Ruthton, Minn.	23.00

Annual Reports:

Rev. H. O. Nielsen, Cedar Falls, Iowa50
---	-----

Lutheran Tidings:

Gifts and Subscriptions	24.85
Children's Home, Chicago, Ill.	
Gertrude Guild, Clinton, Iowa ..	10.00

Congregation: Junction City, Oregon -----	20.00
Old People's Home, Tyler, Minnesota	
Gertrude Guild, Clinton, Iowa	10.00
Congregation: Junction City, Oregon -----	20.00
Mrs. Katrine Jensen, Brookings, S. D. -----	5.00
Previously acknowledged -----	1,500.63

Total to date ----- \$2,699.54

Received for Items Outside of Budget:

For American Bible Society	
Congregations: Marinette, Wis.	8.45
For Rev. Alfred Jensen, Des Moines, Iowa	
Jensen Construction Co., Des Moines, Iowa -----	250.00
For Danebod Folk School, Tyler, Minnesota. In memory of Mrs. Alfred Jensen, Des Moines, Iowa from friends in Tyler, Minnesota -----	50.00
For Lutheran Student Foundation of Iowa State College, Ames, Iowa. In memory of Mrs. Alfred Jensen, Des Moines, Iowa Thelma Jokumsen, Minneapolis, Minn. -----	5.00
A. V. and Virgil Newhouse, Ames, Iowa -----	5.00
For Women's Mission Society	
Mrs. Katrine Jensen, Brookings, S. D. -----	5.00
For Grand View College Building Fund	
In memory of Mrs. Alfred Jensen, Des Moines, Iowa from Faculty members of Grand View College and Seminary and Seminary Students, Des Moines, Iowa -----	23.00
from Mr. and Mrs. Carlo Pet-	

ersen, Des Moines, Iowa -----	5.00
Mr. and Mrs. Carl A. Jensen, Des Moines, Iowa -----	5.00
Mr. and Mrs. Howard Hansen -----	1.00
Mr. and Mrs. Sophus Kramme, both of Des Moines, Iowa -----	1.00
Mrs. Katrine Jensen, Brookings, S. D. -----	5.00

Lutheran World Action and World Relief:

Previously acknowledged -----	\$156.00
St. Stephen's Sunday School, Chicago, Ill. -----	49.50
In memory of Mrs. Karen Berthelsen, from Mrs. Marie Espersen, Mr. and Mrs. Arne Espersen, Mrs. Petra Hermansen, Mr. and Mrs. T. N. Hermansen, Mr. and Mrs. Peter Krogh, Mr. and Mrs. Arnold Krogh, Mr. and Mrs. Harry Petersen, Mr. and Mrs. Anton Faaborg, Mr. and Mrs. Richard Sorensen, Mr. and Mrs. Anders Nielsen, Mr. and Mrs. Rudolph Larsen, Mr. and Mrs. Leo Jacobsen, Mrs. Minnie Rasmussen, Mr. and Mrs. Chris C. Christensen, Mrs. Marie Jensen, Mrs. Katherine Petersen, Mr. and Mrs. Alton Boesen, Mr. and Mrs. Louis Jacobsen, Mrs. Ida Madsen, Mrs. Katherine Berg, Mr. and Mrs. Frode Madsen, Mrs. Albert Sorensen, Mr. and Mrs. W. F. Lauritsen, Mr. and Mrs. J. C. Petersen, Mr. and Mrs. Emil Sorensen, Nysted, Neb. --	13.00

Total to date ----- \$218.50

Eben Ezer Mercy Institute

Mrs. Katrine Jensen, Brookings, S. D. -----	5.00
---	------

Church Extension

In memory of Mrs. Alfred Jensen, Des Moines, Iowa from Mrs. David Jensen, Arno and Frida, Mr. and Mrs. J. J. Kyhl, Mr. and Mrs. Walter Olsen, Mr. and Mrs. Alfred Hallberg, Mr. and Mrs. J. H. Nielsen, Mr. and Mrs. Harold Madsen, Mr. and Mrs. Godfrey Guldager, Mr. and Mrs. Hart Madsen, Miss Ida Christensen, Mr. and Mrs. S. H. Kyhl, Mr. and Mrs. Aksel Holst, Mr. and Mrs. Peter Refshauge, Mr. and Mrs. Ed. Refshauge, Mr. and Mrs. Thorvald Johnson, Mr. and Mrs. Erhardt Jensen, Mr. and Mrs. Thor B. Holst and Mr. and Mrs. C. B. Jensen, Cedar Falls, Iowa -----	17.00
Members of the Board of DELCA -----	25.00
J. J. Kyhl, Cedar Falls, Iowa	25.00
Marian and Olaf R. Juhl, Minneapolis, Minn. -----	50.00

Pension Endowment Fund

In memory of Mrs. Alfred Jensen, Des Moines, Iowa from W. P. Schmidt, Marinette, Wisconsin -----	25.00
District VII Pastors -----	25.00
Rev. and Mrs. A. E. Frost,	

SYNOD OFFICERS

PRESIDENT: Rev. Alfred Jensen, 1232 Pennsylvania Ave., Des Moines 16, Iowa.
SECRETARY: Rev. Holger O. Nielsen, 1410 Main St., Cedar Falls, Iowa.
TREASURER: Charles Lauritzen, 222 Pollard Ave., Dwight, Ill.
TRUSTEE: Olaf R. Juhl, 30 W. Minnehaha Parkway, Minneapolis 19, Minn.
TRUSTEE: Erling V. Jensen, 1104 Boyd Street, Des Moines 16, Iowa.
TRUSTEE: August Sorensen, Ringsted, Iowa.
TRUSTEE: Viggo Nielsen, 190 Jewett Ave., Bridgeport 6, Conn.

Waterloo, Iowa -----	5.00
Mr. and Mrs. Alfred Frost, Withee, Wisconsin -----	1.00
Mr. and Mrs. Ed T. Petersen, Withee, Wisconsin -----	5.00
Mr. and Mrs. C. C. Bonnicksen, Ringsted, Iowa -----	1.00
Old Peoples' Home Endowment Fund, Des Moines, Iowa.	
In memory of Mrs. Alfred Jensen, Des Moines, Iowa, from friends in Des Moines, Iowa -----	20.00
Tyler Old People's Home Endowment Fund	
Christine Christoffersen, Los Angeles, Calif. -----	167.00
In memory of Mrs. Alfred Jensen, Des Moines, Iowa from friends in Tyler, Minn. -----	53.00
Additional from the Estate of Matilda C. Bekker, Hartford, Conn.	
Pension Endowment Fund -----	\$ 42.74
Old People's Home, Des Moines, Endowment Fund -----	42.74
Children's Home, Chicago, Ill. -----	42.73
Children and Old People's Home, Tyler, Minn. Endowment Fund -----	42.74
	\$ 170.95

Many are the milestones in one's life—set apart by their Greatness—necessary to all of us, there will be added yet another. We have the singularity of living in the part of the World that is blessed with abundance, which affords us to give to God's work its rightful share. When you think of giving, do it with generosity and Gladness.

The Danish Evangelical Lutheran Church of America.

Charles Lauritzen, Treas.

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.

March 20, 1951

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

Name -----

New Address -----

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

JENSEN, JENS M.
TYLER, MINN.