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Dr. F. Melius Christiansen On His 80th Birthday

By Oscar R. Overby

Dr. F. Melius Christiansen, "the Toscanini of the voice," "the wizard of some fourth dimension of melody"—as the critics have labelled him—steps back into the spotlights at this time to acknowledge another round of applause from his host of friends and well-wishers. The occasion that brings him back from his Indian Summer retreat is that another milepost in his long career is at hand, the eightieth anniversary of his birth.

In commemoration of the event and as an expression of appreciation to Dr. Christiansen for his life-long inspiration to church and country, a recognition concert by the St. Olaf College Choir will be given at the Northrup Auditorium, Minneapolis, on the evening of April 13. The special concert will be under the joint sponsorship of the Minneapolis Symphony Orchestra, the University Artist Course and the Twin Cities' St.

Olaf Club. Besides the usual renditions of the choir, testimonials will be delivered by Governor Luther W. Youngdahl, Dr. James L. Morrill, president of the University, and Dr. Clemens M. Granskou, president of St. Olaf College, Northfield, Minn.

The story of F. Melius Christiansen, the emigrant lad of Norway who fiddled his way into American life to climb the scale of renown to the highest degree in his field, draws into focus traits and trends that are now interwoven with the warp and woof of history in the Middle West. By his music he has become, in a very special sense, the spokesman of a pioneering class of people, of an era of exploration, of a frontier Church that had much to contribute but few avenues of expression.

Beginning his American career in 1888 as a struggling concert violinist, Dr. Christiansen sought his for-

tune first in California, then in Wisconsin and in 1892 as a student at Augsburg College in Minneapolis, he made contacts that fired his musical ambitions. In 1897 he left for Leipzig, Germany, to continue his studies at the historic mecca of musicians. Here he met the famous Gustav Schreck whose influence helped materially in formulating his philosophy and musical style.

A young struggling church college in rural Minnesota, poorly equipped, about to launch a crusade in the field of Christian higher education, could hardly have held much promise for an eager impetuous musician in quest of a career, yet in 1903, Dr. Christiansen accepted the challenge and joined the faculty of St. Olaf College in Northfield, where he labored until his retirement in 1944. He was summoned to stir song in the hearts of the sons and daughters of the soil, who constituted the student body. Fortunately, these descendants of the Norse settlers had inherited a concept of sacred song and an aptitude for singing which were to figure significantly in future developments at the college. As director of music Dr. Christiansen had many confrontments which soon whetted his qualifications. A department had to be organized; a concert band demanded his leadership; the Church at large asked to share his talents and energies; there was a National Choral Union to foster and direct.

But today the world knows Dr. Christiansen chiefly through his many style-setting choral compositions—he has over 200 to his credit, many of which have become traditionals in church, school and concert circles throughout America—and especially through the singing of his St. Olaf Choir. It is neither possible nor necessary to describe the triumphs of the Choir that spell-bound a nation and was twice feted by church and state in European countries. In recognition of his achievements the founder of the choir holds the Order of St. Olaf from the king of Norway, and honorary Doctor of Music degrees from the University of Minnesota, Oberlin College, Capital University, and Muhlenburg College. The rhapsodies of the critics and the memories of a grateful public give enduring testimony to the metal of the builder and conductor and to his temple of song. Many historic, cultural, religious and frontier factors may have contributed color and depth to this saga, yet today we honor the master, and his Maker, who brought all the potentials into flower. We remember many of the Christiansen traits, and especially his instinct for musical phrasing and interpretation, which perhaps more than anything else accounted for the uniqueness of the choir singing. A kind of sixth sense of his soul pilots his thoughts and feelings through the subconscious regions of melody to make beauty, abstract and unknown, articulate to the average listener.

Although retired from active duty, Dr. Christiansen is still composing music and enjoying improved health at his Northfield home. On this day of reminiscence and celebration the thousands who have been under the spiritual magic of his baton would unite in grand chorus to sing tribute.

Aage Andreassen—"A Living Stone"

Few men had been held in such high esteem by so many in the area. Fewer still had lived so unselfishly and with such great purpose. Without reserve, he had given of his time and his means in church and community service from the time he took homestead in Dagmar at the age of 21 in 1908, until his death at 63. Therefore the total community was numbed on Saturday, February 24th, by the quiet announcement that Aage Andreassen had died that morning.

He was a member of the council of Nathanael Lutheran Church almost constantly during the past thirty years, serving most of the time as president. His counsel was sought quietly by those in leadership in the community and he always gave it unassumedly. For a long time, those who are to make the decisions here will ask themselves and each other: "What would Aage have done?" And generally they will know. In his living, Aage taught how to be willing instruments of God's eternal plan. From deep in his heart flowed the wisdom of a consecrated Christian. His words and his work bore testimony to that wisdom. Aage Andreassen and his wife shared the rare privilege of having their own children acquire and dedicate themselves to the values which had been lived at home. Now they are sought for positions of trust and responsibility.

Funeral services were conducted in the Dagmar church on February 28th. Relatives and friends came from Seattle and Chicago and points between to join in the memorial service. A male quartette sang: "Kirkelokke, ej til Hovedsteder" and the Dagmar choir sang F. Melius Christianson's arrangement of Brorson's "Behold a Host Arrayed in White."

Aage Andreassen was born at Rødding, South Jutland, Denmark, on August 31, 1887. He came with the family to Fremont, Nebr. when he was two years old. Soon they moved to Davey, where Aage lived until 1908, when he came to Dagmar. On January 8, 1913 he married Clara Jensen at Kronborg, Nebraska, and during their thirty-eight years of married life, they lived on the Andreassen farm two miles south of the Dagmar church. Their two sons are Irving of Medicine Lake and Virgil of Dagmar.

The many for whom he had meant so much are placing a beautiful cross and two matching candelabra on the altar of Nathanael church in his memory.

"I have fought the good fight, I have finished the race, I have kept the faith. Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, will award to me on that Day, and not only to me but also to all who have loved his appearing." (2 Tim. 7-8)

Ove R. Nielsen

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The Spirit of Worship

By Marius Krog

IV

OUR LITURGY AND ITS HISTORICAL BACKGROUND

From The Post-Apostolic Era To The Reformation.

According to an old adage, a spiritual awakening of one generation will wane by the third. However true this saying may be, it does not tally with the experience of the Christians of the first centuries. The fervor of the apostolic faith continued unabated until the end of the persecutions at the beginning of the fourth century. An unknown writer at the middle of the second century pays the Christians the following tribute:

"—They dwell in their own countries, but only as sojourners; they bear their share in all things as citizens, and they endure all hardships as strangers. Every foreign country is a fatherland to them, and every fatherland is foreign. They marry like all other men and they beget children; but they do not cast away their offspring. They have their meals in common, but not their wives. They find themselves in the flesh, and yet they live not after the flesh. Their existence is on earth, but their citizenship is in heaven. They obey the established laws, and they surpass the laws in their own lives. They love all men, and they are persecuted by all. They are ignored, and yet they are condemned. They are put to death, and yet they are endued with life. They are in beggary, and yet they make many rich. They are in want of all things, and yet they abound in all things. They are dishonored, and yet they are glorified in their dishonor. They are evil spoken of, and yet they are vindicated. They are reviled, and they bless; they are insulted, and they respect. Doing good, they are punished as evil doers; being punished, they rejoice, as if they were, thereby, quickened by life. War is waged against them as aliens by the Jews, and persecution is carried on against them by the Greeks, and yet those that hate them cannot tell the reason for their hostility."

It may be taken for granted that as the faith of these Christians proved itself in their contact with the world, it also found adequate expressions in their ways of worship. From the very first the worship of the believers had been a "table fellowship", a joyful love-feast. It was the spirit which made them strong, happy and expectant of greater things to come. Their inner life was rich and satisfying and their worship was free, simple and spontaneous.

It must be admitted, however, that certain tendencies toward externalism were beginning to appear by the beginning of the third century. A few quotations and excerpts from the writings of the Church Fathers give a vivid impression of that trend. Justin Martyr, who died in the year 160, has the following to say about the Christian worship in his day: "On the so-called Sunday, there is an assembly of all in the city, and those who dwell in the country, at the same place and the memoirs of the Apostles, called Gospels, are read, or the writings of the Prophets, so far as time allows.

Thereupon—the president (bishop) gives an admonition and urges to the imitation of the good that has been read. Then we all rise and send up our prayers (also for kings and those in authority and for our enemies). And after the prayer bread and wine and water are brought and the president sends up prayers and thanksgivings according to his power, and the people answer 'Amen.'

"We accept this food, not as ordinary bread or ordinary drink, but just as our Savior Jesus Christ through the Word of God became flesh for our salvation; therefore, as we are taught, this food, blessed with thanksgiving through that word that has come down from Him and from which our blood and flesh, by transmutation, are nourished, is the flesh and blood of that Jesus who was made flesh."

"When the president has given thanks, and all the people have expressed their assent, those who are called by us deacons give to each of those present to partake of the bread and the wine mixed with water, over which the thanksgiving was pronounced, and to those who are absent they carry away a portion."

Tertullian, living in the third century, gives an account of Christian worship in his time. It is held in Houses of God. It consists of united prayers (the general prayer) for all in authority, for the welfare of the world, for the prevalence of peace and for the delay of the final consummation. Then the scriptures are read. Exhortations, rebukes and sacred censures are administered. He then speaks of the principle of the service as the Mystery, i. e. the Holy Communion.

We Offer the Cup in Commemoration of the Lord and of His Passion.

In a writing, Called Apostolic Constitutions we get this view of a worship service at a still later date: "The Bishop is to sit in the middle of the East end (of the Church) with the presbyters on each side, and the deacons standing near, in close and small girt garments. The men and women sit apart. Two lessons are read from the Old Testament. The hymns of David are sung, and the people join in the conclusion of the verses. Then the Acts of the Apostles and the Epistles of Paul are read. Then the gospels are read, all standing. Thereupon the presbyters exhort the people, one after the other; the Bishop speaking last. Thereupon the catechumens and penitents are dismissed (after intercession for them has been made.) After the congregational (general) prayer the deacon then said, 'Let no one have any quarrel against another; let no one come in hypocrisy.' Then followed the kiss of peace, the men kissing the men and the women the women. The deacon then said a prayer for the whole Church, for the whole world, etc. Then the minister, here called the high priest, prayed for peace upon the people, and blessed them with the Aaronic benediction. Then followed the sacrificial prayer, (which included the words of institution); the people in the meanwhile standing and praying silently and then they every rank by itself partook of the Lord's Body and precious

Blood. Meanwhile the door was watched lest any unbeliever, or one not yet initiated, should come in."

There was no uniform liturgy among the churches. The congregations had no unifying organization. Scattered, as they were, in Africa, Asia and Europe, they were largely independent of one another, at least in administrative matters. It was therefore natural that there existed variation in the ways of worship, even in the rituals of baptism and holy communion. Each group ascribed its liturgy to some prominent church father, and was reluctant to conform with the customs of the others. But there was one Lord, one Faith, and one Baptism, in spite of the variations in the rituals.

Sunday had from the very beginning been observed as "The Lord's Day". The Sabbath day of the Jews soon sank to second place and became a day of preparation for Sunday, the day of rejoicing. It is worth noting that the third commandment was applied to the Sabbath and not to "The Lord's Day". It was not until much later that the "first day" was made into an "English Sunday."

From the days of the Apostles, the sacraments held the central place in the life of the church. Infant baptism was practiced at an early stage and likewise infant communion. A time of preparation and instruction was required of the adults before baptism. Some form of renunciation was used in the ritual; and the confession of faith, of course, held a very prominent place. The act of baptism was done by triple immersion and in the three great names. Easter Sabbath was the great day for baptism of the catechumen. Then followed a night of waking and on Easter morning the newly baptized were permitted to partake of the eucharist, "The Lord's Body and Blood."

Easter was the first Christian festival, a day of jubilation. It was preceded by days of fasting and prayers. This period was later extended to include forty days, our Lent, presumably in memory of the fasting of Jesus previous to his great temptation. After Easter, came Pentecost, fifty days of rejoicing, (The name means just that.) and then the great day of the Holy Spirit.

The observance of the birth of Christ did not begin until the year 336, although it was customary to celebrate the day of his baptism on Epiphany, January 6. The festival of Christmas began in Rome, presumably as a counter-measure against the orgies of heathen festivities. It was soon taken up by the churches elsewhere.

Since Easter had its period of preparation in Lent, it was soon arranged that Christmas also was to be preceded by a period of preparation, Advent. By that time, the church year, as we know it, was well established.

It is rather strange that it had become customary, long before the observance of Christmas started, to gather at the graves of the great martyrs on their birthdays, and hold memorial services. This was the beginning of the various saints' days and saint-worship.

The trend toward externalism which had started as innocent tendencies in the post-apostolic age was

beginning to grip the churches with strong tentacles of legalism and superficiality. One historian describes this condition in these terse words: "The living faith was changing to a mere confession by the believers. The (personal) surrender to Christ was changing to teachings about Christ; the burning faith in the kingdom, to teachings about life in heaven; the prophecies, to the expounding of scriptures and to theology; the message of the Spirit, to clericalism; the brethren were disqualified in matters of the spirit. Miracles and healings became nothing, or tricks by the priesthood; fervent prayers turned into festive hymns and litanies. 'The Spirit' to legalism and coercion."

It was a far cry from the simplicity and devoutness of the early gatherings to the pomposity, which developed in the metropolitan churches after the emperor Constantine had brought the persecutions to an end in the year 313, and elevated Christianity to a respectable place in the empire. (It has been estimated that there were about five million Christians in the world at that time.)

The first church buildings had been simple meeting houses. After Constantine there was a rapid development in church building. The basilica style predominated at first. Sculpture and painting was made to serve in the ornamentation of the sanctuaries. A church edifice sometimes became a veritable "picture book,"—pictures of martyrs and patriarchs, apostles, church fathers and so forth. "Incense, flowers, vessels of gold and silver, lamps, crowns, lights, linen, silk, music, processions, festival days, passed from the altars of the vanquished (heathens) to the altars of the victor. Paganism attempted to borrow from Christianity its dogmas and its ethics; Christianity despoiled paganism of its ornaments." The height was reached when the builder of the Sofia-Cathedral is supposed to have exclaimed, upon the completion of the stately edifice, "Now I have excelled thee, Solomon."

There was no Bible in all Christendom during the first three and one-half centuries. The Bible was, like the liturgy, still in a fluid state, so to speak. The various scriptures had all been written, plus a good many more. Some congregations had some of these in their possession, others had others. Attempts at complete collections had been made; but there was always the question: Which of the scriptures are true scriptures?

In 325 the Council of Nicaea guided by Athanasius, adopted certain statements of belief, the so called Nicæan Creed. In 367 Athanasius who had gained great prestige at the Council, sent out a letter to his congregation, listing the books which he considered to be true scripture. That list included the books of the New Testament as we now have it; but no official action was taken until years later.

The pericopes, the selected texts from the gospels, the epistles and the prophets were chosen by Hieronymus during the first part of the fifth century. It is on his selections that the pastors of the liturgical Churches have based their sermons for over 1500 years.

A dangerous trend toward officialdom and sacerdotalism had been voiced by Ignatius (died 107 or 115) in these words: "To honor the bishop is to honor God;

to oppose him is to serve the devil." Here was one of the first straws in the wind blowing toward the papalism of Rome. The bishops (each congregation had one) were the forerunners of clericalism. They were appointed to guard the interests and spiritual welfare of their congregation; but many of them extended their influence and power to strengthen their own position. In time, the importance of the office came to be centered in the office-holder. Another straw in the ill wind was the very choice of the word "lay-people," or laity, meaning unholy, to designate the difference between them and the clergy. The universal priesthood of all believers had been forgotten. The Christian Church had overcome the invincible Roman Empire; but was not aware of the dry rot which was active in its own soul.

A strong rivalry had started between the churches of the East and those of the West. There were differences in viewpoints, developments and temperaments. The people of the East were by nature inclined to speculate upon the mysteries of God, where the West was more direct and practical in its approach toward the problems of the Christian faith and the church. The Church Father, Cyprian, had called the Bishop in Rome for the "Bishops' bishop." But the bishop, or Patriarch, of Constantinople would not acknowledge the Latin prelate as his superior. The breach grew deeper through the centuries until, in 1054, it was finally completed, mainly because of difference of opinion as to the use leavened or unleavened bread in Holy Communion.

Since the main parts of our liturgy have come to us by the way of the Roman Catholic Church, we shall turn our attention in that direction rather than toward the Greek Orthodox Church.

The elaboration, to which the Christian sanctuaries had been subjected, was naturally extended to the worship service also. Symbolism had been enlarged, Maria-worship had been added, chants, choirs and music lent great beauty to the liturgy. Even Holy Communion had been given a beauty treatment; the eucharist had become "the Miracle of the Mass." the towering highpoint in the worship of the Roman Church. The ritual to this day includes prayers, scripture readings and many genuflections, but the climax is reached during the consecration of the bread and the wine, as they are elevated by the priest and "transubstantiated" into the substances of the Lord's flesh and blood. To the devout Catholic, this means that the sacrifice of Christ upon Calvary is actually made once again during the Mass. To non-catholics, it means that the liturgy of the Mass in spite of its impressiveness, is a sacrilege of the Holy Communion. The consecration of the elements has become all important, not the partaking by the believing sinners; the celebrating priest has become the important person not the congregation (which may or may not be present). The latin language is meaningless to the great majority of worshipers, whose attention is not required, since they may pursue their own devotion, regardless of what the priest is doing.

The authoritarianism of the Roman Catholic Church covered a multitude of sins; but revulsion was bound

Tacoma, Washington

By L. C. Bundgaard

Many years ago the writer of this article wrote an application for a teaching position in one of our middle states and the recipient of the application wrote to my principal that he noted so many of the paragraphs began with the pronoun "I" and he was wondering whether this was one of the characteristics of the applicant. The lesson has never quite been forgotten and it might have something to do with the long time it has taken to find a mood in which this article could be written.

Since St. Paul's congregation in this city is receiving aid from the Home Mission fund of our synod, I feel that our people should know something about the work here. And although I dislike writing this article, we owe it to the people in our synod to keep them informed about the far Northwest.

On a trip to the middle west last fall, several people asked me, "Is there anything in Tacoma—is there any future?" Looking at past history we will observe that this congregation has been served by a variety of many ministers; some of them did not have the background of our synod, which is not to be taken in any derogatory sense, but the greatest hazard was that vacancies were too long and too frequent. In the early history of our church in the Northwest there were only two congregations—Enumclaw and Tacoma—and these two places were for a long while in the pioneer stage of existence. It was a serious matter for ministers to move so far away, train connections were slow in those days and Tacoma was "over the towering mountains." Norwegians directly from Norway stayed here because this was a country with fjords and mountains, fishing, lumbering and hunting, and they did not seem to long too much for "old Norway," and the Danes that followed after them were, like their Scandinavian brothers, adventurers with a longing eye toward Alaska. Tacoma after years of static existence became a growing city, factories moved in and the tide flats between the hills became a smoking inferno with paper mills, wood factories, machine shops, packing plants and foundries; the harbor is one of the best and reminds one of the waters under the sheltering hills on the Norse coast. The latter years have seen much activity in a metropolis which now has a population of 150,000, numerous suburbs and Ft. Lewis with its capacity for 70,000 soldiers, making Tacoma an interesting place in

(Continued on page 9)

to follow. Worship had been degraded; redemption was to be had at a price, the believers were kept in ignorance, and ridden by superstitions, which were nourished by the church, but though the authorities of the church may fail and the church itself may suffer from faulty developments the Christian church is always sound at the core. The Lord Himself was certain of that when he said, "The gates of hell shall not prevail against it." At the same time, that corruption was rampant within the church, reformation was in the making.

(To be continued)



By BUNDY

What Is An Opinion? Is it the words of man detached from a basic faith? No, I rather think it's, in part, a stand for what a person has seen to be truth. As for example Martin Luther's stand at Worms. But an opinion is never a whole truth.

I just talked with an old sage today. He had the opinion that our government was rotten, that we are being led into war, that we are becoming a godless nation (though he admitted he had done little to spread Christianity), that Russia would be peaceful (despite the facts) if we would leave her alone.

In my opinion the man was partly right, but I happened to know some facts that I could not speak with him about, simply because his mind could not venture out beyond his own range of knowledge. In his opinion I was partly right too, and two people who are partly right, who insist that their partial knowledge is the whole truth do not profit much in a discussion.

Results Of A Survey. I met a man some days ago who had made a church survey in a community; there he had met a person who was from Bornholm and said he followed the custom of that land and went to church twice a year. The surveyor said to the Bornholmer, "Well, if you think that is enough, I am not interested in getting too many church members of your type—it won't do in an American church." Whether or not we agree with the American surveyor, it helps us to understand the handicaps we are working against. Tradition is a terrific ally of the devil, and it so happens that even a good tradition can become an aide to the horny host.

Tradition above gospel truth, is a blind alley. It is exactly one of the things Jesus was up against, and it was upon their presumption that they put themselves outside His kingdom, and what tragedy there is in the words flung against the ages, "The Kingdom of God shall be taken from you and given to a people who will bear the fruits of it." Maybe we have made so little of that passage because we don't seem to agree on what the fruits are or should be. Brother, have you ever heard a sermon on that text? Ask your preacher to speak on it, and let him announce it beforehand. It should bring out a crowd, unless the crowd is unable to hear and read.

Alternative. John C. Bennet, eminent student, theologian and international expert, has recently returned from an extensive lecture trip to India, and he came back to the U. S. haunted by the question: "What is the alternative to Communism?" That question has been asked by many outstanding men before, who at present seem to have forgotten that they ever asked the question and even, in a not too distant past, had some pretty good answers. I wonder, for instance, if there ever was given a better answer

than that of Stanley Jones in his book titled by the above question. But wisdom is often forgotten upon book shelves that have become dusty with four or five years of age. The simple answer to the question must forever be: to put the implications of the Christian message into practice. But to "love my neighbor as myself," is too simple a problem for men in high places, it might involve us in a bit of planning on a national scale similar to our present all out emergency call, and to use the same financial and intellectual means, to place a spirited attack upon unemployment, poverty, lack of housing, shallow use of time, organized crime and unscrupulous business, that would be too timid for men with big chins and heads,—it is easier to order all wheels in industry to turn out weapons for war, and Asia has too many people anyway; for us to pull back to our own shores in a waiting attitude would be, in the language of Eleanor Roosevelt, "to lower our standard of living."

It is easier to talk big and bang our fists on the table when we steer clear of basic principles, and refuse to enter into guiding principles and motives of humanity and to query why they are acting as they are.

We Americans have gotten so used to bombastic words and actions that we have forgotten how to listen to the pulse of other nations and peoples.

The alternative must be that Christian men in high places use such principles as will obliterate the problems which present communism is making millions believe they can solve better than any political system.

It stings when Bennet writes in *The Christian Century*: "I often wonder why it is that America cannot make clear to the world that we really do care about justice and security as well as about freedom."

Quote: "The Spectator" in the Augustana Lutheran writes very often some wise sentences; with his permission I am passing on two of his observations:

"Once more I call to mind one of the gifts of Protestantism—that of self-criticism. We do not consider ourselves infallible. We know that the Holy Spirit can lead us from partial to fuller understanding of the truth. In heaven we shall know fully, even as we are fully known! This attitude is really the same as that of science. For example, note how the telephone has been improved since the first instrument was made by Alexander Graham Bell. He and his associates certainly were 'open to improvements.' We believe that in a similar sense our ideas of the Church, the nature of man, the meaning of the Gospel, and of other subjects, can always be improved if we allow the Spirit to give us new insights. This, I believe, of Protestantism, just as it is the 'talent' of the Latin and Greek divisions of the Church to gather and preserve masses of tradition in golden sarcophagi."

"The other day a radio comedian, 'Two-Ton' Baker, went into great and hilarious detail in describing his daily work. He concluded thus: 'We all have to go to work every day, except Sunday, when everybody sleeps.' A number of times Baker and other radio people have spoken in a manner showing that they take for granted that everybody in America sleeps until noon every Sunday, except in the summer time when they play golf, swim, or go on picnics. I resent this insinuation very much. I am convinced that all of ten per cent of our American people go to church and that at least one-third of these stay awake during the sermon."

Our Women's Work

Mrs. Johanne Lillehøj, Kimballton, Iowa
Editor

Greetings From Hartford, Conn.

As in many of our congregations we do not have a Women's Mission Society separately, but the Ladies Aid contributes to the work done by the national organization.

I am happy to have the opportunity to write about the work of the women here in our Hartford congregation, but it is difficult. Many of the activities which may seem like a great step ahead for us may not seem the least unusual to another group. One example of this is our joy because we have taken in a nice group of younger women. It is very encouraging to see them taking an active part in our Ladies Aid Society.

One project which is repeated periodically and which will continue is the sending of used clothing for South Slesvig. An appeal was sent to all the members of the church to bring their good used clothing to the church or parsonage, and then the Ladies Aid sorted, packed and have sent several hundred pounds to their destination.

Many of the deeds of service which are done by our women are sponsored by the Hartford Council of Church Women. At the present time many of the ladies are helping with Easter seal work—they went down earlier to help "stuff" envelopes and now are helping with followup work. At Christmas time similar work was done. Twenty five of our members felt it worthwhile to "stand up and be counted" as Christian Protestant Women and signed the Ecumenical Register. The World Day of Prayer was a source of inspiration to many.

It is very pleasing to see the response of the Ladies when they are called upon to serve a meal to facilitate the work of canvassers on our Annual Canvass and Pledge Sunday. And since it is difficult for some of our church members to go home and return in time for an early afternoon congregational (annual) meeting, the ladies again showed their ability and willingness by serving dinner after the church service.

Last year we were happy to receive a Latvian family in our midst and they in turn were very happy to receive the friendliness and help of members of the congregations, and some of the women were overwhelming in their gifts, and thoughtfulness in other ways. We are planning to sponsor 2 more families and when they arrive I am sure they will receive the same encouragement and material help that our first DPs had.

The funds from the bazaar are converted into many things—some of the more tangible to us here in Hartford are the new drapes and stage curtains which help to beautify our church basement and make it a place where we truly enjoy being together. Money has been set aside to buy new chairs to replace the worn ones we now have.

We hope it will soon be possible to redecorate the

CONTRIBUTIONS

We would like to remind all our women's groups that the fiscal year of the Women's Mission Society closes now on April 30. If you would like to have your contributions on this year's books, please send them in before that date. A complete list of contributions since Christmas will appear in the May 5 issue of *Lutheran Tidings* together with totals for the year.

Mrs. Axel Kildegard, Treas.
1443 Boyd
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sanctuary of the church, and we know that the ladies will give their services in making it a place of worship and inspiration.

Arlene H. Garred.

The World Needs You

By Dagmar Miller

There are so many who need you, Christian women.

Many are the exigencies in life. So often we do allow ourselves to become absorbed in secondary matters and thus forget the vital needs and the true blessings attained thru following the lead of conscience which urges us on to fill the need.

Accept this inferred, suggestive proposal to go and do likewise. It is a Santal woman's experience of a dark hour turned bright.

The woman is Rani, wife of Mongol, the village chief of Seton Tola in our Assam colony. About 40 miles to the south of Seton Tola, on the Brahmaputra River sits Dhubri, the "county seat" of the District, Mongol and family are members of the Haraputa congregation. They live no more than two miles from our really, beautiful Haraputa church to which they donated liberally in money and in kind. Mongol is a good Santal farmer. In addition to the office of headman or chief, he is an elder in the church, always in his place in church on a Sunday morning, if at all possible, and active in the monthly meetings for Bible women and elders as in his village.

Trouble had come to Seton Tola. This was caused by a Jalpa, a backslider, or as Santals say an "Ulbulia hor." Jalpa had long since given up going to church. Nevertheless, Jalpa retained his position in the "Panchyat" meaning the "five men village board."

His office here is messenger. He calls together the village men as the chief orders. These palavers the Santals call "Galmarao."

Now, Jalpa tried every way to make life unhappy for Mongol and his fellow citizens, the Christians in Seton Tola.

Jalpa decrees he will sue Mongol. He stimulates the village board has failed to pay his fee for his

(Continued on page 12)

Paging Youth

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

Editor: Ronald Jespersen, Newell, Iowa

THE ALL-LUTHERAN YOUTH LEADERS' COUNCIL

None of the national DAYPL officers, all midwesterners, were able to attend the All-Lutheran Youth Leaders' Council in Philadelphia January 9-11, 1951. Rev. Einer Anderson, Brooklyn, and Rev. Verner Hansen, Newerk, were then delegated to go as DAYPL representatives. They were also prevented from going but Einer Anderson did secure the official minutes of the meeting. He sent a condensed report from these minutes. This report, even so, is somewhat longer than we can or need to take space for here. But from his report we take a few important developments and plans of the Lutheran youth work of the United States.

Report from eight Lutheran synodical young people's organization show their efforts in developing devotional materials, promoting mission activity, printing youth papers and filmstrips and in sponsoring caravans. At the meeting it was decided to jointly produce a filmstrip, entitled "With This Ring," at a cost of \$750. Under the meeting it was also decided to establish an All Lutheran Youth Council topics committee. Each group deciding to share in this idea pool would be given representation. As a result it is hoped that an all Lutheran program manual can be worked out.

At the meeting Dr. Lund-Quist of the National Lutheran Council discussed the purposes of and the plans for the Lutheran World Federation Assembly to be held in Hanover, Germany, July 25-August 3, 1952. Previously there has been no young people's representation. It is planned to have more than two hundred Lutheran young people from all over the world in attendance. Fifty of these young people are to be from the National Lutheran Council churches in the United States. Reporting directly from Einar Anderson's report, "We will have one representative at this conference—provided of course that the DAYPL not only selects a representative but is able to raise the necessary funds to send this representative to Europe. The estimated minimum round trip fare will be \$500, which should not be impossible for us."

The meeting seemed to assume that universal military training was to be expected unless there was a sudden change for the better in the world situation. A panel discussion on "The Impact of a Garrison State upon our Youth Program" was held.

The result of an increased military program will be that from the age of 18 and up our young people's groups will consist mainly of girls. Some of the boys may not be back for three or four years. If our young people's work is not to fall apart under these new conditions we must do several things. We must establish a vital young people's program that begins for the youth well before he is 18 years of age; we can not wait until they return if we are to interest them in the program. We must keep in touch with the youth who are away. This contact should be maintained by the local young people's group. "We must not take the youth program out of the hands of the youth." Projects at home should be of such a nature that they can be carried on even with the loss in number and age level of the home group. "There will of course be a comprehensive Lutheran youth work carried out within the armed forces by Lutheran chaplains. But this work must be backed by the efforts of those who remain at home." The National Lutheran Council has begun a survey of possible places for service centers for the military personnel. The pastor at each center will administer to all; it has been agreed that no Lutheran shall be refused Communion in any Lutheran Church.

In a presentation of "Training the Counsellors for Youth Leadership" the following points were made after saying, "Teen-agers need visible adults."

1. "We need to create a corps of youth counsellors. We need someone to train the advisors. The pastors are the heart of our youth counsellors corps. We must think in terms of a staff to locate those who would join us in fulltime capacity and give counsellors some training.

2. "Recruit a corps of volunteer counsellors. We must get the church to realize its important job to carry on youth work with capable counsellors. We must go over the entire membership of the churches and pick the very best available young people. We must specifically outline the duties of the counsellors and give some official sanction to this call."

This, then, has been a report of a report (figure it out yourself!) of the All Lutheran Youth Leaders' Council. There is enough here for us to give considerable consideration. The meeting next year is to be held at St. Olaf's College, Northfield, Minnesota on January 8-10. We will very likely be represented at that time.

PLAN ACCORDINGLY

The Northern Lights district members have already been advised of the details of their convention and bus-tour which begins June 30th and continues through July 7th. If you haven't read it in your newsletter you must have left that issue in the mailbox. Start planning now.

For all who can get to Tyler during the days of July 22 through July 28, the Danebod Recreation Institute opens its doors and schedule. "An experience in sharing and developing resources for creative living." —Also for you.

The Iowa DAYPL Convention and Camp will be held at Fredsville August 4 through August 10. "Get your shoes on, Lucy."

Reminders and details of these events will appear again if space permits. But circle the above dates on your calendar now.

OPERATIONS INDIA 1950

First of all, a big thanks should go to all of the contributors to Operations India. We sent out letters in June asking for help in our 1950 campaign, to which you have responded remarkably well.

The total amount collected for the year was \$1,018.66. From this amount we purchased a camera and equipment for Muriel Nielsen, totaling \$147.34. A check for \$500.00 has been sent to Harold and Mary Riber to be used for the purchase of band instruments for the high school. A personal letter was received from Ribers expressing a wish for these instruments, as there now is a new music teacher at Kaerabani who has taken a great deal of interest in starting a high school band. We still have a sum of money left over which can either be applied to the 1951 campaign, or can be used for purchasing items which Muriel Nielsen may have need of.

During the year, two letters were sent to the societies, and several reports were given to Upward Trail, commenting on the progress of Operations India.

We wish to thank all of you who contributed so generously. Keep up the good work in 1951.

The Committee.

Operations India—Financial Report, 1950

Receipts—	
Diamond Lake, Minnesota, Y. P. S.	\$ 70.00
Kimballton, Iowa, Y. P. S.	75.00
District IV (Lake Michigan)	63.25
Dwight, Illinois, Y. P. S.	34.00
Juhl, Michigan, Y. P. S.	27.24
Hartford, Connecticut, Y. P. S.	20.00
Hay Springs, Nebraska, Y. P. S.	14.00
Newell, Iowa, Y. P. S.	52.10
Hampton, Iowa, Y. P. S.	25.00
Minneapolis, Minnesota, Y. P. S.	25.00
Dorothy Andersen, Minneapolis, Minn.	1.94
Portland, Maine, Y. P. S.	40.15
Cedar Falls, Iowa, Y. P. S.	35.00
District V (Iowa)	88.80
Nysted, Nebraska, Y. P. S.	29.15
Omaha, Nebraska, Y. P. S.	20.00
Lake Norden, South Dakota, Y. P. S.	27.57

West Denmark, Wisconsin, Y. P. S.	50.00
Greenville, Michigan, Y. P. S.	25.00
Marquette, Nebraska, Y. P. S.	40.00
Ruthton, Minnesota, Y. P. S.	38.00
Des Moines, Iowa, Y. P. S.	41.00
Denmark, Kansas, Y. P. S.	30.00
Dagmar, Montana, Y. P. S.	30.00
Ludington, Michigan, Y. P. S.	12.00
St. Stephens, Chicago, Illinois, Y. P. S.	30.10
Seattle, Washington, Y. P. S.	25.00
Askov, Minnesota, Y. P. S.	28.36
Racine, Wisconsin, Y. P. S.	5.00

Total Receipts ----- \$1,018.66

Disbursements—

Camera and Equipment for Muriel Nielsen	\$ 147.34
Check for Band Instruments for Kaerabani High School, sent to Harold Riber	500.00

Total Disbursements ----- \$ 647.34

Balance on Hand ----- \$ 371.32

(Editor's Note: The 1950 Committee consisted of Mrs. Lenora Austin, Mrs. Ellen Juhl, and Miss Doris Fredericksen, all of Minneapolis. The new committee will be announced soon.)

Tacoma, Washington

(Continued from page 5)

which to live, and the mild winters and cool summers is attractive to many people from the Dakotas, Minnesota, Wisconsin and Montana.

In old records, Tacoma was recorded with 500 people born in Denmark; how many of them are now left here we do not know, but St. Paul's church has never been a large church, though we are quite sure that there was a time when all Danes considered this their church. A too frequent change of pastors has proven detrimental to a steady growth, and had it not been for an almost miraculous faithfulness of a comparatively small group there might not have been anything for us to take over when we came to Tacoma in the fall of 1949. It should not be too surprising that little had been done for some time to keep the church and parsonage in a presentable condition, so our first problem was to make the roofs on the two buildings safe from the shedding of rain and occasional snow. Hence during the summer of 1950 we have placed a new roof and new gutters on the two buildings, redecorated the interior of the church with new lathing and plastering, installed a new oil furnace, new electric wiring, rearranged the lighting system, painted the basement, and the Ladies' Aid has paid for a new runner and rug for the church. The cost of all this has been approximately three thousand, four hundred and fifty dollars. How did a small congregation accomplish this in one summer? As soon as it was decided to go ahead with the work, money began coming in and through good will, sacrifice and magnificent cooperation the job was completed in September, and today there is no debt on the church property. We have a cozy little church, conducive to worship and fellowship. We must still do a lot of repair work on the outside and we hope, with volunteer help, to paint the buildings this summer or perhaps cover the parsonage with slate shingles.

Our pews were not very comfortable and for a long time one man had been speculating about this situa-

tion; little was said about this problem until a few men began to take five pews each week, for a period of about five weeks, out to a cabinet maker's shop where a complete remodeling job was done and now our pews are comfortable seats.

Before the whole job was done we had attempted to borrow money from various sources but without success. Maybe someone said in his heart, "we will do it without borrowing!" Contributions ranging from five to more than four hundred dollars came from twenty individuals and in addition the Woman's Mission Society sent us a Christmas present amounting to \$100, and another friend of the congregation, a well known attorney, sent us a gift for another hundred. We are grateful and perhaps even proud of the results of a worshipful church.

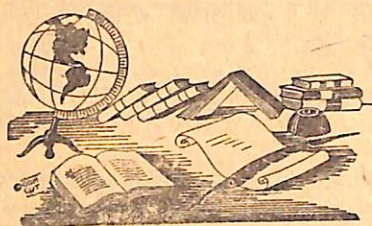
We are aware that our present location, in the neighborhood of nine Lutheran churches, and many other denominations, is not conducive to growth in a city that has long grown beyond a past which has more than tripled in population, but we will have to stay where we are for some time before we can move to a better location. At our last annual meeting we were authorized to begin to survey the future situation in a section of the city where there are no churches. To build a new church in this part of our land is going to be a costly proposition, but we have the faith that when we decide to go ahead with a building program, there will be money coming in for the task. Tacoma is a city with a confusion of denominations. Personally, I have the conviction that a church with our approach to life situations will fill a definite need in a contribution to Christian culture.

There was a time when we helped each other to build new churches and I believe we can do the same again, and as I see it we need to establish the faith in our synod that the church must come to the present generation with a program of worship and enlightenment. We need to become enthusiastic about the building of churches in our synod; it should be possible for us to build a new church each year in some locality where a new church is needed. A church such as we need to build in Tacoma cannot be built for less than sixty to seventy thousand dollars, but would it not be possible for all of us in the synod to contribute five to six dollars per member for such a project? It is possible if we have the will to believe that the Lord will help those who help themselves.

Have we crowded out the walls of the building we have now in Tacoma? No, we have not, but we have seen other churches situated like us crowd out the walls of a new building, increase their Sunday school attendance and reach out to people in the community with various services, after they have taken the step to find a location where they were needed. New contacts are constantly being made and we feel that our growth has been sound and steady. We cannot measure the spiritual impact we are making but so far we have felt a certain joy in being a part of an adventure which has not been driven entirely by the will of man.

March 8, 1951

Tacoma, Washington.



Across the Editor's Desk

The Danish Hospital Ship, "Jutlandia," which was the recent contribution from the people of Denmark toward the United Nations Relief Work in the war area of Korea was given considerable mention in the New York Times of March 17th. Mr. George Barrett, a correspondent in Korea to the New York Times writes: "As far as the United Nations wounded are concerned, the Danish motor ship already has set a high point in international amity and humane service."

He writes further: "The glittering white-and-red hospital ship arrived here five days ago with sixteen doctors, forty nurses and twenty-five medical aid men. The list of doctors includes Prof. Eduard Bush, one of the world's most famed brain surgeons. The medical expedition members, all volunteers, are under Commodore Kai Hammerich, former president of the Danish Red Cross."

An editorial in the New York Times says that the "Jutlandia" expresses as well as any inanimate object could the underlying humanitarian spirit of the United Nations. Provided by the Danish Government it is staffed by medical volunteers, including some of the most distinguished surgeons in the world, and its assignment is to care for United Nations wounded. Across its spotless decks have been carried men from the United States, France, Greece, Australia and Britain. Its superlatively comfortable beds, plus the tenderest and most skillful care, make this a haven for the shattered veterans from the bloody northern front."

The editorial goes on to quote Mr. Barrett, on the Texan from the Twenty-fourth Division, who was recuperating on the Jutlandia: "If I've got to walk all the way by foot when I get out of Korea, I'm going to Denmark."

"This little country," the editorial concludes, "between the North Sea and the Baltic has ceased to be for this man a name on the map. It had become a place from which men and women came at great sacrifice to help soldiers who were in dire need of help. Perhaps we can look into the future from the decks of the Jutlandia. Perhaps we can see a time when all countries, members of the United Nations, will have gone through this transformation in men's minds and when we will think of them not as foreign lands but as places where we have friends who will come to our aid in time of need."

Roman Catholic Priest Lauds Luther as Religious Genius—Through The National Lutheran Council News Bureau of New York we have the following interesting story on our desk:

Father Yves M. J. Congar, O. P., well known Dominican priest and specialist on ecumenical questions, has given a series of lectures on Martin Luther in the principal cities of Alsace. The series was entitled

"Luther—Drama of a Man and Drama of Christendom."

According to a correspondent of the Evangelical Press and Information Service here, "the story of the Reformer was objectively traced and his religious genius was fully recognized," and "justification by faith was admitted to have been a genuine Evangelical re-discovery."

The correspondent said that Father Congar expressed this criticism of Luther, that "the Reformer only sought purity of doctrine and ethic, always stressing sin and grace, thus losing sight of the fulness of riches of the Church."

As to the division of the Church, Father Congar was quoted as putting the blame on the Roman Catholic Church rather than on Luther. He reportedly said that the Catholic Church refused to be reformed and instead called together councils which accomplished nothing but idle talk.

"By the refusal," said Father Congar, "the Church started on the way to catastrophe. The Council of Trent came at least forty years too late."

The correspondent of the Evangelical Press and Information Service observed that "never before has a Catholic spokesman of renown gone so far toward sincerely recognizing the spirit of Protestantism."

He noted further that "these lectures were characterized by a spirit of intense emotion on the part of many members of both communions."

In Strasbourg, upon the invitation of Msgr. Jean Jacques Weber, Roman Catholic Bishop of Strasbourg, the meeting at which Father Congar spoke was closed with prayer. More than 2,000 Roman Catholics and Protestants joined in reciting the Lord's Prayer.

DP Program Near End; LRS To Assist Ethnic Germans—With the resettlement of displaced persons expected to be completed within a few months, the Lutheran Resettlement Service of the National Lutheran Council has launched its new program to resettle 1,000 ethnic German (Volksdeutsche) families in this country.

As of March 10, the Lutheran agency had brought 24,873 displaced persons here and it was expected that the 25,000th DP to be sponsored through the Lutheran Resettlement Service would arrive during the last week in March.

Assurances sent abroad for processing of displaced persons in Germany and Austria total 22,532. This number, far exceeding what the Lutheran Resettlement Service expected when the operation began, covers practically all but a few late-comers registered with the Lutheran World Federation's Service to Refugees for resettlement in the United States.

So far as resettlement of DPs is concerned, the tasks remaining are to bring to this country the remaining displaced persons in the "pipeline" of resettlement processing and to help those already resettled in adjustment to American ways of life.

As a beginning for the new program of aiding ethnic German refugees, the Resettlement Service has already received 400 dossiers describing families deserving of resettlement in the United States. An additional 600 dossiers, prepared by the LWFSR in Germany and Austria, are expected soon.

Life In The U. S.—As A DP Sees It

Last May a Baltic family of four arrived in the United States to be resettled. Now the father has written a report of their experiences to Dr. Stewart W. Herman, director of the Department of Service to Refugees of the Lutheran World Federation. Because some of the problems and the experiences are common to many DP's, we are reprinting excerpts from the letter in the hope that they will be useful to some readers.

... My first work was as a painter. My sponsor had converted an old barn into a nice clean apartment for us. He runs a paint and wallpaper store, so he knew enough painters to find a job for me. His idea was to obtain another painter and paperhanger for Illinois. But my first boss had a different opinion. He had never taught wallpapering to a new man and when my sponsor urged him to teach me, he lost every interest in me. Since it was already October, and since painting jobs were not so frequent, he explained to my sponsor that he did not need me any more.

So now I am on my next job with a publishing company in a small neighboring town. My salary is 90 cents an hour. In small towns it is hard to get jobs. My wife works at a garment factory for 65 cents an hour. She cannot get a position in her profession as a registered pharmacist. For retired people and for natives the small towns are wonderful, but they do not offer many possibilities for one who wants to start a new life.

We have heard that many sponsors are disappointed when their DP's leave for larger cities and for factories. We have studied the reasons and think we know the answer. In many small towns and farms the employer does not have to pay a set wage, and therefore the salary of a DP is often much lower than that for an American at the same job. Even so, the DP realizes that here is the person who helped him come to the U.S., helped him to start a new future. But another stream of thoughts begins to trickle into his mind—the sponsor may have brought him because he wanted cheap labor. As a result, gratitude changes into bitterness and loses its bright colors; personal self-preservation takes the place of gratitude and the DP starts to look for better opportunities.

The large factories in the big towns pay better and more equally. Even though the living conditions may be more primitive (often rooms, seldom apartments) this does not disturb the DP. Hopes continue to urge him on and to say that tomorrow will be better, as Betty Smith says in her Brooklyn story of average folks. This is a brief explanation why so many immigrants love the large town and the factories.

But another reason plays its role, too—the desire to live near people who have suffered the same fate and who speak the same language. Especially the children fit smoothly into their new circumstances. "The Americans are really a friendly nation"—that is the statement of every DP here, but real relations can grow only during a long period of time and with a full knowledge of the new language. We know this personally. We both can express ourselves easily and as a result we have many activities and many new

friends. Our boy sings in the children's choir and I in the men's quartet. I teach in the Sunday school and my wife is the religious education teacher for the church.

Very often we have had to give talks. Both of us have spoken at Rotary clubs, women's clubs, various churches and at mission festivals. The themes are our experiences with the LWF (considerable interest), our suffering from the Communists, and art. Twice I have held art exhibits. Instead of a church exhibit, I had the second one in the form of a family evening, with everybody invited. The result was splendid. The attendance also included the most distinguished people in town, because everyone answered our invitation when they saw that we did not take our new acquaintanceship for granted but really appreciated their friendship.

The wonderful spirit of that evening would not have been possible if I had not been able to speak English. I gave a little talk saying that I was a bridge between one human and another, which was how I tried to illustrate how a new American wins a circle of friends. The Americans are easy to win as friends, since they are a nation with a tradition of opening their hearts and arms. The Americans say, "We are informal and without traditions," but we have discovered that they have a tradition of wonderful cordiality and open-handedness. You need only touch the right corner of their hearts. It is all the more charming of them that they do not realize these qualities.

Former DP pastors are writing in our church newspapers about the blessings the refugee has in his new circumstances. The state pastors really have a tremendous task as they smooth over the hurts which come to the new Americans, who are unable to speak the language and are therefore easily offended. They have the task of being the sources of information in whom their people have confidence. The native language newspapers of the church are still read very carefully. It takes a long time for people of all ages to fit into their new life. We ourselves still appreciate very much this kind of DP church work even though we personally do not like nationalistic Christianity. But to bridge over the acclimatization period, this church work has proved to be excellent.

In Passau, Germany, there is a spot where the Danube has four different currents, each of them colored distinctively. The tributaries continue to show their own colors even after entering the Danube. But after a while one can see only the waters of the Danube. . . .

God be thanked, our family of four begins to feel the course of normal life again. The poison which came from camp living is vanishing and we again have hopes that are not so far from becoming real.

Reprint form "Lutheran World Action Bulletin."

The World Needs You

(Continued from Page 7)

service as "Messenger." Mongol knows Jalpa has been paid. So the villagers. (This fee is Rupee one or about 34 cents.)

Jalpa repeats his threat, "I will haul you to Dhubri in court yet."

Mongol hated to have court cases. He maintained: "What a disgrace for Christian Santals to ask heathen Mohammedan and Hindu judges to settle our differences." Furthermore he opposed this money expenditure, and in addition, he was not fluent in Bengalee, the language of the court in Dhubri.

To avoid the procedure, Mongol suggests a second payment to Jalpa, but of this the villagers will hear nothing.

At this time the Haraputa Bible women met in its monthly gathering. Rani, Mongol's wife naturally, was present. After the singing, Bible period, weighing of Rice collected in the villages, we were to have a season of prayer. Whoever is led to pray, takes part.

Rani asks us to help the Seton Tola folks that thru prayer, the threatened court case be averted, somehow. She explained the situation in their village and we joined hands, so to speak.

Several prayed. I prayed. One faithful, splendid Mando, Bible woman, teacher even during the early days when Mrs. Børresen directed the school work, offered the Prayer: "DEAR GOD, HELP THE BRETHREN IN SETON TOLA IN THIS DIFFICULTY. FOR JESUS' SAKE, MAKE THEM WILLING, EVEN ANXIOUS TO DO THY WILL ACCORDING TO THY SPIRIT'S GUIDING. AMEN."

How often we prayed that our Seton Tola neighbor be reconciled, yet there was not peace.

We were sure God willed to answer prayer that lawsuit be avoided. However, after about 7 weeks Ratia Pastor, our minister, comes to inform us summons have been served on Mongol to meet in Dhubri and Ratia is to be Mongol's witness. Such conflicting reactions within our souls. We believe God wills to avoid lawsuit and here it seems to be upon us.

We have met for the Bible women's meeting. It is time for the prayer session.

Rani, Mongol's wife says something to this effect: "I asked you to help us through prayer, to avoid the court case. You prayed. God undertook for us. As the court case was averted, will you not now join us in giving thanks to Him?" Rani then related what happened in Dhubri. The men (Santals) were still outside the court room, Jalpa came up to her husband, the chief, saying: "You know you paid me. I too, know it. Shall we not call the whole thing off?" Mongol, the chief was like thunderstruck despite the many days he had prayed for this very thing, he was barely able to stammer and stutter his "He, ona ma hege" which is: "Yes, why yes, surely."

Thus and so this would have been wonderful.

Something happened. When Jalpa and Mongol (and witnesses) were reconciled they were BRETHREN. The matter was buried. According to Santal system in village life, woe be the person ever bringing up to light this or any matter once settled.

These 10 or 12 men were making ready to return to Seton Tola. Jalpa and his men proceeded in the opposite direction Mongol and his witnesses. Mongol then asks, "But are we not in very truth brethren?" Another hard pull for Jalpa. Finally he answers: "Yes, we are brethren, but I do not have money for tickets for us."

You recall Mando's prayer?

In tears, Mongol quietly reaches out his hand in Santal fashion saying: "Come. We are brethren. I pay for your tickets on the train and we shall all return to Seton Tola together."

Remember Mando praying for Holy Spirit's guidance?

What results!

What a treasure it is to have faith in God Almighty who hears and answers and in the help, intercessory prayer on fellow Christians!

Does Rani, encouraging to pray and give thanks, have something to teach us?

Does Mando in this particular prayer have something vital to teach us?



BOOKS

The Vital Center. By Arthur M. Schlesinger Jr. Houghton Mifflin Co. \$3.00.

It is about two years since this book came out; but as I have not seen it mentioned in Lutheran Tidings, I want to say a few words about it.

This is an important book for our confused times. It is a call to thought and action. The author points the way and does it well.

He discusses the various political parties, or groups in the United States. There is the extreme right, generally made up of big industrialists and business men. They are reactionary and would resort to fascist methods if they could get away with it. They long for the good, old days of William McKinley and Mark Hanna. They view social change with alarm. They are anti-labor. They sing the praises of competition and practice monopoly. When there is a demand for legitimate social change, they cry, "communism". They oppose freedom for all but themselves. They revere generals and repression. Their stooges in Congress, the McCarthys and Hickenloopers, would gladly sell our Bill of Rights down the river. In short, the extreme reactionaries are a danger to America.

Then there are those on the extreme left. They are the Communists and fellow-travellers. They get their signals from Russia. Numerically, they are not strong, but they are dangerous in their fanaticism. They are completely unscrupulous. The ends justify the means. They claim to be the friends of the oppressed; but if they ever got control, all freedom would vanish. They bore from within. They fool certain liberals, and are strong in some labor unions. They are as bad, or even worse than the men on the extreme right.

It seems certain that Henry Wallace now sees that he was duped by the Communists in 1948. He is the type of liberal who sees the great danger of the extreme right, and then falls into the arms of the Communists. These liberals see all the wrongs in the U. S., but none of those in Russia. They are "taken in" by Communist propaganda. They mean well, but are surely selling their country short.

Mr. Schlesinger says that there is a middle group. "The Vital Center", which is the hope of the future. They are the people who understand, to some extent, modern society. They know the plight of millions, their frustrations and anxieties. They see the need of social change, but are dead set

against revolution and the totalitarian system. They want to keep the Bill of Rights at all cost, and maintain civilian control of the military. They are, however, not fooled by Moscow and all that it stands for. If this vital center should perish as it has in so many countries, all is lost.

This is not a profound book; not nearly so profound as *The Twentieth Century* by Hans Kohn, which discusses a somewhat similar subject. Schlesinger can be popular without sacrificing sound scholarship. It is interesting that he has discovered that outstanding thinker and theologian, Reinhold Niebuhr.—I have read this book with joy. If you have not read it as yet. I think you will like it.

Alfred C. Nielsen.

The Bomb That Fell On America by Herman Hagedorn, New Revised Edition. Published by Association Press, New York, N. Y. 80 pp; Price \$1.00.

The dropping of the atomic bomb on August 6th, 1945 on Hiroshima, a Japanese city of approximately 250,000 inhabitants, marks what is probably the greatest single man-made disaster in history. One bomb killed approximately 100,000 people.

The American poet, Herman Hagedorn, has ventured an interpretation in the poem of the above name. One reviewer has said: "If I could command the American press for just one day, I would arrange to have every important paper print this epic narrative, its pictures of dismay, death and confusion, and its cloud-lifting vision of the better way—John Milton and John Bunyan would welcome it if they could come back for a visit to America."

Permit us to quote a couple of noted leaders. Dorothy Canfield Fisher says about the poem: "Here is a poet-prophet who has found words to shake us to a new realization of the meaning of an event too vast to put into prose." And Bishop G. Bromley Oxnam said: "I wish every citizen who loves his country and every man who loves his God might read and act upon these dramatic lines."

The theme in the poem may be caught from a few spread quotations:

"The bomb that fell on Hiroshima fell on America too.

It fell on no city, no munitions plants, no docks.

It erased no church, vaporized no public building, reduced no man to his atomic elements.

But it fell, it fell.

It burst. It shook the land.

"The bomb that fell on Hiroshima fell on America too.

Not a few hundred thousand only, but one hundred and fifty million.

It did not set them afloat over New York, Kansas City or Los Angeles.

But it sent them afloat on currents of chance which no man may navigate or know the direction of.

"What have we done, my country, what have we done?

Our fathers knew greatness.

What shall the shrunken soul do to fill out and be itself again?

Our fathers knew mercy.

What shall the wet stick do to burn once more?

A sickness eats at our hearts.

Our bodies have grown fat and our souls thin.

"The blinding light that lighted Hiroshima

Lighted, too, the empty caverns of our hearts."

We are tempted to continue quoting. That can not be done. If you have not read this prophetic poem, buy it and read it again and again. It was first published in 1946, and it was then dedicated "to all those throughout the world—of whatever race, class, caste, color, religion or creed, 'barbarian, scythian, bond or free'—who are seeing what is required of their nations and their communities, their homes and their lives, if man is to be master of the atom; and are doing something about it."

H. S.

The above books, or any other book, may be ordered through the Grand View College Book Store, Grand View College, Des Moines, Iowa.

Grand View College And Our Youth

Ansgar Rodholm

It was a shock to the Grand View community when the sad news that Ansgar Rodholm had been killed in an automobile accident in his home city of Corpus Christi, Texas, reached us March 20 in the evening. Ansgar was the oldest son of Rev. and Mrs. Rodholm, and he had been closely connected with Grand View College as a student and as a teacher. He was born in Boston in 1906 and he spent his childhood in Des Moines and Askov. After completing Junior College at Grand View he went to Drake where he received his B. A. and to the University of California where he received his M. A. in Zoology. He taught at Grand View for several years and then he entered the medical school at the University of Chicago where he earned his M. D. degree. After serving in the army during World War II he settled as an orthopedic surgeon in Corpus Christi. He is survived by his wife, Rosemarie nee Jackson, and three children, ages 9, 6, and 4.

Ansgar Rodholm was a brilliant doctor and a fine person who had accomplished much and showed promise of much more. His passing is a great loss to all who knew him. Saturday, March 24, he was laid to rest in Des Moines. His brother-in-law, Rev. Enok Mortensen of Tyler, spoke to his memory, and his brother as well as his six sisters were present.

Studenterfest—May 12-13

It is, of course, too bad that Studenterfest coincides with Pentecost this year. The conflict may prevent some from coming or may handicap churches whose members attend. One look at the calendar, however, will convince a possible critic that there was no choice in the matter. The choir tour is placed as early as it can be; there should be a minimum of four weeks between choir tour and Studenterfest in order to get the play ready; there must be a minimum of two weeks between Studenterfest and exam week. So what other day could we choose?

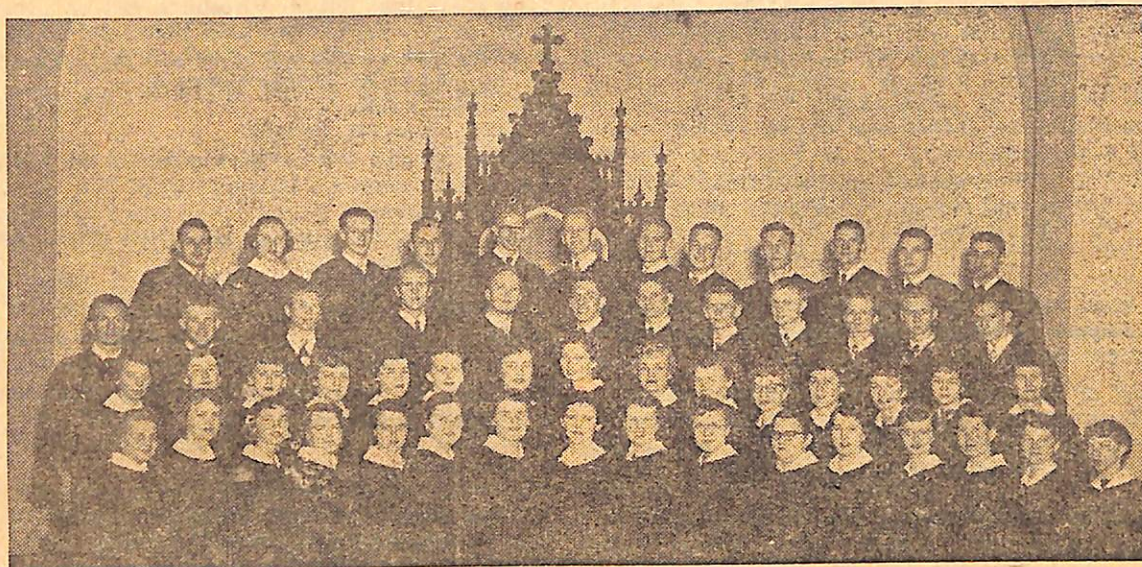
We hope that many will attend, and we look especially for those who can celebrate a tenth or a twenty fifth anniversary. They can do this, if they were at Grand View in the spring of 1926 or 1941. The banquet Saturday night will feature this anniversary and the speaker will be an anniversarist

himself, namely Prof. Otto Hoiberg from Nebraska University.

The program will be slightly changed this year. We will put the play on in the college auditorium, using the new stage. This will mean that it will be presented twice, Sunday afternoon and Sunday evening. As a consequence, the choir program will be Saturday afternoon, sharing time with the gym and folk dances. The banquet and ball will be at Hotel Savory Saturday evening. Incidentally, the play will be Eugene O'Neill's nostalgic comedy "Ah Wilderness."

Nurses Training

For quite a few years now Grand View College has furnished a major portion of the first year training of nurses at Iowa Lutheran Hospital. We therefore know from experience that the nurses training school at Iowa Lutheran is a very good one. We recommend that our students who desire to continue with this training enter Iowa Lutheran. And we would like to pass this recommendation on to others. We prefer that the girls from our congregation take a year or two at Grand View first, but in case they intend to start their training at once we know of no better place to go than Iowa Lutheran. We mention this because the hospital is recruiting candidates now for the course starting next fall and it is time to inquire.



Grand View College A Capella Choir

From left to right: **Front row:** Mary Larsen, Menominee, Mich.; Harriet Holm, Wakonda, S. Dak.; Rita Pedersen, Ringsted, Iowa; Sine Nielsen, Hutchinson, Minn.; Marie Andersen, Great Falls, Mont.; Grace Hansen, Greenville, Mich.; Solvejg Egede, Hampton, Iowa; Ruth Kjaer, Salinas, Calif.; Ella Pedersen, Minneapolis, Minn.; Else Nielsen, Hutchinson, Minn.; Elizabeth Jorgensen, Greenville, Mich.; Karla Madsen, Ruthton, Minn.; Milda Johansen, Tyler, Minn.; Edith Crosson, Withee, Wis.; Jean Petersen, Bridgeport, Conn.; Joan Thygesen, Seattle, Wash.

Second Row: Virginia Ammentorp, Detroit, Mich.; Margaret Larsen, Seattle, Wash.; Donna Christensen, Marathon, Iowa; Alma Grumstrup, Luck, Wis.; Virginia Anderson, Des Moines, Iowa; Ardyth Grau, Newell, Iowa; Anne Marie Jensen, Pasadena, Calif.; Mary Ann Sorenson, Kimballton, Iowa; Ellen Rasmussen, Chicago, Ill.; Harriette Christiansen, Solvang, Calif.; Kathryn Nielsen, Minneapolis, Minn.; Virginia Stevens, Des Moines, Iowa; Jean Gantriis, Minneapolis, Minn.; Dorothy Andersen, Minneapolis, Minn.; Karma Jorgensen, Des Moines, Iowa.

Third Row: Ray Johnson, Cedar Falls, Iowa; Erik Pedersen, Luck, Wis.; Jens Pedersen, Denmark; Roger Mikkelsen, Junction City, Ore.; John Nielsen, Metuchen, N. J.; John Landess, Des Moines, Iowa; Rikard Sorenson, Solvang, Calif.; Paul Nussle, Chicago, Ill.; Alvin Baadsgaard, Minneapolis, Minn.; John Jackson, Marlette, Mich.; Leif Duus, Tyler, Minn.; Arne Stovring, Askov, Minn.

Fourth Row: Robert Bishop, Des Moines, Iowa; Ellen Thomsen, Minneapolis, Minn.; Bruce Christensen, Brush, Colo.; Armond Miller, Hampton, Iowa; Carl Petersen, Albion, Nebr.; Paul Petersen, Tyler, Minn.; Carl Torp, Ardentown, Del.; Gerald Brandt, Monroe, Ore.; Vernon Jefsen, Marlette, Mich.; Hans Nelson, Exeter, Nebr.; Richard Anderson, Minneapolis, Minn.; Stanley Weiser, Des Moines, Iowa.

The Grand View College a capella choir, under the direction of Oluf Lund, will begin its fourth annual concert tour April 6 in Hampton, Iowa. It will sing on successive days in Albert Lea, Minneapolis, Withee, Luck, Askov, Hutchinson, Tyler, Newell, and Kimballton. The following is the program that it presents:

I		III	
Hodie Christus Natus Est	G. P. Palestrina (1524-1594)	Morgensang	N. W. Gade
Adoramus te, Christe	Giuseppe Corsi (17th century)	Brudefaerden i Hardanger	H. Kjerulf
How Fair the Church of Christ Shall Stand	Shumann's Hymnbook (1539)	Der er et Yndigt Land	H. E. Kroyer
Praise to the Lord	Stralsund (1665)	IV	
II		Soon Ah Will Be Done	W. L. Dawson
Hosanna	F. Melius Christiansen	Listen to the Lambs	R. N. Dett
When God Paints the Sunset	Norse Folksong	Deep River	Arr. Noble Cain
Andante from Fiftieth Psalm	Arr. F. Melius Christiansen	Set Down Servant	Arr. R. Shaw
O Land of our King	L. M. Lindeman	OPTIONAL NUMBERS	
	Arr. F. Melius Christiansen	Salvation Is Created	P. Tschesnokoff
		Jeg er saa glad	Norwegian Carol
		Beautiful Savior	F. Melius Christiansen

OUR CHURCH

Tyler, Minn.—A number of new members were welcomed on Easter Sunday; this group had been meeting through several weeks in the Adult Membership Class.

Rev. L. C. Bundgaard, Tacoma, Wash., was the guest speaker at a spring meeting in Junction City, Ore., on Sunday, April 1st.

Rev. M. Mikkelsen preached in the Danevang Lutheran Church, Danevang, Texas, on Sunday, March 11th. Rev. and Mrs. Mikkelsen have been visiting at the P. Agerskov Petersen home in Danevang since they left their field of work at the Old People's Home in Des Moines on March 1st.

Dr. Johannes Knudsen, president of Grand View College, was recently at a meeting of various branches of the National Lutheran Council elected as secretary of the Division of Student Service. Dr. Armin G. Weng, president of Chicago Lutheran Theological Seminary is the chairman of the Division.

The Church Council Members District meeting held at Fredsville, Iowa, was well attended by council members from all but a couple of the congregations of the district. Rev. Holger P. Jorgensen, district president, Rev. Holger O. Nielsen, secretary of the synod, and Rev. C. A. Stub, district secretary, were the leaders of the meeting.

Trinity, Chicago observed the 79th anniversary of the congregation on Wednesday, March 28th.

Correspondents—Your editor would like to appeal to all our congregations in regard to possible correspondents to our paper. We receive a number of church bulletins, and from these we are able to glean a certain amount of news. However, these are usually mentioned as coming events. In some cases plans are changed and it is difficult for the editor to know if the planned event took place.

It would be a great help if a correspondent could be appointed in each of our congregations, whose duty it would be to inform the editor of special events taking place in the congregation. Often a penny post card would bring the news item. At other times a longer article could be written as a more complete greeting from said congregation. We urge our church boards to act on this matter.

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.

Greetings From Valborgaminde

Old People's Home, Des Moines, Iowa

The year 1950 has come and gone. During that year the new addition at Valborgsminde was completed which makes room for 12 more residents. All the new rooms are now occupied leaving 3 rooms (two of which are very small) and the manager's former apartment, vacant in the old building. One of these will be occupied April 1st. At present there are 30 residents at the Home.

Our friends throughout the Synod have been very kind to us in many ways. They have lifted our spirits through visits and kind words. We have received many gifts—they are always very welcome.

We have had some sickness which can be expected. Mr. Otto Rasmussen, Des Moines, Miss Suzanne Sorensen, Chicago, Mrs. Anna Norgaard, and Miss Magdalene Dixen, both of Hampton, passed away during the year. Mr. Albert Knudsen, Audubon, left us to go to the Elk Horn infirmary.

Our sincere thanks goes to the residents for the help they have given to help ease the work of the staff.

At this time we wish to express our thanks to Rev. and Mrs. Mikkelsen for their work at the Home during the past years.

At present we have had to make temporary arrangements to care for the Home. We were fortunate that Mrs. Andersen Boes was willing to take over the management, and with some local help and help of the residents we shall get along nicely until we can get more permanent help and until our new managers, Rev. and Mrs. Svend Kjaer from Salinas, Calif., arrive June 1st. We are looking forward to their arrival.

The following gifts have been received and we acknowledge them with thanks.

Twenty-four songbooks, Dansk Folkesamfund; towels, clothes, canned goods, etc., Oak Hill Ladies' Aid; individual Christmas packages, Luther Mem. Ladies' Aid, Des Moines; ice cream for all, Mrs. H. V. Smith, Des Moines; two hams, Mr. Anton Berg, Des Moines; one box of bacon, Mrs. Olga Boesen, Des Moines; fifteen blankets, Miss Gerda Damgaard, Des Moines; jars of straw-

berry jam, Mrs. Lohman, Des Moines; twenty pounds lard, Mr. Carl Olsen, Des Moines; one rubber sheeting, Mrs. Kuntz, Des Moines.

One case tomato juice, Mrs. Axel Holst, Cedar Falls, Ia.; canned juice and fruit, Mrs. P. Sorensen and Miss Anna Rasmussen, Cedar Falls, Ia.; two blankets, Mrs. G. Kaadt, Wyandotte, Mich.; two sheets, six pillowcases, two sets of towels, five towels, Danish Ladies' Aid, Grayling, Mich.; one rug, pillowcases, towels, etc., Helping Hand Ladies' Aid, Flaxton, N. D.

Eggs, potatoes, coffee, chickens, butter, canned fruit, Friendship Circle, Kimballton, Ia.; twelve sheets, Bethany Guild, Racine, Wis.; twenty-four pillowcases, Bethany Ladies' Aid, Racine, Wis.; one case of eggs, Ladies' Aid, Kronborg, Neb.; fifteen chickens, three pounds butter, Congregation, Viborg, S. D.

Other gifts:

Marie Rasmussen, Kimballton, Iowa	\$ 10.00
D. B. S., Des Moines, Ia.	5.00
Miss Ida Christensen, Cedar Falls, Ia.	5.00
Ladies' Aid, Exira, Ia.	10.00
Friendship Circle, Kimballton, Iowa	5.00
Ladies' Aid, Lindsey, Neb.	10.00
Ladies' Aid, Fredsville, Ia.	10.00
Ladies' Aid, Cedar Falls, Ia.	10.00
Ladies' Aid, Exira, Ia.	10.00
Ladies' Aid, Greenville, Mich.	5.00
Ladies' Aid, Hampton, Ia.	15.00
Immanuel Ladies' Aid, Kimballton, Ia.	15.00
Friendship Circle, Kimballton, Iowa	10.00
Lutheran Guild, Fredsville, Ia.	10.00
Danish Ladies' Aid, Marquette, Neb.	10.00
Dan. Ladies' Aid, Askov, Minn.	5.00
Danebod Ladies' Aid, Tyler, Minn.	10.00
A friend	40.00
	\$ 195.00

Memorial Gifts:

In memory of Mrs. Norgaard, Mrs. Minnie Madsen, Coulter, Mr. and Mrs. L. Johnsen, Latimer, Mr. and Mrs. A. W. Numekin, Thornton, Ia.	7.00
Mr. and Mrs. R. P. Rast, Hampton, Ia.	5.00
In memory of Mr. P. Thuesen from friends	29.00
In memory of P. L. Lund, Doctor and Mrs. Jessen, Davenport	5.00
In memory of Mrs. M. B. Petersen, Winner, S. D.	7.00

\$ 53.00

Furniture Fund:

Previously acknowledged	\$2,238.56
Miss Ida Christensen, Cedar Falls, Ia.	20.00
Mrs. Anna Christensen, Cedar Falls, Ia.	10.00
Mrs. Paul Christiansen, Solvang, Calif.	5.00
St. Peder's Guild, Minneapolis, Minn.	10.00
Nain Lutheran Ladies' Aid,	

Newell, Ia.	200.00
Total	\$2,483.56
Elevator Fund:	
Previously acknowledged	\$1,150.00
Miss Christine Pedersen, Des Moines, Ia.	100.00
Iowa Bridge Co., Des Moines, Ia.	100.00
In memory of Mr. and Mrs. J. P. Christensen, Cedar Falls, Ia.	
Mrs. Axel Holst, Mrs. M. Martinusen and Miss Ida C. Christensen, Cedar Falls, Ia.	100.00
Total	\$1,450.00
Interest	43.05
	\$1,493.05

Best regards to all our friends,
Sincerely,

Theo. J. Ellgaard.

Pres. of the Board.

1312 Boyd Ave., Des Moines 16, Ia.
P. S. Please address mail concerning admission to the above.

Gifts Received For Old People's Home, Tyler, Minn.

In memory of Julia Sheldrup and Mary Bornhoff, Tyler, Minn. from Mr. and Mrs. Walter Rasmussen, Solvang, Calif.	\$ 2.00
In memory of Mrs. Andrew Jensen, Tyler, Minn. from friends	32.50
In memory of Niels Uth Nielsen, Tyler, Minn. from friends	11.00
In memory of Jensine Sorensen, Yankton, S. D. from Mr. and Mrs. Andrew Christophersen, Irene, S. D.	1.00
In memory of Line Madsen, Ringsted, Iowa, from Mr. and Mrs. C. A. Buhl, Tyler, Minn.	1.00
Mr. and Mrs. Alfred Larsen,	

Tyler, Minn. \$10 worth of groceries, Mr. and Mrs. Herluf Utoft, Tyler, Minn. \$5 worth of groceries; Mrs. Augustinus Sorensen, Tyler, Minn. \$5 worth of groceries.
Carl Nielsen, Tyler, Minn. 5.00
Jens Bollesen, Tyler, Minn. 5.00
W. P. Schmidt, Marinette, Wis. 5.00
Dr. and Mrs. A. L. Vadheim, Tyler, Minn. 200.00
Swedish American Steamship Line, New York, 100.00
Women's Mission Society of our synod 100.00
English Ladies' Aid, Danebod, Tyler, Minn. \$95 worth of beds and bedding.

A sincere Thank you for all gifts.
Johannes P. Johansen, Treas.

Chicago, Illinois

A glowing tribute to the work of American church relief organizations, which are distributing CROP food in West Berlin through CRALOG (Council of Relief Agencies Licensed for Operation in Germany), was paid today by Ernst Reuter, Mayor of West Berlin, in the course of a recent press conference at the Bismarck Hotel here.

Mr. Reuter expressed his personal gratitude for the work of CROP to Ray F. Murray, Catholic Rural Life; John D. Metzler, Church World Service; and Clifford E. Dahlin, Lutheran World Relief, who together constitute the governing board or National Cabinet of the relief organization.

Mayor Reuter explained that in the month of December, 1950, the last month for which he had accurate figures on hand, 193,000 persons had as their sole

income the city's social welfare relief. He believed that almost double that number lived on federal or state relief. There are also 290,000 persons unemployed in his municipality with a total population of 2,250,000. He explained that the unemployment figure refers only to persons who could be gainfully employed if there were sufficient industries and business. They do not include women with children, orphans and old people, incapable of work.

He said: "Please, tell your people that they have done and are doing a wonderful job. It helps us to keep our spirits up in a very precarious situation."

Mayor Reuter's visit to the United States is sponsored by Americans for Democratic Action.

Convention Reports

The time for the Annual Convention of the Danish Evangelical Lutheran Church of America is set for August 14-19. The Danebod Lutheran Church, Tyler, Minnesota, has extended an invitation to have the convention held there and it has been accepted with gratitude long ago. Official announcement will be made at a later date.

All the reports from the synod's institutions and activities should be sent to my address as soon as possible after May 1st. I have already received some. The aim is to have the Convention Report published by June 1st. May I ask that all those responsible for such reports do their best to cooperate. May God continue to bless and prosper the life and work of our Church.

Alfred Jensen.

Des Moines, Iowa. March 31, 1951.



Mayor Ernst Reuter of Western Berlin expressed gratitude for American church relief to the poor of his city when he visited Chicago and conferred with officials of the Christian Rural Overseas Program (CROP). From left to right: Clifford E. Dahlin, Lutheran World Relief, Mayor Reuter, Ray F. Murray, Catholic Rural Life, and John D. Metzler, Church World Service.

NEW ADDRESS—If you move, then write your name and new address in the space provided. Be sure to state what congregation you belong to. Clip this out so that the old address is included and mail to LUTHERAN TIDINGS, Askov, Minn.

April 5, 1951

I am a member of the congregation at _____

Name _____

New Address _____

City _____ State _____

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