

Lutheran Tidings

PUBLISHED BY THE DANISH EVANGELICAL LUTHERAN CHURCH OF AMERICA

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No. 20

Everyday Life

Here below was man created,
Not up yonder in the skies;
On this earth as God has made it,
Here is where we fall or rise.
Not in dreamy exaltation,
But along some dusty trail,
Will our highest aspiration
Meet the test, succeed, or fail.

Do you dream proud dreams of soaring
Far above the common clay,
Live romantically, ignoring
Things unpleasant, dull and gray,
Save yourself from work and weeping,
Never bend and never kneel,—
Do you idly dream of reaping
And refuse to plough the field?

Then come down from flights of fancy
Like the bird descends with song
To its nest among the branches,
Find the place where you belong,
Love this world as God has loved it,
Give some burdened soul a lift;
Let the day be bright or clouded,
Face it, use it as a gift!

Few give up their own blue heaven
Ere they tumble headlong down;
Few are bound for God's true heaven
With both feet upon the ground,
Going step by step to greater,
Higher deeper happiness,
Giving thanks to their Creator
For His loving kindness.

Build yourself a house to live in,
Not a castle in the air!
Live the life that God has given
Man to live, to shape and share,
Not like slaves or sluggish cattle
But awake, alert, and free!
Aiming high, be brave in battle,
Sing a song of victory!

"Paa det Jævne"

H. V. Kaalund
By: S. D. Rodholm.

The Prayer Path

Joh. 16: 23-28

Just as a human being needs three meals daily for physical sustenance, so he needs spiritual nourishment also. This is the purpose of prayer. We pray many times daily for strength, hope, and courage to carry-on.

Prayer is man's way of conversing with God. We talk to our creator thru' prayer and he, in turn, answers us. To talk to God is difficult for some of us. But to listen to God's answer is oftentimes more difficult. We must learn to observe David's admonition, "Be still and know that I am God."

Prayer, this spiritual meal, must, like the physical meals, be regular and frequent. The prayer habit is an excellent one to cultivate. The great leaders of the Old Testament prayed and offered punctually. Abel, Noah, Enoch, Abraham, Isaac, David, and Daniel are only a few of these old patriarchs. Daniel prayed three times daily from his open window to the east—toward Jerusalem. David said, "Evening and morning

and at noon, will I pray." And again, "In the morning will I direct my prayers unto thee, and I will look up."

True prayer must be humble. We are not trying to bribe God with costly gifts nor lavish word-prayers. The Publican, you remember, stood at a great distance, smote himself upon the breast and cried, "Be merciful, O God, to me a sinner!"

Prayer must be trusting. We must know that our prayers will be answered. We must have faith in God enough to be convinced of this even before we ask. We must also learn to add—"Thy will, Lord, not mine, be done!" That is the stumbling block in prayer for many Christians today.

Our prayers need not be long nor uniform. We must go to the very heart of the matter in prayer. We must be specific, that is, mention to God "the thing that bothers us." In other words, we need to learn "To take it to the Lord in prayer!"

Christ had given his disciples a prayer-pattern, so

to speak. The Lord's Prayer is still usable. It is effective wherever prayers ascend Heavenward. It can be uttered in complete loneliness or in congenial fellowship with others. We are told in today's text, "Ask, and ye shall receive."

About twenty-one times have been recorded in our New Testament that Christ prayed. Both Mark and Luke mention the fact that Christ was accustomed to go out into the wilderness to pray. "In the morning; a great while before day, He rose and went out into the lonely place, and there He prayed." (Mark 1:35) In the miraculous feeding of the multitudes Christ prayed. "Jesus took the loaves, and after He had given thanks." (John 6:11) Christ said grace at mealtime. Do we? Or are we so hungry that we can't be bothered with prayer? All Christ's miracles were performed amid prayer. When He was told that his friend Lazarus had died, Christ wept—but He also prayed in His grief. (John 11:41) That night in the Garden of Gethsemane, Christ prayed.

How is it with our prayer-lives, my dear Christian friends? Do we pray? Do we believe that prayers are answered? Do we "Take it to the Lord in prayer!"?

One of the most effective prayers ever uttered by man was my old Father's prayer for us, his children, as he paced the floor at night—deep in physical torture and moral agony. We miss those prayers of Dad's as much today as we miss dear Dad himself.

We Lutherans who have participated in this church in Prayers for Peace together with out neighbors—the Presbyterians and the Episcopalians—have realized, I know, how "prayer-poor" we Lutherans are. To offer long prayers aloud and in unison and at command is—Thank God—so foreign to us. But on the other hand, aren't we sadly negligent in our prayer lives? How is it with you, Friend, and with me?

One of the many beautiful stories told about the great French scientist, Pasteur, has been related by one of his students. We are told that Pasteur was working in the laboratory one day when this young man entered to talk with him. Seeing Pasteur kneeling at the workbench, the student was about to leave, when the man turned his head and asked, "Yes?" The youth excused himself with the apology, "I am sorry, sir. I thought that you were praying." To which, the scientist replied, "I am, Son," as he again bent over his beloved microscope.

You and I need to take Christ with us like that out to our work whether it is under God's blue heavens, into the factory, the office, or the classroom. How do we ever manage to get through the toil and the tears of a long, tiring, and trying day without prayer? So many of us seem to do so somehow—and there is just the reason for the toil and the tears that predominate in our lives.

How we need to learn to sing:
 "Sweet hour of prayer, sweet hour of prayer,
 That calls me from a world of care,
 And bids me at my father's throne
 Make all my wants and wishes known."

Marie M. Hald.

(Used at Solvang 5th Sunday after Easter)

75th Anniversary

The St. Peter's Evangelical Lutheran Congregation of Dwight, Illinois celebrated its seventy-fifth anniversary on March 31 and April 1. Former pastors who took part in the anniversary festivities were Pastors J. C. Aaberg, F. O. Lund, and Holger Strandskov together with our Synodical President, Pastor Alfred Jensen and our District President, Pastor Alfred Sorensen. Pastor Svend Kjær of Salinas, California could not be present.

The town of Dwight was established in 1853, and the first Danish people came to Dwight seven years later in 1860. The early Danish settlers in Dwight soon united with a group of Norwegians and shared with them the services of traveling missionary pastors.

Pastor Hejberg, pastor of Trinity Lutheran Church in Chicago, helped the Danish people organize the St. Peter's Danish Evangelical Lutheran Church on March 22, 1876.

Pastors who have served St. Peter's Congregation are: H. Rosenstand, 1877-1878; Jacob Holm, 1878-1881; Th. Lyngby, 1881-1882; L. Hansen, 1883-1887; N. P. Simonsen, 1887-1892; A. Becker, 1892-1896; P. Lillesø, 1896-1902; A. Bobjerg, 1903-1904; K. C. Bodholdt, 1905-1909; N. V. Holm, 1909-1912; J. C. Aaberg, 1912-1926; Svend Kjær, 1926-1937; F. O. Lund, 1938-1943; Holger Strandskov, 1943-1949 and Marvin E. Nygaard, 1950-.

The first church was built in 1876 and was remodeled in 1884. The present brick church was built in 1917, and the present parsonage was erected in 1909.

St. Peter's Church has been host to three Synodical conventions, 1895, 1921, and 1942.

The Congregation of St. Jacob's Evangelical Lutheran Church in Gardner has through the years been served by the pastors from Dwight. In January, 1945, St. Jacob's Congregation of Gardner discontinued church services, and the members transferred to St. Peter's Church in Dwight.

One of the young men of the Congregation has been called to serve as missionary in India. Harold Riber was ordained at the convention held in Racine in June, 1947. It is a great joy to the Congregation to have one of her sons in full-time service of our Lord.

There are 111 pupils enrolled in our Sunday School. There are 13 classes with as many teachers besides seven associate teachers, a Sunday School Treasurer, Paper Secretary and Secretary of Awards. The Sunday School has two mission Sundays in the fall when speakers are invited to speak on a mission topic. The children then lay an offering for missions, which in 1950 amounted to \$150.09. The Sunday school chil-

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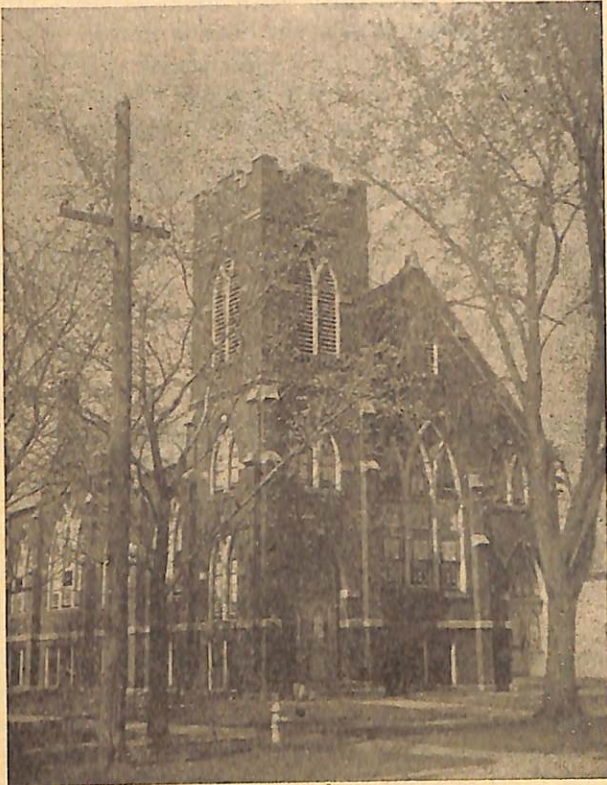
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dren also use the coin folders for Lutheran World Action during the Lenten season and contributed \$161.59 this year.

There are three Ladies' Aid Societies; namely, the Danish Ladies' Aid, the Willing Workers, and the Gardner Ladies' Aid. Each society has one meeting a month, and there are three mission programs a year; one sponsored by each society. The Ladies' Aid Societies are always ready and willing to work in behalf of the Congregation and are generous in their financial support of the Congregation and missions.

The Young Peoples Society has 25 active members and meets once a month. The Society supports the



St. Peter's Lutheran Church, Dwight, Illinois

various projects of the Congregation. Of special interest to the young people is the work of Harold and Mary Riber in India.

Recent highlights in improvements have been the beautiful redecoration of the church's interior and of the church parlors done by members of the Congregation. The exterior of the parsonage is being painted, and a new roof laid. New light oak floors have been laid on the entire second floor of the parsonage. Mr. and Mrs. Charles Lauritzen have donated a garbage disposal unit for the parsonage; Mr. and Mrs. Ehms Eskildsen, door chimes; Mr. and Mrs. Dixen Sorensen have donated material for twenty new choir surplices, which were sewed by women of the Congregation. The spacious back-yard and garden of the parsonage grounds has been fence-enclosed.

The St. Peter's Congregation has been happy to sponsor a D. P. family. Mr. and Mrs. Theodore Petersons, formerly of Latvia, arrived in Dwight on Nov. 15, 1950. Mr. Petersons is employed by Chris Riber

in construction work and Mrs. Petersons is a seamstress. The Congregation had a pantry shower for the Petersons shortly after they arrived.

St. Peter's Congregation numbers 516 baptized members, 404 confirmed and 226 contributing members.

We were blest and are exceedingly grateful for the inspiring messages of our former pastors and President Alfred Jensen and District President Alfred Sorensen. We wish these messages could have been printed so that all could be enriched by these inspirational messages.

Musical contributions were given by the newly organized men's octette and our choir, both directed by Mrs. Marvin Nygaard. Mr. Carl Jensen played two violin selections at the opening meeting. Our surpliced choir sang for all of the Sunday services and our organist, Mrs. Aage Steiniche, rendered beautiful selections on the pipe organ.

Thus we have passed the seventy-fifth milestone of our Congregation's history. We pray that we may continue to be faithful until Jesus, Our Saviour, returns.

This Is For Remembrance!

My husband and I also attended the dedication of the Central Lutheran Church in Muskegon, Michigan on Sunday, February 25th.

It was a very beautiful and inspiring service, and the good people of Muskegon had everything under such remarkable control, that there was nothing left to be desired.

Even though we arrived at the church a half hour before the service was to begin, the place was beginning to fill up nicely. We took our places about half way up in the sanctuary of the church to listen to the strains of the organ music that somehow created an atmosphere of peace and beauty.

The ushers that morning were familiar to me: Ronald Woods and Earl Jensen. Well I remember the first time I saw Earl. It was as far back as Feb. 7, 1932 when my husband was to be installed as pastor of the congregation. We were having our service in the old church on Peck St., and it was already crowded with worshippers when I arrived. The only seats available were chairs that had been placed along the wall. I slid into one of these knowing full well that the eyes of the entire congregation were upon the "new minister's wife." In all that sea of faces there is only one that I really saw. It was Earl's, and it held the nicest big grin, just the kind you would expect from a friendly teen-aged boy. I smiled back and all was right with the world. Earl had a big smile for me too on this February day.

Just in front of me sat Mrs. Lawrence Paulsen. She was wearing a very attractive straw hat, and I chuckled as I thought of the story she once told us about another hat! She had taken Pauline downtown one day when she was shopping for a hat. Pauline was just a tiny girl, but she was getting into every drawer of hats in the shop. Finally Mrs. Paulsen, nervous and distraught, bought a hat, but when she came home and showed it to her husband, he induced

her to return it immediately, and he stayed home with Pauline while his "missus" got a becoming hat. Memories? My life is full of them!

Now I see Hans Mortensen! The day he arrived in Des Moines from Muskegon I was so happy to see him, I kissed him for joy! He didn't mind. Wasn't I almost old enough to be his mother?

There comes the processional! And with it all of the old-timers! Chris Jensen, Hans Nielsen, Bill Nielsen, Dan Nielsen, George Hansen, Bob Jorgensen, Ed. Hansen, our host, Morten Mortensen,—some of them bearing altar appointments; next comes the choir, each member singing joyfully.

There were persons who were not present on this day of days. Mr. N. P. Hansen, who laid the cornerstone in 1950, would have loved to see this day. So would Bill Shannon, and Bill Sorensen, and Tom McEntee, yes, and Louis Eklund who had died just the day before. There were many others who had gone on to their reward. There were memorial windows, one for Lena Hansen who made herself responsible for Paul's care when he was lying very ill at Hackley Hospital as an infant. Another large window was placed in the church in memory of Mrs. Damm Smith. She was the little old lady who knit pot-holders for "the minister's wife," and kept her so well supplied that she still has some of them left.

I talked to the Paul Jensen family. Many are the times we have enjoyed hospitality in their home, and once Paul broke his tradition and gave me a ride on his commercial fishing boat. Both Mrs. J. and I got sick, so the boys were busy trying to pep us up. I wonder if the Jensens have gone back to their old ruling, "no women allowed aboard ship"?

The Holger Jorgensens, too, were present. It was into their home we first came in 1932, and Aunt Uppaday, as young Ernest called Mrs. J. took care of him while I was setting to rights the four rooms of furniture into our eight-room parsonage. Those were the days!

The daughter of old Mrs. Madison steered her mother my way and presented me with a snapshot of Mrs. M. taken on her 89th birthday last January 28. I don't believe the congregation ever had any members that were more faithful than the old Madisons.

Alice Thuesen came up to speak with me and showed me a silver-colored metal necklace and asked if I remembered it. When I answered "no" Alice said I had given it to her on the day of her graduation from high school, and that she wore it almost always, and thought of us with each wearing.

Lewis and Harald Nielsen had come from out-of-town to be present for the occasion. We have known them since they were little, and while they were students at G. V. C., I was proud to have them call me their "other" mother. When I congratulated Harald upon the arrival of a new child into his home, he offered the usual cigar. (I didn't accept). These are two of the finest boys I have met anywhere, and Ellen and Bill Nielsen can be justly proud of them!

I believe the entire Hansen family was present for all or part of the festivities of the day. Seeing

them reminded me of a most important event in their lives, which we as a family shared with them. It was the occasion of the Golden Wedding of Mr. and Mrs. N. P. Hansen in August, 1946. This also marked my debut over the radio, not exactly a national hook-up, but one that carried our voices into many states. (No, I didn't receive any fan mail)!

Then there were the William Poulsens. He had been one of our Sunday School workers in a time when workers were scarce. We always appreciated his willingness to help.

At the close of the service, we all enjoyed our dinner down in the church parlors and there we saw the rest of the congregation. The members of the Ladies' Aid had been busy with meal-getting, but we found an opportunity to greet dozens more.

Our people were all so happy about the beauty of the service, proud of their lovely church, and intensely pleased with their pastor and his family.

So we came back to Muskegon congregation, our first love, for the dedication as we had come back for the dedication of the church parlors, and for its 75th anniversary. Our sincere thanks to the members of Central Lutheran who are always so gracious to a minister's family which loves them very much.
April 19, 1951. A. F. N.

Important Lutheran Dates In 1951

NLC Church Conventions

Five of the eight church bodies that participate in the National Lutheran Council will hold conventions this year. Their 1951 meetings are scheduled as follows:

June 12-17 at Galesburg, Ill.—92nd annual convention of Augustana Lutheran Church (445,000 members).

June 13-17 at Seattle, Wash.—55th annual convention of Lutheran Free Church (60,000 members).

June 13-17 at Minneapolis, Minn.—62nd annual convention of Finnish Suomi Synod (30,000 members).

June 19-24 at Westbrook, Me.—55th annual convention of United Evangelical Lutheran Church (46,500 members).

August 14-19 at Tyler, Minn.—74th annual convention of Danish Evangelical Lutheran Church (19,500 members).

NOTE: The American Lutheran Church, Evangelical Lutheran Church, and United Lutheran Church in America meet biennially. Their next conventions are scheduled in 1952.

Two of the church bodies meeting this year will elect presidents.

The Augustana Lutheran Church will name a successor to Dr. Petrus Olof Bersell, 69, who has been president since 1935, as the constitution provides that only members of the Ministerium of the Church in good standing who have not attained the age of 67 years shall be eligible for election to the office of president.

The three-year term of Dr. Thorvald O. Burntvedt as president of the Lutheran Free Church expires this year. He has been president of the Church since 1930.

Letter

Dear Kinsman:—

You will I am sure, as soon receive a letter via L. T. as directly through mail, so here I am. I want to converse with you about ourselves. We have during almost 70 years resistlessly adjusted ourselves to the trend of our time. I acquired and played the role of prophet more than you did, but our actions were much alike. In our teen age we bore the heaviest possible pressure on the Elders in order to make them buy machines. Later we shifted gladly from horses to Maxwells and Fords. We were thrilled when we heard a cylinder talk and when our rural houses were electrified.

It is true that our hearts were depressed when we saw the new age remove the school which was akin to agrarian culture, manipulate the family type church fellowship into departments, fabricate amusement and transfer the family from the living room to the cinema. We vociferated about it but with no effect, for we would not be without the gadgets. Motoring was fascinating, and we were forced to admit that the planetarium and the laboratory required technical training.

It happened that we saw a movie presenting pre-machine folk-life and we wept silently all the time. It happened that we took part in a festival without a solo and handclapping, and we felt that we were close to heaven. We talked romantically about getting the small farm with new potatoes and home-made bread. We relished the books which tried to retrieve the master farmer who could gather the members of the household for singing and reading of folk lore. All that, however, did not become action. We stayed in business and the salaried job. We voted for the New Deal and bought the new car. For a short while we were enamoured by voices from Berlin and Moscow. Meanwhile we became dogmatic. We condensed the memories of a lost life into dogmas with a shell around them in order to preserve.

The New Testament story about the farm boy who asked for his legacy with the intention of investing it away from home has come close to us. The new and foreign life softened the spine of the boy and his human integrity faded away. He realized that he could not recapture a lost life and so he decided to confine himself exclusively to the memory dogma, knowing in his heart that eventually he would be but a relic. Had his father (God) not been a living father, he would have succeeded.

With many others we are being disillusioned as to the demigod of the last 400 years—natural science. He was a mighty giant who could draw the young person away from mother's god, drive millions into a worldly religion and millions into an other-worldly one. He could give voice to the seer predicting test tube children and illumination of all folk lore. We have seen that the demigod is not from above, and he is not sacramental. He cannot unite heaven and earth. He can break up the old entity but not create a new. He has made man self-centered and he cannot transmute him into the freedom of love. He does not release man from sin.

We are now poor in spirit for we thought we could dissolve the cause of evil and we failed. We thought we could make this world a better place to live in and it did not happen.

We tried perhaps with Peter Moen to challenge God and make him give us the assured certainty of the mother-god relationship. We wanted more security. And God did not answer.

Confusion, that is our actual state of mind, and we do not like it. We would so like to live in free enterprise, collective Catholic or Lutheran absolutisms, but we know how unstable all kinds of insurance policies are.

It is as poor and confused people we must hear and live with the gospel. Attempts to be what we are not will estrange us from the Word and our brother. Take up the cross and carry it, said the Lord, which means that we shall live the life that has been given us now. Live not entirely in the past, in the future or in certainties. If God has put us out in the desert where old signposts have disappeared, then let us live there. It is there that the reality of a spiritual world can be seen. There the good news may become the Good News.

Trusting God the uprooted man of today can live in an increasing hope while a civilization of competitive war wears itself out.

Aage Moller.

S. D. Rodholm's Translations

It is no exaggeration to say that our church with the passing of S. D. Rodholm lost a great and devoted servant. As pointed out by both Alfred Jensen and Johannes Kundsén in their fine tributes by Rodholm's bier, he was not loved because he held more responsible positions in our synod than any other man; he held those positions because he was truly loved and trusted by many people.

It is too early now to evaluate his contributions as a translator. He and J. C. Aaberg pioneered in this field. Many of Rodholm's translations were of uneven quality. He was well aware of this and constantly sought to improve his work. It is interesting to follow his progress with a certain hymn or song and observe how he was able in many instances to find new and finer means of expression.

Just a few days before his death, the Publications Committee made arrangements to publish a volume of his later translations. Humbly and wisely he accepted suggestions by members of the committee. But at his death it occurred to me that we ought to publish not only these scattered verses but a larger collection of his best translations. Someone with the necessary sense of poetry and sufficient knowledge of the source materials ought to select carefully an anthology of the hundreds of songs and hymns translated over a period of more than thirty years.

Needless to say, this will cost more than the volume intended by the Publication Committee. I wonder if there aren't many people who would want to help to preserve this phase of heritage by large or small donations? I would guess that we would need at least \$1000-\$1500. I shall be glad to accept donations which will be credited in the pages of Lutheran Tidings. Please make checks payable to me.

By publishing such an anthology we would accomplish two things: we would preserve and perpetuate some of our best cultural and spiritual values, and we would erect a permanent memorial to a beloved and devoted servant of our church and our people.

ENOK MORTENSEN

Danebod Parsonage
Tyler, Minnesota.

IN THE WIDE, WIDE WORLD

By Dean Alfred C. Nielsen, Grand View College

THE MAN ON HORSEBACK

"God is on the side of the biggest battalions."—Napoleon

Now that generals are in the news more and more, it might be well to look into such matters. I am thinking here especially about them and their relation to freedom, one of the most precious things we have inherited.

The Roman Republic was about 400 years old when internal troubles really began. Roman society had become divided between the aristocratic and democratic elements. Marius, a military man, who represented the latter element, took over the government by force. Shortly an aristocratic general, by the name of Sulla, raised an army, and waded through blood to the highest seat. One slaughter followed the other until Julius Caesar came along, took control of things by force, and put an end to the Roman Republic. He was assassinated and Caesar Augustus became the first Roman Emperor in 31 B. C. The soldier had won over the civilian in ancient Rome.

Through much of history we find that there has been a struggle between the soldier and the civilian for control of the government. England has been called the home of freedom and the mother of parliament. Such celebrated documents, in the long fight for liberty, as Magna Carta, Petition of Rights, and Bill of Rights came to life in England. When Charles I tried to play the role of dictator, he failed. He did call out his army against the people, but it was too small and too dissolute to be a match for Cromwell's praying Roundheads. Charles I went to the gallows and England kept, though with difficulty, her freedom.

Students frequently ask why England was so far in advance of the continent of Europe in the matter of personal and political liberty. There may not be any easy and simple answer, but it is now generally agreed that England's insular position gave her a great advantage. She was and is an island. There has been no effective invasion by a foreign foe since 1066. She has put her trust in a navy, and had no standing army.

While countries on the continent such as France and Austria were building huge and expensive armies and fighting endless wars of offense and defense, England sat snugly and safely behind her Channel. While continental leaders cried, "Wolf, Wolf," and asked their people to buy more guns and less butter, the English people prospered and became more independent in spirit. The English people demanded and got an active part in their government. The people on the continent, generally, would put up with any kind of government that could protect them from the ravages of war. Security, such as it was, became more important than freedom. Liberty on the continent for long periods of time has been much less secure than in England. Out-

side of a few small nations, that is surely true to this day. **Freedom does not thrive well in an atmosphere of fear.**

When the Thirteen Colonies wrote the Declaration of Independence they saw the danger of an army. They accused King George III of England of:

He has kept, among us, in times of peace, standing armies with the consent of our legislature.

He has affected to render the military independent of, and superior to, the civil power.

For quartering large bodies of troops among us.

For protecting them, by mock trial, from punishment for any murders which they should commit on the inhabitants of these states.

The men who gathered in Philadelphia in 1787 to write our constitution were keenly aware of the danger of the military. They knew their world history. They wanted this land to be a home of freedom.

They began the preamble of the constitution with these words: **We the people of the United States.** It was the people who established the government, not a military dictator. Furthermore, they made it clear that a man could not be a military official at the same time that he was a lawmaker of the United States. They put that right into the constitution.

Congress was to be composed of civilians and was to have certain specific powers which were superior to the military:

Congress shall have power to provide for common defense.

To declare war—and make rules concerning captures on land and water.

To raise and support armies, but no appropriation of money to that use shall be for a longer term than two years.

To provide and maintain a navy.

To provide for calling forth the militia to execute the laws of the Union, suppress insurrection and repel invasion.

It is not necessary to go on. To a considerable extent the story of history is the story of a struggle for freedom, and much of this struggle has been against despotic military governments. The soldier in his rightful place, yes! But in government the verdict of history seems to be: **Beware of the man on horseback.** He has been trained to use force. He believes in it. Often it is the only thing he understands. Like Napoleon he easily comes to believe that force is God. And see what happened to him. It was Victor Hugo who said that God became bored with him and cast him off to St. Helena.

Our Women's Work

Mrs. Johanne Lillehøj, Kimballton, Iowa
Editor

Greetings From Clinton, Iowa

By Mrs. Jens Juhl

When asked to write a little from the Ladies' Aids in Clinton, Iowa, I did not think we could contribute very much out of the ordinary.

Our Gertrude Guild is the younger group or rather the English speaking, but lately both Aids are English speaking, and we did talk a little about the two merging but most of us felt that it was better to keep working separately as we are quite large groups.

We work together on some projects, like paying for our choir director and organist, each paying a part. As for the Santal Mission and the Women's Mission Society we have worked that out this way: in the fall the Gertrude Guild have a Mission meeting and the Ladies' Aid have one in the spring; we invite each other to take part; in this way all members have a chance to contribute to the Missions. We feel that is better than having a separate Mission meeting where perhaps only a few participate.

At these meetings we take a free will offering and the money is divided between the W.M.S. and the Santal Mission. We also have a Mission Box that is passed around at every meeting. At Christmas time the Ladies' Aid have a party for the Gertrude Guild members, and in June the Gertrude Guild invites the Ladies' Aid to a party, and we do enjoy these meetings, so while we each run our separate business, I feel we do work together in harmony and good will.

Women's Mission Society Report By Districts

FOR YEAR MAY 1, 1950 TO APRIL 30, 1951

District I

Ladies' Aid, Bridgeport, Conn.	\$ 25.25
Danish and English Ladies' Aid, Brooklyn, N. Y.	20.00
Danish Ladies' Aid, Hartford, Conn.	25.00
Ladies' Aid, Portland, Me.	10.00
Ladies' Aid of Danish Luth. Church, Newark, N. J.	10.00
	\$ 90.25

District II

Sidney Mission Group, Montcalm County, Mich.	\$ 10.00
WMS. Trufant, Mich.	15.00
North Sidney WMS., Mich.	20.00
Ladies' Aid, Grant, Mich.	11.50
Mission Circle, Manistee, Mich.	35.00
Ladies' Aid, Muskegon, Mich.	18.85
St. Peter's Ladies' Aid, Detroit, Mich.	20.00
Settlement Circle, Greenville, Mich.	10.00
Trufant and Settlement Mission Groups, Mich.	35.00
Juhl-Germania Mission Group, Mich.	50.00
Mission Group, Greenville, Mich.	17.00
Luth. Ladies' Aid, Victory, Mich.	10.00
Danish Ladies' Aid, Grayling, Mich.	12.00
	\$ 264.35

District III

Trinity Mission Group, Chicago	\$ 25.00
Trinity Ladies' Aid, Chicago	20.00
Dwight Danish Ladies' Aid, Willing Workers, and Gardner Ladies' Aid, Illinois	77.30
St. Stephen's WMS, Chicago	124.26
Bethania Guild, Racine, Wis.	75.00

Danish Ladies' Aid, Dwight, Ill.	20.10
Danish Ladies' Aid, Marinette, Wis.	5.00
Danish Ladies' Aid, Racine, Wis.	10.00
Willing Workers, Dwight, Ill.	3.00
St. Stephen's Ladies' Aid, Clinton, Iowa	25.00
Miscellaneous	10.00
	\$ 394.66

District IV

St. John's Danish Ladies' Aid, Hampton, Iowa	\$ 32.15
Lutheran Guild, Fredsville, Iowa	55.95
Oak Hill and Brayton Danish WMS	5.00
Oak Hill Ladies' Aid	5.00
WMS Collection Dist. IV. Conv.	78.26
Two Women's Groups of Cedar Falls, Iowa	29.06
Mission Circle, Kimballton, Iowa	25.00
Nain Lutheran Ladies' Aid, Newell, Iowa	25.00
Fredsville Ladies' Aid, Iowa	15.00
St. Ansgar's Ladies' Aid, Waterloo, Iowa	5.00
St. John's Ladies' Aid, Exira, Iowa	5.00
Luther Memorial Ladies' Aid, Des Moines, Iowa	25.00
Bethania Ladies' Aid, Ringsted	40.00
Kimballton, Iowa, Mission Society	25.00
Bethlehem Study Group, Cedar Falls, Iowa	34.40
Miscellaneous	45.00
	\$ 449.82

District V

Bone Lake and W. Denmark Ladies' Aids, Wis.	\$ 59.60
Ladies' Aid, Alden, Minn.	20.00
Ladies' Aid, Canwood, Can.	5.00
District 5 Convention	43.88
Danish Ladies' Aid and English Guild, Withee, Wis.	34.00
Danish Ladies' Aid, Askov	63.95
Lake Amalie Ladies' Aid, Minneapolis, Minn.	5.00
Danish Ladies' Aid, Alden	20.00
St. Peder's Guild, Minneapolis, Minn.	5.00
St. Peder's Ladies' Aid, Minneapolis, Minn.	5.00
Joint Mission Meeting, Minneapolis, Minn.	17.48
Miscellaneous	10.05
	\$ 288.96

District VI

Hope Ladies' Aid, Ruthton, Minn.	\$ 10.00
Danish Ladies' Aid, Gayville, S. D.	12.00
Diamond Lake Ladies' Aid, Minn.	10.70
Good Hope Ladies' Aid, Lake Norden, S. D.	25.00
Danish Lutheran Aid, White, S. D.	10.00
Danebod English Ladies' Aid, Tyler, Minn.	35.04
Danish Ladies' Aid, Tyler, Minn.	15.25
So. Luth. Society, Viborg, S. D.	10.00
Danish Ladies' Aid, Viborg, S. D.	10.00
Miscellaneous	25.50
	\$ 163.49

(Continued on Page 13)

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

National Board Meeting of DAYPL

Des Moines, Iowa

Rev. Clayton Nielsen, Rev. Ronald Jespersen, Rev. Harris Jespersen, Ellen Thomsen and Dorene Andersen met together as members of the national DAYPL board on April 6 in Des Moines, Iowa. Various proposals were adopted and encouraged for the coming year.

The Publication Committee of the Synod has agreed to DAYPL using a section in **Lutheran Tidings** for youth publicity. From this section, known as "Paging Youth," articles for thought, suggestions and announcements will keep all young people in close harmony among one another and between the young people and the church. One page in each issue of **Lutheran Tidings** has been set aside for this purpose. Rev. Ronald Jespersen has accepted editorship of the youth section for a year from the date he began. Any material which anyone will contribute for publication would be appreciated.

All societies and pastors should, by now, have received their program material for 1951. This included the Augustana Luther League Manual, a DAYPL supplement, a suggested society yearbook and a pamphlet on parliamentary procedure. We are wondering how much of this material has been used and if we should use similar material next year. Questionnaires will be sent to all societies asking for suggestions. Ideas for planning young peoples meetings will appear on the Youth Page in **Lutheran Tidings**.

Yule made a small profit for 1950, partly due to lower cost of printing and because more copies had been sold. Continued whole-hearted support is greatly urged for 1951. Our sincere appreciation goes to Rev. Harris Jespersen and Rev. Harold Petersen for their fine work.

The national secretary will be writing to the missions in India asking for suggestions of needed articles that we could supply them through our Operations India Fund. In this way we can give where help is needed most and thus use our funds most profitably. Some special article may be suggested for a goal for a new project for 1952.

DAYPL has agreed to give \$50.00 to support the Mid-Century Call of the United Christian Youth Movement. The call is "Christ Calls—Serve in Faith." Miss Ruth Jacobsen will represent DAYPL at the UCYM meetings to be held in Chicago.

DAYPL is responsible for the Saturday evening program at the synodical convention at Tyler. It was the general opinion that we will try to arrange for a special speaker on some phase of youth activity.

Many societies have had very successful Youth Sundays this past year. We feel each group should continue to emphasize such a day to increase the recogni-

tion of the responsibility of the church to the young people and the young people toward the church.

Plans for national DAYPL convention and workshop were discussed. Watch for definite dates on this page. Begin now to make plans to attend. Let us make this the biggest workshop ever! Actual participation in various crafts may be a part of the program. It is hoped that we can meet in the Chicago area early in November.

The following proposed budget for 1952 was accepted to be presented and adopted at the annual convention:

Income:

Youth Sunday	\$200.00
Dues	500.00
Synodical Grant	200.00
	<hr/>
	\$900.00

Expense:

Workshop	\$175.00
Program Materials	150.00
Program Committee Expense	125.00
All-Lutheran and UCYM	150.00
National Board	300.00
	<hr/>
	\$900.00

Dorene Andersen, Secy.

DAYPLand Doings

Margaret Nielsen of Trinity Church in Chicago reports that the Junior League, under the sponsorship of Mrs. Ernest Nielsen, presented a Variety Program at an all-congregation sandwich supper on April 29. There were several vocal and musical numbers, plus a puppet show and a play, "The Wedding." An added attraction was a scale model railroad that interested both old and young. The Junior League at Trinity has lowered the age requirement to 12 years. Members there are selected to care for the nursery during church services. A present project also includes raising funds for a sound-projector. Members of the congregation are helping by turning over to the Junior League treasurer all money collected from selling old paper.

Kimballton, stage coach stop between Des Moines and Omaha, had a Spring Youth Festival on May 6. Young people galloped in from Oak Hill-Exira, Des Moines, Newell, Omaha and the countryside around Kimballton. Shortly after four o'clock (in the afternoon) all were seated around a bounteous repast (good food) prepared by the local Friends of Youth Committee. Visiting dignitaries, such as Thorvald Hansen, Harold Kronborg Petersen, Carlo Petersen, V. S. Jensen, and your PY editor, gave voice to profound thoughts. Many young people from various societies pleased us with fine musical selections. We sang and we played and everyone had a good time. It was a good idea, conceived after the ice-cancelled workshop. We think it would be a good procedure even if workshop were not cancelled.

The Atlantic District is planning to have its convention June 22, 23 and 24. The Iowa and Northern Lights Districts are both planning to modernize their constitutions. Viggo Nielsen is challenging anyone to find a bigger bargain than their bus trip to convention. Operations India is doing well up in their district.

Watch for a Terrell feature in the next issue.

Lutheran Worship And The Pastor

There has appeared in recent issues of LUTHERAN TIDINGS a profitable series of articles by Rev. M. Krog which has dealt generally with the history and development of Lutheran worship. This article is in continuation of that series, but it and subsequent contributions will concern more specific concepts and problems. The present topic is fundamental to any real understanding of what it is that takes place as we gather in our churches on Sunday morning.

The Nature of Lutheran Worship

The first fact of our worship service is that we gather in His presence. That could be stated even more strongly: "God is our Host." One can find many different definitions of worship in textbooks and dictionaries, but the greatest number of these definitions speak in terms of what happens to the worshipper. They speak of his emotions and the cultivation of proper moods. They give the picture of a group of people rallying about the highest ideals and values which they have envisioned and seeking an emotional experience in their togetherness that will validate and affirm those ideals. But the ideals themselves are simply the agreed upon values that have grown out of the shared experience of the group. Worship leadership in this viewpoint becomes a technique. It becomes important to make use of all the devices and tricks available including the proper mood music, a fitting dramatic sense in the use of the spoken word, and the effective use of lighting. All these contribute to an emotional experience of reverence. Most definitions of worship consider its primary purpose and essence to be that of cultivating reverence.

Lutheran worship is in sharp contrast to this, not that it denies the value of reverence, but rather that it thinks of reverence as a consequence of a much greater fact. The Lutheran worship service is "God-centered." Other definitions are preoccupied with what effects the worship service has upon the worshipper; our concern is that One who is to be worshipped. There will be results, of course, for those who participate, but we must not put the cart before the horse.

The Lutheran congregation does not gather simply in that reverent out-reach for God in which men confess their sins, affirm their faith, and rededicate themselves to highest values. As Lutherans, we believe that we gather in the presence of God. These things take place when we do gather together but this is only half of the story. Rather than describing such a monologue in which man does these things, we should speak of our service in terms of a conversation. The congregation gathers in the presence of God for the purpose of sharing in a heavenly discourse in which the participants have certain things to say to that One who is the source of all, including themselves. The congregation consists of those of His children who have found their own deepest significance in the fact that He has brought them into being, both individually and as a community. What could be more natural than that in recognizing this, they should have something to say before God. This includes quite naturally confession

of sin, collects and prayers, and hymns of praise. The nature of these elements of worship must always be one of humility.

The other side of that conversation is even more basic and obvious in our worship. This consists of those gifts which being from God are always creative and must always be proclaimed in a positive manner. They are exemplified in such matters as the declarations of forgiveness, the bestowal of the benediction, and the proclamation of the Gospel in the living and contemporary word. These create the congregation and are basic to its approach to God which we have just considered.

The Authority of the Congregation

It is the congregation that gathers about these gifts which are the very life blood of its existence. These gifts are a heritage which belongs solely to that community of believers which we call the congregation. It is a heritage which was bestowed upon us by the grace of God and has been ours ever since that first Pentecost Sunday. But it is a heritage that must be renewed and relived every Sunday. Every worship service is a new miracle in which God and His Spirit visits His own.

There is a simplicity and cleanness to the Lutheran concept of worship which makes ridiculous the usual estimate of the liturgical service as complicated and ornate. There have, of course, at various times been impurities in the worship of Lutheran congregations which have been introduced for the sake of effect, self-expression, or entertainment. Most obvious are such things as vocal solos and choir selections. What part of this conversation do these take? That question should be asked of every single action that transpires in the Sunday morning worship service. The true liturgical reform comes to those who discover and value the beauty of corporate fellowship with God in all its trim economy. The urge will then be to express this simple conversation in the most beautiful and richest historical expressions and eliminate all that which is superfluous and dead weight.

The Role of the Pastor

The congregation depends upon a spokesman in its gathering for worship. It calls, ordains, and installs one of its members who becomes charged with the responsibility of speaking for the congregation to God and for God to the congregation. Although we have been robbed of the word by certain peculiar misconceptions that come from Roman Catholicism, in reality this spokesman has the role of a priest. When we hear that word we usually think of a self-perpetuating priestly caste—who have taken unto themselves the authority which belongs to the congregation by virtue of the pentecostal gift of God. But the pastor as worship leader is a spokesman or priest in the sense of the definition given by Webster: "One set apart or authorized to perform religious or sacred functions."

The pastor is so set apart by the congregation, but that does not mean that the pastor himself is given

any special prerogatives or authority. It is the congregation that gathers for worship. When it does so, he speaks for the congregation and he speaks to the congregation always by the authority of that heritage which created and creates and lives here on earth in the community of believers.

It is a strange thing that happens when on Sunday morning the pastor stands before that congregation which he serves and greets them with the familiar salutation: "The Lord Be With You." In their response, "And with Thy Spirit," they once more recognize the role which the particular man whom they have chosen as spokesman is to fulfill. That spirit is not his own but it is one with which he is charged. They again, so to speak, endow him with that privilege. If it were a friendly greeting between a particular pastor and a particular congregation, it would be entirely out of place and irrelevant to that conversation of which we have spoken. Such trivial niceties that are justified and necessary in human interchange would be irreverent in the solemn transaction of worship. It is rather a common and simple greeting that recalls and renews the priestly role with which this man is charged.

He then turns to the altar and there reads not a prayer with which he hopes to influence his hearers to reverence. He reads rather our prayer for us who sit in the pews. He is our mouthpiece, and we affirm that again when we add our "Amen" to that which he has read for us. Later on in the service he turns to us and bids us receive the Lord's benediction. When he then pronounces this, it is not this particular pastor who is giving his own blessing upon us and our life together. It is not even a prayer upon the part of this pastor that God may bestow such a blessing. No, he gives voice to God's benediction. Again this pastor fulfills a role. He speaks for our God and Father who blesses and even as he speaks and proclaims, he is himself a servant. Were there no such concept of a role to be filled, surely no man would dare to stand before a congregation and say, "The Lord bless you"—he would rather use the prayer form, "The Lord bless us." The same may be said when before communion is celebrated at the absolution the minister uses the phrase, "I declare unto you the forgiveness of all your sins—" Of course, it would only be the most blatant pride and foolishness which could lead this particular pastor to state that he has himself the power to declare forgiveness of sin. That is a re-creative act which can only come from God. But in the role of the priest in which the congregation has placed this man, he not only has the right, he has the responsibility of so declaring "in the name of the Father, and the Son, and the Holy Spirit."

Anyone who has served in this role has had to come to terms with himself and with that function which he fulfills on behalf of the congregation. The role is perhaps most obviously indicated in the observance of the sacraments. Who is it that acts at baptism? It is the minister who speaks the words, "I baptize thee—" but it is an act of God that is involved. In the role of spokesman for God, we who are charged with the responsibility of that liturgical act must not deceive ourselves or the congregation. We perform that act by virtue of the congregation's authority, but it is not a prayer. We baptize—and yet it is not us but God who

receives unto Himself those that are His, and thus we do so "in the name of the Father and of the Son and of the Holy Spirit."

If we did not recognize and pretend to ignore that responsibility, we would have to change all such declarations to prayers. But even in this manner we who are charged with the responsibility of worship leadership would be speaking in behalf of the congregation. We would in this manner truly lose the very heart of the essence of Lutheran worship as conversation. In this frame of reference our worship would again become a search for God rather than a consciousness that "God is our Host."

Axel C. Kildegaard.

74th Annual Convention Of The Danish Evangelical Lutheran Church Of America

The Danish Evangelical Lutheran Church of America will hold its 74th annual convention at Tyler, Minn., August 14 to 19th, 1951, upon invitation of the Danebod Lutheran Church, Tyler, Minn.

The opening service will be held at the Danebod Lutheran Church Tuesday evening, August 14 at 8 p. m. The opening business session will take place also at the Danebod Lutheran Church. All business sessions will be held in the church auditorium.

It is the privilege as well as the duty of all the congregations belonging to the Danish Evangelical Lutheran Church of America to share in the responsibilities of the convention by having their chosen delegates attend the convention. All the pastors belonging to the Danish Lutheran Church should also be in attendance. Congregations are entitled to be represented by one delegate for each 50 voting members or fraction thereof. The congregations in districts 1, 8 and 9 as well as the congregations at Dalum and Canwood, Canada, and Danevang, Texas, and Granly, Miss., should send delegates according to the rules found in the Annual Report 1946, pages 104-05.

All friends and members of the Danish Lutheran Church are invited to attend the services and meetings of the convention. A Bible hour opens the business sessions of each day. The activities, institutions, missions and benevolences of the Danish Lutheran Church will be the subject of the business sessions and the programs of the evening sessions will further enlighten the convention about these. Addresses and lectures will be heard on subjects relative to the affairs of the Danish Lutheran Church. It is expected that there will be ordination of a candidate to the ministry on Sunday. Complete program will be published in Lutheran Tidings at a later date.

Attention is called to the following provisions of the Church's constitution: "Every member shall be privileged to submit topics for discussion to the convention. These topics shall be sent to the president of the synod, who shall publish them at least six weeks prior to the convention." July 1st is the time limit for me to receive such.

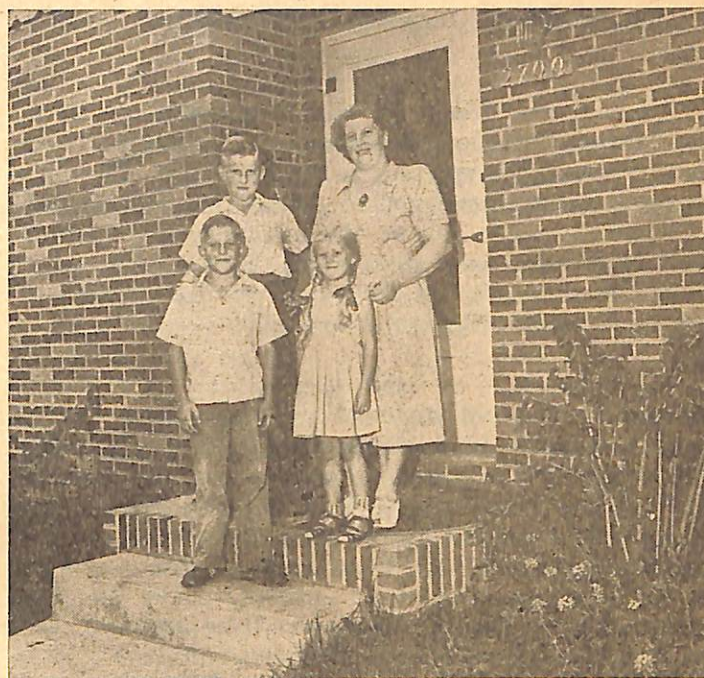
All reports from the institutions, activities, missions and committees to come before the convention will be

This is Mrs. Antonia Kalnins, formerly of Riga, Latvia, now of Des Moines, Iowa, with three of her four children. They are standing in front of the home which was built and given to them by the congregation of Luther Memorial Church.

Mrs. Kalnins was a displaced person who was considered unresettleable because of "uneconomic family composition." She had four children to care for, her husband having died during the war.

The 350 members of Luther Memorial not only showed willingness to sponsor a woman fighting for the existence of her children, but also decided to do it in an exemplary way. The congregation built a home with material and manpower all given without charge by the members. Since her arrival last May, Mrs. Kalnins has been able to support her family by doing housework in homes of the neighborhood and by working in the nearby Danish Old People's Home. Her eldest son is not on the picture because he is helping by working part-time on construction work after school.

Says James Ursin, consultant of the Lutheran Resettlement Service in Iowa, "I am sure that both Mrs. Kalnins and her children and the Luther Memorial Church benefited greatly from this project of Christian love and fellowship. We are hoping that our congregations throughout Iowa will continue to support our worthwhile program by offering assurances for the remaining displaced families in Europe."



published early in June and distributed by the pastors and presidents of the congregations.

May God in His goodness and mercy prepare our hearts and minds so that He will be able to accomplish His good will and purpose with and through our Church's convention this summer. May He give us the devotion and faithfulness to serve Him and His kingdom in all things.

Alfred Jensen.

Des Moines, Iowa.
May 12, 1951.

Danebod Lutheran Church, Tyler, Minnesota, hereby extends a hearty welcome to all convention guests. Please send all registrations to the chairman of the registration and housing committee, Mr. Harald A. Petersen, Tyler, Minn. Pastors and delegates should register prior to July 20. We will appreciate if other guests will register by August 1 so that we can accommodate all guests. Please let us know how and when you plan to arrive. More information as to train and bus connections will be published soon.

Carl G. Christiansen, President
Enok Mortensen, Pastor.

People Will Read If

Literature Achievements of the Lutheran Commission on Evangelism.

By Harold Floreen

Over four million pieces of literature have been sold. Translations of tracts have been made into Spanish, Finnish, German and Japanese. Shipments of printed material have been sent abroad to fourteen countries: New Zealand, Australia, Japan, Germany, France, England, Finland, Norway, Sweden, Denmark, Austria, Italy, Hawaii, Tanganyika Territory in Africa.

Orders have been received from many other Protestant denominations. This is the record in literature of the Lutheran Commission on Evangelism during its two and one half years of service to the church bodies of the National Lutheran Council.

The demand for Christian literature indicated by the record of the Commission is surprising. We know that the printed page played a vital part in the Lutheran Reformation, but the use of tracts and leaflets has been assigned a somewhat secondary role in the work of the church today. People in our day are bombarded with such a volume of literature of every type and description that they have become hard to reach with printed material. The demand for literature encountered by the Lutheran Commission on Evangelism must therefore find its explanation in the character of the material which this agency has printed.

The Commission on Evangelism, of which the Rev. C. P. Rasmussen of Chicago was Executive Secretary, faced the literature problem realistically. If tracts were to be used at all, they must be of such quality that they would challenge people to read them. Accordingly, Pastor Rasmussen worked out a series of requirements which have been amply justified by the response.

In the first place, the quality of the contents was considered primary. The message of each tract must meet the specific spiritual needs of our people in this day. Hence, the services of outstanding Lutherans were solicited in writing a sizable part of the material. For example, one of the tracts most in demand was "The Answer to Man's Problems," a message concerning the family altar, written by Governor Luther Youngdahl. The subject matter of the literature had to do with the confessional position of the Lutheran Church, the Means of Grace, worship, prayer, wit-

nessing to others, Christian instruction and training, etc.

Brevity and directness were major considerations. Every tract but one was limited to four pages (a single folder). The type had to be very readable. Sub-headings were introduced to summarize the contents at a glance and to relieve the monotony and the forbidding appearance of solid pages of print. The paper chosen was of good quality, and anything flashy or glaring in paper or type was avoided.

The artwork to be used received very careful consideration. No old material was permitted. Cover designs were to be conservative and expertly done. The artist was expected to study carefully the contents of the tracts and then to prepare illustrations which would tell the story, even if the printed message were ignored. An illustration of this is seen in the cover design of the tract entitled, "Have You Forgotten Him?" (design reproduced herewith). The printed message stresses how important it is that a Christian who is moving to another locality should immediately find a church home and transfer his membership; in the cover design, Christ sits disconsolately on the steps of a home, the moving van and the family in their automobile are driving away, while the title printed above challenges with the question "Have You Forgotten Him?"

Pastor Rasmussen and the Commission did not rely entirely upon their own judgment in carrying out these objectives. The services of a very outstanding layout man were secured for assistance in the planning and in making printing arrangements. This specialist, who was a non-Lutheran, was so challenged by the task that he contributed his expert services to the Commission without charge. He gave many invaluable suggestions and he found the artists who would be most qualified for religious artwork.

The layout man's services were particularly valuable in arranging for the printing. He saw to it that several tracts would be printed at once on giant presses, resulting in substantial savings to the church. When the Commission terminated its work on December 31, 1950, it still had in stock about one million pieces of literature valued at \$10,500 and completely paid for. This supply was turned over to the Lutheran Evangelism Council for the on-going program of evangelism.

Mere distribution figures do not necessarily indicate that literature is being read. However, reports and testimonials received from numerous sources have provided ample evidence that people are reading and responding to the printed messages prepared by the Commission. In short, people will read tracts if such literature directly and concisely meets their specific spiritual needs today and if it is sufficiently attractive and challenging in appearance to arouse their curiosity and interest.



Across the Editor's Desk

Food For India—After long delay, action seems imminent on sending two million tons of grain to India. Bills have passed the committees in the Senate and House, and floor consideration is scheduled in both houses for early next week. The grain will not be given as a gift, as requested by President Truman. It will be provided either wholly or partly as a long term loan.

The House Rules Committee, which has life-and-death power over legislation, pigeonholed the previous bill authorizing the wheat to be sent as an outright gift. Impervious to pressure, the committee refused to let the bill come to the floor. The House Foreign Affairs Committee reluctantly brought out a new bill putting it on a loan basis, and stipulating that it should be repaid in part in strategic materials needed by the U. S. This passed the Rules Committee and will be debated in the House next week. The Senate will take action at about the same time on a committee-passed bill making it half loan and half grant. If both bills pass, the differences will be reconciled in a conference committee.

It is hard to estimate what part Christian sentiment played in the final outcome. Resolutions by church bodies and statements by church officials no doubt had an effect on the direction of public sentiment. Expression of opinion by local church groups and individuals is said to have been quite meager. Other factors which entered into Congressional attitudes were reports of hunger riots in India and the offers of China and Russia to sell grain to India. It is to be hoped that the delay in enacting the legislation will not result in the food that is sent being "too little and too late."

Point Four and the Churches—Over the past two years, the program of economic aid to the underdeveloped areas envisioned in the fourth major point of President Truman's second inaugural address has gradually taking shape. Popularly known as the "Point Four" program, it has appealed to churchmen and others as a constructive and imaginative path to world peace, through attacking the underlying causes of unrest and bitterness.

At a meeting called by the National Council of Churches on April 24 to 26 at Buck Hill Falls, representatives of all major denominations faced the question of what should be the relationship of the churches to this rapidly developing movement. Meeting with the churchmen were representatives of the U. S. Technical Cooperation Administration and of the United Nations' Technical Assistance Administration, the two agencies responsible for this type of work on a national and international basis.

Among the conclusions reached were the following:

(1) The contrast between abundance in the U. S.—

food, clothing, shelter, medical care, education—and hunger, poverty, disease, and ignorance among two-thirds of the world's population is a cause for deep Christian concern.

(2) The missionary task of the church has long included a ministry to the physical needs of men as part of the Christian witness.

(3) The inability of the church to cope with the need on such a vast scale leads it to welcome the activity of the government in this field, insofar as it is consonant with Christian principles.

(4) Churches should encourage their members as citizens to give hearty support to the U. S. program of economic aid, and to full U. S. participation in the similar UN program.

(5) Church members and leaders should advocate that as large a share as possible of U. S. economic aid be administered through the UN program.

(6) The "know-how" of Christian missionary personnel in medical, agricultural, educational and social welfare programs should be made available on an advisory basis to the U. S. and UN programs.

(7) The church should avoid such participation in the government programs as would qualify in any way the independent and voluntary nature of the church program or the supra-national character of the church.

(8) Such aid as scholarships, equipment for health work, materials for literacy campaigns might well be accepted, if relationships are carefully defined so as to preserve the autonomy of the church program.

Student Deferment—From the Division of Public Relations of the National Lutheran Council with office in Washington, D. C. we have the following:

"The month ended with a surprise move by Selective Service to broaden the deferment of students. It came in the form of an executive order by President Truman making college students eligible for deferment either on the basis of their grades or by passing a special scholastic aptitude test. The test will be administered at about a thousand centers on May 26, June 16, and June 30.

"The scholastic standards have not been announced as yet, but will probably be those outlined by General Hershey recently before a House Committee. These will defer for one year the top half of male freshmen; the top two-thirds of sophomores; and the top three-fourths of juniors. Graduate students and those in medical schools can seek deferment by taking the aptitude test. So can those who are not deferred by class rank, or who want to establish their status without depending on their grades. It is estimated that 700,000 to 800,000 may take the test.

"The aptitude test will be given by the Educational Testing Service of Princeton, N. J., which merges the former testing activities of the Carnegie Foundation, the College Entrance Examination Board, and the American Council of Education. It will be of the multi-

ple-choice type, and will measure ability to learn rather than academic knowledge."

The new policy represents a moral victory for those who believe that the channel for producing trained leaders need to be kept open even in time of national emergency. It will ease the acute crisis which threatened to disrupt the entire pattern of higher education and to jeopardize the financial soundness of church-related and other privately supported colleges. The fact that deferment is not limited to scientific and technical students shows a recognition of the need for leadership in the broader phases of national life.

By providing that deferment may be based either on class standing or on test results the executive order satisfies both small colleges and large universities. Small schools will be assured of a definite percentage of their student bodies regardless of the number passing the test. Larger schools with higher standards will keep as many students as can pass the test, rather than being restricted to percentages of each class.

Women's Mission Society Report

(Continued from Page 7)

District VII

Mission Society, Brush, Colo.	\$ 50.00
District 7 Convention	71.65
Kronborg Ladies' Aid, Marquette, Nebr.	50.00
Danish Ladies' Aid, Danevang, Texas	5.00
St. John's Ladies' Aid, Cordova, Nebr.	30.07
Ladies' Aid, Omaha, Nebr.	15.00
Nysted Ladies' Aid, Nysted, Nebr.	20.00
Miscellaneous	9.00
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	\$ 250.72

District VIII

St. Ansgar's Ladies' Aid, Parlier, Calif.	\$ 10.00
WMS, Pasadena, Calif.	35.00
Pasadena Ladies' Aid, Calif.	5.00
Bethania Guild, Solvang, Calif.	13.77
Ladies' Aids of Easton and Parlier, Calif.	39.00
Ladies' Aid and Lutheran Guild of St. Ansgar's, Salinas, Calif.	39.00
Ladies' Aid, Solvang, Calif.	33.00
Friendship Circle, Los Angeles, Calif.	17.00
Collection at District 8 Meeting	16.00
Miscellaneous	1.00
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	\$ 208.77

District IX

District 9 Convention	\$ 32.77
Trinity Ladies' Aid, Wilbur, Wash.	31.35
Danish Ladies' Aid, Junction City, Oregon	10.00
Sunshine Circle, Enumclaw, Wash.	5.00
Danish Ladies' Aid, Tacoma, Wash.	15.00
Annex Club, Seattle, Wash.	50.00
American Lutheran Ladies' Aid, Junction City, Ore.	15.00
Danish Ladies' Aid, Enumclaw, Wash.	25.00
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	\$ 184.12

Total for Districts	\$2,295.14
WMS Collection, National Convention at Askov, Minn.	267.39
Cash on Hand 5/1/50	828.33
	<hr/>
Total Receipts	\$3,390.86

Many of the above amounts were earmarked for special purposes such as the Mothers' Rest Home, Santal Mission, Grand View College, etc.

Sincere thanks,
Mrs. Axel C. Kildegaard, Treas.

1443 Boyd, Des Moines, Iowa.

Grand View College And Our Youth

Stunderfest

The 1951 Stunderfest turned out to be a grand and glorious event. The weatherman persisted even until Saturday night in promising rain, but his prophecies did not materialize, for the weather was perfect with nary a cloud in the sky all day Saturday and balmy all day Sunday. The attendance was good and people came from far and near. Four families came from California, two from Solvang and two from Ferndale. Mrs. Geo. Mathiesen from Ferndale was the oldest alumna in attendance. She had been a student at Grand View in 1904. It might also be mentioned that Mr. and Mrs. Alfred Jorgensen from Ferndale had come from the westernmost point in the U. S. although they had never been at Grand View before. They celebrated their silver wedding the day after Stunderfest.

The traditional order of the program had been changed this year and the choir concert had been moved from Sunday to Saturday. This may have been a loss to those who could only come on Sunday but it proved to be a wonderfully festive opening. The choir sang beautifully as they gave their full concert program to a packed church. It is sad to think that this ensemble will only be held together for three more weeks and that Selective Service then will require a leave of absence for the brilliant director, Oluf Lund.

After the choir concert the Des Moines alumni chapter served coffee on the lawn and then the traditional exhibitions took place. Harry Mortensen proved that he had done a good job of stepping into Harald Knudsen's shoes as he put two volunteer teams of gymnasts through their paces. A large folk dancing group followed them, providing the afternoon with a very entertaining finale.

The banquet at Hotel Savery was another fine affair. Almost 300 guests filled the dining hall to capacity and the hotel served a surprisingly good meal. The banquet was primarily given over to recognition of those who had come for the 10th. and the 25th. anniversary reunion. The speaker, Dr. Otto Holberg of the University of Nebraska, was a member of the latter group and he reminded us of some of the ancient history of the college. He also spoke of the spirit that Grand View had fostered, and he brought this into relation to the great need for community spirit which is one of the problems of democracy today. Other speakers at the banquet were Dean Alfred Nielsen, Mr. Robert

Sorensen, President of the Alumni Association, Rev. Alfred Jensen representing the Board of Directors of the college, and President J. Knudsen. Wayne Nelson, a Sophomore Student from Des Moines, was a capable toastmaster. The banquet was followed by a dance in the adjoining ballroom, and this also was a well conducted, pleasing, and entertaining affair which concluded on the stroke of twelve.

Sunday forenoon the church was again, and even more filled for the Pentecost service at which Rev. H. P. Jorgensen preached, and after dinner the Alumni Association held its annual meeting in the church basement. A feature of this meeting was that the Association decided to establish an S. D. Rodholm Memorial Scholarship to be given each year to freshmen students who would help give good leadership in their sophomore year. This year two scholarships of \$100 each will be given. Prof. Erling Jorgensen of Lincoln, Nebraska, was elected president of the Association and Mrs. Thomas Juhl of Minneapolis was elected recording secretary.

The final event on the program was the play. This year it was given for the first time on the new stage in the auditorium, and the committee had chosen "Ah Wilderness" by Eugene O'Neil. This play is different from all his other, and rather sophisticated plays. It is a nostalgic piece of Americana depicting an early twentieth century home. It is a comedy with some warm human characterizations that will remain in our memories even in the play of amateurs, which incidentally was universally excellent. The plot of the play shows the revolt of a young generation against a sound but somewhat traditionbound older generation. Older folks will nod in recognition when young Richard indulged in the "radical" writings of Swinburne, Wilde and Omar Khayyam and young folks will wonder how these respectable classics could once have been considered dangerous. Richard sowed a few wild oats in a somewhat expurgated barroom scene and immediately returned to his young romantic love and the tried values in his home. The warm comedy permeates the play and the touch of realism which was introduced is rather mild in comparison with present day stage productions. Certainly "Ah Wilderness" is more moral than any directly moralizing play, if this evaluation has to be used.

Mrs. Noyes had again done a very excellent job of producing the play. The stage setting and the costumes, in the planning and execution of which Mrs. Anna Rasmussen had given splendid assistance, were extremely well done, and the placing and teamplay were superb. Grand View is indeed fortunate in having a play director of the very high quality of Mrs. Noyes. Fine credit also goes to the actors and the production crews.

Choir Recordings

The Grand View College a cappella choir has cut two records which may be ordered from the business office of the college. The first record contains "O Land of our King" and "Der er et Yndigt Land", and the second one has "Adoramus te Christe" and "Beautiful Savior." The price of each record is \$2.50. Orders should be sent on the following order blank or a similar form:

G. V. A CAPPELLA CHOIR RECORDS

ORDER FORM

- Record No. 1 Der Er Et Yndigt Land
O Land Of Our King
— Record No. 2 Adoramus Te Christe
Beautiful Saviour
\$2.50 each

Name

Address

Cash Charge

OUR CHURCH

Rev. Verner Hansen, Newark, N. J., has been called into active service as army chaplain. Having served in World War II and a member of the Reserves, he was subject to call. He preached his farewell sermon in the Newark church on Sunday, April 22, and three days later he and his family left for Fort Hood, Texas, where he has been assigned as chaplain to the 1st Armored Division.

Omaha, Nebr.—Rev. Axel Kildegaard from the Grand View Seminary served Our Savior's Church on Sunday, May 6.

Mr. Walter Brown, student of theology, has accepted a call from the Ruth-ton and Diamond Lake, Minn., churches, and the White, So. Dak., church. He will, according to present plans, be ordained at the synodical convention in Tyler. Mr. Brown took his first two years of theology at Grand View Seminary and through this past year he has attended the Lutheran Theological Seminary of Maywood, Ill.

Lake Norden, So. Dak.—The Sunday School of the Pioneer Church recently decided to adopt and support a Santal child in school for one year. The cost of such support is \$25.00.

Troy, N. Y.—Rev. V. M. Hansen of Bridgeport, Conn., served the church in Troy on Sunday, April 29th.

St. Stephen, Chicago—A Sunrise Pentecost service was held again this year on the Lake Michigan beach. The service was sponsored by the young people of the church, and all members of the church were invited to attend. A light breakfast was served after the service.

Portland, Maine—The St. Ansgar's Luther League was host on Sunday evening, April 22, to the Associated Luther Leagues of Greater Portland. A

large attendance and a good meeting is reported. Mrs. Dagmar Potholm Petersen, assistant editor of YULE, was the speaker for the evening.

Rev. Alfred Jensen, synodical president, served Our Savior's Church in Omaha, Nebr., on Pentecost Sunday. He spoke that same evening in the Bethlehem Church at Rosenborg, Nebr.

Muskegon, Mich.—A number of new members were received into the Central Lutheran Church on Palm Sunday. Another group is being prepared for acceptance into membership by Adult Confirmation on Sunday, May 20th.

Minneapolis, Minn.—The young people of the St. Peder's Lutheran Church, sponsored a Fellowship Supper on Sunday evening, May 6th, followed by an address by Dr. D. G. Marshall of the University of Minnesota, who spoke on the theme: "Human Resources of Minnesota."

Seattle, Wash.—Rev. Carl C. Rasmussen has tendered his resignation as pastor of the St. John's Lutheran Church and will, according to present plans, move to California some time this summer. According to reports we have, the decision to make the move is in consideration of Mrs. Rasmussen's health.

Brooklyn, N. Y.

Ministers always like to go around to other churches on Sunday evenings and have a chance to sit in the congregation and hear someone else speak for a change! On Sunday evening, February 18th, your editor and a member of the congregation and Pastor Baagøe together with a group of seamen availed themselves of an invitation extended by a fellow pastor a week before and attended the evening service at the Lutheran Church of the Transfiguration on 74 West 126th St., New York City.

This church, as you probably guess from the address, is a Negro congregation. It is made up almost entirely of natives of the Virgin Islands and their American born descendants, and was organized about 30 years ago by a group of Danish speaking Negroes who met for worship for several years at the Danish Lutheran Church in the Bronx. Rev. A. C. Kildegaard, during his first pastorate at the Bronx church helped the group to organize itself into a regular congregation. With the help of the National Lutheran Council, the newly formed congregation was able to purchase a church edifice in Harlem and call its own pastor.

A few of the older people spoke Danish very well and a few of them remembered Governor General Hedemann, who as some of you probably know, was an uncle of Pastor Baagøe. The pastor Rev. Paul E. West, mentioned that the chasuble he uses for communion services was a copy of the one Pastor Andersen wore here in the 9th St. church, and also, that in Pastor Dorf's time, the congregation had once visited our church. So all of us felt very much at home and

certainly were very warmly welcomed and made to feel at home by this friendly group of fellow Christians.

They have a beautiful church edifice, somewhat the size of ours but with a choir loft in the back of the church and a correspondingly higher ceiling. Their membership is about 250, but Pastor West told us that the average size of the Sunday morning congregation is from 150 to 200. In other words, the attendance, as in most negro churches, is considerably higher than is generally the rule in "white" churches of the same denomination. The attendance at the evening service is considerably smaller, but there were still about 40 persons present at the service, together with a choir of about 30 young people.

I don't believe I have ever heard such effective choir singing in any church of that size. Imagine my astonishment when I was told: "That is our junior choir." I wonder what it must be like on Sunday mornings with a congregation of between 150 and 200 and a junior and senior choir in the choir loft.

When "white" people go up to Harlem to visit a Negro congregation of their own denomination, they often set out with the idea that they are going to visit the poorer brethren. What they find out, whether they go to a Lutheran or an Episcopalian or Methodist or any other Negro church in Harlem is that the colored brethren are certainly the rich brethren as far as congregational attendance, music, zeal and fellowship are concerned. I think we "white" Christians need to go up to Harlem and get to feel a little ashamed of ourselves once in a while for our own good!

From "KIRKEKLOKKEN"

Denmark, Kansas

Rev. Stephen Mogensen came back to the Denmark, Kansas, congregation last October 1st to be our pastor again. He has previously served the congregation, but was compelled because of ill health to leave the work here. We now hope that he may be permitted to stay with us for a long time.

Upon his arrival the congregation helped our pastor to furnish the parsonage by installing a new electric refrigerator, an office desk and chair, etc.

Since December 1st our pastor has also served a U. L. C. church at Wilson Flats, about twenty miles from Denmark. He devotes the first Sunday of each month to this church.

Rev. Howard Christensen, Nysted, Nebr., District president, was our guest speaker on Sunday, April 29th. In the evening, he spoke to the young people, and the entire community was invited to this meeting. After his lecture, coffee and lunch was served.

Mrs. Anna Andersen, one of our pioneer mothers passed away in January after a lingering illness. She was laid to rest on our church cemetery, Rev. Mogensen officiating.

Correspondent.

From Porto Nova, India

In a personal letter from Miss Chakko, the native Indian woman who is now head mistress of the Basic Training School and the children's home, Seva Mandir, at Porto Novo in South India, she writes:

"I recently received a check for \$55.00 from Mr. Jepsen. I am very thankful for this help from our friends in U.S.A. Our work, as you know, has enlarged much. And the money we receive from Denmark plus our help from the Government is not quite adequate for our need. We are therefore thankful for your help and for your kind thoughts. And now that your friend, and our dear Pariama, Miss Petersen, is no more, I hope you will think of us and our work all the more. Because it is much more difficult to carry on without her. We need the thoughts and prayers of all our friends.

Yours sincerely,
Mary K. Chakko."

The letter speaks for itself. Let us hope that many more of our people will feel the urge to aid the Porto Novo Mission, and perhaps remember it with gifts to the memory of dear departed friends. Contributions will be forwarded by Johannes Jepsen, Route 1, Pulaski, New York.

Greetings,
NANNA GOODHOPE.

Acknowledgement Of Receipts From the Synod Treasurer

For the month of April, 1951
Toward the Budget:

Congregations:	
Withee, Wis.	\$ 150.00
Juhl, Mich.	100.00
Askov, Minn.	35.50
Ludington, Mich.	272.00
Newell, Iowa	470.00
Solvang, Calif.	116.00
Dwight, Ill.	14.20
Minneapolis, Minn.	41.18
Hartford, Conn.	216.00
Exira, Iowa	120.00
Los Angeles, Calif.	200.00
Newark, New Jersey	319.00
Cedar Falls, Iowa	300.00
Muskegon, Mich.	200.00
Seattle, Wash.	185.50
Bridgeport, Conn.	40.00
Volmer, Mont.	96.00
Omaha, Nebr.	79.50
Troy, N. Y. for 1950	127.55
Greenville, Mich.	100.00

Pension Fund:

Congregations:	
Greenville, Mich.	7.50
Cedar Falls, Iowa	125.00
Seattle, Wash.	7.00
Tyler, Minn.	142.60
North Sidney Ladies' Aid, Greenville, Mich.	10.00

In memory of Rev. S. D. Rodholm, Des Moines, Iowa, from Rev. and Mrs. C. A. Stub, Mr. and Mrs. Jens G. Thue-

sen, Mr. and Mrs. Carl C. M. Nielsen, Jens P. Jepsen, Mr. and Mrs. Albert Knudsen, Mr. and Mrs. Theo. J. Thuesen, Mr. and Mrs. Ernest Jepsen, Mr. and Mrs. Ralph Thuesen, George and Agnes Thuesen, Mr. and Mrs. Harry Thuesen, Mr. and Mrs. Hans Schmidt, Fredsville, Iowa	13.00
Pastor's Dues:	
Rev. S. Mogensen	2.50
Rev. K. Kirkegaard Jensen	54.00
Rev. John Christensen	26.00
Rev. Alfred Sorensen	39.90
Rev. Edwin E. Hansen	49.00
Rev. Enok Mortensen	54.14
Rev. Arnold Knudsen	2.18
Rev. James N. Lund	26.20
Rev. Marius Krog	28.00
Rev. Niels Nielsen	16.70
Rev. Ottar S. Jorgensen	44.72
Rev. Holger P. Jorgensen	45.70
Home Mission:	
Congregation: Greenville, Mich.	3.00
Annual Reports:	
Congregations:	
Tacoma, Wash.	2.50
Newell, Iowa	10.00
Newark, New Jersey	1.50
Brooklyn, New York	7.50
Lutheran Tidings:	
Congregation:	
Greenville, Mich.	9.50
Old People's Home, Tyler, Minn.	
Congregation:	
Greenville, Mich.	1.00
Previously acknowledged	6,034.69
Total to date	\$9,946.26

Received for Items Outside of Budget:

Lutheran World Action and World Relief:

In memory of Aage Andreasen, Dagmar, Mont., from Volmer

Ladies' Aid, Mont.	\$ 10.00
Mr. and Mrs. Dewey Hjort, Volmer, Mont.	5.00
Congregations:	
Bone Lake, Wis.	10.40
Withee, Wis.	185.50
Nysted, Nebr.	100.00
Solvang, Calif.	81.00
Greenville, Mich.	98.25
Minneapolis, Minn.	31.86
Wolter's Corner, Wis.	22.45
Seattle, Wash.	164.20
Juhl, Mich.	131.00
North Sidney Ladies' Aid, Greenville, Mich.	30.00
In memory of Rev. S. D. Rodholm, Des Moines, Iowa, Congregation: Gayville, S. D.	10.00
Previously acknowledged	2,053.32
Total to date	\$2,932.98
American Bible Society:	
From Juhl-Germania, Mich., congregations	\$ 24.11
Women's Mission Society:	
Danish Ladies' Aid, Viborg, South Dakota	10.00
Grand View College Building Fund:	
In memory of Rev. S. D. Rodholm, Des Moines, Iowa Seminary Students of G. V. C.	6.00
Eben Ezer Mercy Institute:	
In memory of Mrs. Alfred Jensen, Des Moines, Iowa Dagmar Ladies' Aid, Mont.	10.00
Church Extension:	
Congregation: Withee, Wis.	10.00
In memory of Mrs. Alfred Jensen, Des Moines, Iowa Mission Group, Trinity, Chicago, Ill.	10.00

Doubtless, there are many in our Synod wrestling in thought with his or her contribution. First of all realize that we are called upon to give to God's work. And a very important consideration is that a fair share be given.

The Danish Evangelical Lutheran Church of America.

Charles Lauritzen, Treas.

Santal Mission

(April 30, 1951)

General Budget:	
Bethany Lutheran Church, Ludington, Mich.	\$ 100.00
West Denmark Lutheran S. S., Luck, Wis.	25.00
Marie Olsen, Ruthton, Minn.	10.00
In memory of A. H. Jurgens, Menominee, Mich., by Alice Thomsen, Madison, Wis.	5.00
In memory of Christ. Hansen, Gardner, Ill. Niels Hansens, Walnut, Ill.	3.00
In memory of Mrs. Dagmar Kortting Nelsen, West Denmark, Wis., West Denmark Ladies' Aid	3.00
John Millers, Harald Sorensens, Harley Hansens, and Chris. Birkholms, all of West Denmark,	6.00
Other Friends in West Denmark Church	5.00
In memory of Mrs. Gudrun	

Poulsen, West Denmark, Wis. Danish Ladies' Aid	3.00
Friends at West Denmark	3.50
In memory of Mrs. Asmus, Cedar Falls, Iowa, by Hans Schmidts and Hilmar Schmidts, Fredsville, Iowa	2.00
In memory of Rev. S. D. Rodholm, by Anna Rasmussen and Mrs. Karen Sorensen, Cedar Falls, Iowa and Soren Hansens, Des Moines	3.00
In memory of Ane Gade, Brush, Colo., by Mrs. Karen Sorensen, Cedar Falls, Iowa and Dagmar Miller	2.00
In memory of J. B. Haahr, Newell, Iowa, Peter Christensens and Bernice, and Floyd and Eva Parks, Ruth-ton, Minn.	5.00
In memory of Sophus V. Olsen, Easton, Calif., by Mrs. Trine Olsen	5.00
In memory of Mrs. Alfred Jensen, by Soren Hansens, Des Moines, Iowa	1.00
For Harold Ribers' Work:	
In memory of Mrs. Gudrun Poulsen, West Denmark, Wis., Geo. Jorgensens, Johannes P. Nielsens, Raymond Walstons, Roy Pedersens, Lester Pedersens, Marius Pedersens, Alfred and P. M. C. Pedersen	4.00
In memory of Mrs. Marie Lehman, Fredsville, Iowa, by Harold Campbells, Mrs. Anna Thuesen, Mathilde Koberg, Hans Schmidts, and Mrs. Christine Hoffman, Cedar Falls, Iowa	8.00
For Leper Work:	
A Friend, Askov, Minn.	2.00
For Hospital, Mohulpahari:	
In memory of Ansgar Rodholm, Olga and Harold Madsen, Cedar Falls, Iowa	2.00
Willing Workers' Society, Dwight, Ill.	5.00
Total for April	202.50
Total since January 1st.	\$3,655.61
Acknowledged with sincere thanks.	

Dagmar Miller.

1517 Guthrie Ave., Des Moines, Iowa.

P. S. If at all possible, join in the fellowship meeting at Elk Horn, Iowa. This is the annual meeting of the Santal Mission of America. These gatherings we feel, are indeed, worthwhile.

D. M.

Managers Wanted

The Old People's Home at Tyler, Minnesota, is looking for a man and woman to manage the Home. We prefer a man who can farm the land belonging to the Home, but we will consider offers from a couple who will wish to concentrate their efforts in making a good home for the aged.

Write for more information to

REV. ENOK MORTENSEN,
Tyler, Minnesota.

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.

I am a member of the congregation at _____ May 20, 1951

Name _____

New Address _____

City _____ State _____

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