

Lutheran Tidings

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"Make Of Thy Children One Humanity"

Independence Day, July 4, 1951

By Dr. Harry Emerson Fosdick

Eternal God, never far from any one of us, but most near when we most deeply feel our need of Thee, we lift to Thee our prayer on behalf of our nation.

Thanks be to Thee for the heritage of her great tradition. We humbly acknowledge that we are the children of sacrifice. Our liberties have been purchased by the courage and self-denial of our sires; the blood and tears of martyrs and the faithful toil of many nameless heroes have made possible our freedom. Grant us a just sense of our unpayable indebtedness, and gird us with resolution so to live that our children's children shall rise up to call us blessed.

Amid the bewilderment of these present days be our guide and stay; save us from confusion of mind and futility of life; let not love of ease sap our courage, nor dismay spoil our faith. Match us with the need and challenge of our time, and as Thou hast trusted our nation with great power, so bless her with character and leadership, devotion and self-sacrifice, that we may prove worthy of our high opportunity.

We pray for the peace of the world. Cast down the pride and arrogance of tyrants; uphold all endeavors to unite the nations in amity and goodwill; forgive and override our embittered divisions of nationality and race; save us from war's suicidal self-destruction; and grant that as we have conquered distance and made the world one habitation so by Thy grace we may conquer misunderstanding, hatred and violent strife, and make of Thy children one humanity.

Grant to us one by one such inner resources of strength and courage that we may be not the victims of our disturbed time, but the creators of a nobler nation and a better world. Make us worthy citizens of our country; let not our loyalty fail, or our self-sacrifice prove unequal to the need. Arouse us from lethargy, apathy and self-seeking, to withstand the evils which afflict our people from within and the dangers which threaten them without. Grant guidance to our leaders. And now in our day of need and opportunity, make us strong to do Thy will, and resolute to fulfill for the future the promise of our nation's past.

To this end may we have wide margins of reserve around our daily need, and deep wells from which to draw our fortitude, our wisdom and our faith. —Amen.



Walls

By Dr. Johannes Knudsen, President of
Grand View College.

From Matins for Iowa State College Radio Station,
Ames, Iowa.

"Something there is that doesn't love a wall!"

Robert Frost's poem "Mending Wall" describes a scene unfamiliar to most mid-western farmers. In the New England countryside fences often consist of stone walls. The boulders from the rocky soil have been carried to the edge of the field and there piled up to form a boundary line, picturesque and permanent though somewhat impractical. Solid though it seems, such a wall suffers damage through the winter. The frost loosens the stones and they tumble down. Human beings and animals, wild or domesticated, scramble the walls and pull down more stones. As a result two neighbors go out in the springtime to mend the wall, a necessary but quaint and interesting pastime.

The neighbors represent two different points of view. The one wonders why a wall is needed even where it just separates pine trees from an apple orchard and where no cows get through. He philosophizes about it. "Something there is that doesn't love a wall, that wants it down." His neighbor merely ruminates an old maxim he has learned from his father. "Good fences make good neighbors," he replies. He does not care to penetrate beyond the thought to analyze it. "He will not go behind his father's saying, and he likes having thought of it so well he says again, 'Good fences make good neighbors'."

This neighbor represents practical experience and common sense. He knows that there are fewer quarrels where fences are kept. Then he can stay on his side of the fence and protect his rights. And he can be friendly with others, for the fence prevents disagreements. He has the good old ideas of individualism and independence. I stand on my rights and you on yours; then each has his own and there can be no difficulties.

We respect this man and admire his practical sense. And yet we wonder whether he is entirely right. "Something there is that doesn't love a wall." We have the wish within us that it was not necessary to have a wall. To keep cows from straying, yes, that is very necessary, but would it not be better, if there were no wall between us. The wall that is there for cows becomes a wall in other respects too. We do not share as we should. He lives his life and I live mine. But we have so many things in common where our common effort could achieve fine things. Good fences do not always make good neighbors. They make for walls and partitions in realms where there should be a pathway of friendship and a common cause.

Our fences are not stone walls. They are not even wire fences, with or without barbs. They are built by attitudes and emotions that should not prevail. They rest on jealousies and prejudices, real and imagined wrongs and injustices. They separate where there should be no separation and long after the cause for

the separation is gone. They prevent the community spirit that is necessary to solve our problems in a complex world. They consist of varying political and social ideas, and worst of all, they often arise from religious differences. In the name of Him who prayed that we might all be one we are busy building wall after wall.

Fortunately, however, there is something that doesn't love a wall. There is deep within us a longing for fellowship. Not only a practical sense that tells us that we could accomplish more when we stand together than when we are divided, but a deep and restless longing for companionship and fellowship. We are social beings and we realize this deeply within us, although we do not always analyze our feelings. "I could say 'Elves' to him, but it's not elves exactly, and I'd rather he said it for himself."

What is it that doesn't love a wall? Is it reason or is it fellowship, or is it something deeper again than both?

Our Lord and Master fought against the walls that separate men from each other. He not only prayed that we might be one, he constantly taught this to his disciples. He spoke against the wall that prevented the two official representatives of religion from helping a stranger on the Jericho road. And when he was asked about the greatest commandments of all he said: Love God and love thy neighbor. We speak not easily of love. It is a deep and sacred thing to us and we are hesitant to use its attributes lightly. But when the chips are down and we are to point to the very core of living, we must answer: The thing that doesn't love a wall is love itself, the love of man kindled by the love of God.

We may not be ready to remove all fences. But we should recognize their limitations and their dangers. We should keep them from existing where no fences belong, and we should have very good and practical reasons for keeping them at all. We should live in the spirit of Him who wanted to remove the partitions and we should hearken the advice of the ancient church writer who said: "For He is our peace who has made both one and has broken down the middle wall of partition between us." (Ephesians 2:14.)

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Christian Responsibility For Palestinian Refugees

The plight of 750,000 Arab refugees is a matter of vital concern to the Christian community. This concern was made manifest when fifty churchmen met in Beirut, Lebanon, May 1-8, at the call of the World Council of Churches and the International Missionary Council. The delegates were drawn from the Protestant, Anglican, and Orthodox churches of some ten nations.

Prior to the official opening of the Conference there was a visitation to many of the refugee camps in Arab territory. The conditions under which these homeless and destitute people are living beggar description. It is high time that Christians of the West busied themselves in an effort to find a constructive solution of the many problems with which these refugees are beset.

The motivation of the Beirut Conference was humanitarian in a Christian sense. It was recognized, however, that political considerations could not be wholly by-passed. Indeed, the final solution of the issues at stake is intimately related to the question of a political settlement in the Near East. The Conference declared that the responsibility for the plight of the Palestinian refugees must be shared by many nations and political groups. It was frankly confessed that "In so far as Christians by their action, or inaction, have failed to influence in the right course, the policy and decisions of their governments and of the United Nations, they too are guilty."

The Conference was unanimous in its judgment that whatever may be the form of political settlement finally arrived at, provisions would have to be made for the return of a certain number of refugees to their original homes together with a general plan of compensation for refugees whether they return or not. It was urged that on both counts "the settlement should be not only just but generous."

While recognizing the basic right of all refugees to their own homes and property, the Conference was forced to the conclusion that many Palestinian refugees would have to settle in new homes.

In addition to their formal statement, the delegates adopted four papers that had been drafted by the Working Parties of the Conference on Relief Plans and Cooperation; Rehabilitation Possibilities; Decisions and Future Plans of the United Nations; and Inter-Church Aid.

With regard to relief plans and cooperation, the Conference agreed that the relief programs of Christian voluntary agencies should be directed towards emergency situations and should especially take into account victims of the Near East refugee situation who are for technical reasons outside the mandate of the United Nations Relief and Works Agency for Palestine Refugees in the Near East. It also made practical proposals for closer coordination of the activi-

ties of these Christian operating agencies, both among themselves and between them and the United Nations Specialized Agencies.

In relation to rehabilitation and resettlement, the Conference emphasized that, for any long-term plans, funds on a large scale from both public and private sources will be needed for a considerable period of time, and such funds should be made available immediately and ear-marked for resettlement projects.

The Conference referred to the Commission of the Churches on International Affairs certain matters related to the refugee operations of the United Nations in the Near East. It was urged (1) that adequate provisions be made for a continuing service of relief to refugees until such time as a permanent solution to their problems is achieved; (2) that since resettlement of many of the refugees in new homes appears to be necessary, large scale financial resources be made available for a program of resettlement and reintegration on a long term basis; (3) that governments of nations in which assets belonging to refugees are "frozen" should act promptly to unfreeze such assets; (4) that a speedy decision on the payment of compensation should be arrived at, taking sympathetically into account the justice of individual claims; (5) that consideration be given to more adequate and effective international guarantees of such national frontiers and borders as may be agreed to in final political settlement; (6) that the existing agencies of the UN operating in this field be reorganized in such ways as to separate the shorter relief operations from long term integration and development plans.

The conference, in one of its more important actions, called upon the Christian churches throughout the world to cooperate more actively with the churches of the Near East in order that they may maintain their Christian witness and face in a constructive way the opportunities of the new situation.

Dr. W. A. Visser 't Hooft, General Secretary of the World Council of Churches, and Dr. Robert Mackie, Director of its Department of Inter-Church Aid and Service to Refugees, have submitted the recommendations of the Conference to the consideration of the Israeli authorities, while similar steps are being taken to submit them formally to the Arab League and its member governments.

Related also to the ends envisaged by the Beirut Conference are certain of the impressions made upon the minds of the delegates. Among these impressions the following are worthy of note: (1) hatred of and contempt for the United States is widely prevalent throughout the Arab world; (2) the United Nations is held in low esteem in the Arab world on the ground that that body appears to be unwilling to work for a political settlement that will ensure full justice to the refugees; (3) the disposition among many of the Arabs to look toward Moscow for leadership in their

hour of need since they believed they had been abandoned by the United Nations and the West.

All things considered the plight of the Palestinian refugees and the establishment of the conditions of an enduring peace in the Near East are matters that should engage the prayerful concern of the Christian community throughout the world.

(Signed)

Eugene E. Barnett
Dr. Douglas Horton
Mrs. Douglas Horton
Dr. Charles T. Leber

O. Frederick Nolde
Walter W. Van Kirk
Arnold Vaught
Gloria Wysner

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 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 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 sum-

mer. 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.

Convention Information

Through pastors or secretaries all congregations now should have received registration cards. To facilitate the work, we ask that each adult who plans to attend the convention fill out the blanks and **return to us as soon as possible**. Please notice that delegates must have their cards signed by an officer of the congregation. Those who for some reason have received no registration blanks may register by ordinary letter and the local committee will do the rest.

Tyler is situated in the southwest corner of Minnesota. Highway No. 14, east and west, runs through Tyler, and Highway No. 75, north and south, runs through Lake Benton seven miles west of Tyler.

The Northwestern has an excellent train arriving here from the east every night at 9:46. It is the Dakota 400 and doesn't stop here normally. By special arrangement, however, this train will stop at Tyler Monday through Saturday, so guests planning to come by train are asked to keep this in mind. Leaving the convention, the same train, eastbound, will stop in Tyler Sunday and Monday mornings. There is also a slower train arriving from the east about 6:21 p. m.

Great Northern has trains arriving at Florence, five miles east of Tyler, (North and South). The Greyhound Bus comes through Tyler several times a day.

We shall meet trains and busses with automobiles, since Danebod is about a mile from the depots. We shall also meet trains or busses at Florence or Lake Benton **provided we are told when and where you arrive**.

Please have all your mail addressed to you, c/o Convention, Tyler, Minnesota.

All guests register at Danebod Folk School one half block East of the church.

Supper will be served Tuesday night 5-7 o'clock.

All meals, including breakfast, will be served in the buildings by Danebod.

Send all registrations to Mr. Harald A. Petersen, Tyler, Minnesota.

ENOK MORTENSEN.

Before We Go Any Farther

Will someone who can, please submit and will the editor of Lutheran Tidings please publish the following:

1. The Athanasian Creed.
2. The Unaltered Augsburg Confession of 1530.

These are statements of doctrine the which we must accept if we decide to go all the way in consolidation with the other Lutheran Churches of the United States.

I take it that there are many lay members of our synod who, like myself, never have read the above two expressions of belief.

In the constitution of the Danish Ev. Luth. Church of America there is a note which asserts: "these documents shall be considered as historical expressions of the paths our church has trod, without however, demanding acceptance of all their specific terms, as for example, the condemnation of those who think otherwise."

Now there is quite a difference between saying: "People used to believe the Earth was flat" and saying: "We believe the Earth is flat."

Let us see what the two above mentioned statements of doctrine are, so that we in good Lutheran tradition may evaluate for ourselves.

In matters spiritual, Freedom truly is the best word on earth to be found.

Granted as Martin Luther says, "We do as we please, and yet expect nothing but good from God." Could be that we don't always live up to our given word. But still in matters of faith, we intend to be honest.

So let us see, please, what is in the Athanasian Creed and in The Augsburg Confession.

Peter Jorgensen.

Des Moines, Iowa.

Editor's Note: Athanasius, Bishop of Alexandria (293-373 A. D.) was one of the leaders of the Christian Church of his day. He struggled especially against Arius who said that Jesus was not God from eternity, but that He was created by the Father, and hence there was a time when He was not. The so-called Athanasian Creed was drawn up by Bishop Athanasius as an answer to this theological controversy. We gladly reprint same here:

THE ATHANASIAN CREED

WHOSOEVER will be saved, before all things it is necessary that he hold the true Christian faith. Which faith except every one do keep whole and undefiled, without doubt he shall perish everlastingly. And the true Christian faith is this: that we worship one God in Trinity, and Trinity in Unity; Neither confounding the persons, nor dividing the substance. For there is one person of the Father, another of the Son and another of the Holy Ghost. But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one; the glory equal, the majesty coeternal.

Such as the Father is, such is the Son, and such is the Holy Ghost. The Father uncreate, the Son uncreate, and the Holy Ghost uncreate. The Father incomprehensible, the Son incomprehensible, and the Holy Ghost incomprehensible. The Father eternal, the Son eternal, and the Holy Ghost eternal. And yet they are not three Eternals, but one Eternal. As also, there are not three Uncreated, nor three Incomprehensibles, but one Uncreated and one Incomprehensible. So likewise the Father is almighty, the Son almighty, and the Holy Ghost almighty. And yet they are not three Almighty's, but one Almighty. So the Father is God, the Son is God, and the Holy Ghost is God. And yet they are not three Gods, but one God. So likewise the Father

is Lord, the Son Lord, and the Holy Ghost Lord. And yet not three Lords, but one Lord. For like as we are compelled by the Christian Verity to acknowledge every Person by Himself to be God and Lord; so are we forbidden by the true Christian religion to say, There be three Gods, or three Lords.

The Father is made of none, neither created, nor begotten. The Son is of the Father alone, not made, nor created, but begotten. The Holy Ghost is of the Father, and of the Son; neither made, nor created, nor begotten, but proceeding. So there is one Father, not three Fathers; one Son, not three Sons; one Holy Ghost, not three Holy Ghosts. And in this Trinity none is afore, or after other; none is greater, or less than another. But the whole three Persons are coeternal together, and coequal: So that in all things, as is aforesaid, the Unity in Trinity, and the Trinity in Unity, is to be worshipped. He therefore that will be saved must thus think of the Trinity.

Furthermore, it is necessary to everlasting salvation that he also believe rightly the incarnation of our Lord Jesus Christ. For the right faith is that we believe and confess that our Lord Jesus Christ, the Son of God, is God and Man; God, of the substance of the Father, begotten before the worlds; and Man, of the substance of his mother, born in the world; Perfect God, and perfect Man, of a reasonable soul and human flesh subsisting. Equal to the Father, as touching His Godhead; and inferior to the Father, as touching His Manhood. Who although He be God and Man, yet He is not two, but one Christ; One not by conversion of the Godhead into flesh, but by taking the Manhood into God; One altogether; not by confusion of substance, but by unity of person. For as the reasonable soul and flesh is one man, so God and Man is one Christ; Who suffered from our salvation, descended into hell, rose again the third day from the dead. He ascended into heaven; He sitteth on the right hand of the Father, God Almighty; from whence He shall come to judge the quick and the dead. At whose coming all men shall rise again with their bodies, and shall give account for their own works. And they that have done good shall go into life everlasting; and they that have done evil, into everlasting fire. This is the true Christian faith, which, except a man believe faithfully, he cannot be saved.

The Unaltered Augsburg Confession of 1530 is a lengthy document of about thirty pages in a church history, and we would not have room to re-print same. **Editor.**

Is It Later Than We Think?

At our last Annual Convention it was decided not to publish any original work or even a translation from Danish on the life of Grundtvig. But while we wait, the world moves on. This year the English and the American book market will have two books on Grundtvig.

Dr. Christian Bay has told us that Mr. Llewellyn Jones, professor of literature at Cambridge, Mass., who for many years has studied the life and works of Grundtvig, has translated Hal Koch's: Grundtvig. This book is published by Antioch Press, Ohio. Hal Koch, who is professor of Church History at the University of Copenhagen, gave these lectures at the university during the German occupation, and they were attended by almost all the students and professors.

Any one, who has read Hal Koch's book in Danish, knows that it is a fine introduction to any study of Grundtvig.

Last summer, when I came through London, I heard that the Society for Promoting Christian Knowledge would soon publish Dr. P. G. Lindhardt's: Grundtvig. The book will have 144 pages and will cost 11½

shilling. I did order the book, but it has not arrived as yet.

Dr. Lindhardt is professor of theology at the University of Aarhus in Denmark. He is a fine writer, and has caused a great deal of discussion in the Danish church by his book, "Revivals and Church Movements in Denmark." This book is sold by all the co-op stores in Denmark, and deals with the revivals started by Grundtvig and Vilhelm Beck. Dr. Lindhardt does not believe in revivals, and thinks that all church history is merely made up of outer facts, dominated by the ups and downs of the export-market, inflation and depression and class struggle. All spiritual life is dominated by the economic facts of life. His interpretation of history is thus entirely materialistic.

Dr. Lindhardt remarks that he does not know anything of the relation of any revival to heaven. He writes that it is impossible to know whether the hymns of Grundtvig are created by the Holy Spirit, or by a sick mind, bordering on insanity, and several times crossing it. This mental condition was caused by the failure of a proper secretion of certain glands in the body of Grundtvig. "And it is not possible to say, whether it was the Holy Spirit or the co-op movement and the export to England, that created the Grundtvigian revival."

Dr. Lindhardt is now bringing out a book in several volumes about Morton Pontoppidan, whom he regards as the real leader of modern Grundtvigianism.

It is of course unfair to criticize a book that one has not read, but knowing the background of the mind of Dr. Lindhardt, as shown in books already published, we can pretty well predict that his book on Grundtvig will be one-sided and lacking much in the proper understanding of a man like Grundtvig.

As a synod we often speak of "our special contribution to American Lutheranism," yet we have not published a real good biography of Grundtvig; nor done any real work on the great ideas of Grundtvig, as to his view-point of spiritual life, Christian view of the history of mankind, his theology and adult education.

We should by now be over the hard work of pioneering and the mere struggle for existence, and we should have the men, the culture and even the money to produce some books, that will make an impression on the American Lutheran churches. We ought at least to be able to have the ideas of Grundtvig discussed at our schools of theology, and maybe among the wide-awake members of our Lutheran congregations.

Maybe we could use the present great interest in Soren Kierkegaard by publishing first a book about Kierkegaard and Grundtvig, or about Kierkegaard's understanding or misunderstanding of Grundtvig.

While we wait, while we talk about "our peculiar contribution to American Lutheranism," books about Grundtvig are being translated from Danish—and not by our men.

While we wait—books are written about Grundtvig in England and America—but not by our men,

that should have the best background for doing productive work in this great field.

Or do we not have the men for this important task? Or do we not give them the time and the opportunity to be able to produce outstanding work in this great field?

And if our Committee on Publication does not dare to publish a book about Grundtvig, we may be pretty sure that some publishing house of larger Lutheran synods will be willing to do so, if the book is scholarly and well written.

Yes, it is later than we think, in taking active and effective part in spreading some real knowledge and understanding about Grundtvig in the English speaking world.

John Enslemann.

Help Purchase Farms

The Reverend Eugene Smathers and his Calvary Church at Big Lick, Tennessee have helped 27 young couples buy farms in that parish during the last 10 years. This work of the pastor and his laymen is voluntary; no one seeks a profit. The committee from the church appraises, surveys, buys and sells land in family sized farms to families which the church thinks will make desirable citizens in that parish. These 27 homesteaders pay only 3 per cent interest and are given 30 years to "pay out" the principal. Eight of the 27 families have already paid out.

The story of this parish and 15 other successful churches are printed in a bulletin entitled **One Foot on the Land** and is being distributed at just the cost of printing (30 cents) by the Rural Department, Drew Seminary, Madison, N. J.

"Our main purpose is to keep our able young people in the community," is the way Mr. Smathers explains his program. "Security on the land," he explains, "provides a good foundation for a christian home."

When the recent federal price control order was issued, January 25, 1951, the cost of subsistent living for a family of four was \$3437. This is an increase of \$445 since 1947.

Many pastors are raising home produce to cut down the present high cost of living. In a study made by the Rural Department, Drew Seminary, Madison, N. J., of 1171 pastors, it was found that 932 of them had a vegetable garden, 403 raised small fruits and roots, 190 had a parsonage orchard, 157 raised poultry, 127 raised their own meat, and 41 had a milk cow.

The reason these men can do these things is because 561 of them (49.5%) were raised on a farm and 317 more grew up in a village or a small town.

This report on **The Home of the Rural Pastor** is being distributed at just the cost of printing, 40 cents.

One farm-reared minister says, "I believe a rural parsonage should be on a plot of ground containing at least four acres." This man has seven members in his family.

Our Women's Work

Mrs. Johanne Lillehøj, Kimballton, Iowa
Editor

Forget-Remember

Forget the things that make you sad;
Remember blessings you have had;
For joy gives flight on unseen wings,
And only then the heart can sing.

Forget the cold and scornful smile;
Remember only love a while;
For bitter thoughts our peace will steal,
While love the wounded heart doth heal.

Forget the storm, the clouds and rain;
Remember strength grows out of pain.
The flowers which in the green-house lie,
When in the wind, break off and die.

Forget mistakes that you have made;
Remember long ago God paid.
Not in our fall the worst sin lies,
But only if we fail to rise.

Forget the grave when tears are shed;
Remember Heaven is right ahead.
Life's autumn is so short awhile,
Then God takes home His weary child.

MRS. C. C. NIELSEN.

From District VIII

The yearly meeting of district VIII was held in Los Angeles, April 27-29. The Women's Mission Society meeting was held Saturday from 1 o'clock until 2 in the church. It was opened with a prayer by Pastor Knudsen and a song, "From Greenlands Icy Mountains."

My little talk at the meeting: "I take it for granted that you all know the nature of the work that the Women's Mission Society is trying to do, and is doing. While all the Ladies' Aid Societies of our Churches are doing a certain work for the local church, the W. M. S. stretches its arms much farther, all over the U. S. A., and sometimes across the seas to the Mission field in India. Here are some of the things we do: Aiding small congregations; new Mission fields; send help to places where disaster has destroyed churches or parsonages; help Grand View College, the Old People's Home, the Children's Homes, the Seamen's Mission, the Mission in India and also students that need help. For this reason the W. M. S. is trying to make contact with all the women of our churches, who are and would be interested in working for such a cause and willing to help toward its success, for this we ask for a yearly donation of at least one dollar. We try to arrange meetings of a nature that will promote the understanding of this cause. Taking part in such an undertaking can bring much happiness and satisfaction in ones life. We all benefit by doing such a work. It gives strength to all who work and pray for a good cause."

I read Mrs. Egede's letter to the meeting and also Mrs. Kildegard's. We elected a new District representative, Mrs. Sigrid Poulsen of Solvang. Let us all

help her in sending her every year a little news about our Mission meetings and also tell her how much we send in contributions to the treasurer.

Pastor Marckmann spoke on Mission work. The meeting was closed by a prayer by Pastor Knudsen and we sang, "The Ship of the King is Sailing." A collection was taken for the general fund, amounting to \$16.00.

Kindest greetings.

Christine Marckmann.

Greetings From Menominee, Mich.

Although we are just a small organization, being only 33 in number, we have, in our estimation, done some very worth while work in adding to the work of our local church as well as adding to its beauty. This being in the fulfillment of a Hammond Electric Church Model Organ which we have recently purchased.

Our gains were realized in this respect by the efforts of the members as well as all contributions received from many interested persons. We sent out a letter to all of our confirmants telling them of our desire to purchase this Organ and asked for any help which they could give us. We also established a Memorial to which several families of some of our deceased church members gave in memory of their loved ones. We gave Bake Sales, Bazaars and one large Meat-Ball Supper, anything where we might earn money, all of which was added to our Organ Fund. Every one of the 33 members worked hard for the cause and we were all so very willing to work. Now, our hopes have come true, for we are the proud possessors of a beautiful Electric Organ and are equally proud to say that our debt on same is paid. Through the cooperation of us all with the help of Rev. and Mrs. Harold Olsen, our dreams have come true.

The aim of the Women's League is to help the church with its work and with all of us working together in the months to follow as we have been working in those months and years gone by, we cannot fail.

Mrs. Alfred (Marian) Nielsen,
Secretary.

Board of Women's Mission Society

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Paging Youth

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

Editor: Ronald Jespersen, Newell, Iowa

That's Where My Dollar Goes

Every now and then the question is asked by members of D. A. Y. P. L., "Where does my dollar go? I'd like to know that I'm getting my money's worth." This article is an attempt to answer that question.

There are about eight hundred members of D. A. Y. P. L. who pay one dollar each year in membership dues. In addition, the synod grants us a certain sum of money to aid in our work. In 1951 we are to receive \$500.00; for 1952 we have reduced our request to \$200.00 for two reasons: We feel that the young people should be interested enough to support their own work; and our expenses for publication have been reduced. At the same time, the synod recognizes the importance of its youth work for its own future.

Here's how your 1951 dollar will be spent (including income from Synod and from Youth Sunday):

Fifteen cents is spent for the National Workshop, to be held this year in Chicago. This workshop trains your district leaders and helps them to lead your district workshops, where each local member and leader may obtain inspiration and training.

Twenty cents goes to help meet the travel expenses of the program committee when they meet to plan program materials for the coming year. Another thirteen cents goes to purchase program materials, which are mailed to each society and to each pastor.

Eight cents goes to the United Christian Youth Movement, half of which is to be used this year to help bring a program of United Christian Youth Action to a million youth, a program known as the Mid-Century Call. There will be more information about that at each district convention this year. The other four cents pays travel for a delegate from D. A. Y. P. L. to the annual meeting of the United Christian Youth Movement.

Seven cents is used to support the work of the All-Lutheran Youth Leaders Council. It is through contact with this group that we have been able to use the Augustana Program Annual. We help plan for the topics that are to be studied. This group will also soon publish a couple of filmstrips which will be available to local societies.

Five cents of your dollar will be needed to cover costs of publishing the Paging Youth section in Lutheran Tidings. It is at this point that DAYPL is saving money over the budgets of former years, and we feel that Paging Youth is being more successful in reaching the people it should reach.

Two cents covers the expense of the Operations India Committee. All the money that is donated to Operations India goes directly to Mission work. Overhead comes out of our budget.

That leaves thirty cents, which is marked "national board." This thirty cents is used for postage, office expense, and travel expense of board members for board meetings, meetings with other committees such as the committee which studied the problems of camps and camping last fall, and occasionally to pay part of the travel expense of a national board member to assist a district in its program.

That's one hundred cents on the dollar, which sounds pretty good to me in these times of inflation. If you'd like more information, please write to me, and I'll be glad to try to give it to you.

Your president,
W. Clayton Nielsen,
Withee, Wisconsin.

Extra! First Addition!

Our DAYPL national president is the proud father of a son, born June 23rd. The mother (formerly Ydun Virginia Jensen of Kimballton, Iowa) and son are doing fine. The father is expected to recover by the time of the National Convention and Workshop in Chicago on November 9, 10 and 11. We send congratulations and best wishes.

On a more somber note, Muriel Nielsen, our newest missionary to India, has been ill with typhoid fever. As reported by Dagmar Miller in the last **Lutheran Tidings**, Muriel has improved. She will be happy to have your wishes for a full recovery. Letters addressed to Gaorang Mission School, Holtugaon P. O., Goalpara District, Assam, India will reach her. Remember also your contributions to "Operations India," via 3620 East 42nd Street, Minneapolis 6, Minnesota.

The Atlantic District of DAYPL held its convention June 23, 24 and 25. Your youth editor was fortunate enough to be there most of the time. A report of the convention will be printed later.

What's Danish About Us?

With S. D. Rodholm our Danish Lutheran Church of America lost a leader, teacher, ordainer and poet. He was identified with our church for half a century. The first seventy-five years of our synod's life is now waiting for someone to write its history, before too much of it is forgotten or lost.

Our synod is still called "Danish," altho the second and third generation of American-born members are coming into our churches. I believe the time is ripe to consider seriously a change of name for the synod, taking out the "Danish," for the title is becoming untrue. Certainly our synod began as a Danish synod, in language and everything else, but now it is merely Danish in background and hardly in language.

In thinking of this matter I dug up an article from the Des Moines Register in 1941 which gives a sensible point of view on the matter. In writing about our college, Grand View in Des Moines, they mentioned that the Danish language and literature are studied in elective courses, but it is becoming increasingly a foreign language to youngsters with heroic old Danish names like Holger, Astrid, Dagmar, Helga and Gunnar. And English is the language of classroom, conversation and church services.

Danish rhythmic gymnastics and folk dances still hold their place of honor but they have to share attention with baseball, basketball and the rest of the conventional American sports.

And for every student with an unmistakably Danish name like Jens or Ingrid, there are at least two with typical American names like Gene, Donna and Laverne.

(Continued on Page 16)

John C. Campbell Folk School Celebrates Twenty-Fifth Anniversary

By Nanna Goodhope

II

From the reports that have come from various sources, it is evident that the J. C. Campbell Folk School has served the people well; that it is rooted deep in the needs of the whole community. And its influence has spread far beyond the North Carolina mountains. Students have come there from other States to bring the ideas learned to their own community. But the bulk of the student body comes always from the general vicinity of the school. For the plan of the school is carefully laid to deepen the understanding and add to the enrichment of country life in the local area. Here is the focal point from which the courses branch out to the great world beyond the mountains.

When the Tennessee Valley Authority began its great work in that section, Brasstown, in the valley of the Hiawassee River, was quick to understand and respond. The school farm became one of the demonstration farms. The students learned about the crops best suited to that area, and about erosion control, forestry, simple surveying, etc. Through new and scientific methods crop production has been increased, in some cases manifold.

The students are also taught at the school's forge, not only to repair farm implements, but to make fireplace equipment, wrought iron candlesticks and other crafts for use in their own homes. And in the woodshop they fashion the furniture needful for their homes. This is usually beautifully done and highly polished. And for the sheer joy of doing it, they carve articles for pure decorative purposes in their spare moments, by the hearth or out on the sunny terrace.

The girls learn intricate patterns of weaving at the hand looms. These patterns are made of delicate shades of yarn that has been skillfully dyed in the school's own vegetable extracted dyes, an art learned from the old settlers.

There are also on the campus two native log cabins, which house a pioneer museum in which are preserved household articles and farm implements of an earlier age. To a Dane these are, on a small scale, reminiscent of the Folk Museum at Lyngby in Denmark. It has long been the custom for the older people of the community to gather here on the Fourth of July to visit and to talk over old times.

On the edge of the little brook that leisurely zig-zags its way across the campus, stands Mill House. It is operated by a wheel such as still propels the grist mills throughout the mountain area, except that the wooden wheel has here been replaced by one of steel. The ball-bearing wheel now pumps water from many springs to a reservoir on the hill above, and provides water for school use and for fire protection. To the native who used to carry all the water for household

use up the steep hills, this mechanism seems a miracle and a godsend.

Inside the ivy-covered Mill House the boys are each night lulled to sleep by the slow beat of the wheel as it turns on its axis. Standing on the outside, one becomes deeply fascinated by the picturesqueness of the scene, as one watches the minute trickle of water drip slowly from the huge wheel into a bed of flowering azaleas and tall ferns below.

Besides the various enterprises, such as the Mountain Valley Cooperative which trucks to the farmers feed and fertilizers and takes out their butterfat, grade A milk and eggs, there are other helpful organizations of importance in the community. There is, for instance, the Student Farm Project which assists young couples in buying land and establishing homes near the school. Through a small fund given to the school, students are able to borrow money for this purpose. Already quite a few Folk School boys and girls have started their own farm in this manner, with the assistance of the school and the cooperatives.

It was, as stated before, not the intention of Mr. and Mrs. Campbell to bring to the mountains a new and urban culture. As Kristen Kold had discovered a hundred years earlier, so also they saw that the old agrarian folk culture was in the main rich and satisfying, and most befitting the rural population. But much in it had degenerated and fallen into ill repute. Among this was dancing, which usually culminated in drunken brawls and was therefore condemned as sinful by most church leaders. It took Georg and Marguerite considerable time and patience to convince the people of the social value and the beauty of folk dancing—the Southern square dances as well as the intricate Scandinavian dances—when preformed in an atmosphere of clean fun and sincerity.

And in her morning talks, Mrs. Campbell would through the Living Word, the significance of which was constantly emphasized by Grundtvig and Kold, imbue her boys and girls with the understanding of the value that lies in country living, and in being oneself instead of imitators of something they were not. "We try to escape the mark of the country upon us," she would say, "and think we are making progress because we have city clothes and conveniences. But real progress is from within. And it is at home that we must build the new world. If we can only see the real values in country life and cultivate them with patience and understanding, we will have success beyond our hopes and understanding."

Besides the regular five-month winter courses now held at the John C. Campbell Folk School, two ten-day courses are offered in May and June. These courses are intended especially for recreation leaders and teachers, and many pastors have also attended. They include folk games, songs, puppet making, re-

corder playing, as well as talks and discussions on rural problems. As teachers of public and private schools come from near and far to attend these courses, it is not surprising to learn that many children throughout the Appalachian and Blue Ridge Mountains learn the colorful and intricate Danish folk dances.

The great community hall at the school is a real incentive to many. For it has been proven here that those who learn to play together will also work and plan together. And young people from other mountain areas are brought in by bus twice a month to enjoy and learn and to pass on their learning to others. The older people, too, gather here once a month for recreation and discussion and for other community doings.

And now, after many years of untiring leadership in the work to which she early pledged her efforts and loyalty, Mrs. Campbell can look back, if not with complete satisfaction, which few attain, then at least with the knowledge that she has done her best. And the fruits of her labor are clearly gratifying. Her success must in part be accredited to her unusual ability to work with others; for not a few of her co-workers have been with her for many years.

Now she has turned over to others the responsibility of carrying on where she left off. And that is clearly the intention of Howard Kester, a beloved Congregational minister, and his good wife, Alice, who have long been interested in the school, and have just begun their second year of service there. Mrs. Kester, in a personal letter writes that their dreams for the school are to continue the former program, but to add to their responsibility the teaching and training of religious leaders and teachers of public schools, so as to share in these fields just as they are doing in recreation and craft. She writes that they hope to have short courses for these professions also, as soon as they are financially able to begin.

It is probably not generally known that the school is entirely on its own economically. No federal aid has ever been accepted, although it has been offered; as it is the policy of this school, as of the Folk Schools in Denmark, to be free from outside control. And as the fees paid each year by the fifty or thereabout Students enrolled in the winter courses are not sufficient to meet the necessary expenditures, the school must in a measure depend on free-will gifts.

Most of these gifts come from the immediate vicinity, where the people are deeply grateful for the aid the school is giving to numerous small farmers and to the physically handicapped persons, who by means of carving and other crafts have been enabled to add to their meager incomes. It is estimated that about six thousand persons in the area of Brasstown and Asheville have all or part of their income from this source. But gifts also come from other friends of near and far. It is, however, the endeavor of the school to become increasingly self-supporting through the shops and the farming interests. But at present the work could not go on without the help of friends.

It was to me a memorable experience to meet in person Mrs. Campbell and some of her staff upon

my visit at the school some years ago. I remember in particular Georg and Marguerite Bidstrup, Miss Gaines, Miss Davis, Murrial Martin and Louise Pitman. The latter I can still see as she stood over an open outdoor fire stirring vigorously her vegetable dye in a huge iron cauldron.

As I see again in my mind's eye the lovely wooded campus fragrant with the bloom of rhododendrons and other flowering shrubs, picturesque Mill House, the clean-as-a-whip Danish cow barn—half timber and stucco; the tiny brook-encircled island, where in the shade of tall trees, flowers and shrubs; many local marriages have been performed, and sense throughout it all the cultural atmosphere of the place, I can only wonder why so few of our Danish church people have visited the school or shown any interest in the work being done there. It would seem to me a gain for any young person from our group to spend a winter there, or to at least attend a summer short course. The invitation to attend the school has been extended to our young folks. Two or three persons, preferably girls, will be accepted for the regular winter session and possibly given an opportunity to earn part of the tuition. Further information about this can be had by writing the school at Brasstown, North Carolina.

And now in closing, let me extend herewith my congratulations on the success thus far achieved and offer the hope that the John C. Campbell Folk School may long continue to grow and serve the people in an ever increasing capacity. And that the Danish bell, given to the school by Folk School teachers in Denmark as a tribute to Mrs. Campbell and her staunch co-workers, may long continue to vibrate the best in Danish culture as its echo sounds across the Southern Mountains.



BOOKS

"WAKE UP OR BLOW UP." By Dr. Frank Laubach. Fleming Rewell Publishing Co., New York 10, N. Y. \$2.00.

This is a fervent book, a world program, written in a pointed style by a man who knows a large part of the world, who has spent many years as a missionary in the Philippines; a man who believes that the world can be saved in its illiteracy by an active intelligence in the Christian spirit.

Frank Laubach has seen the birth of the present crisis in past events, and his foresight is prophetically intense. It began primarily with World War I, but Frank Laubach knows that the true prophets of the ages were not the lamenters shunned by the average person who recoils in his illiteracy because this disturbs his sensate desires. The Christian is the true optimist of the ages because he keeps his mind, eyes and ears open to the pulse-beat of the ages.

But the present struggle, which many ages might have made, "is a grim purpose to come up out of misery" and "that determination is growing everywhere." p. 29. The results of this observation are obvious even to men whose chief everyday concern is production.

"Out of the world's 2200 million people, 1700 are in debt, poverty and misery all their lives. They are not in USA, Canada, The United Kingdom or Scandinavia, but 'in the rest

of the world there are multitudes, dissatisfied and groping for some way up and out of dark drudgery and pain of empty living." p. 30.

What are the causes under the world upheaval? Dr. Laubach says it is the gospel of Luke and the book of Acts. Here is "the good news for the poor, release to the captives, liberty to those who are oppressed, sight to the blind." (See Luke 4:18-21 and 6:20-25.) Is it true that these words are so terrible that preachers dare not to read them from the pulpit? And how, for instance, do people pray the Lord's Prayer? But the dynamites of the Bible are not the only factors bringing about a world wide change of mind. Dr. Laubach says, "I had nothing to do with starting this world upheaval, I did not encourage it but I saw it. Anybody but a blind man could see it if he worked among those masses in seventy countries as I have done." The whole world in two world wars has seen modern inventions sweeping by them—they want them. The turn began in 1920 and "it has been rising ever since." Another cause was the ringing beautiful words of Woodrow Wilson, that went to every corner of the world. "Had Wilson not been opposed by little selfish men as he sought to give justice to Europe, and as he tried to sell his "League of Nations to America" we probably never would have had "World War II." pp. 32-33. And there is Gandhi's influence on India, and in China, Sun Yat Sen broke ancient imperialism and "embraced the new ideals of democracy." Then Communism came upon the scene. "It is amazing that we have allowed Russia to offer these two most attractive qualities of American life, private ownership of land and individual freedom, although she plans ultimately to take away both land and freedom. We have allowed the Russians to outsmart us."

What is the answer? That we use more of our surplus in helping the parts of the world who want to be free. (Dr. Laubach is aware that much Marshall plan money has been misused. We should have left it to capable church people to administrate it.)

Dr. Laubach makes a strong plea for the revitalization of foreign missions. (This is a bad term, why not speak of universal missions?) Mission giving has gone down. The average church member is today giving only 1 per cent of his income while he is compelled to give 25 to 75 per cent for military preparations. Do we remember General MacArthur's last words at the capitulation of Japan? "The problem basically is theological and involves a spiritual recrudescence and improvement of human character that will synchronize with our almost matchless advances in science, art, literature, and all the material and cultural developments of the past two thousand years."

It is a terrible indictment to read: "The church has lost faith in the last command of Jesus, "Go ye into all the world." To not help the rest of the world to be on a par with us is to lose faith in the great commission of the Christian message. "We have retreated and Communism has walked in with all its lies."

"The riddle of Asia and Africa, which has baffled everyone except the Communists, looks not only soluble, but will be easy if we will give missions the reinforcements and the resources they need." p. 52.

Dr. Laubach has found, as many others have found, that our main obstacle is illiteracy, hence he had to find a method of teaching which has opened the doors to the world that humanity longed for in their subconscious minds and hearts.

The supreme secret of our world unrest is that people of the nations have seen a gleam of light in the rift of the threatening clouds and they are crowding to get out in the light. It is not only India which has been living in a "dungeon of ignorance"; all of Asia apparently knows the light, and those people will keep on crowding towards the light of God-given promises even if it is going to cost them more streams of blood.

Dr. Laubach uses words pregnant with meaning, for example, "Even among the cannibals has come this strange terrible passion to rise to a new level, this amazing gratitude when we help them, this eagerness to become Christian when

they learn to read." It is wonderful to read how many lands and governments have welcomed Dr. Laubach. Many times he finds that the Communists have stirred up the desire of the people with false promises and the missionaries of literacy come and fulfill them. Literacy is the key to the vast stores of spiritual knowledge, it is effective and the backward people of the world have welcomed it. "Literacy makes hungry minds," that challenge is even needed in America where so many people use their ability to read in scanning the cesspools of Hollywood.

But simplicity must be exercised among primitive people, so a very simple literature must be created. The good things in books must be challenging and palatable.

The Communists have taken advantage of literacy, they shower the people in Africa and Asia with propaganda repeating over and over their simple but revolting statements. The literate Christians must counteract this propaganda. "But see where we pour all our genius. Into trying to sell automobiles and razor blades and beer to one another! Almost none of our genius has been invested in selling the ideals of Christianity and freedom and justice and honor to the other side of the world. We are losing the world, just as the hare in Aesop's fable lost the race with the tortoise, by going to sleep with stupid overconfidence and indifference." p. 81. And this bites: "As soon as the church comes awake, the two things she will need to do to help the world out of its misery are to help it help itself, and then to tell the simple truth." p. 84.

What must we do then? We must learn to give aid to nations without expecting a return. Each one of us must be trained to teach one and to teach him to teach another. (See President Truman's last inaugural address, point IV). And by the way, I wish our newspapers would give more publicity to the good things the president of the U. S. has said instead of some of the bad things he has written in private letters!

And another thing we are challenged to do is to wake up to the fact that the governments of the world cannot be trusted to men who have no Christian principles, and the place we ought to begin the clean-up at the next election is in our city administrations. We must have in our churches an aroused membership which does more than speak in conventional terms of our own little tea parties.

The Fleming Rewell Publishing Company is to be highly commended again for publishing a bold book. It is so full of pertinent truth that it should be a **must** for every senator, congressman, government official and churchman. But this is also a very informative book, written by a man who is informed; the study of sociology and theology has again proven to be a good combination of knowledge and inspiration. Both studies are fuel for a holy fire. It is not the type of book recommended by book clubs, it is too blunt for the people in velvet who willfully close their ears and eyes to the present scourge of humanity. This is social science with a Christian perspective.

In conclusion, a few words about the author. Dr. Frank Laubach is well known for his work among the Philippines, for his devout Christian faith and zeal for the spreading of sound knowledge. He is the special councillor and foreign representative of The Committee of World Literacy and Christian Literature Division of Foreign Missions, National Council of the Churches of Christ, U. S. A. The Hon. Warren R. Austin, U. S. Representative to the United Nations said of him: "His work honors him more than any individual could." And Dr. Henry C. Bennet, member of The Technical Cooperation Administration, U. S. State Department said of him: "Dr. Laubach is a pioneer in the effort to develop the richest and most neglected of all man's resources—the mind of man itself."

L. C. Bundgaard.

DP Designs Cheese Factory For Sponsor

By the Rev. Rollin G. Shaffer

Promotional Secretary, Lutheran World Action

On the day that Canada received its 100,000th Displaced Person, it was my privilege to visit one who arrived nearly three years ago. He is an Estonian cheese maker named Tundo. With his wife and two children he lives at Wellesley, Ontario, close to the cheese factory which he designed at the request of his sponsor.

Pastor Paul Eydt guided me into the factory and through the processing room where huge milk agitators were being scrubbed with hot steam and brushes. Finally we came to the research laboratory with its rows of test tubes and the arresting odors of new cheese in the making. The fragrance of limburger easily dominated the scene.

"Mr. Tundo!" I was introduced to a soft-spoken middle-aged man who carried responsibility with an easy grace. Our first question was about his family. His son, 13 years old, is doing well in the public school. His daughter, he told us with fatherly pride, is to be graduated from high school this spring. She began work on May 1 in the office of the Royal Bank of Canada—Kitchener Branch. As one of the better students, she had been granted the privilege of beginning work one month before the commencement exercises.

"Is it true that you designed this factory?" I asked.

"Oh, yes," he replied, "it is almost the same size and layout as the factory I once owned in Estonia."

In response to our eager questions he disclosed that Russian and Nazi invasions of his homeland had twice wiped out his business. Currency reforms had twice left him with ten cents on a dollar. Having once experienced Russian occupation, he didn't wait to see what the second Russian invasion would be like. He fled into western Germany with his family, spent dreary years in refugee camps and make-shift housing. While working in a creamery at Dachau, Germany, he gained first hand information about the horrors of the Dachau concentration camp. Later he worked as an auto mechanic for American military forces in Frankfurt, Germany.

His one hope was to secure an opportunity to immigrate to a land of freedom. Whenever he learned of any possibility, he wrote letters immediately. One of Mr. Tundo's letters went to the Canadian Dairy Association, which published his appeal in its own trade journal. When a cheese manufacturer of Wellesley read this letter he decided that a man with Mr. Tundo's qualifications and initiative ought to be given a chance. He became sponsor for the Tundo family, arranged for their Canadian immigration and even built a small house for their use.

In the new cheese factory, built in back of the smaller old one, it became possible to expand the business and to produce several kinds of soft cheese in addition to the famous Canadian cheddar. At least five kinds of cheese are now in production. Mr. Tundo

began work at \$35.00 per week. His house was provided rent free for the first two years. Now he pays \$20.00 per month rent, but his salary has been increased to \$60.00 per week. As soon as the Tundos were able to save some money, they began to dream about having a home of their own. Twice they had had their financial security wiped out by money reforms. They didn't want to go through that again. They are now building their own house in Kitchener where they hope some day to retire.

Mrs. Tundo helps care for 4,000 chickens, purchased in partnership with their sponsor. With regular work plus the chickens, Mr. Tundo works from 5:00 in the morning until 11:00 at night. "I couldn't keep this up forever" he admitted, "but I can stand it for several years until we get a good start in paying for our home." The Tundos attend a congregation of the United Lutheran Church. Mr. Tundo has difficulty understanding why the Missouri Lutherans would welcome him into membership but will not join the Lutheran World Federation to which his Estonian Lutheran Church-in-Exile belongs.

Under normal circumstances people with the character and abilities of the Tundos would long ago have established their own business. Their valiant comeback after heart-breaking reverses in Europe, is both an inspiration and challenge to those of us who live in lands of freedom. Their good adjustment is an encouragement to Lutherans whose gifts to Lutheran World Action have made this kind of rehabilitation possible for tens of thousands of their brethren.

Old Man Trying To Find The Truth

Where are we going? Yes, where are we going? — —

When I was young I heard a story about a boy and his sister who were walking along the road on their way to visit their grandmother. This was in those days when walking a few miles was an every day occurrence. They started out in the morning and intended to be there at noon but didn't quite make it. But about noon they came to a spot where there was a nice orchard with trees bearing nice looking apples. The hungry boy said, "I am going to get some apples." But his sister said, "That would be stealing!" Then the boy said, "Nobody will see us." But sister replied, "Oh yes, God sees us!"

How about us? Are we always aware that God sees us? We can't as they say, run around the corner so God can't see our doings. Take a look at the world. Everything is chaos. God gave this world to the human race to run. What a job we have made of it. We try to run our business on the principle of grab all you can. That is true between countries, between capital and labor, between man and man. What is the cause? Is it selfishness alone? It certainly has a lot to do with it.

There is an old saying that tells us to sweep in front of our own door before we try to clean for our neighbor, so let us start at home. How can we think to stop war when we have it here every day, if we call things by their right name. I am thinking now of capital and labor. As I see it, it takes both capital and labor to make a profit, so why should capital take all the profit. Why not make it this way that capital figures a fair interest on the investment, labor receives a fair wage, and then both share in the profit. But will the money and power-drunk leaders of industry do this? No. Will the so-called leaders do it? No. Selfishness makes each one of them want to be the biggest hen on the roost. That is why we are having war here at home. That big business is helping social planners to kill

the goose that lays the golden eggs seems to be far from the truth. Instead there is what I call runaway salary. Is it good sense that a manager of a private concern should draw many times more than the manager of the United States of America, our president? This idea of grabbing all you can is not so good. Live and let live would make things a lot better. I think F. D. R. was right when he said no salary should be more than \$25,000 a year. I know this would be a drastic change, but it may take something like this to overcome communism.

U. S. A. is called a Christian country. Do we live up to that? Do our law makers go by the fundamental laws of God? Instead we hear that laws are passed to favor this or that big concern, this or that individual, when it should be for the good of all. If democracy can't make something like this work, if we can't stop war at home, what will this do to the rest of the world?

Now dear reader, if you think something like this is what it should be, then spread it out and let it grow. We have a long way to go.

Yours for peace,

Great-Grandpa Jefsen.

Marlette, Michigan.

"Layman Topics"

"To Give or Not to Give"

Sincere as we may be in our contributions to various activities sponsored by our synod, it occurs to me that the frequent congregational credits toward the Budget as well as L.W.A. occurring by contributions from church organizations are sort of so-called "Indian giving." True, that the items may be on the synodical budget, but still I know of many instances where such contributions were intended as an **additional** gift to various activities, and it was only after a congregation received credit that the organization realized it was merely releasing members at large from contributing their just share.

If it is desired that such contributions shall be as help toward the congregational obligations, such remittances should be made **through** and **by** the **congregational treasurer**. Such remittances as received by the Synod Treasurer direct from organizations, and earmarked for specific causes should be considered by him as distinct and separate gifts only. I know from working with our treasurer that it would certainly remove many headaches from his difficult work, and cut his correspondence by a goodly margin.

It seems to me that such arrangement could easily be made by mutual understanding and agreement. What do you think?

B. P. Christensen.



Across the Editor's Desk

Independence Day, 1951 — Selfishness and moral weakness constitute as grave a peril to this nation's freedom as the threat of armed aggression, the Rt. Rev. Henry Knox Sherrill, president of the National Council Of The Churches of Christ in the U. S. A., declared recently in connection with the 175th anniversary of the Declaration of Independence. Bishop Sherrill, urging participation in the special observance, called on the nation to recognize that "the ultimate foundations of freedom" are to be found in the principles of true religion, especially Christianity.

"It was not accident that our forefathers proclaimed all men 'are endowed by their Creator with certain

inalienable rights,'" Bishop Sherrill said. "For the basis of our liberty is to be found in God whose service is perfect freedom."

The anniversary celebration is being observed in thousands of American communities under the sponsorship of a special commission appointed by President Truman.

The full text of Bishop Sherrill's statement follows:

"The 175th anniversary of the Declaration of Independence is an occasion of religious as well as of patriotic significance. We must never forget that the ultimate foundation of freedom is to be found in the principles of true religion and especially Christianity. It was no accident that our forefathers proclaimed that all men 'are endowed by their Creator with certain inalienable rights' and that our historic Liberty Bell bears the inscription from the Bible: 'Proclaim liberty throughout all the lands unto all the inhabitants thereof.' For the basis of our liberty is to be found in God in whose service is perfect freedom.

"Therefore on this anniversary it is appropriate that we should in corporate worship as well as in private prayer thank God for the manifold blessings poured down upon this nation. We will do well to remember that the price of liberty is eternal vigilance, not only against attack from without but against forces of selfishness and moral weakness within. The threats to our freedom are clear. They can only be met by a people dedicated to righteousness, by a nation under God."

American Independence Day was observed again this year in The Rebild National Park, located in the heather-covered Rebild Hills in northern Jutland, Denmark. The attendance usually reaches from 25,000 to 50,000 people, including hundreds of Danish born Americans.

The Rebild National Park was dedicated in 1912 in the presence of the late King Christian X, the late American Minister to Denmark, Dr. Maurice Francis Egan, and the father of the project, Dr. Max Henius of Chicago.

This year's program marks the 40 years Jubilee of these American Independence Day festivals on Danish soil, and a larger attendance than ever before was expected by the committee.

The hills at Rebild form a natural amphitheatre with people sitting on the hills in the heather facing the speaker's platform which is reached through an avenue of flags, the Danish "Dannebrog," the American "Star Spangled Banner" and the state flags of all the states in the union. Band music, community singing and solos by members of the Royal Opera form part of the program. The celebration is followed by a popular festival in the evening in the city of Aalborg with concert, banquets and fireworks.

The program for this year included addresses by the Danish Prime Minister, Erik Eriksen and the American Ambassador, Eugenie Anderson. Jean Hersholt, well known American radio actor, is Vice President of the Rebild National Park Board, C. H. W. Haselriis of New York is Secretary.

These annual American Independence Rebild Park Festivals are unique, and are attended by probably more people than any similar observance any place in America.

Grand View College And Our Youth

Scholarships

The S. N. Nielsen Scholarships are again available for first year students at Grand View College who are members of the Danish Lutheran Church and need financial assistance in order to attend college. The Scholarships amount to \$100 each and while their number is not yet determined for 1951, it can be mentioned that there were nine in 1950. To apply for them, applicants should write to the Scholarship Committee, Grand View College, Des Moines 16, Iowa, before August 1.

A scholarship for all first year students who were in the upper ten percent of their graduating class, is offered for the first time this year, and we ask that friends of the college call the attention of young people to this offer. Its amount is \$50.

The following students have earned the sophomore scholarships of \$75.00 by earning a grade point average of 3.5: George Borg, Des Moines; Harriette Christiansen, Solvang, Calif.; Stanley Durbin, Des Moines; Solvejg Egede, Hampton, Iowa; Milda Johansen, Tyler, Minn.; Rita Pedersen, Ringsted, Iowa; Clela Philleo, Altoona, Iowa; and Verner Schmidt, Des Moines.

The S. D. Rodholm Memorial Scholarship established by the Alumni Association was awarded at the graduation exercises to Miss Margaret Larsen of Seattle and Mr. Carl Petersen of Albion, Nebraska.

Summer Notes

Grand View College played host to the summer Conference of the Iowa Council of Church Women on June 13 and 14. Better than 70 women were in attendance at the two day meeting which consisted of a number of individual classes and joint sessions, culminating in an Ecumenical church service in Luther Memorial Church. Many of the ladies had a little bit of "college life" as they lived in the Dormitory and ate in the dining hall.

The Women's Society of Christian Service of the Iowa Methodist churches took over all the facilities of Grand View for a four day session of classes and meetings June 26 to 29. More than 150 women attended and 110 of them lived in the dormitories. They filled the halls once again with songs and laughter and once more the dining hall was filled to capacity. It's a real pleasure to have this group each year (this is the third year) and many of the ladies who attend each year will soon be considered Alumni.

Activities of the summer will conclude with Junior Camp July 29-August 5. Be sure all your youngsters from 12 to 15 are here for that as they'll have a grand experience at Grand View. Ask your local pastor for a folder. . . .

Grand View Camp

The Grand View Camp is located on the beautiful campus of the Grand View College in Des Moines, Iowa. It is a unique and different adventure in camping in that it gives the young camper the thrill and delightful experience of living in a college dormitory and participating to a degree in "college life." They live in the dormitory, eat in the dining hall, study in the classrooms, and worship in the chapel. The camper experiences the solemnity of worship, the faith of his church, and the study of the bible along with wholesome recreation, such as sports, dramatics, singing, and work.

In addition to the program on the campus, the camper can enjoy a refreshing swim each afternoon at the modern Birdland Pool, site of many National swimming meets; and specially conducted tours to points of interest in Des Moines.

Come and enjoy the week with us, and make new and lasting friends.

HARRY JENSEN,
Camp Director.

A TYPICAL DAY

- 7:30—Day Begins—"Up and at 'em."
- 8:00—Breakfast—"Come and get it."
- 8:30—Labor details—"Sweep and Sweat."
- 9:00-10:00—Devotions and Bible Study.
- 10:00-12:00—Recreation and Craft.
- 12:00—Dinner—"Plenty for all."
- 12:30-1:30—Relax—"You'll live longer."
- 1:30-2:30—Suit yourself . . . free time.
- 2:30-4:00—Swimming—"You're all wet."
- 4:30—Singing—"Sound off."
- 6:00—Supper—"Eat again."
- 7:00—Singing Games—"Fun and Frolic."
- 8:00—Evening Program—(Discussions, talks, skits, movies.)
- 9:00—Refreshments—"What, again?"
- 9:15—Campfire.
- 10:15—Day Ends—"Goodnight all."

Sunday, August 5th

On this day the parents of the campers are invited to be guests of the camp for dinner.

PROGRAM

- 10:45—Church service.
- 12:15—Dinner.

RULES

1. The camp is open to boys and girls 12 to 15 years of age. A camper may not have reached his sixteenth birthday.
2. Campers may not leave the grounds without permission.
3. Campers who wish to swim, must present a written permit from parents.
4. All campers clean their own rooms, and in their proper turn take part

in policing the grounds and setting and clearing the tables and washing dishes.

5. Campers must attend all sessions, unless excused.
6. The leaders reserve the right to dismiss any camper who fails to conform to the rules and regulations of the camp.
7. Campers must pay for property damaged or destroyed.

GENERAL INFORMATION

Meals will be served to campers beginning with supper Sunday, July 29, and ending with dinner, Sunday Aug. 5.

Be sure to bring towels, soap, swimming suits, tennis shoes and gym suits. If you play tennis bring your racket. **Do not fail to bring sheets, pillow case and one blanket for your bed.**

Bring your New Testament, Hymnal and "World of Song."

Expenses

| | |
|---|--------|
| Registration | \$3.00 |
| Room and board | 9.00 |
| Room and board, per day, for shorter stay | 2.00 |
| Price for one meal | .75 |
| Including Sunday, Aug. 5th. | |

Insurance

Enroll early. Be sure to give your age. We cannot guarantee to accommodate young people who are not enrolled. In order to make our plans we should like to receive your enrollment by July 18.

To enroll, write to

JUNIOR CAMP
Grand View College
Des Moines, Iowa

Bible Camp

DISTRICT VII JUNIOR CAMP

District VII Junior Camp will begin on Sunday evening July 15th, and continue until Friday afternoon July 20th. It will be held at Nysted, Nebraska, and will be under the leadership of Pastor and Mrs. Harris Jespersen, Pastor and Mrs. Howard Christensen and others. The age limit will be from 10 to 14 years. The cost has been set at twelve dollars. Circulars have been mailed to each congregation announcing the program. Please get yours from your pastor or Sunday School.

Recreation Institute at Danebod

The annual recreation institute at Danebod Folk School, Tyler, Minnesota, will be held July 22-28. There will be classes in many kinds of crafts: ceramics, metal, plastic, chip carving, wood carving, painting wooden plates, leather etc. Also, there will be classes in folk dancing, community activities, leadership courses, dramatics, folk singing etc. The planning committee this year consists of representative leaders in many fields from Iowa, Nebraska, South Dakota, North Dakota, and Minnesota.

Board, room and tuition will cost

\$17.00 for the whole course. There will be a special rebate for married couples. A registration fee of \$3.00 must be sent in with applications. More information about the program and what to bring will be sent to those interested. Please register immediately as we look for a large enrollment.

ENOK MORTENSEN.

P. S. The annual Danish Folk Meeting will be held September 25-30.

OUR CHURCH

Tyler, Minn. The Danebod Lutheran congregation voted at its recent quarterly meeting to retain the parish worker program and make it a permanent part of the congregation. Miss Dagny Jessen has served as parish worker the past year, but has resigned as of August 1st. The congregation is now seeking a new parish worker to take her place.

The traditional July 4th festival was observed again this year at the Danebod Folk School. Rev. Alfred Jensen of Des Moines had been invited as the guest speaker.

Rev. Marius Krog has accepted a call from Our Savior's Lutheran Church, Omaha, Nebr., and will according to plans begin his work in the new parish on September 1st.

Hartford, Conn. — Considerable improvements and redecoration has been effected recently in Our Savior's Church. The work has been done partly through volunteer labor and with the aid of liberal cash contributions toward same.

W. R. Garred, pastor of Our Savior's church, will with his family take a vacation of five weeks beginning July 29th, and through August 26th.

Rev. A. E. Frost has accepted a call from St. Ansgar's Lutheran Church, Salinas, Calif., and will move there sometime this fall. Rev. Frost has served the St. Ansgar's congregation in Waterloo since April, 1941. He is the first resident pastor of the congregation. Previous to his coming, the Waterloo congregation had been served as an annex to the Bethlehem Lutheran Church in Cedar Falls. During the ten years of service Rev. Frost has given to the Waterloo church, the membership has increased substantially, a parsonage has been purchased and a large new church has been built.

Calvin Rossman, theological student from the Grand View Seminary, is serving the Newrk, N. J. congregation during the months of July and August. He is assisted by his wife (formerly Esther Jensen, daughter of Rev. Alfred Jensen).

Oak Hill, Iowa—The annual 4th of July festival was observed by the Oak Hill and St. John's Lutheran congregations

on Sunday, July 1st. Prof. Peter Jorgensen from Grand View College was the guest speaker.

Tacoma, Wash.—A Sunday School and congregational picnic was held by the members and children of St. Paul's Lutheran Church on July 4th at Lake Killarney.

The District IX annual convention will be held in the Tacoma church during the week-end September 14-16.

Rev. Jens P. Andreasen, Luck, Wis., served the Bethlehem Lutheran Church in Askov, Minn., on Sunday, July 1st, in the absence of the pastor Rev. Harold Petersen, who was guest speaker at the Young People's District convention in Dagmar, Montana.

Seattle, Wash.—Rev. Carl C. Rasmussen preached his farewell sermon in the St. John's Lutheran Church on Sunday, July 1st. Rev. Jens Kjaer, former pastor of the Seattle church, will serve the church until another pastor is called. Rev. Kjaer has, since his resignation from the Seattle church about two years ago, pursued post-graduate work, partly at the University of Washington and one year in Europe.

Withee, Wisconsin—A new assistant to the pastor and his wife, a boy, Warren Clayton, arrived on June 23rd to make his home with Rev. and Mrs. Clayton Nielsen. Congratulations!

INDIAN ENVOY ACCEPTS CROP GIFT



A nation-wide appeal for grain contributions for India was opened in Chicago by the Christian Rural Overseas Program (CROP) in the presence of the Indian Ambassador, Madame Vijaya Lakshmi Pandit. CROP is shipping immediately 40,000 bushels of wheat to Bombay. Madame Pandit said, in accepting the gift: "This wheat will not only feed my people but also revive their spirit and show them the warmth and generosity of the American people, and it will build a bridge of friendship between our countries." Madame Pandit is seen above with officials of CROP, from left to right: John D. Metzler, Church World Service, Madame Pandit, Ray F. Murray, Catholic Rural Life, and Clifford E. Dahlin, Lutheran World Relief.

Peace Builders

By Bob Luitweiler

Peace Builders announces that their work-study travel system has arranged for this summer a circuit of free overnight hospitalities through Germany, England and North America. The system offers youth, traveling with serious peace and social interests, a chance to stay with families, schools and communities which are active in a wide variety of socially constructive activities.

The travel system is one side of the Peace Builders movement which is building bridges between the people and groups in many countries that are all working for peace by developing understanding and better social conditions. The movement also encourages new community-action-teams and helps existing teams, work camps, co-op youth groups and others which want to expand their scope of action.

France, Switzerland and Austria are also developing open-door systems and now have some available hospitalities too. Committees, where travelers can get help in planning trips and contacting local groups are in Greece, Turkey, Lebanon and Israel.

The open-doors are for all youthful spirited people of every race, creed and country who seriously seek to build brotherhood and wish to travel abroad

to learn from and help others in this task. Those wishing to help our movement or to travel this summer should contact the working committee: E. Harlan, 1109 Sterling Ave., Berkeley 8, Calif., U. S. A.

Detroit, Mich.

Rev. Svend Jorgensen of Detroit, journeyed to Dagmar, Montana, to speak at the annual Dagmar-Volmar Midsummer Festival July 6th, 7th, and 8th. Rev. Jorgensen, who served the Dagmar-Volmar congregations during the pioneer days from 1911 to 1919, organized the first summer festival. The custom has been followed through the years and today is a permanent tradition in the two communities.

Rev. Jorgensen was accompanied to Montana by his wife and daughter who drove from Detroit to Minneapolis where the family enjoyed a family reunion with Rev. Ottar Jorgensen. They traveled the remainder of the way by train.

The Detroit congregation was served by a youth service in their pastor's absence. Bert Nielsen read the sermon and other young laymen assisted with devotions and prayers.

CORRESPONDENT

What's Danish About Us?

(Continued from Page 8)

Every first generation of strangers in a new land retains the culture it had in the old country and builds its new institutions around them. Then comes a second generation to whom talk of the old country is just some of that boring "when I was a boy" stuff that all parents

indulge in. The children go to school with the natives and want to be as much like them as possible; instead of pride in the cultural enrichment that comes of bringing in new elements, they tend to be ashamed of it as "queer."

But Danish-Americans have been here long enough for a third phase to begin: the phase of rediscovery. America has much to learn from Denmark. This little country, badly defeated in two great wars, did not go sour and produce a Hitler; it produced a Bishop Grundtvig who wrote many of the songs Grand View Students still sing and who founded the famous Danish "folk schools" which have been an inspiration to educators the world over.

Discovering things like this inspires a new interest and a new pride. These "discoveries" do not vanish as quickly as an unused language and may well be the permanent contribution of the Danes to this richly various nation.

Rodholm was thoroughly Americanized and yet rooted in the Danish heritage. He was well at home in both languages. Having a poetic vein he made it in later years his main task to translate old Danish folk songs and hymns into English so they would not be lost. I mention just one song which he translated and which is popular with our young folks: The German Band.

"A World of Song" is the finest product of the Young People of our church. It has over 100 of Rodholm's translations. Besides these it has songs from many nations. In an age of canned music, which is dinned into our ears through phonograph, radio and TV, whether we want to hear it or not, we need an antidote like these songs, or better yet, we should make it our business to make such songs a part of the phonograph, radio and TV programs and a part of our American treasure of folk-life and music.

Willard R. Garred,
Hartford, Conn.

NEWS BRIEFS

UELC Convention

Westbrook, Me. — (NLC) — Mission work among the American Indians as a cooperative activity under the Division of American Missions of the National Lutheran Council will be recommended by the United Evangelical Lutheran Church, according to action taken at its 55th annual convention here, June 19-24.

In its resolution, the UELC indicated that it would transfer the administration of its Cherokee Indian Mission at Oaks, Oklahoma, to such a department if and when it is organized.

The convention voted to send at least one delegate from the UELC to the Assembly of the Lutheran World Federation at Hannover, Germany, in 1952. The Rev. J. M. Girtz, vice president, and the Church, was named as delegate, with

SYNOD OFFICERS

PRESIDENT: Rev. Alfred Jensen,
1232 Pennsylvania Ave.,
Des Moines 16, Iowa.

SECRETARY: Rev. Holger O. Nielsen
1410 Main St., Cedar Falls, Iowa.

TREASURER: Charles Lauritzen,
222 Pollard Ave., Dwight, Ill.

TRUSTEE: Olaf R. Juhl,
30 W. Minnehaha Parkway
Minneapolis 19, Minn.

TRUSTEE: Erling V. Jensen,
1104 Boyd Street
Des Moines 16, Iowa.

TRUSTEE: August Sorensen,
Ringsted, Iowa.

TRUSTEE: Viggo Nielsen,
190 Jewett Ave., Bridgeport 6, Conn.

the Rev. J. M. Girtz, vice president, and the Rev. Lawrence Siersbeck, secretary, as first and second alternates respectively.

A report of progress in negotiations involving the proposed merger of the UELC, Evangelical Lutheran Church and American Lutheran Church was made to the convention. It was noted that the Augustana Lutheran Church and Lutheran Free Church had been invited to participate. The UELC is represented by a nine-man Committee on Lutheran Union.

In view of the current union discussions among the members of the American Lutheran Conference, the UELC voted to disband its Committee on Lutheran Church Relations. This committee was named several years ago to explore the possibilities of closer ties with the Danish Lutheran Church.

Delegates gave approval to the 1951 Lutheran World Action goal of \$3,300,000. Pastor Girtz reported that the UELC had raised \$8,596 or 24.3 per cent of its quota of \$35,270, as of June 1.

H. J. Hansen, Blair, Nebr., layman, was re-elected treasurer of the Church, and the Rev. P. C. Jensen, also of Blair, as statistician. J. A. Rasmussen, Los Angeles, Calif., layman, was again named to the Church Council. All other officers of the Church are hold-overs.

Action on plans for the reorganization of the UELC's home missions program, which would put all home missions on a synodical basis, was deferred until next year to permit the various districts of the church to consider the proposals.

A budget of \$171,241.60 was tentatively adopted for 1952-53.

Next year's convention will be held at Albert Lea, Minn., with Dr. Clifford C. Madsen of Trinity Theological Seminary at Blair as chairman and the Rev. C. M. Videbeck of Brooklyn, N. Y., as vice chairman. An invitation was accepted to hold the 1953 convention at Atlantic, Iowa.

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

I am a member of the congregation at _____

Name _____

New Address _____

City _____ State _____

July 5, 1951

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