

Lutheran Tidings

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Holiday

I'm weary of books, and my brain is a fog;
I want to get out with my gun and my dog.
I'm musty with "problems," I'm sick to my brain;
I've got to get out in the wind and the rain.
I'm tired of studying man-made mistakes
In a world that wants God just to put on the brakes.
And I loathe the whole mess that we humans have made,
Proudly building a world without heavenly aid.
When I stop in my tracks and take time out to think,
I can see my world tottering flush on the brink
Of a pit that is bubbling with tears of despair
Because men can not prosper when God is not there.
So let me get out in the wind and the rain
Where God's nature can heal my dispirited brain,
Where the stars are my guide, and the sun is my friend,
And the clouds and the rainbow make everything blend.
I must out in the open, I can't stand it here
Where the news and radio all create fear.
Let me out in my woods where the whippoorwill sings,
Where there's quiet and peace when the angelus rings.
It's only a holiday, that's all I ask
From the hurry and worry surrounding my task.

Just a few quiet days in God's lovely outdoors
Midst the smell of the pines and the spell of the moors.
It's only a holiday, lest I forget
That God's on His throne watching over us yet.
I don't want to forget that God made all things good
From the air that I breathe to my health and my food.
I don't want to forget that the robin can sing,
That the fishes still nibble and bees still can sting.
I don't want to forget the tall pines in the night
As they brush away clouds to make stars shine more bright.
So please let me go to my woods for a spell
Where my dear ones and I can get out of the shell
Of a civilization that doesn't like God
And is spoiling the ground that my Savior has trod.
Just give me the Book so I daily can hear
The clear voice of my Lord Who will always be near
To interpret creation, the meaning of life,
The glory of peace and the folly of strife.
And then when my brain has been washed by the rain
And my skin has been tanned by the sun's healing stain
Oh, then let me back, there's a job to be done,
And the master I serve can turn work into fun.

—Selected.

The Values of Life

9th Sunday after Trinity

By Rev. A. C. Kildegaard

Luke 12:32-48: Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. Sell that which ye have, and give alms; make for yourselves purses which wax not old, a treasure in the heavens that faileth not, where no thief draweth near, neither moth destroyeth. For where your treasure is, there will your heart be also. Let your loins be girded about, and your lamps burning; and be ye yourselves like unto men looking for their lord, when he shall return from the marriage feast; that, when he cometh and knocketh, they may straightway open unto him. Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them sit down to meat, and shall come and serve them. And if he shall come in the second watch, and if in the third, and find them so, blessed are those servants. But know this, that if the master of the house had known in what hour the thief was coming, he would have watched, and not have left his house to be broken through. Be ye also ready: for in an hour that ye think not the Son of man cometh. And Peter said, Lord, speakest thou this parable unto us, or even unto all? And the Lord said, Who then is the faithful and wise steward, whom his lord shall set over his household, to give them their portion of food in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Of a truth I say unto you, that he will set him over all that he hath. But if that servant shall say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and the maidservants, and to eat and drink, and to be drunken; the lord of that servant shall come in a day when he expecteth not, and in an hour when he knoweth not, and shall cut him asunder, and appoint his portion with the unfaithful. And that servant, who knew his lord's will, and made not ready, nor did accordingly to his will, shall be

beaten with many stripes; but he that knew not, and did things worthy of stripes, shall be beaten with few stripes. And to whomsoever much is given, of him shall much be required: and to whom they commit much, of him will they ask the more.

A large gap often exists between the terms that a man uses in describing the "good life" and those terms which he applies to God. The upright and respectable life that we hold as ideal for ourselves and our fellow men is usually expressed in terms that are relative. If we do our best, seeking to live in accordance with those practices most honored and respected by the community, we may also expect to be regarded as good and honest citizens. If someone from a less civilized community should violate our standards while living in our midst, we would feel justified in at least partially excusing him. After all, he was doing the best he knew—he was honest in his own sight. Goodness, honesty, and similar terms are used so much in a relative sense that it becomes difficult to think absolutely.

However, when we speak of God, we speak of the never changing, the Absolute. He is the pure love and He is every other superlative of good that is to be expressed in absolute terms. Therefore, "all powerful," "all-knowing," and similar terms are used. This presents great difficulties to our thinking, mainly because our minds are not tuned to thinking

in such a manner. But we could not think of Him otherwise.

That contrast between what we might call the human and the divine thought is clearly to be found when one studies the words of Jesus. "No one is good but the Father," said Jesus. When our Savior considers the driving forces and the values of life, He does so on a plane that is far above the relatives of the Mosaic law. The law shall be fulfilled, not one tittle shall pass away, and yet through His life we shall go far beyond the law. For Christ dealt with absolutes, the spirit and the dynamics of life.

The same is evident when Jesus describes the relationship between a man's values in life and his ideals and faith. In the penetrating honesty that Jesus considers this, there is no real distinction that can be made. When we define and describe a man's values, we are also defining and describing that man's faith. Values are what we consider most important in life. Our religion is our description of the force of life in absolute terms. Those absolute terms, if we are to define in complete honesty, express again that which we consider most important. Truly, where a man's treasure is, there will his heart be also.

A man may lay claim to whatever faith may be his pleasure even though his values of life may contradict this claim. We remember the devastating attacks of Jesus on such hypocrisy. Our concerns, our cares, our very hearts are bound up with that which we hold dearest in our life. Is it power, wealth, honor; or is it home, service, and God? Where a man's treasure is, there will his heart be also, regardless of where he pays his lip-service.

After making such a plea for honest consideration of both our values and our faith, Jesus seeks further to lead us into an awareness of those values that are truly eternal. There is an urgency in the Christian Gospel which carries with it a note of warning. That does not mean that Jesus based one particle of His teaching upon fear. No matter how often the threat of hell-fire has been heard within the Christian congregation as a means of turning people to God, the voice of love which is the voice of our Master, never joins in this cry. Punishment, revenge, eternal suffering,—these are the pictures painted by humans to the disgrace of theology and to the dishonor of Christ.

Jesus spoke to His followers then and now in parables—not intending that the picture language of the parable should be taken literally. At least on one occasion Jesus even told such a picture story concerning and praising a dishonest servant. By so doing, He was not exhorting His hearers to dishonesty, but impressing upon them one main thought. So we are to regard also those parables which are in our text today. We must seek that one central theme that Jesus would share with us. It would be a mistake if we became so involved with the details, that we could not appreciate the theme.

Following His words on honesty and the attack on worldliness in which men value most that wealth which is passing, Jesus urges the immediate aware-

ness of His words. Consideration of the eternal has always been easy to postpone. Politics, business, weather, entertainment—on these subjects all will converse glibly; but let someone mention religion and the eternal values, and men will often become hesitant and even silent. Religion is a minister's domain, and men are most willing to let it be his concern,—to let him do the thinking and talking about it.

Peter asked that question, too. "Lord, speakest Thou this parable unto us or also unto all?" The answer of the Master was that He spoke to all who realized that life was a sacred trust which carried with it responsibility. In answering Peter's question, the Lord told another parable even stronger and more pointed. These words concerning our treasures and our constant awareness are to all God's children who are in the world—that they be not of the world.

For one day He will return. Death, judgment, and the day of accounting are before all of us. This thought loses much of its significance if we place that day far into the dim future. That day is today and every day. It is not the physical death of the body against which we are warned; that death here spoken of is in every day of our lives. That death is the power of evil which every day courts the loyalties of the human heart. In that conflict we must draw strength from His truth. Judgment is a constant process of life. Those who fail to recognize this fact are living in delusion and will one day awaken in despair, discovering that their values of life have betrayed them.

Our loyalties and our treasures are constantly under the judgment of the Lord of life. Those that are not eternal have no survival value and the mirage which they have been in the eyes of men will disappear. Those lives and hearts bound up in a mirage are surely to be pitied. What have they found in life if they have spent all their days chasing shadows?

Our heritage in life, which is entrusted to us through our forefathers and our own spiritual experience, is a wealth that would lead us forth to the eternal. Wealth entails responsibility. Our Lord places in its true place the relative character of life. The wealth of our spiritual heritage we cannot deny—to ignore it in life would be to violate a trust. To us much has been given and from us much is expected. It can truly be expected for those treasures will not fail us. We have the very words of our Savior, strengthening and assuring us of that. "Fear not, little flock," said the Son of God, "For it is your Father's good pleasure to give you the Kingdom."

Amen.

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To The Member Churches Of The World Council Of Churches

The Executive Committee of the World Council of Churches meeting at Bievres gave much thought to the grave situation caused by the international crisis. In considering the many problems raised they had the advantage of help of churchmen from different parts of the world, not belonging to the Committee who had been invited to take part in a preliminary consultation. Amongst those to whom invitations had been extended were two churchmen from Eastern Europe, but to our regret they were not able to attend.

The Executive Committee gave consideration to a variety of problems which came up in the course of the discussion. And they decided to communicate the general result of the member Churches in the form of a letter, which we now offer as a guide to reflection with suggestions for action.

Throughout our discussions we felt keenly our limitations as representatives of the Churches of certain countries only. We did try constantly to bear in mind the Christian testimony of our absent brethren and their problems, so far as we are informed of them. But we have had to work within our limitations. This letter is ours and this fact should be remembered in reading it. It is not for us to judge others in the Church but for each to pray for all.

In our conversations we kept in mind that the chief task of the World Council of Churches is to maintain and develop the fellowship between the Christian Churches. But we recognize that the World Council has also the important task of giving concrete witness to the Lordship of Christ and to the implications of His Lordship for national and international life. We were all the time conscious of these two obligations which, things being as they are, often enter into conflict. In all that follows we ask you to remember that we ourselves have at least tried our best to keep them fully in our minds.

We talked much about the critical points of the international situation. It has greatly changed since the Central Committee met at Toronto. The effort of the United Nations to contain and resolve the conflict in Korea has thus far proved unsuccessful. Our vice-chairman who had just visited Korea told us of the terrible sufferings of the Korean people which continue unabated. Need we speak of our real grief that no effective solution has been found and need we say that we are thankful that, through the United Nations, the lines of negotiations have been kept open and that it continues to seek an honorable and generally acceptable reconciliation?

But—and this is what brought a note of profound alarm into our meeting—the international situation has seriously deteriorated and mankind has been brought once more to the brink of a world war. Programmes of rearmament have rapidly increased and the world is still more vividly divided into two armed camps.

There is something underlying the explosive character of the world scene which constantly exercised

our minds. It is the vast upsurge of peoples of every race, nation and creed. Some countries have been the scene of far-reaching social reform. Over 700 million people formerly dependent, have recently attained independence. Other peoples are still seeking independence. At the same time the widespread and rightful demand for equality of personal status and for release from poverty and economic oppression remains unmet. Little wonder that the offer of civil rights and freedoms loses its appeal when people are wholly obsessed by the daily struggle against hunger and want.

Everywhere the victim is **man**. Often he is treated as no better than an object, or at best a tool, rather than as a responsible person. He hears much about peace, but for the sake of peace, he is told either to hate or to rearm. He hears much about freedom, but in the name of freedom, he is in fact deprived of liberty sometimes even from his childhood. He hears much about human rights, but he lives in a world of exploitation, deportations, concentration camps, arbitrary barriers and total war. To bring the comfort and strength of the Gospel to confused and threatened man, whatever his station in life, is the great task of the Church. Only thus can he find joy to live and to love, and learn anew the meaning of hope and peace. Whatever danger he may face, he will be sustained by the full assurance of the sovereignty of God and of man's worth in God's sight.

We believe that in these truths—truths which stand forever in the Church East and West—are the source and impulse of our endeavor. In the light of them we tried to face baffling and almost intractable problems. Uppermost in our minds were those of the totalitarian doctrine of man in society, the menace of peace, and the denial of social justice. We want to say a few words on each of them.

At Chichester in 1949 the Central Committee spoke of the totalitarian doctrine. "The totalitarian doctrine," it said, "is a false doctrine." It destroys human integrity and uses the means of slavery in the name of justice. In this respect there is a fundamental conflict between Christian conviction and totalitarian ideology. These are hard words. But a system based on a false doctrine cannot be overcome by force alone and every effort must be made to meet the basic challenge of totalitarian Communism by means other than war.

This brings us to the difficult question of arms and of rearmament. Here we can only say this. Within the World Council constituency there are many different opinions about rearmament and indeed about the attitude of the Christian towards the use of arms. Some of these difficulties were reflected in our own discussions. We considered the conditions which have brought us to our present pass, but concluded that our attention should be centered on the existing crisis. It is this. The governments and many people of the West have come to fear that the more powerful of the

Communist nations are ready to extend the area of Communist influence by means of force and, as a result, they are rapidly rearming. In Eastern countries, there is a growing fear that these developments might lead sooner or later to the outbreak of a preventive war. Thus rearmament had become the main and general emphasis everywhere. Its declared purpose is peace, but it can in reality endanger both peace and security and social justice is seriously threatened. In these circumstances, it is an urgent Christian concern—in fact, a concern of all men of good will—that armaments, whatever their necessity, do not dominate the whole life of national and international society. We are convinced that it is the duty of all the Churches to champion peace with justice. The Churches which still have real opportunities to influence government policies have a special duty.

We take the view that the Churches must urge that the new armament programme be exclusively devoted to the purpose of security. We must seek by constant vigilance to prevent the possession of power from precipitating violence. We must not allow the fabric of social justice to be destroyed.

Every chance for negotiations must be used. When military action is in question, the nations should not act unilaterally but heed the judgment of the United Nations. Everything must be done that can build up the authority of this instrument of world order, and U. N. Peace Observer Commissions ought to be placed at every danger spot. All of us must be on our guard against hysteria, for fatal damage can be done by irresponsible and wild exaggeration.

We are convinced that the Churches in many countries **could** help along some of these lines, and we ask you, as we have asked ourselves, whether you are doing what you can. We must remember that we may all have to live for a long time in the presence of conflicting systems. This is a call to patient steadfastness and to the simple but difficult Christian virtues. And even in these circumstances we must use every influence we can to press for the objective of bringing all national armaments under international control.

Then there is the great challenge of social justice. One of the gravest dilemmas the nations are in consists in the danger that rearmament will itself drain the vigour out of social reconstruction. Thus governments will aggravate the very disease which they seek to heal. We must struggle that this shall not be the case. All nations which possess great economic and industrial resources, must promptly afford economic and technical assistance on such a scale as will eventually assure an effective response to the needs of the under-privileged. Effective co-operation must be achieved in this field, too, through the United Nations and the Specialized Agencies.

This seems to us to mean imaginative thinking and action of a wholly new order. The peoples have seen the vision of social justice; it is for us to help to transform it into reality. All people in privileged countries, particularly Christians, must strive to enter sympathetically into the social demands of the needy. "From each according to his ability to each according to his need" has its roots in the teaching of Jesus.

We are at a loss how to share with you the sense of urgency with which we were impressed as we discussed this matter. The Churches have by no means neglected social action, but they have fallen short of what they should have done and, often, of what they would have wished to do. It is clear to us that personal sacrifice must be accepted if the hungry are to be fed and the naked to be clothed, and Christians, above all, should accept it with joy.

We would assure our Christian brethren under totalitarian regimes that we rejoice with them in the evidence that the Word of God makes its power felt among them. As Christians in East and West think of and pray for each other, let them do so with the mind that was in Christ Jesus and therefore look not on their own things but on the things of others (Phil. 2:1-11).

The ends of true peace and social justice must be the constant concern of all Christian men and of all Churches.

As we continue to face the perils and perplexities of our day, let us in humility and faith turn to the only source of abiding strength, praying from every corner of the earth:

Almighty God our heavenly Father, guide we beseech Thee the Nations of the world into the way of justice and truth and establish among them that peace which is the fruit of righteousness, through Jesus Christ our Lord. Amen.

For the Executive Committee of the
World Council of Churches:

The Chairman, **George Cicestr**

The General Secretary, **W. A. Visser 't Hooft**

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 summer. May He give us the devotion and faithfulness to serve Him and His kingdom in all things.

Alfred Jensen.

Des Moines, Iowa.
May 12, 1951.

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

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.

Convention Reports

Again this year the Annual Report to the Synod Convention is being printed for general distribution prior to the convention. The printing will be completed and the Reports will be mailed this week from Lutheran Publishing House, Blair, Nebr. Each congregation will receive the number of copies ordered from the Synod Statistician. All Synod Committee members and ministers are also being sent copies.

The price is 50 cents a copy and the Minutes, which will be published after the Convention should be given to each one of those who buys the Report.

It is of paramount importance that especially all delegates and pastors study these reports. The publication has been delayed due to the failure of most of those who have reports to make to the convention to send them to me on time. Consequently also my report has been delayed.

May I also call to your attention that a sufficient number of copies of the "Uniform Report of the National Lutheran Council 1950" to supply all pastors and delegates were mailed a week ago. I hope that those who were the recipients of the packages of these Reports will distribute them to pastors and delegates for study prior to the convention. There is no charge for these.

It is also of utmost importance for the success of the convention that pastors and delegates bring their copies both of "Annual Report 1951 of the Synod" and the "Uniform N.L.C. Report" along to the convention. There will be only a few copies of each available at the convention.

There is little more than four weeks left before the convention opens. I hope that all congregations will plan to have special congregational meetings ahead of the convention to discuss the issues before the convention. Especially that the Question and Answer Booklet on the ULCA and the DELCA may have been thoroughly studied and discussed. There will be no vote on this question at this convention but Friday evening will be devoted to discussing this issue. May God bless us as we meet at Tyler Aug. 14-19.

Alfred Jensen.

Des Moines, July 15, 1951.

IN THE WIDE, WIDE WORLD

By Dean Alfred C. Nielsen, Grand View College

TRoubLED IRAN

The seed ye sow, another reaps,
The wealth ye find, another keeps,
The robes ye weave, another wears,
The arms ye forge, another bears.

—Percy B. Shelley.

It is now quite generally agreed that the cradle of civilization was somewhere along the Tigris and Euphrates rivers in the Middle East. Here for thousands of years, countless generations have lived and died; and each generation convinced that it was the most modern and the most important of them all. For a moment each little person walked on the stage of life. Each little person during his short stay was striving and contriving as though he were going to live an eternity. But he soon passed and the Two Rivers have flowed on and on while generation followed generation.

Surely among these millions who have lived in this area since the beginning of civilization must have been many a Hitler, Napoleon or a Macbeth. A few names have been remembered, and millions have gone down to eternal oblivion. Many like Macbeth when nearing the end must have cried out in weariness and disillusionment:

Tomorrow, and tomorrow, and tomorrow,
Creeps in this petty pace from day to day
To the last syllable of recorded time;
And all our yesterdays have lighted fools
The way to dusty death. Out, out, brief candle!
Life's but a walking shadow, a poor player
That struts and frets his hour upon the stage
And then is heard no more. It is a tale
Told by an idiot, full of sound and fury,
Signifying nothing.

There was green grass and water along these two Rivers. To the west and south was the cruel desert and to the east the barren highlands. Here for thousands of years men have fought for green pastures. Here lived Abraham of the Bible. Here lived the children of Israel in exile by the waters of Babylon. They hung their harps in the willows. How could they sing when so far from Jerusalem? Here were great cities and fine castles. Here princes and lords paraded their wealth while the poor cried for bread. Here lived such modern or ancient fools as Nebuchadnezzar and Belshazzar. Here appeared the ominous writing on the wall, and the prophet of the Lord, outcast as usual, told the rich and mighty of impending doom. They shouted: "On with the dance," while the majestic rivers moved toward the Persian Gulf.

To the east of the Two Rivers lies the highland country of Iran, so much in the news these days. Here lives about 16½ millions of people most of whom are very poor, ignorant, undernourished and ill. Eighty per cent of these 16½ millions are dependent for a living on agriculture and grazing. Only about 10 per cent of the land is fit for cultivation and 15 per cent for grazing. The rest is forest covered, mountainous or bleak desert.

Iran has an area roughly equal to the combined size of Texas, California, New Mexico and Arizona.

There certainly is plenty of quantity but the quality is of doubtful value.

As to the weather and climate, perhaps the less said the better. It is most favorable along the west, south-west side of the Caspian Sea. Here the rainfall averages about 40 inches a year and good crops are raised. But for the rest of the country little can be said in favor of its climate. The rainfall is small and the altitude of much of it is very high. Large areas are so barren that human life cannot be sustained.

In Iran, as in much of Asia, the rich are really rich and the poor are poor. I heard Mr. Louis Adamic, who had recently returned from Iran, say that he had never seen such a contrast between the two extremes. In Tehran the rich flouted their ill-gotten riches into the faces of the poor as in few places on this globe.

Most of the farmers use the same methods of farming as were used four thousand years ago. Landlordism is a curse upon the land. So great is the demand for land that landlords living in such cities as Tehran can and do collect four-fifths of the crop in rent. The tenant and his family try to live in style on about \$100 per year. The average landlord is too hard-hearted, or too occupied with riotous living, to be much concerned with the tenant. This poor fellow tries to plow the ground with a hooked stick. It has been estimated that if the sharecropper has a plow that could really turn the ground, he could increase his yield by 30-40 per cent. But it won't do to kick. There are plenty who want the land if he gets unruly.

A look at the map will show that Soviet Russia borders on Iran east and west of the Caspian Sea. One may be sure that Russian agents are busy among the miserable in that country. The poor in Iran are in a ferment. They want bread and not guns. They want education and medicine for their sick children. Mohammed, their religious prophet, promised them a luxurious paradise. They want that, but they also want some of the good things here and now.

The leaders of Iran are afraid of an uprising. The recent move of the Shah to break up his estates into farms is a sign of the times. Perhaps by setting a good example a revolution can be fore-stalled. A study of history seems to indicate that the leisure class rarely reforms itself. The Russians have proved that they know how to deal with landlords, and the poor peasants of Iran know this.

Perhaps Iran is more important in the world situation than Korea. At any rate, The Christian Century has said that there is danger that World War III may break out here. The Iranians, followers of Mohammed, do not especially like the godless Russians, but they do have a land program. What do we do? Very little it must be said. It might be cheap insurance to plan and put into effect a really comprehensive aid program. Teachers, doctors, scientists and Marshall aid money might keep Iran on our side.

Oil is their one natural resource. Britain made the mistake of driving a hard bargain with them, and now

(Continued on Page 11)

Our Women's Work

Mrs. Johanne Lillehøj, Kimballton, Iowa
Editor

The Danebod Folk School

As a child of pioneers I would like to write a few lines about Danebod Folk School. How well I remember how we from our prairie home looked to Danebod as an oasis in the wilderness. How often have I walked five miles to take part in lectures given by Rev. H. J. Pedersen, reading of Danish literature by Carl Hansen, or when Christian Hansen, "Æventyrmanden", told fairy tales which all began thus: "There was once upon a time a man who had three sons." ("Der var engang en Mand, der havde tre Sønner".) It was so new to us children.

I also recall when we went to church in the old stone hall. The altar was in the north end where a small table was placed. The altar ring was unpainted boards put together box shape which could be removed after services. The pews were made of loose planks. At the east side was a monstrous pot-bellied stove which heated terrifically near by while those farther away froze. But when Rev. Pedersen came in wearing his black surplice and white ruff "Præstekrave," and we sang "O Day full of grace" ("Den signede Dag,") our little hall seemed to expand into a wonderful house of worship.

Back to the Folk School—It was an inspiration to listen to the Sagas and Viking stories and church history, and especially all the songs we learned from Grundtvig's old song book. In the evening we would sometimes sit on the porch and watch the prairie fires flickering in the horizon all around us. Such were the days of our youth.

Ole Stevns was at that time president of the school for a few years and when he left Rev. Bobjerg came and stayed a few years. Then Rev. Knudsen and Rev. Højbjerg; all these men eventually went back to Denmark.

As immigration stopped and the young people began going to high school and college, and later when the country was plunged into a depression, Danebod was forced to close its doors. When the school was closed the building started to deteriorate. The roof leaked which caused the plaster to loosen, and the building was badly in need of repair. Then Rev. Enok Mortensen and his wife Nanna were called to serve the congregation.

Rev. Mortensen who is an historian at heart, could look into the future and could visualize the school being revived. The motto on the lecturn, "Dag og Daad er Kæmperim", (Day and deed is an epic poem), must have struck his eye. He called a meeting where it was decided to repair the school building. In a few days volunteer workers were hard at it. One could see plaster flying out through the windows! Before long the rooms were plastered and then came the big job of cleaning it all up. Volunteer workers were at it again. Did Rev. Mortensen sit in his study watching the workers? No, he was carrying water from the stone hall for

cleaning, and Mrs. Mortensen was on her hands and knees scrubbing off plaster.

Later the dormitory rooms were painted and varnished, some by private families, others by different organizations. Now a new roof has been added and Danebod is as good as new and is being kept up by the able caretakers, Chr. Nielsen and Gudrun.

Now the new era started. What use is then being made of the remodeled building? For one thing, Rev. Mortensen conducts recreation camps; also there is Rural Life School, religious education, school for children taught by Dagny Jessen, our Parish Worker, and last but not least, one week of "Dansk Folkehøjskole" every fall where the young people of yesteryear can get together and reminisce of old school days. May Rev. Mortensen and Nanna have strength to be with us for many years yet to come.

Mette Bovbjerg.

The Bavarian Mothers' Home

In the secretary's report from the W.M.S. meeting at Askov, Minn., Aug. 15, 1950, we read: "A letter has been received with a request for help for a rest home for mothers in Bavaria, Germany. After some discussion it was voted that W.M.S. should not contribute to this cause from its funds. But it was stressed that we bring it up in our Ladies' Aids and other groups so each group could decide if it wished to contribute to this worthy cause."

This letter had been received from the General Department of United Church Women of the National Council of the Churches of Christ in U. S. A. and the reason for not voting to support the cause was that we felt that we did not have sufficient information. Now letters have been sent to all the District Representatives, and we are asked to donate \$250 from our Synod—a sum we should easily raise.

I wrote to Mrs. Arild Olsen asking her to tell us about the Bavarian Mothers' Home as I knew she had been there, and I want to thank Mrs. Olsen for her prompt response.

Editor.

Omaha, Nebraska
July 9, 1951

Dear Mrs. Lillehøj:

Thank you for your letter which was forwarded to me a few days ago. Here's my greeting and a few words at once. Since my return to the U. S., I have been asked a number of times about the "Bayerischer Mutterdienst," or "Bavarian Mothers' Service." I'll be happy to tell you something about it.

This Mothers' Service is not a new activity, nor is it the only one of its kind in Germany. At the present time there are more than seventy mothers' homes in Western Germany sponsored by the Protestant and Catholic churches. The Inner Mission, Red Cross, and others.

Frau Dr. Nopitsch was inspired with the idea of building mothers' homes in the year 1933, at a time when unemployment was at a peak and Germany was

(Continued on Page 11)

Paging Youth

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

Editor: Ronald Jespersen, Newell, Iowa

"Northern Lights" Meet

After leaving our various homes the day before, we arrived at the Nathaniel Lutheran Church near Dagmar, Montana on Saturday, June 30, from South Dakota, Minnesota, and Alberta, Canada. Mr. and Mrs. Viggo Nielsen and Miss Dagne Jessen accompanied the young people on the bus from Tyler, Minnesota. Rev. and Mrs. Vagn Duus came by car from Tyler, while Reverend Harold Petersen came from Askov, Minnesota.

Sunday services were held at the Nathaniel Lutheran Church at 11:00 by Rev. Ove Nielsen with Rev. Petersen giving a sermon on "Quo Vadis." Dinner was served in the church basement by the Dagmar people. After dinner the girls, with the aid of Viggo Nielsen and Rev. Vagn Duus, played volleyball, while the boys played baseball. Refreshments were served in the community hall. We met in the church at 2:00 for a lecture by Mr. Ludvig Tande on the Point IV Programme. Discussion groups were formed, which gave reports on the ideas brought out. These were summarized by Mr. Tande. Reading material was given out by Mrs. Viggo Nielsen, after which supper was served. At 8:00 we again assembled in the church for a programme and talk on "Christ and the Fine Arts." Mrs. Viggo Nielsen showed us pictures and read stories. Several young people sang, played the piano, read poems and prayers. We then gathered around the campfire where Miss Dagne Jessen led the singing. Folk dancing, under the direction of Viggo Nielsen, was next on the programme. This ended in the singing of "Blessed Be the Tie that Binds" followed by the announcement of the next day's events.

Monday began with devotions led by Miss Helga Boberg, of Dalum, who also read an article on Communism. A meeting was held after the election of Everett Nielsen, from Diamond Lake, as our convention chairman, and Ota Wilgress, from Dagmar, as our secretary. Reports were read from the preceding year and two delegates each were given to Dalum and the Tyler Junior Group, while one was given to Alden. Rev. Vagn Duus gave a lecture on "Communism and Christianity." Because of a lack of time, no discussion groups were formed. When we had finished our dinner we left on an outing to the Lund Ranch where we played games, had contests and a treasure hunt for our picnic lunch. About 7:00 we returned home to clean up before going to the hall for more folk dancing, after which Rev. Ove Nielsen led us in a sing-song.

Devotions led by Miss Carol Pedersen, of Tyler, started Tuesday for us. Our meeting was continued with a discussion on the Young People's Home in Minneapolis. "Our aims in life" was the topic of a talk by Rev. Petersen, and also of the four discussion

groups. Rev. Petersen commented on the points we made. We continued our meeting after dinner. District officers were elected, with Rev. Vagn Duus as advisor. At the supper table the minutes were read, speeches were made and stories told. Eight o'clock found us in the church for a service of Installation of District Officers. Everett Nielsen, Doris Sundsted, and Ilmars Kraas were installed by Rev. Ove Nielsen. Holy Communion was conducted by Rev. Nielsen assisted by Rev. Petersen. This was followed by a song-fest around the campfire. Mrs. Viggo Nielsen read a poem and gave a talk thus bringing an end to three wonderful days of new friendships and fellowship.

Carol Nelson

Drumheller, Alberta, Canada.

Sidelight on the Northern Lights who took the bus flight: Instead of leaving Saturday morning early, as first planned, the group left Friday noon. A letter to the Aberdeen, South Dakota Chamber of Commerce resulted in the overnight use of a Presbyterian Parish Hall. The group carried their own cots. On the way home those on the bus went through the Black Hills of South Dakota, where they saw The Passion Play at Spearfish.

District VIII of D.A.Y.P.L. held a Week-End Camp at Atterdag College, Solvang, California during the days of July 6-8. The director of the camp was Aage Knudsen.

Our Trip To Europe

(Concluded)

(Fortunately, Elna and Verdella got rid of the already over-ripe bananas in southern Jutland, about five issues back. Now, put on your bonnets and finish the journey with them.)

By the time we finally did get back to Denmark we were pretty much used to going through customs, showing our passports, declaring our money and all the other red tape required. We found ourselves with quite an assorted collection of money by this time although not much of each. We kept thinking how much simpler it would be if we all spoke the same language and used the same money. Naturally all of the money doesn't have the same value, fortunately for us the dollar is worth the most and unfortunately for us everyone is too eager to have some.

When we reached Kolding, Jutland, we were unloaded from the bus; we said "Farvel" to everyone and the bus drivers called a cab for us, put our baggage in and gave the cab driver the address and wished us "Til lykke paa rejsen" which means luck on our journey, and off they drove with everyone waving to us and we waving to them. We felt as though we had made many new friends.

We then called on some very distant relatives of Verdella's with the intention of just bringing them a greeting and leaving as soon as possible. We stayed five days and I'm sure had it been at all possible, we would probably have stayed longer. They were so wonderful to us.

While we were there we were invited to attend a silver wedding celebration held in Fellowship Hall in

the country. I think they had butchered two pigs and seven chickens for the occasion. The neighbors came the evening before the anniversary and decorated the outside of the house with fir branches, and early in the morning they awakened the couple with songs.

For dinner that evening, which, incidentally, actually lasted three hours, the guests wore formal evening clothes. During the dinner there were countless speeches, songs, and toasts. Afterwards, everyone danced until nearly midnight when a lunch was served which wasn't quite as big as the dinner we had just finished.

After a few days of roaming around Jutland visiting relatives and friends we had never seen, and after getting on the wrong train, we "pointed our noses" toward Copenhagen again where an aunt was waiting to welcome two very bedraggled travelers.

We came to the conclusion that the people in Denmark live as well as we do. We were in some very beautiful homes. We know we have never attended such feasts in America nor could we stand to very often. One big difference is that the average American home has electrical appliances that only a few Danish homes are able to have.

Refrigerators and washing machines are practically unheard of. The few new American cars there are called "dollargrins" and the English cars are called "sterlingsmiles" partly because of the resemblance of the grills to a grin.

One thing that amazed us was the number of languages most of the people could speak, most of them could speak some English, many fluently, not to mention German and French. In one store window in Paris we saw a sign "English spoken and American understood."

This trip was as invaluable to us as it was interesting. We talked to so many people from so many walks of life that we're still a little dazed from the impressions and the information gathered.

District IV D.A.Y.P.L. Convention

The Lake Michigan DAYPL Convention will be held at Muskegon, Michigan, Aug. 31-Sept. 2. Pastors, delegates and members from all the societies of the area are cordially invited to share these days with us.—Please send in your registration on or before August 22, if possible.

Miss Ardythe Hansen,
25 Merrill,
Muskegon, Michigan.

Convention Program

August 31:

5:00-6:30—Registration
6:30-7:30—Supper
7:45-9:30—Recreation
9:30-10:30—Devotions, Singing

September 1:

9:00-9:30—Devotions

About Grundtvig

I feel certain that I can speak on behalf of all the members of the Publication Committee when I say that we are just as anxious as Enselman to have a book published about Grundtvig.

But it is inaccurate to write, as Enselman does, that "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." No such motion was ever made, or voted on.

What did happen was that the Committee (regretfully) reported that the project of publishing a symposium on Grundtvig had been abandoned, partly because the Committee felt that the manuscripts submitted did not fit within the framework of a symposium, and also because we were given to understand that at least two of the contributors were at work on separate books on Grundtvig.

It is not only inaccurate but malicious (though perhaps not meant that way) to write, as Enselman does, that "(if) our Committee on Publications does not dare to publish a book about Grundtvig—." The fact is that we have tried for years to have such a book published. We have read several manuscripts, including doctor's theses, but none of these, in the opinion of the Committee, seemed to be adequate.

Several of us have read Hal Kock's book on Grundtvig and all of us have read other books in Danish; but while many of these books were adequate for a Danish-speaking audience it has seemed to us that a book on Grundtvig for Americans should take into account our own situation and background.

For several years, I have taught at various folk schools and for a long time through my work at Danebod Folk School, I have come into contact with Americans who express a desire to know something about Grundtvig. No one could be more anxious than I to have such a book published. But to write, and publish, a good book on Grundtvig is no easy task. As stated above, several people within our group are working in that direction. We invite others interested to join in the venture. The market is wide open!

The Publication Committee will be most happy to read any manuscripts submitted.

Enok Mortensen.

9:30-12:00—District Business Session
12:00-1:00—Lunch
1:00-2:00—Speaker
2:00-5:00—Tour, Ball Game, Swimming
6:00-7:30—"Banquet," (Speaker)
8:00-9:30—Program, Recreation
9:30-10:30—Devotions, Singing

September 2:

10:45-12:00—Worship Service
12:15-1:30—Dinner
2:30-3:30—Speaker
3:30-5:00—Hike, Swimming
5:30-6:30—Campfire Picnic

Seattle Bids Pastor Farewell

Amid the natural beauty of Seward Park on Lake Washington, members of St. John's Lutheran Church, Seattle, gathered on July 3 to honor Pastor and Mrs. Carl C. Rasmussen and to bid them farewell as they leave this congregation.

After a bounteous picnic dinner was arranged for by Mrs. Edith Lauritsen, Mrs. Einer Nielsen and Mrs. Eline Hall, Einer Nielsen, former president of the Church Council, acting as M. C., expressed his personal appreciation of Rev. Rasmussen's ability to see and speak only of the good that is in his fellow man. Mr. Nielsen expressed the hope that, as Carl Rasmussen leaves this church, he will continue to speak only well of his fellow men.

Rev. L. C. Bundgaard of Tacoma was next introduced. After good humoredly pointing out Rev. C. C. Rasmussen's polish and finish in contrast to his own individualism, Rev. Bundgaard gave a thought-provoking talk on the divine compulsion the minister is under to speak that which is laid on his heart, whether or not it be pleasing to the hearer. With this thought was linked the double-mindedness or "split personality" which ministers also struggle with within themselves. The human quality is present in the pastor as well as the layman. The Bundgaards wished the Rasmussens Godspeed as they leave Seattle.

Pastor Jens C. Kjaer next voiced his appreciation of Rev. C. C. Rasmussen as a speaker of unusual force, suggesting that he should like to see this talent given a wider scope, perhaps through a radio ministry. Pastor Kjaer went on to say that though the congregation might be aware of the high cost to themselves of short ministries, the pastor and his family also paid a high cost, namely, in torn roots. Regardless of the length of a ministry, the important thing was that that ministry form a portion of the mosaic showing Christ, a line pointing to Christ.

Gonius Laursen, Erik Petersen, and Mrs. Andy Andersen each expressed appreciation of the Rasmussen's ministry and regret at their leaving, while Martin Jensen injected a note of humor with the more personal in telling of Carl's good sportsmanship in hunting and fishing.

In response Rev. C. C. Rasmussen thanked the congregation for all the good things he had experienced in Seattle during his ministry. He was most appreciative of the particular locale for this "afskedsfest," for the Rasmussens are outdoors people.

Rev. Rasmussen then announced, that, having sold most of their worldly possessions, he and his wife were dedicating themselves and their lives to full time service in the Moral Re-Armament movement, and were prepared to go any place in the world. He spoke of the joy and the peace that had come to them with this decision, and after promising to revisit Seattle, he introduced his daughter Eileen who has just returned to the States after spending some years abroad with an M. R. A. team. Eileen, who has inherited her father's gift of speech, spoke with missionary zeal, indicating her pleasure that the family would be united in this work. Mrs. Rasmussen also voiced her

appreciation for the past and her anticipatory joy in the future.

A sudden temperature drop brought the party to an early close with the singing of a hymn.

Maria Kjaer.

"Old Teachers, Like Old Soldiers, Never Die"

Dear Prof,

Thirty years ago this fall—yes, that's a long time—I was a student at G. V. C. We arrived in Des Moines late at night and the taxi left us—a bewildered group of youngsters—on the doorstep to a new adventure. Beyond the door, we met "Schmitty"—but that's another story.

Later we heard former G. V.'ers asking each other, "Has anyone seen Prof yet?" We wondered who this popular Prof could be. We soon found out however.

It's been such a long time ago, there have been so many other classes since, that perhaps, Prof, one can't expect you to recall this particular group, the small senior class of 1922. I finally manage to recall those male classmates. You see, Prof, it's been my good luck (shall we say?) thru' ten of my twelve earlier school-years to be the only girl. Perhaps that's one reason why I'm an old-maid now.

You remember "Knutty," of course. He was retired from G. V. C. just one year ago. And "Tony"—Stauning—Einer Dixen (I see him here in Southern California occasionally), and Viggo Andersen. What ever became of "Vee"?

How well I remember our hour in Senior English with you! We read Carlyle's "Heros and Hero-Worship," Ruskin's "Of Sesame and Lilies," and oh, ever so much poetry. Who could ever forget your rendition of Keats' "Eve of St. Agnes."

"St. Agnes' Eve—Oh, bitter chill it was—"

Or from Keats' "Ode On A Grecian Urn:"

"Beauty is truth, truth beauty that is all
Ye know on earth, and all ye need to know."

Oh, yes, Prof, there are many golden memories linked around you and your English class at G. V. C. just as there are around dear old "Schmitty's" Methods class, V. S. J's lectures on Moses and Höjberg's class in "Adam Homs."

And now, Prof, they tell us you are retired. Oh no, teachers like you may tire, but you will never re-tire. Wherever there is a former student of yours—teaching perhaps—like you have all these years, there will always be part of you teaching—quoting poetry—trying to instill in youth a love and understanding of the best in Life.

True it is that "old teachers, like old soldiers, never die."

"To live in hearts we leave behind
Is not to die."

Perhaps Prof, this letter of appreciation coming so late, should have reached you months ago. Perhaps one ought to wait until you are gone. Like, seemingly old Rev. Rodholm's friends have done. But

The Bavarian Mothers' Home

(Continued from Page 7)

in social distress. With thousands of men idle, and employment scarce or not to be had, the women, constituting a class of cheap labor, had the burden of earning the family living thrust upon them. This new responsibility was added to their traditional and regular duties of household and family welfare in a period of social distress. This added burden, together with a new recognition of the importance of the mother's influence on the future of her children, provided the stimulus to Dr. Nopitsch's plan for a mothers' service.

Frau Dr. Nopitsch observed that a mother who has neither physical nor spiritual strength cannot serve the home satisfactorily nor be a wholesome influence for the child. At this time in Germany most social welfare organizations provided assistance usually only when the family was at the point of dissolution. The idea which moved Dr. Nopitsch was that assistance should be preventative rather than curative, should be provided before the catastrophe, not after the tragedy.

Dr. Nopitsch faced many difficulties. There were many old prejudices to be overcome before the idea could materialize. The traditional German male argument was that the mother needed no special care; her place was in the home, which should create no peculiar problem. Many women, too, believed that their lot was a continuous, unbroken service in the home and kitchen. These and many other objections eventually were overcome as group after group of mothers returned from the new experience of a rest-holiday.

The Bavarian Mothers' Service is now one of the foremost in Germany, with its headquarters at Stein bei Nurnberg. I have visited these headquarters a number of times, last with Miss Sara Chakko of India, serving with the World Council of Churches, who was interested also in the possibilities of this type of service for the women of India. Here in the beautiful surroundings of old forests and a peaceful countryside the mothers spend their holiday under the guidance of trained personnel. Rest, good food, professional care and love, coupled with Christian counseling on personal and other problems, restore physical vigor and bring new inner strength. Part of the day's activities is set aside for Bible study, singing, and recreation. The change from environments often lonely, dreary and filled with daily drudgery, to a fellowship based on love and directed with understanding sometimes creates an immediate "shock", but always eventually provides a new lease on life that seems miraculous.

Who come to the mothers' home? Always those

you will understand, "Prof." I just want you to know that somehow these years I have been teaching English, have been enriched by the memory of you and your devotion to the best.

One of your former students,

Marie M. Hald.

in greatest need. Since the war the largest number have been refugees, but many are also enrolled from among the countless number of those who have been broken by the excessive strains and burdens of post-war life in Germany. During the past year 2000 women were given rest-holidays in the homes of Mothers' Service. They come recommended by doctors, pastors, and parish workers, or they may apply directly. All applications are screened by a central office and the most needy are accepted. The length of the rest-holiday varies from two to four weeks. Shorter holidays are provided for larger groups coming from a single parish or groups may come for one day only. The number which can be accommodated varies with the size of the home, from 20 to 50.

Until the Currency Reform in Germany, June, 1948, the work was financed by the returns from a small publishing business (the sale of calendars, books, and pamphlets) and by charitable gifts. Since the Currency Reform the financial situation of the Mothers' Service has been most difficult, as the sale of publications has declined and gifts have been fewer and smaller. Once a year, on Mother's Day, they receive the collections from the Protestant churches of Bavaria; and last year the first annual street collection was held, the proceeds of which were distributed among all the Mothers' Homes of Western Germany. Those mothers who have the means pay for their holiday, others receive a little help from their health insurance plans, and a few are helped by their local parish. A large part of the expenses must be met from the general funds of the Service.

The results of this fine work can be traced in many ways. Even statistically it is impressive, measured by the thousands who have benefited from a rest-holiday. The Service meets a great need, and for this reason, undoubtedly, it has survived the persecution of the Nazis and the hardships of financial and other strains. A new lease on life, renewed faith, new insights into family life and living, a new sense of the grace and mercy of God revealed in the fellowship of friends and love—these and other gifts are some of the deepest results. The strengthening of the family unit through the help given the mother lies also at the heart of the building of a new Germany.

With kindest regards,

Elise H. Olsen.

In The Wide, Wide World

(Continued from Page 6)

they want the British out. Oil means money and that they need badly. There are high bids and high stakes in this international game. Mr. Drew Pearson has said that if the west loses Iranian oil, we in the U. S. will have gasoline rationing in a few weeks.

Meanwhile it is well to keep in mind that our world has become very small. An oil flare up in Iran causes a world crisis. Really, all wars are now civil wars. So it is more true than ever:—**One world or none.** Our Savior saw that. Do we?

250,000th DP (Family) Welcomed To America

A typically American welcome, accompanied by lavish speeches, gifts, a visit to the Mayor's office and a quick tour of New York was given a Polish-Ukrainian refugee and his family upon their arrival here.

This outpouring of American enthusiasm was all for Volodymyr Holubiw, the 250,000th DP to reach these shores. Along with his wife, Maria and their three eye-catching little daughters, Wira, 7, Lida, 5, and Walja, 3, he arrived on a refugee bearing ship carrying more than 1,000 persons.

On the way over, Volodymyr had been briefed on what he might expect in the way of ceremonies, receptions, and doings. To prepare himself suitably for the occasion, he thought up a brief speech in Ukrainian, had it translated and memorized it thoroughly.

When his turn came to reply to the welcome extended by Mr. Harry B. Rosenfield, acting chairman of the U. S. Displaced Persons Commissions, and acting representative for the President of the United States, Volodymyr said:

"Thank you America. This is the greatest day of our lives and I am happy to speak not only for myself and my family but for all displaced persons who have been given new hope and a new home by this great country. So many of us after the war thought we would never have a happy life again, but then you took care of us and gave us food, clothing, shelter and protection.

"I am sorry that my English is not good enough to say what is in our hearts, but all of us 250,000 DP's know we have been given the greatest gift of our lives, the chance to become citizens of America."

The Holubiw family found themselves being greeted at the dock not only by Mr. Rosenfield, but by representatives of the Protestant, Catholic and Jewish faith, State Department officials and the Mayor of New York's representative.

Mr. Harper Sibley, chairman and Dr. Roland Elliott, director of resettlement for the Central Department of Church World Service of the National Council of Churches, were on hand to greet the family. CWS was the agency sponsoring the Holubiws.

Mr. Sibley told the family that "we earnestly hope you will find here a true refuge, complete freedom from fear and oppression and a wide opportunity for good health, for service and for a peaceful, useful life among friends."

As part of the dock ceremony, Mr. Rosenfield gave Mr. Holubiw a bronze model of the Statute of Liberty framing a clock and to each of the children a gayly caparisoned doll.

The three little tow-headed youngsters did not waste any time christening their dolls, Luda, Raja and Tanja. To the delight of newsreel cameramen, who turned out in force to record the event, the girls put on a dramatic rendition of "Row, Row, Row, Your Boat," in English. They had learned the song on the boat, their father explained.

With their arrival in the U. S., the Holubiw family finally brought to a close a bitter nine years of wan-

dering and persecution. In 1943, shortly after they were married in the Orthodox faith, they were shipped by the Nazis as slave laborers to East Prussia, where for two years Volodymyr worked on the land, Maria as a domestic.

After liberation, they discovered their native Poland had been taken over by the Communists. Volodymyr explained why they couldn't go back.

"I knew we could never go back. Under the Communists there is no God—no church. All farmers who own their own farms go quickly to Siberia.

"For my children, I wanted a free country and a safe future."

Church World Service contacted Volodymyr and his family when they were in a DP camp at Burgdorf, in the British zone of Germany. They were immediately nominated by CWS to fill the job and housing assurances filed by Frank Grahl, through the Assemblies of God.

Now awaiting the family in Woodruff, Wisconsin, is a five-room house and a job on the farm for Volodymyr. For the three girls it will be the first real home they have ever known. All of them were born in DP camps.

Church World Service officials revealed that of the 250,000 DP's now in this country 45 per cent are Catholics, 35 per cent Protestant and 20 per cent Jewish. The legislation providing for the admittance of DP's to this country provides for an additional 91,000. They must enter the country on or before December 31, 1951.



Across the Editor's Desk

New Translations of the Bible—Since the days of the early Christian church much effort has been manifested in the translation of the Bible into the language of every nation on the earth. In the English language we have had the widely used King James Version, which dates back 350 years, the American Standard Version, and many private translations, such as the Moffats, Twentieth Century, etc.

In 1946 The Revised Standard Version of the New Testament appeared as a product of the work of a large group of scholars in this field, and authorized by the International Council of Religious Education in behalf of the forty Protestant denominations associated in it through their educational boards. These forty Protestant denominations represented ninety per cent of the Protestant Christians in the United States and America.

The committee which produced the new translation of the New Testament is now working on the translation of the Old Testament. According to present plans it will appear on or about September 1st, 1952.

As our synod holds membership in the International Council of Religious Education (now the Division of Christian Education of the National Council of the Churches of Christ in the U. S. A.), we have had a

small part in the production of this valuable new translation.

However, the next question will be: To what an extent is this new translation of the Revised Standard Version of the New Testament being used?

The Augustana Lutheran Church at its convention in June wanted this question answered promptly. The convention requested that the new translation be used for the Epistles and Gospels of the church year in the proposed inter-Lutheran Service Book and Liturgy scheduled for publication in 1953. A committee at this convention reported: "The new translation is the fruit of the finest modern scholarship and is translated into understandable modern English." And further that the "Use of the ancient 1611 King James Version of the Scriptures (especially in the lessons and Gospels as read in church) should be viewed with regret."

In a recent issue of "The Lutheran," the editor Dr. Elson Ruff, has presented a very fine editorial on this topic, which we are happy to be able to reprint here:

"If I exhort you to eschew all partakers in iniquity, you probably won't know what I'm talking about. But if I warn you to stay away from folks who are mixed up in bad business, you get my meaning immediately.

"If you want people to understand you clearly, It's better to use the words we ordinarily use today, instead of old-fashioned words such as 'exhort' and 'eschew' and 'partaker.' And if we want to know what the Bible is talking about, we ought to read Bibles translated into the plain English of our time. The one we use in church, the King James Version, is loaded with 'eschews' and 'exhorts' and much other outworn language.

"The Augustana Lutheran Church did a sensible thing last month in requesting that in the new Service Book we shall have in a few years the Bible lessons to be read in our churches each Sunday should be printed in the new Revised Standard translation.

"Anyone who reads a book for the enjoyment of beautiful language will wish to keep on reading the King James Version, just as he will read the plays of Shakespeare. But the main reason for reading the Bible is to get the meaning. The New Testament was written in plain, ordinary Greek of the streets and markets, not in the beautiful Greek of people who liked to read the plays of Sophocles. And the Old Testament was in the rough, blunt Hebrew that shepherds and shopkeepers knew. The purpose was to convey meaning strongly, clearly, quickly.

"All through Christian history the churches have tried to hold on to outworn translations of the Bible, until some brave reformer came along and made them change. Roman Catholics had their Bible in Latin a thousand years after a majority of the people had changed over to newer languages such as French, English, German. Martin Luther brought things up to date by making a good plain German translation and the Englishmen followed him with their translations into English.

"That process of revising translations to keep them up to date with the living language is necessary, un-

less we want to wrap up our religion in a vague mystery that doesn't command and compel us to do anything.

"This new Revised Standard Version isn't a perfect example of good modern English by any means, because it has been done cautiously so as not to seem too different from our old Bible. It too will have to be kept up to date. Already the New Testament translation, published in 1946, is being revised a little for the 1952 edition.

"How do you suppose St. Paul would feel about having his hard-hitting, convincing letters published in the dull and complicated English in which they are read every Sunday in our churches? He wrote this (I Corinthians 14:19) 'In public worship I would rather say five words with my understanding so as to instruct others also than ten thousand words in a trance.'

"Our one means of learning something about God is through reading the Bible, and hearing it read to us. But when we listen to the reading of Scripture in our churches, we have to be content with an English translation that is cloudy with age, instead of a fresh version in language of today. Something ought to be done about it."

A Meal A Day For Famine Victims is the aim of a Friendship Grain for India appeal launched by the Christian Rural Overseas Program (CROP) at a news conference in Chicago. Madame Vijaya Lakshmi Pandit, Indian Ambassador to the United States, accepted a token gift of 40,000 bushels of wheat at the conference "with deep gratitude on behalf of my hungry people."

"Governors of every state are being asked to set up citizens committees to direct the collection of the grain contributions," John Metzler, chairman of the CROP board told the gathering, "The Indian government has agreed to pay all handling cost from point of origin to point or destination.

In accepting the token gift of 40,000 bushels of wheat, Madame Pandit said, "This is part of a generous plan to feed India and strengthen the ties of friendship. This grain is going to India, not only as food, but as something that will bind the peoples of India to the people of America in a manner in which no treaty can. Not only will it feed my people—fill their empty stomachs—but revive their spirits and show them the warmth and generosity of the American people. It will build a bridge of friendship between our countries that the people will walk across."

Communities, clubs and farm, civic, educational and fraternal groups will be asked to organize Friendship Grain programs. These groups will solicit bulk grain in carload lots, or cash that can be converted into grain.

The contributions of grain or currency through CROP will go toward supplementing the provisions of the Aid to India bill being considered by Congress. The bill proposes to lend \$190,000,000 to India for the purchase of two million tons of American grain. It has been estimated that an additional 5,000,000 tons would be required to provide all of India's 350 million people with a meal a day.

"The need for grain is a big story," Madame Pandit

stated at the conference. "The loan requested of the American government is needed to make up for a series of natural calamities that began last August 15—earthquake, floods, drouths, locusts. With it we hope to achieve a regular flow so that the ration shops can distribute evenly all the time.

"The general need magnifies the present difficulty," Madame Pandit continued. "Since the end of the war and the partitioning, there has been a normal deficiency to be made up. Millions of people are out of jobs and do not have money for the ration shops. In rural areas the ration system is not even in effect."

Madame Pandit, who worked in Bengal during the famine disaster of 1943, compared the disaster with the present situations of Bihar in the north and Madras in the south. Rations in these areas have been reduced from 16 to as little as 7½ ounces a day. "The lowest thing you could imagine could not be as low as actual conditions in these sectors," Madame Pandit said.

"A great danger is that when famine starts and the rural population feels there is no grain available, a trek to the cities commences," she explained. "The

cities become overcrowded and breeding places for epidemics and plagues. We hope to get enough help before the people get panicky and seek food in the towns."

"It is estimated that between three and six million people in India face death by starvation this year," Mr. Metzler added. "How much food will be available to them will be determined largely by the response of the American people to CROP's Friendship Grain for India appeal."

The CROP gift of 40,000 bushels of wheat was drawn from contributions of top agricultural states to the program's ongoing campaign for world relief. It is being shipped immediately to Bombay by CROP. The churches of America through CROP will work with the government of India to insure just, efficient and free distribution of all grain contributions on the basis of need.

CROP, whose National headquarters are at 308 W. Washington St. in Chicago, is sponsored by Catholic Rural Life, Church World Service and Lutheran World Relief.

Grand View College And Our Youth

On Tour For The College

During June and the first week of July I visited the congregations in the first and second districts of our church. I spoke on behalf of the college and seminary at thirteen different meetings and preached in three churches. It was a fine experience and I would like to share a few of my impressions with the readers of Lutheran Tidings.

While the primary purpose of the trip was public relations we naturally also were interested in scenic beauty and historic memories. Just driving through the country was a thrill and we saw many things that have interested millions before us. Most of them were re-visits for Ellen and myself, but it is fascinating also to see things through the eyes of children. The Great Lakes, the woods and cities of Michigan, Niagara Falls, the eastern mountains, the ocean, the great rivers, and the congested commercial and industrial areas, all these were a natural part of travel itself. The places we sought in addition were the historic spots, and it was especially the memories of the Revolutionary War that gained our attention.

This year was the 175th anniversary of the signing of the Declaration of Independence, and it was a particular thrill to stand first of all on July Third in Independence Hall in Philadelphia to see the Liberty Bell and the room in which the Declaration was signed and secondly on July Fourth before the original copy of the Declaration in the

Library of Congress. When added to this came a tour of the shrines of Washington and of Mount Vernon plus a visit to the Statue of Liberty, to Saratoga Battlefield and to Bunker Hill, etc., etc., it can be understood that the founding of our nation and the principles upon which it was founded became a closer and more personal reality.

It is, of course, hard to get people to go to meetings in the summer time, but in spite of this handicap we had many instances of very good attendance. I would like to express my appreciation for the kind reception we received everywhere and for the hospitality that was shown us. We need to feel that we belong together and when our churches are as far apart as they are it is good to get together to share the values we have and to remind ourselves of our opportunities. Grand View College is not only an educational institution that must be supported for the sake of the individuals who can attend. It is a very essential part of our church work and it is our contribution to the Christian higher education which is of so great and vital importance in our country.

I was again impressed with the tremendous work done by our ministers as a whole and by the importance for the college of their work. In some places they have little or no youth material with which to work, but in other places it is so evident that the minister is constantly alert to make the young people mindful of Grand View. With the setup that we have, the enrollment at our college depends to a large extent upon the work of the ministers, and I am very grateful for the help that we received. Former students are also important and it was a joy to meet many former students who are active in their congregation and for the college.

The churches that we visited are by

and large old congregations and tradition is strong. This is a source of strength for it is an expression of loyalty. Particularly was I impressed to visit again the oldest church in our synod. It is at Manistee and it carries the date 1869 above the door. But traditionalism can also be a weakness for it is often a brake on future progress. It is therefore an inspiration to see how plans are made and carried out for the future. The new church at Muskegon is very fine and the Sunday school building of the Perth Amboy congregation at Rariton Township is a gem. The churches at Marlette, Germania, and Hartford have received fine improvements, and there are other plans under way. May they be successful.

It was also interesting to meet with people from some of our newer congregations. Germania's congregation seems to have been integrated well under the guidance of Pastor Richard Sorensen, and the people at Roscommon, Mich., a congregation which is affiliating with us through our work at Grayling, seemed very alert and friendly. Our church has fine possibilities for growth. All we need is the manpower for home mission work.

So we send our best wishes to all the congregations and friends that we visited. We appreciate the fine treatment we were given.

J. Knudsen.

Remember

—that Junior Camp at Grand View is July 29-August 5.

—that applications for the S. N. Nielsen scholarships (\$100 for first year students) must be sent before August 1.

—that Grand View College offers a \$50 scholarship to all first year students who were in the upper ten per cent of their graduating class.

—that all members of the Danish Lutheran Church (or children of mem-

bers) get a \$50 tuition scholarship from the synod.

News Items

Thorvald Lund, who graduates with a degree in music from Drake University in August, has been engaged to teach music at Grand View during the coming year. He will teach part time while he does graduate work in music at Drake.

The enrollment of new students for the Seminary now stands at four.

The following members of the Grand View College faculty are going to school this summer: Peter Jorgensen, A. E. Farstrup, Wilbur Williamson, Harry Jensen, and A. C. Kildegaard. Three of the Seminary students are pursuing work at Drake University and several of the college students of last year are also attending Drake while living at the college.

Harry Jensen and Carl Eriksen have exchanged dwellings. Mr. and Mrs. Harry Jensen have moved into the house at 1108 Boyd and Mr. and Mrs. Carl Eriksen have moved into the apartment at the college.

Professor Hurley has been employed by the college for three weeks in June and July for student contact work in the city of Des Moines and its environment.

Rev. A. E. Farstrup is serving the congregation at Omaha this summer, spending his week-ends in the Nebraska city and going to school at Drake in between.

Mr. and Mrs. Calvin Rossman are serving the congregation at Newark this summer. Calvin Rossman is a second year student in the Seminary.

The S. D. Rodholm Memorial Fund has received another gift of \$25 from friends in St. Stephen's Church in Chicago. Many thanks.

It is, of course, not a news item that it has been raining a lot this summer, but it is worthy of note that the college campus is as beautiful as it has ever been. Carl Eriksen keeps it trim and neat and it is a pride to see.

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 meal75
Including Sunday, Aug. 5th.	
Insurance50

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

OUR CHURCH

Danevang, Texas—Rev. A. E. Frost, Waterloo, Iowa, former pastor of the Danevang church, will be the speaker at the annual Fall Meeting.

Ringsted, Iowa—A complete bedroom suite for a permanent guest room at the parsonage has been donated by Mr. and Mrs. Fred Henriksen and Mr. and Mrs. Thorvald Hansen. The Guiding Circle and the Bethania Aid donated a spring and inner-spring mattress.

Withee, Wis.—The annual Clark County Lutheran Festival will be held again this year at the Nazareth Lutheran Church, Clayton Nielsen, pastor. Pastor Theo. Nelson, Longwood, will preach the morning sermon, and Prof. Alfred C. Nielsen of Grand View College is scheduled to speak in the afternoon on the topic: "The Christian Community and its Youth."

August L. Bang, editor of "Danvirke," Cedar Falls, Iowa, has been honored by the King of Denmark as Knight of the Royal Order of Dannebrog in recognition of his work and service in the interest of Danish-American Literature and journalism through a period of forty years.

District III will meet for the annual District convention in the St. Stephen's Lutheran Church in Chicago during the week-end, Sept. 28-30.

Marinette, Wis. Rev. Harold Olson and family will be on vacation from July 23 to August 8, partly in Hartford, Conn., the childhood home of the pastor, and other points in the East.

Dwight, Ill.—Seven adults were welcomed into the St. Peter's Lutheran Church on Pentecost Sunday by adult confirmation or letter of transfer.

Rev. and Mrs. Nygaard and children recently returned from an extended vacation trip to Eastern points in the U. S.

Tyler, Minn.—Rev. and Mrs. Enok Mortensen were recently presented with a "Buick" automobile, a gift from friends and members of the Danebod congregation.

Newell, Iowa—Carlo Petersen, student of the Grand View Seminary, will occupy the pulpit in the Nain Lutheran Church on Sunday, July 22, in the absence of Rev. Ronald Jespersen.

Seattle, Wash.—On September 9th the 25th anniversary of the building of the church of the St. John's Lutheran congregation will be observed. Rev. and

Mrs. Alfred E. Sorensen of Chicago have been invited as special guests for the occasion. Rev. Sorensen will be the guest speaker for the anniversary.

Des Moines, Iowa: Rev. and Mrs. Holger Jorgensen are spending the month of July at Itasca State Park, Minnesota. During Rev. Jorgensen's vacation, the pulpit is being filled as follows: July 8—Carlo Petersen; July 15—Harald Petersen; July 22—Vincent Ligouri; July 29—Rev. Svend Kjaer.

Rev. and Mrs. Jorgensen will celebrate their Silver Wedding Anniversary on August 6. Two other couples in the Des Moines congregation have celebrated Silver Weddings this summer—Mr. and Mrs. Einar Kramme on June 23, and Mr. and Mrs. Sophus Kramme on June 30.

Rev. Jorgensen will also celebrate the 25th Anniversary of his Ordination on August 22. He was ordained at Minneapolis in 1926 and has served the following churches: Alden, Minnesota—1926-30; Troy, New York—1930-38; Muskegon, Michigan—1938-47; Des Moines, Iowa—1947-. Since 1947, the Des Moines congregation has grown from 117 to 218 contributing members.

Acknowledgment Of Receipts From the Synod Treasurer

For The Month of June, 1951

Toward the Budget:

Congregations:	
Los Angeles, Calif. -----	\$ 100.00
Denmark, Kansas -----	100.00
Germania, Mich. -----	44.50
Bridgeport, Conn. -----	40.00
Tacoma, Wash. -----	25.00
Manistee, Mich. -----	125.00

Clinton, Iowa -----	50.00
Trinity, Chicago, Ill. -----	400.00
Askov, Minn. -----	66.49
Hampton, Iowa -----	175.00
Omaha, Neb. -----	79.50
Minneapolis, Minn. -----	53.55
Seattle, Wash. -----	154.95
Greenville, Mich. -----	100.00

Pension Fund:

In memory of Mrs. Louise Pedersen, Bryant, S. Dak., from friends -----	4.50
Mr. and Mrs. John Hendricks -----	2.00
Mr. and Mrs. Niels Horsted and family, Lake Norden, S. Dak. -----	2.00
Vermilla and Janice Dorn, Hendricks, Minn., Dr. and Mrs. W. F. Ellgen & John, Ivanhoe, Minn. -----	5.00

Congregations:

Minneapolis, Minn. -----	10.00
Greenville, Mich. -----	14.50

Pastors' Dues:

Rev. Jens C. Kjaer -----	18.00
Rev. Richard Sorensen -----	42.16
Rev. R. C. Schmidt -----	10.00

Grand View College:

In memory of Rev. S. D. Rodholm, Des Moines, Iowa, Settlement Church Circle, Greenville, Mich. -----	10.00
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Home Mission:

In memory of Mrs. Mary J. Oleson, Meckling, S. D., Congregation: Gayville, S. D. -----	16.00
In memory of Rasmus Caspersen, Lake Benton, Minn. Erick and Camella Krog, Mr. and Mrs. Herbert Krog, Lake Benton, Minn. -----	5.00

In memory of Niels Thompson, Aurora, S. D., Mrs. Jens Jensen, Mr. and Mrs. Senius Jensen, Brookings, S. D., Mr. and Mrs. Ray Nelsen, Bruce, S. D., George, Soren and Lucille Christensen, Arlington, S. D., Mr. and Mrs. Arnold Sorensen, Lake Preston, S. D., Mr. and Mrs. George Atwood, Arlington, S. D., Mr. and Mrs. Niels Christensen, Brookings, S. D. -----	7.00
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Congregations:

Oak Hill, Iowa -----	22.00
Greenville, Mich. -----	7.50

Lutheran Tidings:

Congregation: Greenville, Mich. -----	15.75
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Children's Home, Chicago, Ill.

In memory of Mrs. Lars Larsen, Dagmar, Mont., Mr. and Mrs. Anton Sundsted and Mrs. Schultz, Dagmar, Mont. -----	10.00
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Old People's Home, Tyler, Minn.

In memory of Mrs. Lars Larson, Dagmar, Mont., Mr. and Mrs. George N. Lund -- Friends at Dagmar, Mont. -----	5.00 8.00
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Seamen's Mission:

Congregation: Oak Hill, Iowa -----	29.00
Previously acknowledged ---	12,276.16

Total to date ----- \$14,033.56

Received for Items Outside of Budget:

Lutheran World Action and World Relief:

In memory of Mrs. Mary J. Oleson, Meckling, S. D., Congregation: Gayville, S. D. -----	8.00
In memory of H. L. Hind, Lake Benton, Minn., Mr. and Mrs. Jorgen Krog and sons, Lake Benton, Minn. --	2.00
In memory of Niels Thompson, Aurora, S. D., Mr. and Mrs. Peter Jensen, Brookings, S. D. -----	2.00
Congregations:	
Ludington, Mich. -----	113.00
Germania, Mich. -----	53.00
Waterloo, Iowa -----	110.50
Muskegon, Mich. -----	240.00
Minneapolis, Minn. -----	20.45
Minneapolis, Minn. for Korea -----	20.00
Seattle, Wash. -----	56.50
Greenville, Mich. -----	80.00
Volmer, Mont. -----	91.00
Previously acknowledged ---	4,306.05

\$ 5,102.50

Deduct: Askov, Minn., (last month's report) ----- 66.49
(should have been under Budget)

Total to date ----- \$ 5,036.01

American Bible Society:

In memory of Mrs. Mary J. Oleson, Meckling, S. D., Congregation: Gayville, S. D. ---	2.00
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G. V. C. Building Fund:

In memory of Mrs. C. Michaelson, Cedar Falls, Iowa from Mr. and Mrs. Paul Pedersen, 1948 W. Burnside, Portland, Oregon -----	5.00
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Church Extension:

In memory of Mrs. Alfred Jensen and Rev. S. D. Rodholm, Des Moines, Iowa, Congregation: Tacoma, Wash. -----	40.20
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Be generous and give a little more to make up for the individual who is not blessed as you are. Our fair share is according to our many blessings. Look around and you will see that you are "well off" according to many others.

The Danish Evangelical Lutheran Church of America.

Charles Lauritzen, Treas.

S. D. Rodholm Anthology

Previously acknowledged -----	\$ 47.00
Mrs. N. S. Petersen, Minneapolis	5.00
Rev. Ottar Jorgensen, Minneapolis -----	10.00
Nanna Goodhope, Viborg, S. D.	3.00
Gertrude H. Mortensen, Bothel, Wash. -----	1.00
Danish Reading Circle, Minneapolis -----	15.00
Women's Mission Society -----	100.00
Rev. Evald Kristensen, Taars, Denmark -----	25.00

Total ----- \$206.00
Please send contributions to:

Rev. Enok Mortensen
Tyler, Minnesota.

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

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

July 20, 1951

Name -----

New Address -----

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

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