

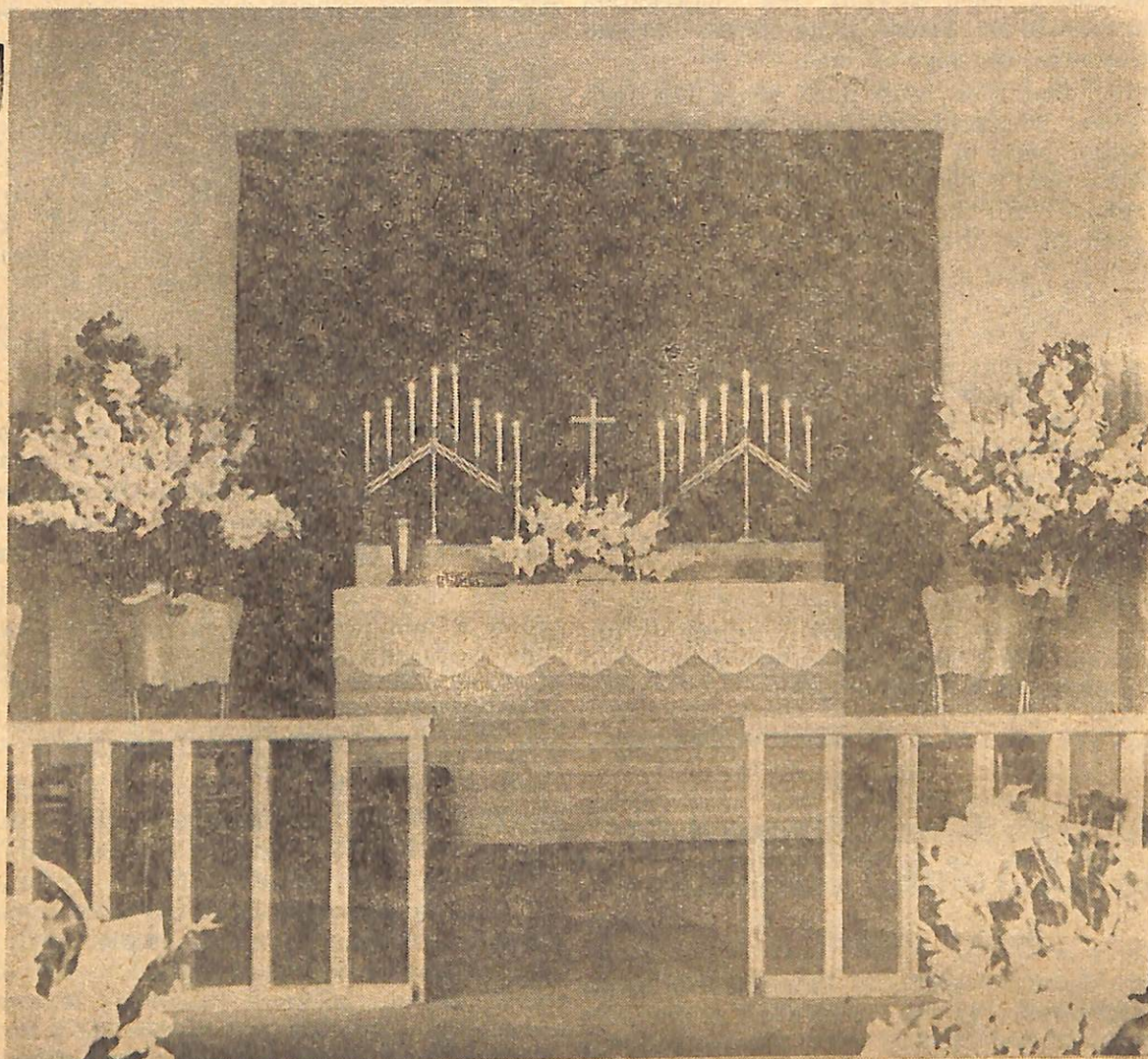
Lutheran Tidings

PUBLISHED BY THE DANISH EVANGELICAL LUTHERAN CHURCH OF AMERICA

Vol. XIX

September 20, 1952

No. 4



The Altar Of Trinity Lutheran Church

Dedication Day In Greenville, Michigan

August 31, 1952

The day began with rain, but inside the sun was shining. "This is the Day the Lord hath made"—Sunday—and Dedication Day of the first unit of the Trinity Parish Church in Greenville. The interior of the little church was all aglow with festivity and blonde newness. All the bountiful baskets of fresh flowers sparkled with loveliness and joy at having been selected for this very special occasion.

The people entering the church reflected that same joy of anticipation and fulfillment. Some of them had gone through these doors innumerable times before in the process of getting ready for this big day. But now the paint brush, the hammer, and other tools were getting a well deserved rest, and the willing and eager hands that had wielded the paint brush,

the hammer, and done countless other little and big tasks in building God's house, were now freshly scrubbed and folded in gratefulness of task completed. Happy is the man or woman engaged in building a church.

It was a solemn moment when the officiant, Dr. Alfred Jensen, followed by Rev. C. A. Stub, former pastor, and Rev. Peter D. Thomsen, present pastor of First Lutheran Church, began the procession to the altar. They were followed by Will Bekke, president of the congregation, and members of the parish board and the building committee, each carrying an altar vessel to be set in its proper place. As these "In Memory Of" vessels were placed on the altar, the spiritual presence of the loved ones in whose memory

they were given seemed to melt together in the oneness of the fellowship with the living congregation.

After Dr. Alfred Jensen had completed the dedicatory service, assisted by the two other pastors, Rev. C. A. Stub preached the sermon. This was followed by the congregation partaking in one of God's richest gifts bestowed on man, Holy Communion. Thus refreshed and strengthened in spirit the congregation can look forward to the future of its church life and hope for many more big days to come.

Surely Rev. and Mrs. Stub must share the feeling of the sower who seeds his field, then leaves for awhile for other parts of the country, but returns at the moment his field is beginning to burst into flower. And they rejoice with the sower that their seed has fallen into good soil and has matured and ripened.

The last thing I saw that day as we left the church to go home was a few of the men, those men who had spent their every spare moment for several months—as well as many that were not spare—working on the building; these men were sitting outside the church quietly talking over the events of the day and those of the past months, and looking at their finished product with affection and joy. I could not help but be reminded of Abel of old who, in gratitude, gave the animal he had raised and offered it to God. Likewise, these men gave, in humility, their love-offering, the works of their hands, to God. And it seemed as if a hazy line of smoke was slowly ascending upward to the heavens. Their love-offering, too, had been found pleasing in the sight of God.

Kirstine Thomsen.

Lordship Of Christ Stressed At Lutheran Youth Convention

By Otto Bremer

Hannover, Germany — (NLC) — Twenty-five countries were represented by the 1,324 young people who attended the Lutheran Youth Convention held here in connection with the Assembly of the Lutheran World Federation, July 25 to August 3.

For some it was the first chance to meet with fellow Christians from other lands in the common effort to understand what it means to be a Christian—to be a young, committed Christian in the different situations which confront us in the middle of the twentieth century. Many returned to their own countries determined to make the same strong witness to the Lordship of Christ which they found being made in other parts of the world.

The Rev. A. N. Gopal of India stated that young Christians in his country "have to lead a dangerous life in a dangerous world." Yet, he continued, "there are a great number of youth, both men and women, who are really devoted Christians who have consecrated their lives to the Lord, serving their Master wholeheartedly. They are prepared for sacrifices, they start prayer groups in their institutions, visit the sick in congregations and hospitals . . . They are the hope of the present and the future church in India."

Today's Devotions

By Pastor Harold E. Olsen, Marinette, Wis.

The first of a series of "Today's Devotions" given over the Radio WMAM in Marinette during the week of August 31-September 5.

Many, many years ago a man wandered in the desert tending the sheep of his father-in-law when suddenly he came upon a bush which appeared to be aflame and yet was not burning. From this bush came a voice calling to this shepherd to lead an enslaved people to freedom. The man who heard the voice was Moses and the author of the voice was "I am" (I AM THAT I AM, Exodus 3:14) or at least so Moses was told when he inquired. To Moses "I am" meant God and to Moses God meant freedom to an enslaved people. Never did Moses forget that "I am," God and freedom were all synonymous. But the people whom God freed through Moses found it difficult to remember. All down through the history of this people we see a people forgetful of the freedom they had from "I am," or God. So predominant did this forgetfulness become that God sent His own Son to speak to this lost nation the meaning of "I am" once more. Nor did He speak it to the Jews alone; He spoke it to all the enslaved peoples of the world.

We have recorded in the gospel according to St. John a number of expressions often called the "I am" passages and this week in the short time we have I would like to recall five of these passages for our consideration since we today are in bondage every bit as much as were the Jews in Egypt—the bondage of sin and death, that is.

The first of these passages is found in John 6:35. "I am the bread of life." "I am," or God, is the bread of life. And through Jesus Christ we have this bread of life. In Him we have our nourishment for life. Each breath that we breathe is the spiritual bread for our bodies and this bread is given to us by God through Jesus Christ. It keeps us alive. It emancipates us from the death of our dust-formed bodies. The Apostle Paul in his letter to the Philippians tells us of his recognition of this fact. He says "for me to live is Christ." (Chap. 1, verse 21). He realized that without Christ he did not have the bread which is so necessary to sustain life. And so is the case with all who want to live. We can only live through Christ who is the bread of life from God. This is the belief of all Christians and it is the belief which all of mankind must have if it is to remain alive—and especially in this time when death and destruction is so immanent. "I am the bread of life." "Take and eat; this is given for you."

Let us pray: O God, Thou didst free Thy people in ages past, we pray make us cognizant of Thy Redeeming Son and help us to take Him for our Savior that we may be nourished unto life, over and above and beyond death. Allow us to feast on Him that we may be strong and bold to deny and conquer sin that we may have life and have it more abundantly. We pray in Jesus' name. Amen.

Education Through The Church

By Dr. Ernest D. Nielsen, President of Grand View College, Des Moines, Iowa.

Address Given at Annual Convention

I want to speak to you tonight about education through the church. It is a subject which is dear to the heart of Christian people in America. The Christian colleges under church control, which have contributed so much to American culture and life, are a living testimony to the faith of the founders of the church-related colleges throughout the country. It is well to remind ourselves that the church is in the field of education by its own deliberate choice. The church has a teaching ministry to perform if it is to accomplish its Christ-given mission. The signs of an emerging spiritual awakening, which may be reflected in the spiritual temper of today, require that we take the church's educational task seriously.

Since I know that you expect some pertinent remarks from me about our own school, Grand View College, let me from the outset of this address make it clear, that I look upon the Christian college, and Grand View College in particular, as essential and necessary in our day in which the real front of conflict lies in the realm of ideas. Moreover, the importance of our college to the well-being of the church cannot be overemphasized in a gathering such as this, where all of our deliberations and decisions effect the total work of our church. Through Christian Higher Education the church's message, life, and witness are given a very necessary expression in our church schools. I am not unmindful of the fact that there are some serious gaps between the avowed purposes and the observable outcomes of the Christian colleges in America, but this evening I prefer to speak in affirmatives rather than attempt any critical discussion of the academic problems which are widely discussed by those who are vitally interested in higher education in America. No college stands alone in this inescapable obligation of facing and solving the problems that confront us in Christian Higher Education. As we meet the problems that confront us at Grand View College we shall be contributing our part, as a church college, toward the improvement of education in general. There are problems to be met which will require critical self-appraisal and awareness of the possible need for redirection.

As I face my new task I am deeply conscious of the truth and the applicability of the words of Jesus: "Other men labored, and ye are entering into their labors" (John 4:38). But this applies not only to those many good men and women who as servants of the church have labored at Grand View College in various capacities; it applies to the constituency of the whole church, who through the fruits of their daily labor and toil contribute toward the continued existence of Grand View College.

In a day of rising costs it is understandable that many questions are being asked about the whole status of Christian Higher Education. Our very tendency to think only of our own college distorts our

picture of the importance of the church-related college. We need to know that we are not alone. We need to know that it is not a misnomer to speak about education through the church. Approximately thirty per cent of the entire college population in our country is enrolled in church related colleges. In October 1947 726 church related colleges reported an enrollment of 668,637 students. The churches' insistence upon maintaining Christian colleges is not a confusion of the functions of church and school, but the price which we pay for our adherence to the principle of religious liberty. Inasmuch as the Christian religion bears witness, both religiously and intellectually, to a body of knowledge, which, in New Testament language, "flesh and blood" cannot reveal, the church cannot propagate the Christian faith and life, except as she undertakes to teach. The faith is not an opinion but a certitude. Certainly, the implication of the Christian faith for education is not unknown to our people.

However, it does not suffice to relate faith and education. If the Christian church related college is to serve effectively in American life it must take full cognizance of the setting of modern democracy. It is imperative that we all recognize that the church's freedom to maintain Christian colleges is rooted in the freedom which political democracy makes possible. In fact, we may go one step further and declare that the historical and political events of our own time teach us that it is doubtful, indeed, whether free schools, free in the sense of being at liberty to chart their own course, can exist apart from democracy. Notwithstanding the spiritual origins of democracy, the church can ill afford to ignore the debt which she owes to modern democracy. The freedom which the church enjoys in the setting of American democracy is the freedom to build such institutions as she deems essential for the well-being of her life. On this historical evening, observing the seventy-fifth anniversary of the first convention of our synod, we have a very concrete reference to what it means to possess religious liberty in a political democracy. It is only within the framework of a free society that we shall ever have free churches and free schools. Thus education through the church is not fiction but a fact. Our own school, Grand View College, has been in existence since 1896. As we begin this fall we are opening the doors for the fifty-seventh time to bid students welcome to Grand View College. Indeed, the democratic setting of which we are a part furnishes the sort of freedom which makes it possible to translate ideas into action, to not only conceive the idea of a Christian college but to make it a reality. Even the actualities of the historical development of our own school thus helps us to understand our particular responsibilities today.

However, I wish to be still more practical by pointing to the importance of the testimony of former students and graduates for a better understanding of what the Christian college has to contribute to young people who are desirous of a college education. A former student of Grand View College has recently written:

"This fall it will be forty years since I enrolled

for the first time at Grand View College. I attended for two years. While forty years is a long time in the life-span of a man, I can still recall with vividness certain things that such teachers as Th. Knudsen, C. P. Hojbjerg, S. D. Rodholm, and Erik Appel said . . . their words still linger in the minds of many former students."

Somehow, however, I like to hear what other students and graduates from other schools have to say about the church related college. I like to hear the voice of the young college graduate of today. There is great value in the consensus of opinion such as exists between the comment above and that below which comes from a young woman, named Margery Hughes, who graduated from a church college in South Carolina in 1948. She writes:

"I am glad I chose a Christian college. Many believe that the church is overstepping her bounds when she delves into higher learning for the average person . . . but I am glad I graduated from a church college. I have learned from my college the important things of life, and no matter in what business I am employed, nothing can take away that knowledge. Christian education gave me not only a desire to learn more but a mind that is able to sift the most important from the trivial, a mind to be constantly seeking a better way of life and a habit of putting first things first. This is not merely education; this is Christian education."

It would, of course, be not only erroneous, but a grave sin to say that only the Christian college exercises a Christian influence upon its student body. But the residential church college offers an opportunity for learning and life under conditions which ought to permit the full impact of Christian insights. When, for example, Jesus prayed: "Sanctify them through thy truth: thy word is truth," He envisioned the end of truth as definitely related to character. The great orientalist, the late Professor Breadsted, who devoted his whole life as a scholar, to the study of the earliest history of civilization, reached the conclusion that the spiritual would triumph over the material, and he expressed this conviction in one crisp sentence: "The culmination of a developing universe is character." In a day in which knowledge literally is equivalent to power, the Christian college faces the responsibility of helping the student generation to a knowledge of those spiritual insights by which humanity, by the help of God, has been enabled to make the right decisions in the hour of crisis. We have not only a responsibility toward the students but also toward the church. I personally believe that the church related colleges in America today cannot escape the question of the need for a redirection if they are to be a creative influence. Grand View College together with other church colleges is called to be something, and to communicate something.

This leads me to my concluding point, which is that the Christian college cannot avoid confronting the student with the fact that the Christian life in the world today demands commitment. The main business of a college, like Grand View College, is to

teach. We have an intellectual vocation at Grand View College, but the truths which the professor communicates to his students always involve an imperative ought which none can escape.

We ask for your prayers, your support, your sons and daughters. May some of the things which I have said tonight justify your generous response to this appeal for your support.

Good News For Bible Readers

Do you own a Bible? What a foolish question—but, do you read in it? Maybe that is not such a foolish question. Certainly all the readers of Lutheran Tidings own a Bible but it is not so certain that they all read in it. Yet it is known that more people read the Bible than any other book. It is read "in whole or in part in more than nine hundred languages and dialects, and made understandable to people and tribes from the Arctic Circle to the Equator, and from the ancient civilizations of India and China to the rudest inhabitants of the islands of the seven seas." Year in and year out it is the best seller amongst the books.

But because it sells so well is not proof that it is read by all. There is an element of truth in the humorous anecdote that the Bible is dusted off only when the Pastor comes to visit in the home. It is partly true that the only time the Bible is read by some is when tragedy or grief strike closely. It is not bad but rather good to read in the Scriptures as such a time for it can be a source of much strength and courage. However, the Bible is also a book to read at times of joy and happiness.

Whether the Bible is read very little, very much or not at all there is good news for the people of the Danish Evangelical Lutheran Church of America as there is for the whole English speaking world. The Good News is this, that on September thirtieth, nineteen hundred and fifty two (9-30-52) there will be a religious event of great significance—an event that can bear fruit in Christian conviction for years to come. It is the publication of the REVISED STANDARD VERSION OF THE BIBLE.

Many of the readers of this article have already thrilled in reading the Revised Standard Version of just the New Testament. Now the whole Bible has been revised and will be available to all after September 30th.

But why is this Good News? Because for most English reading people it will give a clearer understanding of the contents of the Bible. The Bibles that most people read were written for the 17th and 18th centuries. Now we have available to us a Bible written in the language of our time. Moses gave God's word to his people in vigorous Hebrew—the language of their daily life. Paul spread the Gospel of Christ by writing in familiar, everyday Greek his readers could understand. Jerome replaced Old Latin translations with the Latin Vulgate, in language current at the start of the 5th century. Wycliffe was the first

to translate the Bible into English—in contemporary 14th century language. Luther worked continuously at translating the Scriptures into his mother tongue. King James authorized scholars to revise existing versions; in 1611 the Bible was published in the language of that time.

"With the passing centuries, errors and inaccuracies have become disturbingly evident in the most widely used English translation, namely, the King James Version. There have been efforts to correct some of these errors in the English Revised Version of 1881 and 1885, and in the American Standard Version of 1901. It was felt by many that these latter word-for-word translations sacrificed much of the beauty and power of the earlier version. Out of this dissatisfaction in 1929 a committee of fifteen scholars set to work to again revise, hoping to write it in a language that was direct, clear, meaningful to the people of today and yet keeping the beauty of the King James Version."

To this task ninety-one scholars put forth their best efforts. After many hours and years of sincere and consecrated work the first draft was completed in June of 1949. Last October the final manuscript was handed to the publishers and this September thirtieth it will be ready for publication. The men who were assigned the task of revision were and are the leading scholars of the Protestant Church.

While it is Good News that the Bible is now written in the language of the day and therefore can be better understood by more people, it is also Good News that this new Bible is really older than the Bible we now use. The reason it is older is because the resources available to the translators of 1604-11 were quite inadequate compared to the resources made available to the modern scholars. One writer says, "We may safely say, therefore, that the King James translators based their New Testament on less than two dozen imperfect Greek manuscripts copied after the tenth century. We know that their New Testament text contained more than five thousand copyist's errors! It should be added at once, however, that none of these copyist's errors is such as to determine any theological or doctrinal positions of the church." In the last century new discoveries of texts and new archeological findings have been tremendous. Perhaps if you attend one of the gatherings that will be held in most communities on September thirtieth, in celebration of the new translation you will hear about many of these discoveries which throw new light on the Bible. If you want to read stories in which there is action, pathos, and drama, get ahold of the stories about these findings.

Dr. Albright, one of the foremost archeologists of the world, in telling about his findings, tells how often they were close to being murdered by the natives who thought the archeologists were taking riches out of the caves, riches, that is, in coin and jewelry.

To show how these new findings have added meaning and clearness one can compare Isaiah 33:8 with the old American Standard Version and the new Revised Standard Version. The correction of a

single letter of the word translated "cities" both confirms the judgment of text critics and makes sense out of an obscure passage. The American Standard Version reads thusly: "The highways lie waste, the wayfaring man ceaseth: the enemy hath broken the covenant, he hath despised the cities, he regardeth not man." The Revised Standard Version reads thusly: "The highways lie waste, the wayfaring man ceases. Covenants are broken, witnesses are despised, there is no regard for man."

One could go on and on giving illustrations such as the above. This joy of discovery and meaning can be yours if you attend one of the meetings in the church designated in your community, and if you not only **purchase** a Revised Standard Version Bible, but you **read** it as well.

If you do this you no doubt will agree with Judge Luther W. Youngdahl of Washington, D. C., former Governor of Minnesota and a strong Lutheran Layman, when he says "a real occasion for Christian rejoicing. With scholarly regard for the original texts, the Committee has succeeded in putting the Bible into the mouth of the man on the street, retaining the rhythm and music of the the King James rendition so loved by us all."

Religious Education Week

September 28th-October 5th

Have you ever wondered and been amazed at the way children grow and stretch out physically? How it seemed only yesterday that the child was learning how to walk. On the other hand, have you been equally amazed and stood in wonderment over how the child grows spiritually. How it seemed only yesterday that the child repeated the prayers you said and now he says his own. Have we been as concerned as to how our children stretch out spiritually as well as physically? A child will be reaching for the answers to questions about the meaning of life and the church had better be ready to match the child's searching with adequate opportunities to reach these meanings.

Religious Education week is always an invitation to the parents and church to do some measuring and reaching to make sure that they are giving the best to the religious or spiritual growth of a child. September in many, many churches is the homecoming month of the church. Therefore this special emphasis for one week is for gathering those already won and helping them to keep on growing in the Christian faith and life as well as to gather new members into the fold. Every last child, your person and adult is precious in the sight of God and needs to be brought into his presence.

Religious Education Week is more than a recognition of the work of the Sunday school teachers, the bringing in of new members and the keeping of the old members. It is becoming increasingly a week-long recognition of the fact that the whole church and its families are responsible for Christian Education.

The Christian fellowship in the church and the home must communicate the Christian faith in word and in deed if the Sunday lessons are to mean anything. The "teaching" in Sunday school is effective only when repeated again and again in the life of the church and its people. The important thing is that this unity of the Christian family in communicating its faith be recognized the year round; but the observance of Christian Education Week can renew that awareness for the year.

There is nothing indefinite about the other faiths contending for the minds and hearts of men, women and children. Christianity, too, must be aggressive and be able to withstand the other pressures.

Our faith, that is the Christian faith, must be able to withstand the spiritual warfare of our generation. Truman B. Douglas in an article entitled "United for a Ministry of Teaching" has two most significant paragraphs relating to this problem. He writes, "Never in the history of our nation has the task of the agencies of Christian education been so sharply defined as it is today. Never has the call to a militant and aggressive facing of that task been so clear. The primary mandate of the task of Christian education is not dictated by the world crisis of our time. It is, in a profound sense, timeless. The Christian faith is not subsidiary to some other human interest. We do not believe in Christianity primarily because it will save Western civilization, or maintain the American way of life, or solve the so-called 'race problem' or establish international order. None of these things can be accomplished without the power of the Christian faith; but that is not why we believe it. The fundamental motive of Christian education is the conviction that in the Christian Gospel we confront the most profound and adequate and momentous truth about life—and that this truth needs to be communicated."

Religious Education Week should be only the renewal of our faith that the Gospel must be taught and caught by all mankind. People are beginning to realize that in the world their children face they are going to need sterner qualities of spirit than ever before. The easy optimism, the worship of success, the reliance upon comfortable and gracious surroundings will not be sufficient to give meaning to life in the days ahead.

Bishop Berggrav in a major address to the Assembly of the World Council of Churches in Amsterdam gave four affirmations of Christian faith: First, there is a living God. Secondly, there is a will, a purpose, of this God, and He has declared it to us in Jesus Christ. Thirdly, there is an enemy which tells man that he is God and this enemy sets life against life, and group against group, and makes the earth a shamble. Lastly, he declared, there is a Victory. It was won for man by Jesus Christ. The Church lives by the assurance of this victory and labors to extend the fruits of it to all men.

This is the faith Christians believe in to the utmost. It is this faith we are called upon to share with our brethren and with future generations. To help

us realize that it is our task to teach in one form or another, is the reason for Religious Education Week. May this week help all Christians to become more and more aware of their duties as teachers of the Gospel.

Conference On Women's Work In The Church

Ladies of the Danish Evangelical Lutheran Church of America please note. Beginning Friday evening at eight o'clock on October the 17th and going through Sunday afternoon the 19th of October the Council of Religious Education is sponsoring a Conference for Women of the Church at Grand View College. All the ladies of our churches are invited to attend. The purpose of this meeting is to share and exchange ideas for women's work in our churches.

The part that the ladies play in the total church program is important to the church's welfare. It has been felt by many Ladies' Aids or Guilds that they were in need of new ideas, that they wanted to be a more effective part of the kingdom.

As a result the Council of Religious Education has set the date of October 17-19 at Grand View College for the ladies to meet and help one another. A program has been set up which will include inspirational and education talks, as well as periods for discussion of mutual problems. The topics and the discussions will center around "What the Pastor Expects of the Ladies' Aid," "Organizational and Membership Problems," "Program Materials," and "Objectives of Ladies' Aids." There will also be lectures of vital concern to all ladies.

Ladies bring any program materials you might have or have used in your groups. There will be a display of materials which could be used for various groups.

The total cost of the meeting will be \$6.00 which includes meals, lodging and registration fee. Those attending will be housed in the college dormitory so bring along your own sheets, pillow case, blanket and towel. PLEASE SEND IN YOUR ENROLLMENT EARLY. October 15th is the deadline. We hope that the various Ladies' Aids will send representatives to this meeting.

Howard Christensen, Chairman,
Council of Religious Education.

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

Office of Publication: Lutheran Tidings, Askov, Minnesota.

Editor: Rev. Holger Strandkov, Kimballton, Iowa.

Circulation Manager: Svend Petersen, Askov, Minnesota.

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

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

Our Women's Work

Mrs. Johanne Lillehøj, Kimballton, Iowa
Editor

Welcome To The New Editor

A few weeks before the Convention I wrote to Mrs. Ida Egede asking to be released from my job as editor of "Our Women's Work." Not because I was "tired of it" or in any way disillusioned, but I think five years is enough. Perhaps someone else may have some new ideas on how to edit this page.

I want to thank the readers for your many encouraging words and for your cooperation in trying to make the "Page" a real medium of communication between the women of our Synod.

At the W. M. S meeting at Omaha Miss Emilie Stockholm was elected editor and I hope she accepts. I want to ask all of you to continue contributing to the "Page" in the future as you have been doing in the past.

Yours very sincerely,

Johanne Lillehøj.

Oftentimes The Torch Is Lit By A Woman

Dagmar Potholm Petersen

I would like to send a greeting to my friends, the readers of Women's Page, and share with them two recent inspiring experiences. I take it, that they, like me, are often discouraged over the chaos, political intrigue, and moral delinquency of our time. And wonder how we, as women, can improve upon such conditions.

In the month of June, it was my privilege to attend a convention of Women's clubs of New England, where three hundred representatives were assembled. These women sat for three days, on hard wooden chairs, listening to reports and speeches; speeches by eminent speakers whose subjects were, "Juvenile delinquency," "What are you doing to preserve the American Home," "The Housewife as Consumer," "Where does your dollar go," "Are you teaching your child religion," and many others. None of them amusing, some entertaining, but all seriously thought-provoking; which promoted eager and intelligent discussion. The reports were equally inspiring. I had not realized how much influence these women have in improving local institutions, such as penitentiaries, orphanages, and mental hospitals. Nor did I realize how often they have influenced legislation in matters pertaining to the home and school. I came away, feeling a great pride in my sex, and a renewed determination to add my bit to these endeavors.

The other experience was the selection of my friend and neighbor, Mrs. Toy Len Goon, as American Mother of the Year. I have known her for years, a quiet unassuming little Chinese mother who accepted her husband's Eastern manner of disregard for women, with graciousness. While I on the other hand, fumed when I saw her walking three steps behind

him or working late at night while he and the children went riding in the car. But after his death Mrs. Goon came into her birthright. The laundry was a success, everyone helped, even the little three year old who cleaned out the pockets of soiled shirts. She managed to give all eight children a good education. Moreover they were popular with teachers and pupils alike. They attended church and Sunday school regularly and have become good citizens of the community. Their deep sense of family loyalty and devotion to each other is an inspiration to all who are privileged to know them. Mrs. Goon took all the honors heaped upon her with gentle dignity, a sense of humor and sincere gratitude to her adopted country. But was most happy when she could return to her home and the job of being mother.

So my dear friends, from these two experiences I felt uplifted and encouraged. The world is full of glamour girls, bridge players, etc., but there are, too, the thousands who are working for the brotherhood of man. Let us be counted among them! Man may carry the torch but very, very often it has to be lit by a women.

Prairie Days

Mrs. Emilie P. Lerager

Shortly after Christmas, 1909, the minister received an invitation to go on a lecture tour for the D. S. U. He was to speak in fifteen societies in Wisconsin, Minnesota, Iowa, and South Dakota.

He did not think he would be able to accept this invitation, but his wife thought otherwise. She knew he needed to get away, see other people, and talk with fellow ministers. She had seen how hard it was not to be able to afford to go to the district or annual conventions. Now she assured him that with Sigrid there, she would be able to manage very nicely, that he should accept the invitation and also take in the March meeting in Nysted, Nebraska, before he came back.

And so it was arranged. The minister was given a month's vacation, someone kindly offered to board Fanny, the horse, and on a Sunday afternoon he left with the Jensen's, who would take him to the train.

In the little home on the prairie life went on as usual: first thing in the morning tend to the fires and the baby, breakfast, get Sigrid off to school—she took her lunch those cold winter days—feed the chickens, carry ashes out and coal in, bathe and feed the baby, and, when she was sleeping, the never-ending task of carrying in snow to thaw in the boiler always sitting on the back of the stove. How the minister's wife hated that job! and the kitchen always cold and always looking messy from the melting snow. By the time four o'clock came and Sigrid was back from school she wondered where the time had gone. Then

(Continued on Page 12)

Paging Youth

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

Editor: Thorvald Hansen, Rt. 1, Atlantic, Iowa

What Will You Do With Your Life?

That is to be the subject for special emphasis at the Fifth Annual DAYPL Workshop and Convention to be held at Grand View College, October 24-26. All district officers and local delegates should make plans now to attend. District Advisors and all other pastors are also encouraged to attend.

Send any program suggestions to W. Clayton Nielsen, Withee, Wisconsin so that the Workshop can be styled to fit your needs. Detailed announcements will be carried later.

Lake Michigan District Convention

Approximately 35 young people from Marlette, Chicago, Greenville, Muskegon, Racine and Marinette-Menominee attended the Lake Michigan District DAYPL convention at Marinette-Menominee over the Labor Day week-end.

Registration opened Friday's activities. The evening program consisted of get-acquainted games followed by devotions and refreshments. The Rev. Harold E. Olsen led the devotions and his subject was "The Word—Jesus Christ."

The Chicago Society was in charge of the opening devotions on Saturday morning, followed by a presentation of "Our Synod" by Mr. Olsen. The Rev. Alfred E. Sorensen of Chicago addressed the group on young people's activities of yesterday and Miss Ruth Jacobsen told about the work of today's societies. Immediately preceding the lunch hour Miss Jacobsen led a discussion on the subject "ULCA and Us."

Following lunch, James Jacobsen of Marinette, retiring district treasurer, conducted a panel during which reports of local DAYPL work were given by local officers and delegates.

During the business session Miss Ruth Jacobsen was re-elected president of the district; Kenneth Jensen of Greenville, vice-president; Barbara Miller of Menominee, secretary; and John Johansen of Greenville, treasurer. A baseball game followed the business session.

The Rev. Alfred Sorensen was the speaker for the banquet and the evening program included a "Rumor Clinic" which demonstrated how gossipers can change the truth unintentionally. Folk dancing was enjoyed and the Racine young people led the closing devotions.

Communion was celebrated at the worship services on Sunday morning. Mr. Sorensen gave the communion address and Mr. Olsen preached the sermon.

On Sunday afternoon the group was taken on a tour of Marinette-Menominee, after which they heard an address by the Rev. George H. Gerberding entitled "The Living Word—The Church." A filmstrip, "Choosing a Vocation," and slides from the Santal Mission closed the day's activities.

Iowa Convention

The 1952 Iowa District DAYPL convention opened on Friday evening, August 1st, at Newell, Iowa. Following words of welcome, the Rev. Ronald Jespersen (Newell) spoke to us concerning some of the difficulties in our camping program. The remainder of the evening was spent in folk games and dances.

The Rev. Jespersen conducted the morning devotion period in the church on Saturday following which the business session was called to order by District President Donald Clausen.

Reports from the Rev. Clayton Nielsen, national DAYPL president, and from the district president were read and discussed. Oral reports were presented by members of the societies represented. These were Newell, Des Moines, Hampton, Fredsville, Cedar Falls, Oak Hill, Ringsted and Kimballton. It was voted to eliminate the District Workshop this year and concentrate on the National Workshop which is to be in Des Moines. It was also decided that those who remained for the camp should decide what to do about the camp for 1953.

(Ed. note: The campers decided that the arrangements for the camp should be made by the board with the provision that if there are less than 15 people registered two weeks before the camp is scheduled to begin the camp is to be called off.)

When the votes were counted the following had been elected to replace the officers whose terms expired this year: Jim Jorgensen, (Hampton) vice-president; Ruth Sorensen, (Ringsted) secretary; and the Rev. Gudmund Petersen (Hampton) district advisor.

After the business meeting was adjourned the group went to the ball park for the remainder of the afternoon where Newell won the trophy from Oak Hill.

An evening of musical entertainment and drama, presented by the Newell society, was thoroughly enjoyed following the supper hour.

Sunday was a fine climax to the week-end. The Rev. Paul Wickman (Ringsted) spoke at the morning service and reminded us that we owe more than "lip-service" to God. In the afternoon the Rev. Axel Kildegaard (GVS) spoke on the importance of Christian education.

Supper and an evening program brought the convention to a fitting conclusion and prepared us for the journey home.

Shirley Johnson.

Annual Convention

II

(Continued from last issue)

The Proposals for discussion at the convention, as announced in advance in "Lutheran Tidings", were taken up for consideration. **Proposal No. 1:** "That a special committee be appointed by the convention chairman present to this convention for approval a workable set of definitions for membership." Mr. J. H. Petersen, secretary of the Waterloo, Iowa, church, commented on this topic and stated that to the members of the Waterloo church it appeared that there is a serious need in our synod for a better set of definitions on membership. Several others spoke, and the following committee was appointed: Rev. Viggo M. Hansen, Rev. Thorvald Hansen, delegates, Elmer Ness, J. H. Petersen and B. P. Christensen, synod statistician. Later this committee brought back the following report:

"The committee believes that the problem of membership definitions is basically a problem of human nature rather than of workability of definitions.

"The committee, therefore, recommends that the present definitions of membership be retained with the exception that the definition of contributing member which now reads:

"Contributing members of a congregation shall include: all accepted members of a congregation if said members contribute to the local church" be amended and changed to read:

"Contributing members of a congregation shall include: all accepted members of a congregation, who are 18 years or more of age and who contribute to the local congregation."

After a brief discussion this change was accepted by the convention.

Proposal No. 3 was presented. The Hartford, Conn., congregation representatives spoke heartily in favor of a change of name for the synod. A short discussion followed and a committee was appointed to report back at a later time to the convention with further suggestions for a name for the synod. The following committee was appointed: Rev. Alfred E. Sorensen, Arnold Sorensen and Mrs. Ellen Olsen.

Later this committee reported back to the convention. A number of additional names had been submitted, and the committee recommended the following consideration: 1) Lutheran Church of the Covenant; 2) Grand View Evangelical Lutheran Church of America; 3) Ansgar Evangelical Lutheran Church of America; 4) American Evangelical Lutheran Synod; 5) American Lutheran Church, Grand View Synod.

Rev. Alfred Sorensen, chairman of the committee, announced that the committee had received 29 names of which five were selected for presentation in order of preference. Many spoke and various opinions were expressed for or against the change of name of the synod.

A motion was presented the next morning by the two pastors, Richard H. Sorensen and Willard R. Garred proposing: "The name of the synod shall be

'American Evangelical Lutheran Church' and the secretary of the synod shall recommend to next year's convention that all changes be made in the synod Articles of Incorporation and in all other official documents of synod (including constitutions, by-laws, and rules of synod organizations, institutions, and funds) to conform with the change of synod name."

Not being able to quote each individual speaker, and yet endeavoring to give a cross section of the discussion that followed, the report on the discussion would be:

This convention recognizes that the time has come for us to acknowledge that we have reached the time—not suddenly today, but through a series of years—that we are no longer a "Danish" church, but we are an American church. One speaker said: "It is going to thrill me—although I was born in Denmark and I love all that is my Danish heritage—when we take this step of change of name, because I am going to feel that we have been absorbed into the American Church life of America."

There were some who warned against the change of name; and others felt that if a change was to be made, same should be indicative of our synod's special characteristics and should therefore include some term such as "Grundtvig," "Ansgar," etc.

The question was raised whether this convention could vote to amend the constitution by accepting the name presented, without the usual six weeks notice. The chair ruled that inasmuch as a proposal for changing the name of the synod had been printed in "Lutheran Tidings," the committee working on the proposal could suggest other names, and therefore the motion was in order.

The vote on the above motion on the change of name of synod was taken by ballot and the result showed 225 in favor, 25 opposed, 1 blank.

Evangelism and Stewardship—The convention voted in favor of President Jensen's recommendation in his Report: "to encourage increased efforts toward the interest and aid of all the members in the active work of home mission, evangelism and stewardship committees in order that they may guide and inspire the efforts of the congregation along these lines.

"That the character and substance of the plan, **"Share the Work, Share the Joy"** be submitted through the Evangelism and Stewardship Committees of the Synod to all the local congregations."

The convention voted to "endorse the plan of the Home Mission Council to place a resident pastor in **Watsonville** (Calif.) and support same financially as needed."

Further, the **Cedarloo, Iowa, project** was adopted, and the convention voted to "encourage the Home Mission Council to enter into full cooperation with District Four concerning the development of the Cedarloo field and pledge synod support as needed."

In order to support the above and other Home Mission projects, the convention voted: "That another attempt be made to put into action the plan to have an offering received in all congregations for the benefit of the **Church Extension Fund** on a certain Sun-

day, designated as Home Mission Sunday." Also to bolster the Home Mission program, the convention adopted Pres. Jensen's recommendation: "That a sub-committee be appointed by the Home Mission Council to study the feasibility of a certain percentage of the capital belonging to the synod's permanent funds be made available for the use of the Church Extension Fund, the report of the sub-committee to be submitted to the entire Home Mission Council, and after study and comments of this body to be submitted to the convention of 1953."

Lutheran Free Church Pastor Joins Our Synod. Soon after Rev. James Lund left the Troy, N. Y. church, the congregation sought the service of Rev. George Mellby, who was the pastor of a small Norwegian Lutheran church in Troy. This led to a decision by our congregation in Troy to extend a call to him to serve them together with his regular church. The call was accepted with the approval of our synodical president and Pastor Mellby was installed in Immanuel Lutheran Church on Sunday, March 30th, 1952. Pastor Mellby then requested to be admitted into our synod, and the Board of Ministerial Training, Ordination and Jurisdiction accepted him. The convention voted to extend a most heartfelt welcome to Pastor and Mrs. George Mellby. Their presence at the convention was an inspiration and joy to all. Pastor Mellby was one of the Sunday evening speakers.

Dr. Johannes Knudsen and Rev. Enok Mortensen in Denmark. A greeting was received from Dr. Johannes Knudsen, who has been in Denmark since March, and his Report from the Assembly in Hannover (Printed in L. T. of Sept. 5) was read at the convention. The convention voted to send Dr. Knudsen and his family a greeting and expressed its satisfaction in having the seminary faculty strengthened by the full time work of Dr. Knudsen. He plans to be back about December 1st and we know that will bring new inspiration and content to the work in the seminary from his year's study in Denmark.

Rev. and Mrs. Enok Mortensen were scheduled to leave shortly after the convention for Denmark, where Rev. Mortensen would through a four month period be a representative of the U. S. State Department in lecturing throughout Denmark on the "American Way of Life," mainly to counteract the constant Communistic propaganda being spread in all European countries undermining American principles and ideals in its relationship with Europe. The convention voted to express its best wishes to Rev. Mortensen on this important mission.

The National Council of Churches in USA. President Jensen had dealt at length in his Report with our synod's relationship with the NCCCUSA. This organization of 29 member church bodies has a vast program formulated and slowly we are beginning to discover the possibilities in our membership of this great church work agency.

The second assembly of the NCCCUSA will be held in Denver, Colorado, Dec. 9-12. Our synod has been given the right to be represented by seven persons. The Synod Board has appointed the following

to represent our synod at this assembly in December: Dr. Alfred Jensen, Division of Life and Work; Rev. Holger O. Nielsen, Joint Department of Evangelism; Dr. Ernest D. Nielsen, Department of Higher Education; Mr. Charles Lauritzen, Finances and Stewardship; Mrs. Ida Egede, Council of Church Women; Rev. Harris Jespersen, United Christian Youth Work; Rev. Howard Christensen, Division of Christian Education. The convention voted to approve the selection of these delegates.

Dr. C. Arild Olsen, former president of Grand View College, who is Associate Executive Secretary of the Division of Christian Life and Work of the National Council of Churches was present at the convention, and on Thursday evening of the convention, he directed the program on "The Larger Fellowship." Dr. Olsen spoke first at this evening session and gave us a word picture of the vast program of the NCCCUSA, outlining briefly the various divisions within the Council and the functions of each department.

One of the great events of the church life of the United States and Canada this past year was the North American Conference on "The Christian and His Daily Work," held at Buffalo, N. Y., Feb. 21-24. Pastor Peter Thomsen, Greenville, Mich., and Mrs. Kristian Jensen, Hartford, Conn., were our representatives at this Conference.

Dr. Olsen introduced these two speakers and they reported their experiences from this meeting. It was a unique Christian conference in that 85% of the 306 delegates were laymen. A similar conference had been held in Europe last year and it is the desire of Christian leaders to organize such conferences throughout the world. Both the speakers brought out many interesting and challenging aspects of the conference revealing a new discovery of the depth of the Christian fellowship.

Plans are to have further conferences of similar nature, training institutes, protestant guilds of tradesmen, and the formation of laymen's retreats.

We have asked the speakers of the evening to submit either their manuscripts for their fine presentations at the convention, or an article giving all our readers some insight in this movement.

Mr. Jensen brought out that one of the main problems discussed by the conference was the "Unrest of Today" in all fields of work. The laymen were challenged to show great fortitude against this trend, and above everything to seek the satisfaction of a job well done for the sake of the accomplishment, rather than "What is there in it for me." "We need the help of the laymen to bring our daily living back in balance," he said. Both men thanked the synod for sending them as delegates to this conference and expressed the hope that many others might share similar experiences.

Many other phases of the President's Report were considered, such as the daily work in the congregation in relationship to Religious Education, Youth Work, Public Relations, etc., but we refer our readers

to the Minutes of the Convention, which will bring a full report on all these discussions.

The Sudden Death of Pastor L. C. Bundgaard in Tacoma, Wash., shortly before the convention cast its shadow into our fellowship at the convention. At one session Dr. Jensen reported on the progress of the work in Tacoma and on the sudden death of Pastor Bundgaard. He asked Mr. Carl Fynboe, delegate from Tacoma, to acquaint the assembly with some of the details of Bundgaard's passing. Mr. Fynboe spoke sincerely and touchingly of the devoted work of Pastor Bundgaard. Mr. Fynboe said: "Rev. Bundgaard was a man who dared to take his Lord at His promise." A request was made from the floor that the assembly pause for a few moments in meditation and prayer in memory of Rev. Bundgaard. With the audience standing, Dr. Alfred Jensen led in a brief Memorial service with prayer and thus paid tribute to our friend and co-worker, L. C. Bundgaard.

The Solvang Lutheran Home was presented to the convention in various ways and at various times during the convention. The committee had a booth in the hall next to the Information Office of the convention. Here pictures and graphs could be seen and free literature was given out. Pastor Halvdan Knudsen, chairman of the committee, and Mr. Nis Pors of Salinas, treasurer, and others had several opportunities of speaking on the convention floor in behalf of the project. Pastor Knudsen pointed out that the Danish-American population of Southern California has strongly supported the project, and he appealed to all congregations to give the project their interest and financial support.

Mr. Nis Pors told us that the building is in progress. The corner stone had been laid on Sunday, June 14th. He said that all members in the synod had been solicited by mail for contributions, and that some gifts have been coming in. An opportunity was given for contributions at the convention. As far as we know the result was rather meager.

The Synod Treasurer's Report showed that the 1952 Budget had been oversubscribed 106%, which was very gratifying. The convention, however, expressed its regret that there were 27 congregations that had failed to reach their quota to Lutheran World Action and five did not contribute at all.

The convention expressed its thanks to all who had helped to make it possible to support all our institutions and fields of work as well as we had during the past year. One speaker pointed out, however, that we could still reach a higher goal in "giving" as many other church groups stood considerably higher in their contributions per member to local, synodical and Mission work.

The convention urged all congregations to send their synodical contributions to the synodical treasurer by the month or quarterly to secure an even flow throughout the year. And in cases where the congregation pays in one sum to do so as early in the year as possible.

(To be continued)

Vita

I, Vincent P. Ligouri, the first child of James and Bertha Ligouri, was born in Des Moines, Iowa, September 25, 1917. I attended the neighborhood Baptist Church and Sunday school as a child, and remember happily the rich experiences I received there. I was baptized in the First Baptist Church in Des Moines, Iowa, by the Rev. L. P. Cassel. I was united in marriage to Lora Glew in the year 1936, and we are the parents of a 13 year old daughter, Janet.

My earlier Sunday school experiences were often a "very present help in time of need" when I served in the army during World War II. It was also in the army that my interest and attention became more and more taken up with the conviction that I would serve in the Ministry when I returned home.

With these plans in mind I came to Grand View College in the year 1947, where I have since come to know and love the people of this synod in an increasing and ever growing way. I and my wife joined the Luther Memorial Church, Des Moines, Iowa, in the year 1949. Because of my personal contact with the teachers and students in the college and seminary, I became interested in the opportunities for service in the Danish Evangelical Lutheran Church of America to which I applied for the candidacy for the ministry in the spring of 1950. I was met with a favorable response by the board of Ministerial Training, Ordination and Jurisdiction. I continued my studies at Grand View Seminary and Drake University in Des Moines and in May, 1952, I received a B. A. degree from Drake University and in the same month I received the degree of Candidate of Theology from Grand View Seminary, Des Moines, Iowa.

I have been called to serve the congregation at St. Ansgar's Lutheran Church in Portland, Maine, and I have accepted that call and I have been serving that Church since the middle of June, 1952. I look forward with great expectations to the future of the Church in Portland and I believe that God will give His blessing to the work that is before us in this Church and throughout the synod, so then my prayer is, I may be given strength and Grace to work for His glory wherever I may be.

Vincent Ligouri.

Vita

I, Harry Søren Andersen, was born on July 12, 1922, at Marquette, Nebraska, as the older of two children of Aage and Agnes Andersen. I have a younger brother, Ivan Andersen. My parents, to whom I shall always be grateful, have provided me with a good Christian home. I was baptized and confirmed into the Christian Faith in the Christian Fellowship of St. John's Lutheran Church, Kronborg, Marquette, Nebraska. I was baptized by Rev. Holger Strandskov and was confirmed by Rev. Jens Holst. Other ministers who have nurtured me in the Christian Faith and have encouraged me to respond to the call of the ministry are Rev. Marius Krog, Rev. P. C. Stockholm, and Rev. Harris Jespersen.

I received my primary and secondary education in the Marquette Public Schools. I attended Nebraska Central College, Central City, Nebraska, from 1940 to 1943, at which time my college work was interrupted for three years. These three years were spent in Civilian Public Service Camps because of my resistance to participation in war. I completed my college work in 1946, being graduated from Nebraska Central College with the degree of Bachelor of Science.

On August 21, 1943, I was united in marriage with Dorothy Elaine Erickson. We have two children, Elaine Louise, who is six and Craig Søren, who is three years old. After graduating from college, we participated in a cooperative farming enterprise for three years. Following this I began Seminary at the Hartford Seminary Foundation, Hartford, Connecticut, in the autumn of 1949 and was graduated from this school May 14, 1952, with the degree of Bachelor of Divinity.

In regard to the conviction that God wants me in the ministry, I think it is the growing sense of need which beckons me. It is a need which must not only be met to satisfy my own personal problems but the increasing awareness that

there is a tremendous need for God's gospel in the lives of men. This awareness that the harvest is ripe and the laborers few has become heightened to the extent that I feel I must personally make myself available for His Service as He sees fit in the ministry. Although I know of other needs, the consciousness of need for men and women in the ministry beckons most forcefully to me. Surely this is God's way of indicating the task which He has for us to perform. Be this task the teaching ministry or the preaching ministry, or any other form of service which Christians are asked to perform, I feel confident that God will make this known by heightening in men's consciousness the awareness of the need which can be met by their respective talents. The Danish Evangelical Lutheran Church of America, which has been the dominant denomination responsible for my nurture in the Christian Faith, is the church body in which I wish to serve. I have been called to serve as pastor of the Zion Evangelical Lutheran Church of Germania and the Juhl Community Evangelical Lutheran Church, both of Marlette, Michigan.

I pray that my efforts as a pastor may be pleasing to the will of God.

Harry Søren Andersen.

Vita

1. Harald Andreas Petersen, born May 4, 1919, at Marquette, Nebraska.

2. Father's name: Peter Brun Petersen. Mother's name: Ane Marie nee Nissen.

3. Schooling: Eight years elementary school in rural district No. 20, Hamilton county, Nebraska. Four years high school at Aurora high school, Aurora, Nebraska, graduating in spring of 1938. Course: College Preparatory.

Two years junior college at Grand View College, Des Moines, Iowa, 1938-40. Course: Pre-Seminary.

Three years Seminary 1949-52 at Grand View Seminary, Des Moines, Iowa.

Received B. A. degree from Drake University, Des Moines, Iowa, at the same time, having taken course of study in the summers from 1949-52. Majored in history.

Two quarters at Pendle Hill, Wallingford, Pa., a non-academic community school, with studies in the religious and social fields. Spring of 1949.

During the years from 1940 to 1949 I spent four-and-a-half years as musician in an army band located on the Pacific coast and Pacific areas. After separation from the army, I farmed in partnership with my brother, Christian for 3 years in Hamilton county, Nebraska.

I am thankful to my parents, brothers and sister, and to my home community at Marquette, Nebraska, with community center at the church place in Kronborg, Nebraska. I owe much to the ministers we have had there which include Rev. Holger Strandkov, Rev. Jens Holst, Rev. Marius Krog, and Rev. Harris Jespersen. I am thankful to the people who made a home for me while I was going to high school. Søren and Elise Jensen. I am also thankful to Rev. and Mrs. Aage Møller, and Rev. and Mrs. Enok Mortensen who were a constant help to me during the first months spent in the army.

I am particularly appreciative of the continued patience and kindness shown to me by my professors in the Seminary these past three years.

If I were to include any particular significant events, I would say that they should include the many community events in which I have participated both in my home community as well as in other communities of our synod and the community of Pendle Hill. The army experience also gave me plenty of time for reflection and evaluation.

I have been called to serve the West Denmark Evangelical Lutheran Church and Bone Lake Evangelical Lutheran Church, Luck, Wisconsin.

I am grateful to God, if I may have the opportunity to be used in such a way that others may find joy in His fellowship.

Sincerely,

Harald A. Petersen.

Vita

I, Carlo Petersen, was born on May 8, 1921, in Kolding, Denmark, to Marie Kristine Petersen.

Until my mother's death, which occurred during my ninth year, my physical and spiritual needs had been supplied by my mother and grandmother. Upon the death of my mother, an aunt and uncle became my guardians until I reached the age of eighteen. They cared well for my physical, spiritual and educational well-being.

I attended Stigaards Sunday School and was baptized and confirmed in the St. Nicolaj Kirke, Kolding. I attended the public school for seven years; then transferred to Kolding Real Skole from which I graduated in 1937. For two years after my graduation I held various jobs in the city of Kolding. In 1939 I joined the Danish Merchant Marine. I arrived in the United States of America on October 5, 1942, as a survivor of a torpedoed vessel.

Through the financial help and encouragement from friends and relatives, I was able to become a member of the United State Navy in 1943. My time of military service was spent in the South Pacific until my discharge in the Spring of 1946. During this period I also became a naturalized citizen of the United States.

My academic requirements have been acquired from Grand View Junior College from which I graduated in the spring of 1948; Drake University of Des Moines, Iowa, from which I graduated with the degree of Bachelor of Arts in the spring of 1952; in the same year I also completed my study at Grand View Theological Seminary, Des Moines, Iowa.

On August 29, 1948, I was married to Marian Lucille Mortensen from Gayville, South Dakota. A daughter, Kristine Marie Petersen was born to us February 7, 1952.

I have received and accepted a call from the Bethesda Evangelical Lutheran Church in Newark, New Jersey, where I began my work June 22, 1952.

Many persons and events have been influential in directing my life toward the now realized decision of serving God as a fulltime pastor in His Church Universal. This I wish to do through the congregations of the Danish Evangelical Lutheran Church of America.

I shall forever be grateful to God and the many persons and events which in one way or another have been involved in the decision of my life's work.

I ask God's blessings upon my labors in His Church that they may be prosperous and be fruitful unto His Glory.

Carlo Petersen.

Prairie Days

(Continued from page 7)

Sigrid would play with the baby, and she would again bundle up into a coat, scarf, overshoes, and mittens to do the chores as in the morning.

Enough incidents happened to keep life from being monotonous. One night Sigrid had the croup. The minister's wife did not know what to do. She could not call the child's parents, as they had no telephone, and Sigrid did not seem ill enough to get the doctor out of bed to go ten miles out in the country with a horse and cutter, so she tried various treatments. Each attack got a new one: rubbing the chest with hot lard, drinking hot lemonade, an egg yolk stirred with sugar, etc. Finally something did the trick, and Sigrid dropped off to sleep sometime after midnight.

One evening when the children were in bed, the minister's wife was sitting in the rocking chair next to the heater, absorbed in the reading of a new book. Suddenly she realized the room was getting cold. She rose to open the drafts and shake down the ashes, and to her dismay she discovered that the fire was out. This was a calamity. Unless the fire was started promptly, with the temperature outside zero or below, the house would soon be like an ice box. But

starting a fire in a stove full of hard coal was no easy matter. Every time you poked in it, more coal came rushing down from above. The minister's wife went downstairs and came back with kindling, kerosene, and matches. She broke the kindling in small pieces, dipped them in kerosene, very carefully inserted them in the coal and lighted them. This she kept up until finally the blaze caught in the coal, but even then she could not go to bed before the whole bed of coal was glowing underneath, and that took most of the night. Believe me, after that she watched the fire!

Shortly after the minister had left, on a day when the sun was shining brightly, an elderly couple came and took the minister's wife and her baby along to town. They rode in a bobsleigh with high sides and a thick layer of straw in the bottom. They sat on a spring seat and were covered with robes and blankets, and Maren had heated bricks to put their feet on. The trip to town took about an hour and a half. The main object was to have the Baby's picture taken to send to "far." This was successfully accomplished, and the picture shows a round-cheeked, healthy baby with chubby arms and legs, and wearing a little velvet dress, sent from the grandparents in Denmark.

On Sundays somebody would be sure to stop and take the minister's wife and the two girls along to visit some other family, and so the time went fast. The first Thursday in March was the time for the Ladies' Aid meeting. It was to be held at a home five miles from the parsonage, and a couple living two miles on the other side offered to stop for the minister's wife and the baby. She then suggested that they should have dinner with her and this was agreed upon.

Thursday came. She got everything ready for dinner and brought up from the cellar the only remaining sausage. The frozen meat was almost gone, and there was only bacon and the one sausage left in the cellar. While the potatoes were boiling she went upstairs to dress the baby. Coming down again she heard a noise in the kitchen, and to her horror saw the sausage on the floor and the three cats, which had been sleeping behind the stove, tearing at it; they had already eaten half of it. She kicked the cats out and threw the sorry remains after them. Then she sliced some bacon and fried that. If the guests were surprised at being served fried bacon they did not show it.

Late that night someone pounded on the front door. It was a young man who wanted to use the telephone. He had been to see his girl. He had used his topbuggy, but coming through a slough something had broken, and he had to get out in water and slush above his knees to unharness the horse. He then went to a nearby farm house where they had taken care of the horse and given him dry clothing, but they had no telephone from where he could call his folks. He had been in bed with inflammatory rheumatism for several months, and was quite worried about the cold bath he had just had.

About a week later the minister returned from his trip.

E. P. L.

Editor's Note: I want to take this opportunity to thank Mrs. Emilie Lerager for the many interesting articles she has contributed during the five years I have been editor of this page. Keep up the good work.

A Call to Christian Stewardship

A New Testament Suggestion

In Old Testament times, the Hebrews, beginning with Abraham, gave one-tenth of their total income to support the Lord's work. That much was expected of them. This is one suggestion on giving to which the Christian could give some honest thought. In the New Testament there is another good suggestion. Paul writes in his first letter to the Corinthians (16:2), "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him..."

All of the congregations that Paul had established were asked for offerings to relieve the poor Christians in Jerusalem. These congregations, no doubt, had some expenses of their own to meet. Also, some of the congregations sent contributions to help support Paul and his fellow workers. In his letter to the Corinthians Paul suggests two things: (1) that offerings be received regularly, each week, and (2) that each person give a definite portion of his income, as God hath prospered him. In this way the income of each congregation would be insured. There would be no heavy burden cast upon the members when some need arose. Contributions for various causes would be on hand when the time came to meet them. There is much to be said in favor of Paul's advice.

Regular Giving

"Upon the first day of the week"

Each congregation today has its current expenses, its synodical apportionment, its Lutheran World Action quota, its district dues, etc. Money is needed day by day in every one of these cases. Salaries and bills must be paid during January as well as during November, or December. How can the congregation be sure of a steady income all the year around? It can't, unless the members respond. Paul's suggestion is the solution. If you would bring your offering to church on Sunday morning, all fifty-two Sunday mornings of the year, one of the problems facing the church would be licked.

Proportionate Giving

"As God hath prospered him"

This part of Paul's recommendation requires that each person set aside a part of his income for the church. Thus, if God blesses you richly during the week, your contribution on Sunday morning will be large. If His material blessings come more sparingly, your contribution will come accordingly. "But what portion shall I give?" you ask. There is the Old Testament suggestion of the tithe which Jesus did not deny. You may start by considering the tithe and work up or down. Some who start with the tithe find themselves giving more and more. Somehow tithing gets the tither. Whatever you decide, make it a definite portion of your income to be set aside every week, and bring it every Sunday morning to the worship service.

R. C. S.

Grand View College And Our Youth

A New Year Starts

In just four days, our campus will have that lively look! By that time, we hope, our students will have arrived from all directions to take abode with us for a new year of college life. The "old" students will notice that the buildings and grounds have had their faces lifted. Paint, varnish, wax, yes and new window panes have been added to replace dingy, worn and broken parts. Blackboards are really black, and the stairs in the girls' dorm a beautiful white. Honestly, they are!! Sometime in your spare moments ask "Lump" to tell you how they got that way. (You guessed it—some of that good, old elbow grease, plus plenty of soap and water.)

New students will look around and feel that it really is a sparkling clean place, and will, we hope, resolve to keep it that way. And unless we miss our guess, they will agree with us that the campus is a lovely place. Just now the flowers are blooming in grand profusion to add their cheery welcome to newcomers. Something has already been written about the enrollment which promises to be excellent this year, and of the dates of registration and beginning of classes. There is still time to decide in favor of a year at Grand View. It may also be one of the best decisions that you have ever made. The faculty stands ready to be of assistance to you in every way possible as an advisory group, and we feel certain that you will always cherish a year spent here in our own church college.

The next write-up in Lutheran Tidings will tell in detail about our students and faculty. That's a promise! Just now, we are content to dwell upon the thought that in just four days, our campus will have that lively look. (Sort of a nice, comfortable feeling). See you in two weeks.

P. W.

September 10, 1952.

OUR CHURCH

Rev. Carl Rasmussen of Los Angeles, Calif., is reported to be seriously ill in a Seattle hospital. He and his wife had come to the Seattle area on a vacation trip when he was forced to submit to medical care and was hospitalized.

Rev. Eilert C. Nielsen of Clinton, Iowa,

will be the guest speaker at a service in Marinette, Wis., on Sept. 30th introducing the Revised Standard Version of the Holy Bible. Twenty-nine Protestant churches in Marinette and Menominee are co-operating in introducing the R. S. V. of the Bible to the community.

Minneapolis, Minn.—The parsonage of the St. Peder's Lutheran Church has undergone rather thorough renovation and repair during the last weeks according to the local church bulletin. Two pieces of new kitchen equipment, a gas range and a combination sink and dishwasher has been installed. The latter is a gift from a member of the church.

Dr. Jens Rosenkjaer, whose lecture schedule was mentioned in the last issue of L. T., has been changed. The new schedule brings him to Cedar Falls, Ia., Oct. 14; Des Moines, Oct. 16; Kimballton, Oct. 17; Council Bluffs, Oct. 18; Blair, Nebr., Oct. 20; Tyler, Minn., Oct. 22. Information in regard to his speaking schedule may be had from Danish Information Office, 583 Fifth Avenue, New York 19, N. Y.

Eben-Ezer Mercy Institute—Rev. Ingvar M. Andersen, Superintendent of the Institute the past six years, has resigned his position as of October 1. He has accepted a call as pastor from the Staplehurst-Cordova, Neb., churches of the UELC and plans to begin his work there by Oct. 1.

The Board of Directors of the Institute will meet for the annual meeting on October 10-12. Dr. Alfred Jensen, Rev. Holger P. Jorgensen, Rev. Holger Strandskov, Charles Lauritzen, and Mr. George White of Brush, Colo., represent our synod on the Board.

Herluf M. Jensen of Des Moines, Ia., has been elected as the first full-time president of the Lutheran Student Association of America.

He was named at a four-day meeting of the administrative council of the LSAA, preceding its annual Ashram in Estes Park, Colo., August 30 to September 5. More than 500 students attended the Ashram from colleges and universities in the United States, Canada and other countries.

The son of Dr. Alfred Jensen, our synodical president, young Jensen will take a leave of absence from Grand View Seminary at Des Moines, where he is studying for the ministry, to carry on his duties as leader of the LSAA during 1952-53. He also filled this post last year, on a part-time basis.

Jensen will be a delegate to the third World Conference of Christian Youth, to be held at Travancore, India, Dec. 11-25, as one of the representatives of the United Student Christian Council, of which the LSAA is a member.

District I Convention

District I of The Danish Evangelical Lutheran Church of America will hold its annual convention at Our Savior's church, Brooklyn, N. Y., October 10-12. The opening service is planned for Friday evening, and the closing meeting will be held Sunday afternoon.

It is hoped all our pastors will be present, and it is expected that Pastor J. H. Jorgensen will be installed at Our Savior's church at the morning service on Sunday. Congregations are asked to send their full quota of representatives, one delegate for each 35 voting members, or major fraction thereof.

Friends and guests are welcome to attend. All who plan to come are asked to send their reservations at least one week before the convention opens.

Viggo M. Hansen.
District President.

Our Saviour's Danish Lutheran Church, 193 9th St., Brooklyn, New York, extends a cordial invitation to the pastors, congregational delegates, members and friends of District ONE to be our guests at the Annual Convention of District ONE to be held in Our Saviour's Church, Brooklyn, Friday evening, October 10th through Sunday, October 12th.

Please send your registrations as soon as possible to the congregation president: **Mr. David Coleman, 220-51 137th Road, Springfield Gardens (13) Long Island, New York.** Kindly specify whether you will be present at the opening meeting, Friday evening, i. e. if you desire lodging for one or more nights.

David Coleman, President.

Our Saviour's Danish Lutheran Church, Brooklyn, New York.

District VII Meeting

"District VII will meet for its annual convention at Denmark, Kansas. The dates are the 26th through the 28th of September. The board members of the churches of this district will meet along with the pastors at 2 p. m. on Friday, to discuss various problems concerning the church. The convention will open Friday evening the 26th and close Sunday evening the 28th. Please send in your reservations early."

Howard Christensen, Dist. Pres.

The Evangelical Lutheran Community Church of Denmark, Kansas, cordially invites the pastors, delegates and friends of District 7 of the D. E. L. C. to be its guests at the annual District convention Sept. 26, 27 and 28.

Supper will be served on the 26th; dinner and supper on the 27th and 28th. All meals will be served at a nominal cost.

Please make reservations by Sept. 25.

Sam Rasmussen, Pres.
S. Mogensén, Pastor.

Itinerary

For Rev. Holger Andersen in District VIII.

Solvang (Fall Meeting) Oct. 3-5.
Pasadena, Tuesday, Oct. 7.
Los Angeles, Thursday, Oct. 9.
Fresno, Friday, Oct. 10.
Salinas, Sunday, Oct. 12.

The Annual Fall Meeting in District VIII will be held in Solvang October 3-5. Members and friends of our congregations are hereby cordially invited to attend. The pastors of the district will be the speakers and as guest speaker we have invited Rev. Holger Andersen, from Wilbur, Washington. After the meeting Rev. Andersen will visit and speak in the congregations of the district.

Niels Nielsen.
District President.

Annual Meeting District III

September 26th, 27th, 28th, 1952 A. D. Marinette, Wis. . . . Menominee, Mich.

The Memorial Congregation of Marinette, Wisconsin and The Bethany Lutheran Church of Menominee, Michigan, extend invitation to the congregations of this district to attend this annual meeting September 26-27-28th.

Alfred E. Sørensen,
District President.

In accord with the above announcement Bethany Lutheran Church of Menominee, Michigan and Memorial Lutheran Church of Marinette, Wisconsin, do hereby extend an invitation to all delegates, pastors and friends of District 3 to be present at this convention, Sept. 26-28.

Ralph Hansen, Bethany Pres.
John Larsen, Memorial Pres.
Rev. Harold E. Olsen, Pastor.

Program

General Theme: "God's Word is our great heritage."

Friday September 26:

3:00 p. m.—Pastors will meet to discuss the following topic which will be introduced by Rev. Harold Olsen. The Layman's Participation and training.
8:00 p. m.—Worship Service: Rev. Eilert Nielsen, Clinton, Iowa, "The Bible . . . Faith . . . and Fellowship."
9:00 p. m.—Registration and assignment.

Saturday, September 27:

9:00 a. m.—Morning Devotions: Rev. Robert Schmidt, Racine, Wis., "Great Texts of The Bible."
10:00 a. m.—Business session.
12:00 Noon—Lunch.
1:15 p. m.—Business session continued.
4:00 p. m.—Address: Rev. Harold

Olsen, Marinette, Menominee. "Youth's Bible Heritage, How will they get it?"
6:00 p. m.—Supper.
8:00 p. m.—Women's Mission Society will have charge of program.
Business session.
Address: Rev. Eilert Nielsen, "The Scriptures and Missions."

Sunday, September 28:

9:00 a. m.—Sunday School Period.
10:30 a. m.—Worship Service with Holy Communion. Rev. Harold Olsen, liturgist. Rev. Alfred E. Sørensen, Sermon: "The Biblical Promises of God."
12:30 p. m.—Dinner.
2:30 p. m.—Rev. Harry Lundblad, Inspirational Message.
5:30 p. m.—Supper — Farewell talks and greetings.

District V Annual Meeting

The annual meeting of District V will be held at the Bethlehem Lutheran Church, Askov, Minnesota, October 3-5. The opening session will be at 2:00 p. m. on Friday. This will mainly be a business session. All delegates, one for every 25 voting members, are requested to be present at that time. The opening service will be Friday evening. We extend a welcome to attend this convention to the membership of our churches and to friends. Please send your registration early to the representatives of the Askov church listed below.

Ottar S. Jorgensen, Dist. Pres.

In respect to the above announcement the Bethlehem Lutheran Church at Askov extends a most hearty welcome to delegates and pastors of our district and friends of our church everywhere to meet with us for the district convention. The attendance at our district conventions has not been very large in later years. We would like to see a large attendance and thus strengthen the feeling of fellowship within our district.

In order to accommodate you with lodging and in order to plan the meals we would appreciate if you will register at least one week before the meeting. Even if you plan to come only for Sunday, please let us know if you think you are coming.

Harold Petersen, Pastor.
Chris Henriksen, President.

Program

District V Convention, Askov, Minn. October 3-5.

Friday, October 3:

2:00 p. m.—Opening devotion, message and welcome, Pastor Harold Petersen, Askov.
2:30 p. m.—Business session. Reports: District president, treas-

urer, DAYPL, and from congregations.

8:00 p. m.—Opening service. Sermon by Pastor Ottar Jorgensen.

Saturday, October 4:

9:00 a. m.—Morning devotion and message by Pastor Vagn Duus.
9:45 a. m.—Business session continued.
11:15 a. m.—Lecture by Pastor Vilhelm Larsen (Danish).
1:30 p. m.—Discussion: Introduction by Chris Henriksen, Askov.
3:30 p. m.—Business meeting concluded.
4:30 p. m.—Women's Mission Meeting.
8:00 p. m.—"The Church and Its Young People." Speaker, Pastor Clayton Nielsen.

Sunday, October 5:

9:00 a. m.—Danish Service, Dr. Alfred Jensen, President of DELC.
10:30 a. m.—English service. Sermon by Pastor Ove Nielsen, Communion service, Pastor Vagn Duus.
2:00 p. m.—Speaker, Pastor Harald Petersen, West Denmark, and Dr. Alfred Jensen.
8:00 p. m.—Speaker, Pastor Peter Rasmussen. Closing.

District VI Convention

Diamond Lake Lutheran Church,
Lake Benton, Minnesota.

The congregation at Diamond Lake Lutheran Church invites friends of our work and members of our congregations to attend a district meeting at Diamond Lake, September 26-28. The program follows:

Friday, September 26

8:00 p. m.—Talk by Rev. Gordon Miller

Saturday, September 27

9:00 a. m.—Bible Hour by Rev. Harald Ibsen
9:30 a. m.—Business Session
12:00 Noon—Dinner
1:00 p. m.—Business Session continued
4:00 p. m.—Women's Mission Society
6:00 p. m.—Supper
8:00 p. m.—Address—Dr. Ernest D. Nielsen

Sunday, September 28

10:30 a. m.—Worship Service. Sermon by Dr. Alfred Jensen. Communion—Rev. Walter Brown
12:00 Noon—Dinner
2:30 p. m.—Address—Dr. Alfred Jensen
4:00 p. m.—Coffee and farewell

Guests are asked to register with Mr. Henry Black, Lake Benton, Minnesota. Supper will be served at 6:00 p. m. on Friday evening, September 26.

Enok Mortensen,
District President
Walter Brown,
Host Pastor.

Waterloo, Iowa

Fine weather and a fine spirit prevailed around St. Ansgar's Lutheran Church in Waterloo, Iowa, on Sunday, August 24, 1952, providing an excellent setting for the 60th Anniversary festivities that carried on throughout the day. The presence of many guests from Cedar Falls and Fredsville as well as from Waterloo, and especially the appearance of former pastors A. E. Frost and Ottar Jorgensen, with their wives, added much to the festive atmosphere that prevailed around the beautiful new church.

The opening service at 9 a. m. was a communion service, conducted by the local pastor, Rev. Richard Sorensen, assisted by Rev. A. E. Frost. By 10:30 a. m., a much larger group was on hand for the worship service at which Rev. Sorensen conducted the liturgy and Rev. Frost, now serving St. Ansgar's Lutheran Church in Salinas, California, preached the sermon entitled, "He Hath Done All Things Well," using as his text Mark 7:31-37. In this message and in other messages throughout the day the note was struck again and again that "this is the day which the Lord hath given," that the praise and the glory belong to Him on such an occasion.

The group assembled again at 3:30 p. m. to receive many greetings from friends and co-workers. Dr. Fred Miller, president of the local Ministerial Association, brought greetings from the Protestant churches of Waterloo; Rev. C. A. Stubb brought greetings in his capacity as district president as well as pastor of Fredsville Lutheran Church; and Mr. Robert Mortensen, a member of Bethlehem Lutheran Church in Cedar Falls, brought greetings as he sang, "Bless This House." The local choir sang four special anthems during the day, and

Mrs. R. W. Sell, choir director at St. Ansgar's Church, sang the "Communion Hymn" as a solo at the early morning service.

At 5 o'clock in the evening about 250 persons enjoyed a ham dinner prepared by the ladies of the church. After supper there was ample time for visiting before the 7 o'clock meeting began. At this meeting Rev. Ottar Jorgensen, now serving St. Peder's Lutheran Church in Minneapolis, Minnesota, brought the message entitled, "The Christian Church As Reflected in the Local Congregation." After this meeting the group adjourned to the coffee tables in the church basement as they had been prepared by the members of the St. Ansgar's Fellowship of young adults. Informal remarks and farewells at the coffee table brought an end to the perfect day.

Correspondent.

Acknowledgement Of Receipts From the Synod Treasurer

For the month of August, 1952

Toward the Budget:

Congregations:	
Bone Lake, Wis.	\$ 140.00
Portland, Me.	128.50
Seattle, Wash.	38.90
Des Moines, Iowa	313.50
St. Stephen's, Chicago, Ill.	50.00
Askov, Minn.	105.21
Greenville, Mich.	100.00
Waterloo, Iowa	75.00
Tyler, Minn.	1,785.37
Trinity, Chicago, Ill.	200.00
Tacoma, Wash.	26.00
Bridgeport, Conn.	50.00
Omaha, Nebr.	90.00
Minneapolis, Minn.	115.21
Kimballton, Iowa	200.00
Fredsville, Iowa	250.00

Home Mission:

In memory of Mrs. Ane Kristine Fredericksen	5.00
In memory of Miss Laura Larsen	2.00
Bethany Ladies' Aid, Montcalm Co., Estate of Marie N. Sondergaard, Dwight, Ill.	25.00
In memory of Rev L. C. Bundgaard, Tacoma, Wash., Bethlehem Ladies' Aid, Brush, Colo.	10.00

Annual Reports:

Congregations:	
Gayville, S. D.	2.50
Ruthton, Minn.	5.00
Pasadena, Calif.	2.00
Wayne, Alberta, Canada	5.00
Hay Springs, Neb.	2.50
Lindsay, Neb.	7.50
Convention Sales	7.25

Lutheran Tidings:

Congregation:	
Montcalm Co., Mich.	10.50
Kirke og Folk:	
Gifts and subscriptions	245.00
Pension Fund:	
Congregations:	
Seattle, Wash.	2.00
Montcalm Co., Mich.	16.00

Pasadena, Calif.	21.00
Minneapolis, Minn.	22.35
Pastors' Dues:	
Rev. Harold Olsen	10.00
Rev. John Enselmann	31.00
Rev. H. V. Knudsen	58.00

Grand View College:

Mr. and Mrs. Carl Petersen, Montcalm County, Mich.	1.00
---	------

Chicago Children's Home:

Mr. and Mrs. Carl Petersen, Montcalm County, Mich.	2.00
In memory of Axel Rasmussen, Cordova, Neb., Cordova Sunday School, Neb.	5.00
Previously acknowledged	21,053.97

Total to date	\$25,219.26
Convention Registration	\$ 206.00
Convention Offering	236.50
Sale of Constitution and By-Laws to date	34.00
Received for Items Outside of Budget:	
Stewardship Film	88.00

Eben-Ezer:

In memory of A. Andersen, Mr. and Mrs. J. C. Petersen, Madrid, Neb.	5.00
--	------

Lutheran World Action & Relief:

Congregations:	
Seattle, Wash.	100.00
Reserve, Mont.	273.50
Gayville, S. D.	119.85
Montcalm Co., Mich.	77.00
Pasadena, Calif.	20.75
Enumclaw, Wash.	37.50
Grant, Mich.	30.00
Portland, Me.	111.00
Previously acknowledged	4,312.87

Total to date	\$ 5,082.47
---------------------	-------------

Des Moines Old People's Home Endowment Fund:

Estate of Marie N. Sondergaard, Dwight, Ill.	\$ 25.00
---	----------

Church Extension:

Mr. and Mrs. Erling V. Jensen, Des Moines, Iowa	29.50
In memory of Mrs. H. C. Strandskov	5.00
In memory of Carl Andersen, Minneapolis, Minn., by Olaf and Marian Juhl, Minneapolis, Minn.	5.00

Respectfully submitted,
The Danish Evangelical Lutheran Church of America.

Charles Lauritzen, Treas.

Wanted

Names and Military Addresses of Lutheran Servicemen and Women

Pastors and congregations are urged to send names and addresses to service centers and contact pastors near military camps and bases to aid them in ministering to the spiritual needs of men and women in uniform.

For addresses of service centers and contact pastors see list published monthly as a supplement to "A Mighty Fortress."

Forward names and military addresses on card provided by The Bureau of Service to Military Personnel, 736 Jackson Place, N. W., Washington 6, D. C.

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 _____
September 20, 1952

Name _____
New Address _____
City _____ State _____

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