

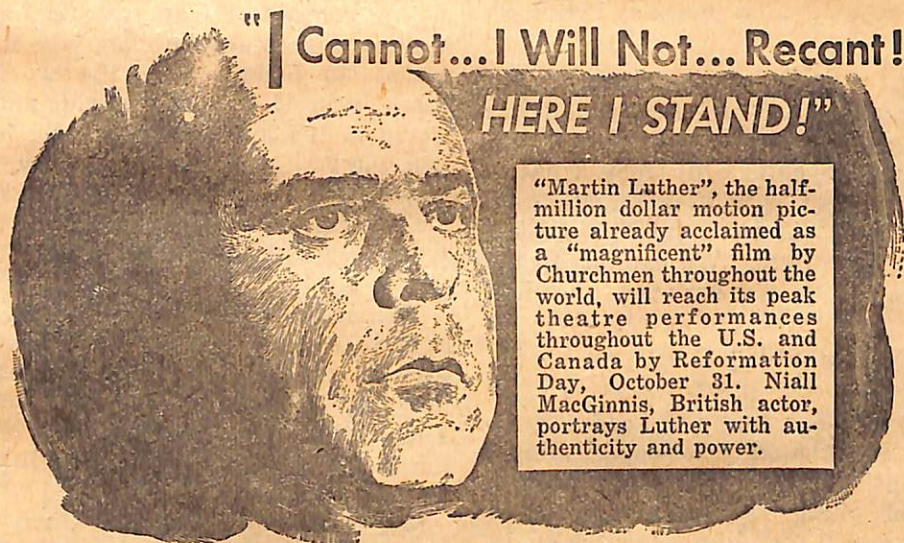
Lutheran Tidings

PUBLISHED BY THE DANISH EVANGELICAL LUTHERAN CHURCH OF AMERICA

Vol. XIX

May 5, 1953

No. 19



"Martin Luther", the half-million dollar motion picture already acclaimed as a "magnificent" film by Churchmen throughout the world, will reach its peak theatre performances throughout the U.S. and Canada by Reformation Day, October 31. Niall MacGinnis, British actor, portrays Luther with authenticity and power.



John Tetzel hawks special indulgences in market place.



In protest, Luther nails 95 Theses on church door.



Medici Pope Leo X prepares to excommunicate Luther.



Banished because he would not recant, Luther finds shelter in Wartburg castle where he translates the New Testament.



When Charles V demands Evangelical princes give up "heresies," they answer with the Augsburg Confession of Faith.

WORLD PREMIERE OF "MARTIN LUTHER"

Lyceum Theater, Minneapolis, Minn., Monday, May 4

(See Page 11)

For Meditation

(Dear Readers of Lutheran Tidings:—I have an urge to share this fine meditation by Dr. Thurman with you. He is the pastor of the "Fellowship Church of all Peoples" of San Francisco. I hope that the meditation may help our younger pastors to a clearer understanding of their work. We are so much alike in our need for personal relatedness to God and awareness of belonging to a fellowship with each other. This is especially true in this day and age in which we live.)

Greetings from Mari Stottrup, 5049 Premier, Lakewood, California.)

We cannot escape the need for approval. The little child seeks it from mother and father and has an uneasiness and insecurity when it is denied. On behalf of such approval the child will deny what it knows to be true or say "yes" to what it knows to be "no". Later, approval is sought from one's associates, one's friends, one's employer, etc. We cannot escape the need for approval. It is a searching question: From whom do I seek approval and why? Why is this person or that person's approval important to me? Why? Why? **Why?**

It is important to point out that the need for approval is a demand of the personality for establishing a secure basis for self-respect. There is a deep and abiding need for the sense of being related to something that is not ultimately swayed by whim, fancy or mood. There is a boundless hunger within each one of us for an ultimate sponsorship or guarantor of ourselves. It is only in such assurance that we can experience enthusiastic freedom—it is only in such assurance we are released from the tyranny of other minds.

This need of approval that complements the personality, giving to it a sense of well-being and significance, is the very core of the religious assurance. It is here that religion takes on its authenticity and authority in the life of the individual. Stripped of all superficialities, the claim of religion is that the ultimate basis of self-respect, the ultimate guarantor of the life of man is found in God. To have a sense of being related to Him is the ultimate assurance—to miss this is to miss all. The assurance itself is the meaning of salvation—the lack of assurance is the meaning of being lost. Hence the Psalmist says: "If God be for us, who can be against us?"

The struggle of the individual's assurance, independently arrived at and the individual's assurance, guaranteed for him and to him by the religious institution is the essence of the struggle between the church and the mystic.

Happy indeed is the man who has made the supreme discovery that there is available to him and in him the living experience of relatedness to the God of the universe and that in that relatedness is his hope and the anchor of his security. To miss this possibility thru pride, arrogance, stupidity or indolence is to forfeit the priceless experience of being at peace whatever may be the storms by which one's life is buffeted and threatened.

Howard Thurman.

Grace and Judgment

Mother Church of history, which is not owned by any nation, cult or philosophy, can allow her heart to overrule the judgment. She can forgive the individualist who has fallen out of his context. She can stab his self, break it up, baptize and nurture it back into to its place in the wholeness of life.

Yet the Mother Church grace does not etherealize the judgment into thin air. She is quality and that always comes to the amateur as a stern commandment. Mother commands the man, who is chained in his own prison, to believe that the world with everything there is in it is God's world, and God is using the world in his love for man. He is using the trivialities, the routine tasks, the family, the state, the catastrophes, the problems, the pictures, the periods of incline and decline, the days of health and days of sickness. The constrictions are tokens of his love embrace.

When Mother Church commands man to find God in the enemy, she speaks in ordinary political and culture terms. The enemy was to the Jew the Samaritan and now the Jew is the enemy to the Arab. The enemy is to the Dane the militant Prussian, to the American he is the communist, to the Negro he is the arrogant white man.

All these enmities, in which both the greatness and infirmity of man is visible, are the children of self exertion and self preservation, the religious egotism. Man has put his own aptitudes, his wants and desires and his mystery in the place of God, the giver of grace. He does not believe that God's grace is sufficient. His religion has become a clamor for his rights and his supremacy.

All the world is God's sphere of action, but the conflicts are his laboratories in which a transformation must take place. It is in the conflict that man loses through a victory and God wins through a defeat. It is here that man victorious ends up by asking God to bless him and he finds that God was in the enemy and used him.

Aage Moller.

To Give Radio Talk May 10

Chicago—(NLC)—Dr. E. W. Mueller, secretary of the rural church program of the National Lutheran Council's Division of American Missions, will be heard on the CBS Church of the Air broadcast on Sunday, May 10. On that date, Protestant denominations will hold their observance of Rural Life Sunday.

The radio program is scheduled from 10 to 10:30 a. m. (Eastern Daylight Saving Time) and will originate from Station KGLO in Mason City, Iowa.

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Solvang Lutheran Home

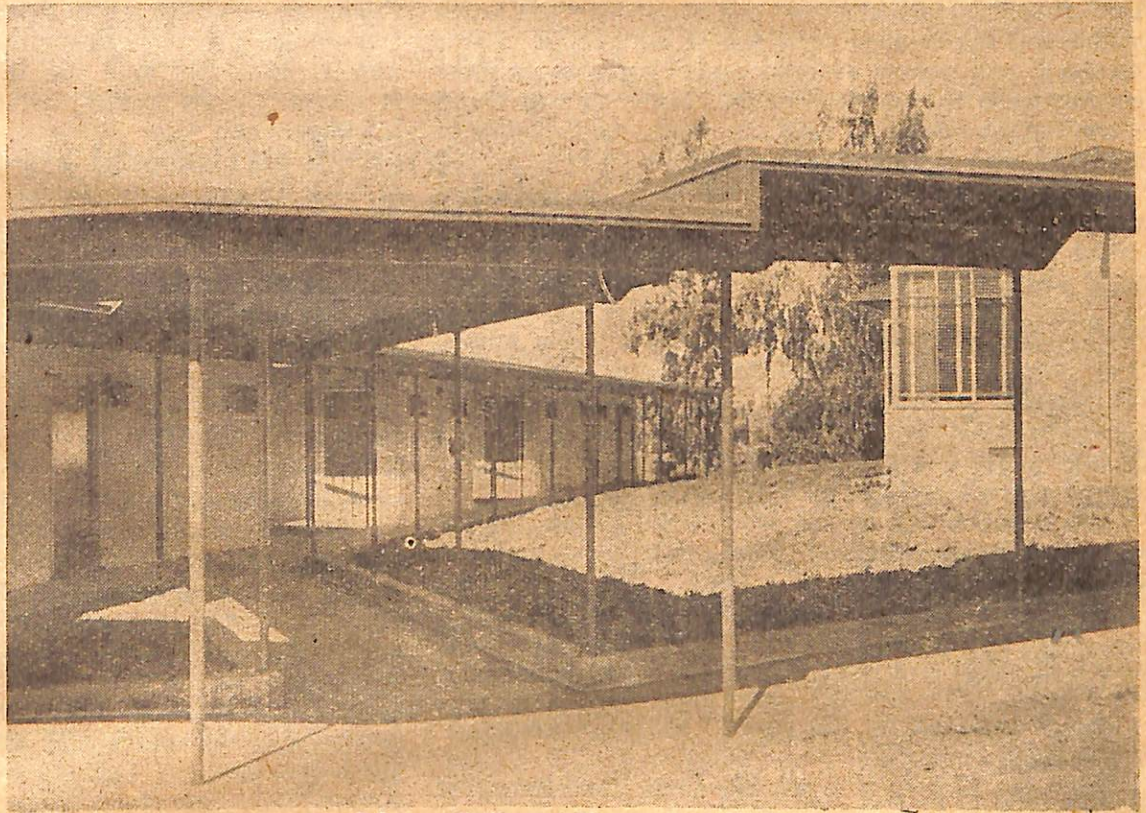
Dedication

Sunday, April 19, 1953, will long be remembered among members of District VIII in California as a day filled with richness of Christian fellowship. From near and far friends came to join in the dedication of our Solvang Lutheran Home in the service of the aged in our midst.

The festivities of the day began when large American and Danish flags, from an anonymous Los Angeles friend, were raised on the site of the Home. Following the flag-raising, Bethania Lutheran Church was filled to overflowing as guests and local people gathered to hear the story of the Good Shepherd, so fittingly applied to the day by Rev. A. E. Farstrup. The Bethania Choir joined in the rejoicing of the day in its rendition of "Praise Ye the Lord" by Duncan.

As "food" seems to be the password wherever Danes assemble, so here 450 guests were treated to a ham dinner deliciously prepared by the ladies of the church (with the indispensable help of the men) and efficiently served by the Junior Leaguers. The

committee in charge had qualms about being able to accommodate so many in so short a time, but our Los Angeles friends encouraged us with "if anyone



Solvang Lutheran Home—First Unit.

can do it, Solvang can."

The dedication committee had apparently not consulted with the local "dry" farmers in ordering the weather for the day. Just as the program was to get under way, a fine persistent drizzle began. After a three-months draught no complaints were heard; and following a brief invocation and dedicatory prayer by Rev. Holger P. Jorgensen, everyone accommodatingly moved inside and let the weather reign (rain.)

Our local M. C., Mr. Ferdinand Sorensen, introduced the program of speakers following the singing of M. H. Brahe's "Bless This House" by Mrs. Richard Kintzel.

Rev. Holger P. Jorgensen, of Des Moines, Iowa, delivered the dedicatory address in which he stressed the importance of spiritual ministry as an integral part of our welfare work. Consul General Paul B. Ryder of San Francisco and Consul Ryan A. Grut of Los Angeles brought the official greetings and congratulations from the Danish government. Rev. Niels Nielsen, President of District VIII, in a few words paid tribute to Rev. H. V. Knudsen for his tireless and persistent efforts in the interest of the Home during the three years he has served as president of the Board of Directors. Mr. B. P. Christensen



Mr. and Mrs. B. P. Christensen, Managers

Minor Notes On A Major Task

By Enok Mortensen

Pastor of Danebod Lutheran Church, Tyler, Minn.

VII

It rained almost every day, but not even the wet, cold autumn could spoil the loveliness of the Danish countryside, the neatness of villages and farmsteads and the calm friendliness of the people. I was received well nearly everywhere. People were prosperous, carefree, and hospitable. Many of our meals were sumptuous feasts with too much food, plenty of drinking, and the inevitable speeches.

Denmark is a lovely land, and there are good reasons why it is visited by thousands of tourists. We found time to do some sightseeing, too, and there are plenty of attractions. It was fun to walk the streets of quaint old towns, to visit ancient castles and to inspect and admire the new, modern architecture. The shops are filled with lovely things. There was no scarcity anywhere. We liked best the Danish furniture which long since has outgrown streamlined functionalism and settled down to simple designs that combine the beautiful with the practical.

We spent a day in the little town where I grew up. The house where I lived as a child and the school I attended were still there. But there were many changes and too many "new" faces. It was a nice visit but I felt like a stranger. Not that those who still knew and remembered me weren't friendly. They were too friendly. But their hospitality was the kind reserved for strangers. We were outsiders. We were Americans.

We tried to look and act like Danes but somehow people always knew. Our clothes and our manners and our eating habits betrayed us. Even our facial expressions somehow revealed that we were Americans. There was seldom any open hostility, though one prominent educator with brutal frankness told me just before I was to lecture that he was glad America was so far away for he considered Americans uncultured and ill-mannered. But this was an exception. Usually, Danes are too civilized and too easy-going to reveal their dislikes, even if they harbor them.

There were times, however, when the polished

in turn introduced his wife, who together have dedicated themselves to this new challenge as managers of the Home.

In closing Rev. H. V. Knudsen expressed his sincere appreciation to the many who through their contributions, encouragement, criticism, and work have helped make this dream a reality.

A good cup of "Eftermiddags-Kaffe" and social hour brought the day to a close. Farewells were said, and the many friends from out-of-town departed, filled with the spirit of good will and cooperation which had prevailed throughout the day.

As the Home grows, may we also grow in Christian love and fellowship so that it will be a blessing to us and not a burden.

Thyra H. Larsen.

vener of their good manners and courtesy cracked. There was the pipe-smoking schoolmaster on the train who looked with interest on my blue package of Edgeworth tobacco as I filled my pipe. When he cleared his pipe of ashes I leaned over and offered him a refill. He took the tobacco and thanked me courteously. He almost caressed the package with his fingers and said:

"We can't afford to buy this any more because of high tariffs. That brand of tobacco is the only thing I envy you Americans!"

Perhaps it was meant as a compliment, and yet—"the only thing?" Somehow the remark made me feel sad and uncomfortable.

And there was the time a young pastor showed us his church. We were genuinely interested and revealed nothing, I trust, but admiration and respect for the ancient structure. In parting we thanked him for his courtesy. He smiled politely and looked back over the venerable edifice:

"Well, this at least is something you Americans cannot take away from us!"

We were speechless with astonishment. The tone of his voice was cultured and friendly, but his words nevertheless revealed an ocean of contempt and antagonism. Maybe there was some envy in it, too. That day I realized as never before how vast and complicated the whole task of making people understand one another has become. It isn't enough to pour millions of Marshall dollars into Europe. The problem isn't solved by propaganda alone. It is far more than a matter of telling the real story of what we are like; for it is not only the others who need to know and understand us. We need to know and understand others.

And in spite of the common concept that most people are more or less alike there are certain basic differences. In his recent book, *Fra Hollywood til Akropolis*, Arne Sørensen has a profound observation about a fundamental difference which separates the European from the American. Europeans, he claims, have a deep-rooted fatalism; but let me quote the whole paragraph: "—it is that which the ancient Greeks called 'the tragic' and which the Scandinavians have formulated as follows, 'All victors die defeated'. It is the attitude that life in itself is a defeat. We Europeans have a few drops of this fatalism within us while it is unknown to Americans, except to the Indians. The white Americans, our heirs, have an unbroken dream that all victories can be won. All Europeans sense this difference—however little they may know about America in detail, and they are skeptical of America for this reason. It is what we have in mind when we say that they are a young nation. And by that we mean that Americans are naive in the sense of the teen-ager, because of lack of experience. — And either they have a defeat coming which then will give them a fatalism like ours, or they are a new civilization. At least we (Euro-

peans) need not be harmed by the disturbing thought that **they might be a new civilization** -----"

Upon our return I was asked one night how I liked Denmark. I said quietly that I liked it very much. How could I begin to say how I loved it and what an unforgettable experience it had been to visit my homeland through four wonderful months!

"But America is better, isn't it?" was the inevitable question that followed.

I was so angry that I could barely talk. It is words like that and the attitude behind them that make others laugh at us and dislike us. We do like

America better, and love it; but why must we always assure ourselves and others that everything we have is better? Isn't it about time that we outgrow the juvenile boasting that this is God's country and my old man can lick yours? Must we be adolescent just because we are a young nation with youthful dreams and hopes?

America has been compelled by circumstances to lead the world. We have the resources and the size and the power. I pray for the day when we shall have the necessary humbleness, and wisdom, and dignity.

Strengthening Global Lutheran Unity

NLC's 35th ANNUAL MEETING

By James A. Ryberg

Cooperation among U. S. Lutherans is increasing, not only on the national level, but on an international scale as well, and they are finding "more and more areas" in which they can function together as "the Lutheran Church of our country, and as the Lutheran Church of the world."

This observation by Dr. Lawrence M. Stavig, retiring president of the National Lutheran Council, key-noted the 35th annual meeting of the cooperative agency, setting a theme for actions which followed to strengthen world-wide Lutheran unity.

Dr. Stavig told the 32 councillors who met at the Colton Manor Hotel, Atlantic City, N. J., February 3-6, that "the possibilities for cooperative and united impact upon the world in the name of our Savior, Jesus Christ, are limited only by our faith and vision and obedience." He added that "a very large responsibility rests upon the National Lutheran Council for developing and maintaining the vision and interest required to meet our opportunity."

Challenge Accepted

Acting on this challenge, the Council approved plans for establishing a Division of Lutheran World Federation Affairs within the NLC, and informed the eight participating bodies that, "in the judgment of the Council, Lutheran World Action goals should be maintained at least at the present levels."

In the opinion of the Council, establishment of a Division of LWF Affairs would help "to further the interests of the LWF and the discharge by the Council of its duties as the national committee of the Federation in the United States."

The proposal, subject to approval by the participating bodies, suggested that the new division would operate primarily through four departments: Lutheran World Service, Younger Churches and Orphaned Missions, Theology, and Lutheran Cooperation in Latin America.

A Department of Lutheran World Service would, according to the plan, cooperate with the LWF Department of Lutheran World Service in projects of inter-church aid and international ministry to people in need.

New Departments

The Department of Younger Churches and Or-

phaned Missions, which would replace the NLC's present Commission on Younger Churches and Orphaned Missions (CYCOM), would cooperate with the LWF Department of Lutheran World Missions in aiding younger churches throughout the world, plus supervising orphaned missions wherever such responsibility would be assigned by the LWF department to the NLC, operating as the U. S. A. national committee of the Federation.

The function of the Department of Theology would be to cooperate with the respective department of the LWF, to further studies and other activities of that department in the U. S., and to enlist the interest and activity of the participating church bodies in such projects.

The Department of Lutheran Cooperation in Latin America would cooperate with the appropriate agency of the LWF in gathering the Lutheran diaspora in Latin America into congregations and nurturing them.

It was suggested that if the participating bodies of the Council approve the plan, the present Division of Lutheran Cooperation in Latin America should be re-named as the Division of Latin American Missions, and limit its functions to mission work among the indigenous populations.

LWA Funds Allocated

In a further step toward consolidation of the Council's overseas projects with those of the LWF, it was decided that allocations totalling \$840,000 from the 1953 Lutheran World Action budget for inter-church aid and for services to refugees, shall be placed at the disposal of the LWF Department of Lutheran World Service, scheduled to launch operations on May 1st.

The Council learned that the 1952 Lutheran World Action appeal had been successfully concluded with receipts totalling \$2,954,108.61, representing 101.87 per cent of a goal of \$2,900,000, and that seven of the eight participating bodies had reached or surpassed their quotas.

Contributions received during 1952 brought cumulative Lutheran World Action receipts since 1939 to a total of \$34,339,380. In addition, it was learned that nearly \$23,000,000 worth of food, clothing, medicines and other supplies have been shipped overseas by Lutheran World Relief, the material-aid arm of the

Council, goods being distributed to the needy in 24 countries.

Level LWA Goals

The Council approved a \$2,600,000 Lutheran World Action budget for 1953, set a similar LWA goal for 1954, and approved a tentative goal in 1955 of "not less than \$2,600,000." Maintaining LWA goals at this level, the Council agreed, is necessary "to undergrid the healthy development of the on-going global program conducted in behalf of the U. S. A. member churches in cooperation with the Lutheran World Federation."

Supporting this view, Dr. Paul C. Empie, the Council's executive director, analyzed rising needs in various fields. He pointed out that orphaned missions, though flourishing in a "remarkable" fashion, need continued guidance and subsidy "at this critical period of the development" to enable them to reach a goal of autonomy and self-support.

Dr. Empie said another factor is the refugee situation, which "has not eased as rapidly as had been hoped," explaining that the fresh influx of terrified, destitute people from behind the Iron Curtain "serves to maintain the need at a formidably high level."

He also noted that the organization of various new departments by the Lutheran World Federation for global operations makes it necessary "to think in terms of increasing contributions in the years ahead."

For its regular program during 1953, the Council adopted a budget of \$917,761, of which \$632,805 will be contributed by the eight participating church bodies, with the balance to come from other sources.

Lund-Quist Speaks

In connection with sessions concerned with LWF matters, the councillors heard an address by Dr. Carl E. Lund-Quist of Geneva, Switzerland, executive secretary of the Federation, who introduced Dr. Henry J. Whiting of Minneapolis, Minn., director-designate of Lutheran World Service, and Dr. Vilmos Vajta of Geneva, Switzerland, director-designate of the LWF Department of Theology.

Dr. Lund-Quist told the Council that the "most profound and lasting effects" of the LWF Assembly at Hannover, Germany, among European churches had come out of the discussions on stewardship and evangelism. He revealed that within the Hannover and Bavarian Landeskirchen in Germany, study and discussion groups on these topics are flourishing in many local congregations. He added that in Scandinavian churches most reports on the Hannover Assembly have been concerned with these subjects.

The LWF leader declared that the most important development of the Assembly had been the discovery of the fact that though Lutheran churches have their greatest similarity in the area of theology, Lutherans of various backgrounds and churches simply do not have a common theological base. He asserted, "Much more needs to be done in the realm of theological discussion between the churches."

This, Dr. Lund-Quist declared, places a "most important task" upon the LWF Department of Theology during the next five years, and indicates the emphases

which the Federation must stress in order to achieve greater global Lutheran unity.

LWF Theology Department

Speaking briefly to the Council, Dr. Vajta outlined the tasks facing the Theology department he will direct. He asserted, "Theology is the instrument of the Church to preach the Gospel and administer the Sacraments," indicating that it will be the function of the LWF agency to study and evaluate theological agreement among Lutheran churches.

He explained that the department will act as "a clearing-house for Lutheran cooperation, utilizing exchanges of personnel and publications, aiding minority churches to publish theological works, plus surveying all resources in world Lutheranism which can contribute to further unity and cooperation.

"Lutheranism has a great responsibility within the ecumenical movement," he declared. "The coming years will demonstrate what we can do," he continued, stating that "Lutheranism is not a sectarian group within Christianity, but has a responsibility to share its understanding of the Gospel with the whole of Christendom."

Lutheran World Service

Dr. Whiting told the Council the two basic facets of the program of Lutheran World Service would be to strengthen the life of the Church, "from the congregational level on up," and to continue social services to refugees and other needy individuals. He said LWS would work through national committees, indigenous Lutheran churches and their agencies, adding, "Lutheran World Service will be an agency of a witnessing Church engaged in a struggle of titanic proportions."

The LWS leader indicated that his agency will operate some services where necessary, but will release and distribute other responsibilities to certain churches and agencies able to provide more direct services. "God grant," he concluded, "that we may be able to demonstrate, in a world filled with hate and injustice, that Jesus' heart of compassionate love continues to beat!"

In other actions, the Council:

Elections

Elected Dr. Oscar A. Benson of Minneapolis, Minn., president of the Augustana Lutheran Church as NLC president for the coming year; named Dr. Henry F. Schuh of Columbus, O., president of the American Lutheran Church, as vice-president; re-elected Dr. Rees Edgar Tulloss of Springfield, O., as secretary; and re-named Mr. Fred C. Eggerstedt of New York, N. Y., as treasurer.

Named the following to its Executive Committee: Dr. J. A. Aasgaard (ELC), Dr. P. O. Bersell (Augustana), Dr. T. O. Burntvedt (LFC), Dr. August Engelbrecht (ALC), Dr. Franklin C. Fry (ULCA), Dr. Alfred Jensen (DELCA), Pastor Hans C. Jersild (UELCA), Dr. F. Eppling Reinartz (ULCA), Dr. Lawrence M. Stavig (ELC), Mr. S. Frederick Telleen (ULCA), Dr. John Wargelin (Suomi), and Dr. Abdel Ross Wentz (ULCA).

(Continued in Next Issue)

Our Women's Work

Editor

Mrs. Ellen Knudsen, 907 Morton St., Des Moines 16, Iowa

European Adventure

Last summer my husband, John, and I spent an exciting three months in Europe. Our pocketbooks slim but our spirits high, we set forth with each a pack on our back and two willing thumbs. The fields, youth hostels, and inexpensive hotels afforded us sleeping places at night, while hitch hiking and third class train travel provided good transportation.

France was the first of nine countries that we visited and we celebrated our fourth wedding anniversary in Paris. Since we happened to be there on a Sunday we attended the morning worship at the famous Notre Dame Cathedral. The outside walls look very dirty and a bit shabby but the music made one forget that. Knowing that we would be entering cathedrals such as this, I had bought a hat—a beret. I soon discovered that few French women wear a head dress, whether hat or handkerchief, in the cathedrals. Only the tourists seemed to be heeding the posted instructions. John was soon wearing the beret (as all good Frenchmen do) in place of his too conspicuous baseball cap.

Finding a room for the night could be quite an adventure. We had been forewarned to always examine the bed for fleas. I did look to see if the sheets were clean but can anyone tell me what a flea looks like? We were fortunate never to get any tell tale bites and the Aero Sol bomb we laboriously carried all through Europe we gave to Mrs. Hasseriis in Askov as a birthday present.

Since we did a lot of our own cooking we had to shop for groceries. Ever try carrying two oranges, two potatoes, four carrots, an onion, a piece of sausage and two eggs, none of them wrapped and no sack to put them in? Everyone is expected to bring his own shopping bag and we soon took the hint. Our supper meal usually had stew as the main dish. We carried a one burner gas camp stove and at the end of a day of hitch hiking and sight seeing we wanted our supper quickly. We would keep traveling until about an hour before darkness. Then we would find our camp site and I would start supper. Since our water bottle only held a quart of water I had to ration myself to ½ cup water for washing the vegetables, 1½ cups for cooking the stew, 1 cup for coffee, ½ cup for dishwashing, and ½ cup for John's breakfast coffee. It helped that it was dark before we finished eating. Then I couldn't see the results of the dishwashing.

Although we chose to hitch hike for economic reasons we soon discovered we had chosen an ideal way to meet and talk to a great number of the local people. John could make himself understood in French and German and although he wasn't able to tell the tenant farmer in Brittany the price of a work horse in America, he was able to learn what the farmer thought of his government and his personal circum-

stances. It did not matter that the grammar wasn't correct. The fact that he even attempted the language made a favorable impression and many went out of their way to help us. No American tourist gave us rides (even if they saw our flag) and the better European cars passed us by too. Those that stopped were the cars where the luggage had to be rearranged to make room for us and the people had little to share. But because we seemed to be in similar circumstances they were willing to give a helping hand.

I was very relieved to get to Denmark. For two months I had to let John do all my talking for me. I felt like a liberated woman when I entered a bakery in Kolding and could do my own ordering and even exchange a few pleasantries with the clerk.

Bodil Sorensen.

Women's Mission Society Receipts

January 1, 1953 to May 1, 1953

For General Budget:

Hope Ladies' Aid, Ruthton, Minnesota, \$10; Danish Ladies' Aid, Racine, Wisconsin, \$10; Danish Ladies' Aid, Tacoma, Washington, \$20; Danish Ladies' Aid, Exira, Iowa, \$5; Bethania Guild, Racine, Wisconsin, \$10; Congregation, Omaha, Nebraska, \$15; Bethlehem Mission Study Group, Brush, Colorado, \$10; Mrs. Mary W. Andersen, Van Nuys, California, \$5; Manistee Mission Group, Michigan, \$30; Ladies' Aid, Ludington, Michigan, \$11.65; Ladies Aid, Bridgeport, Connecticut, \$10; Rosenborg Ladies' Aid, Nebraska, \$17.70; Mission Group, Greenville, Michigan, \$10; Ladies' Aid, Easton, California, \$24; Ladies' Aid, Parlier, California, \$12; Men's Club, Portland, Maine, \$2; Ladies' Aid, Solvang, California, \$24; Danish Ladies' Aid, Gayville, South Dakota, \$21; St. John's Ladies' Aid, Clinton, Iowa, \$12.65; Congregation, Racine, Wisconsin, \$25; Mission Circle, Kimballton, Iowa, \$25; St. John's Danish Ladies' Aid, Hampton, Iowa, \$10.25; Total, \$330.25.

For Home Missions:

Ladies' Aid, Nysted, Nebraska, \$25; Mission Society, Juhl-Germania, Michigan, \$25; Luther Memorial Ladies' Aid, Des Moines, Iowa, \$25; St. John's Ladies' Aid, Clinton, Iowa, \$12.65; In memory of Matt Sorensen, Meckling, S. D., by Magnus Johnsen, Yankton, S. D., \$2; In memory of Mrs. Hans Petersen, Cedar Falls, by Mr. and Mrs. C. B. Jensen, \$1; Total, \$90.65.

For Solvang Lutheran Home Furnishings:

Bethlehem Ladies' Aid, Brush, Colorado, \$15; Ladies' Aid, Rosenborg, Nebraska, \$15; Ladies' Aid, Granly, Mississippi, \$5; Ladies' Aid, Kronborg, Nebraska, \$25; Danish Ladies' Aid, Marquette, Nebraska, \$25; English Ladies' Aid, Danevang, Texas, \$7; Ladies' Aid, Denmark, Kansas, \$15; Danish Ladies' Aid, Danevang, Texas, \$15; St. John's Ladies' Aid, Cozad, Nebraska, \$25; Danish Ladies' Aid, Omaha, Nebraska, \$15; Women's Circle, Omaha, Nebraska, \$15; Lutheran Guild, Salinas, California, \$50; Women of Bethlehem Church, Cedar Falls, Iowa, \$50; Junior Guild, Kronborg, Nebraska, \$15; St. Ansgar's Ladies' Aid, Waterloo, Iowa, \$10; Luther Memorial Ladies' Aid, Des Moines, Iowa, \$64.11; Mission Circle, Kimballton, Iowa, \$5.75; St. John's Danish Ladies' Aid, Hampton, Iowa, \$6.50; St. John's Ladies' Aid, Exira, Iowa, \$6. Total, \$366.36.

Mrs. Axel Kildegaard, Treasurer.

1443 Boyd, Des Moines 16, Iowa.

(Continued in Next Issue)

Paging Youth

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

Editor: Thorvald Hansen, 22 South 13th Street,
Estherville, Iowa

"To Meet The Day"

I have just finished reading a book. It is a good book for young people to have; that is, it is good to have it and to read it. It isn't the kind of book that you ordinarily sit down to read in an evening. It is, in fact, a book of daily devotions or meditations written primarily for young people. There are 116 meditations, one to a page, each with a scripture verse, a thought for the day based on something of human interest, and a sentence prayer at the bottom of the page. It isn't heavy reading; neither is it trivia. It's written in the language of youth for youth; it is also a book that the family can share.

To quote from the Preface: "This little book comes to you with the hope that it may be of help in meeting your day's need. Let it come into your home as a member of the family. Perhaps you will read a page together around the table, before the fire, under a tree, or in your den. Do not make a duty of it; rather enjoy it. Let what you have read spark an idea in your mind, and share what you have found helpful.

"People who read together think together; people who think together pray together; people who pray together stay together."

"To Meet The Day" has just been published by Abingdon Cokesbury Press and sells at \$1.75. The authors are Virginia Church, a retired California English teacher and Francis C. Ellis, pastor of San Dimas, California, Community Church. Here is a book worth reading and rereading. Order it from your local bookstore, through your pastor, or through Grand View College Bookstore.

W. Clayton Nielsen.

Operations India

Have you seen the new pamphlet just sent out by the "Operations India" Committee? It is an interesting and informative piece of work and it deserves careful reading.

Ye editor could not but note that the income for O.I., has fallen off considerably in the past two years. This decline in income is probably due to the fact that there has been little tangible evidence that O.I., is accomplishing anything. But the decline in income will certainly not help toward achieving the desired result. It should be borne in mind that we do have a definite O.I., project, that we are working toward a goal, and that it is a very worthy goal. In the very

To Whom It May Concern

Ye Editor has a new address! Yes, another one! It would take a long story to explain how ye editor could move once and have two new addresses. We won't go into that here. The important thing is that the mail should keep coming.

You can now reach ye editor at 22 South 13th Street, Estherville, Iowa. Ye editor assures you that this address will be more permanent than the one given on this page about a month ago.

nature of the case it is necessary that the money be on hand before anything definite can be done.

O.I. is still in business. The committee members are active, doing what they can to achieve the goal of bringing a Santal student to Grand View College. Local societies need to "get on the ball" and help raise funds so that O.I. can get off the dead center on which it appears to be stalled.

Danish American Young People's League Atlantic District Convention

St. Stephen's Danish Evangelical Lutheran Church

99 Broad Street, Perth Amboy, N. J.

Telephone P.A. 4-7122

MAY 30—31, 1953

Saturday, May 30

- 9:00 a. m.—Registration.
- 9:30 a. m.—Devotion—Pastor Carlo Petersen, Newark.
- 10:00 a. m.—Business meeting.
- 12:00 noon—Dinner.
- 1:30 p. m.—Sports—Church Park in Raritan Township.
- 5:00 p. m.—Picnic Supper.
- 8:00 p. m.—Entertainment and dancing in the Perth Amboy Tennis Building.

Sunday, May 31

- 11:00 a. m.—Worship Service with Communion. Sermon: Rev. George Mellby, Troy. Communion Service: Rev. K. Kirkegaard-Jensen, Perth Amboy.
- 12:30 p. m.—Dinner in the church parlor.
- 2:00 p. m.—Guest speaker: Rev. Willard Garred, Hartford.
- 3:00 p. m.—Refreshments and closing.

For those to whom it is convenient to arrive Friday night we will gladly provide supper and lodging. Price for the entire convention will be five dollars.

Please send reservations to: Miss Joy Christensen, 62 Mary Avenue, Fords, N. J.

Enclose information regarding age, sex, and date of arrival, and whether you arrive by car or by train. If you want us to meet you at the train, please state time of arrival.

A Christian Cooperative Movement In Communist China

By Nanna Goodhope

The following article is based on a detailed account of a Christian cooperative movement in today's China, written by Eberhard Arnold and published in a recent issue of "Cooperative Living", the official publication of Group Farming Research Institute, edited by Dr. Henrik Infield, Van Wagner Rd., R. F. D. 3, Poughkeepsie, New York.

Eberhard Arnold begins his account by saying that he became interested in the Christian communitarian movement in China because it has a great deal in common with the Society of Brethren, of which he is a member. This he thinks is all the more remarkable since there has been no mutual influence or even knowledge of each other's existence until very recently.

The movement, which is said to count among its followers thousands of Chinese intellectuals, peasants and workers, who live in some hundred rural communities and hold all their goods in common, is known as Yehsu Chia-t'ing, or the Jesus Family. Its members adhere to the principles of non-violence. Inspiration for their way of life is said to come from the practice of the early Christians, as recorded in the New Testament.

The founder of the movement, Ching T'ien Ying, grew up as a Buddhist. But under the influence of an American missionary he was converted to Christianity and became an ardent student of the New Testament. But the more he studied the life and the teachings of Christ, the more he became convinced that the Western type of Christianity, bound up as it was with imperialism and a ruthless competitive economy, was incompatible with the spirit of Jesus and the early Christian church.

He discarded his Western clothes and whichever inhibitive mannerisms of Western culture he had already adopted. And to enhance the spirit of brotherhood in which he had come to believe, he founded a consumer's cooperative known as the Saint's Society. But he soon found that this was not enough, that the followers of Christ should become completely united by sharing all their possessions and products, as well as consuming goods in common.

With a group of twelve members of the original cooperative enterprise, he then began the first voluntary Christian communitarian society. They procured a building with a few acres of ground at Ma Chuang, near Taian. Here they produced silk and began weaving cotton cloth, sharing equally the work, and living in true Christian fellowship.

The community grew and prospered and other settlements were established in rural areas of the Shantung province. And the movement soon spread to Northern China and Manchuria.

From the time of his conversion Ching, like the early Christians, was eager to spread the Good News. He went from place to place teaching the Gospel and wherever possible establishing Christian cooperative communities, in the spirit of Jesus and the early church. He received no pay for his services but re-

lied solely on the good-will of those with whom he came in contact. And other converts were soon sent forth two and two together to spread the Gospel teachings.

Those who know Ching personally have compared him with Francis of Assisi and George Fox. His missionary zeal is unbounded. He has a great love for the poor, the sick and the delinquents, especially those addicted to drugs and alcohol. He is frail of body and by no means a fluent speaker. But he possesses profound mystic qualities and strong emotional appeal to those who would listen to the call of a brotherly way of life.

It is interesting to note that Miss Nora Dillenbeck, the missionary who converted Ching, later became so impressed by the movement he had begun that she joined it in 1937. But being an American accustomed to a higher standard of living, she was unable to endure the physical strain and privation required of the followers. She died the following year. But her memory is held in high esteem for the extreme measure of her sacrifice, by all members of the movement.

It was at first customary that those who joined the movement gave all their possessions to the common purse of the family group. But that practice has been changed since the groups have become prosperous through economic cooperation, thrift and the joining of well-to-do members. For outsiders were beginning to look upon them as belonging to the upper classes and under the influence of Western imperialism. To overcome this antagonism they adopted the principles of voluntary poverty, disposing of all their goods in excess of minimum needs by distributing it among the poor.

They seem to have no difficulty with the present Communist government. Their irresistible urge to live in accordance with the supreme law of love, which the early Christians called the Kingdom of God, is regarded by most outsiders as queer, a motive based on superstition. However, the missionary character of the movement has spread over nine Northern provinces of China in the twenty-five years of its existence, and is still growing in intensity and scope.

Ma Chuang, the mother colony, is the center of the movement. It is situated in the Taian district and is the home of Ching T'ien Ying. It was founded as a village community in 1927, at a time of intense unrest and internal warfare. Today it comprises about five hundred souls. Originally beginning as a silk-producing colony, it now has also a vermicelli factory, a hospital with an efficient staff of doctors and nurses, who serve not only the immediate family group, but a large local community as well. And some members are engaged in such occupations as weaving, iron work, carpentry, shoemaking, needlework and teaching.

In the cooperative colony the day begins at four o'clock in the summer and at five in the winter. Religious services are held at the beginning and the close of each day. The meals, prepared in a common kitchen, are simple but adequate and nourishing.

Eberhard Arnold, who has called our attention to this movement of Christian believers in China, was himself a religious refugee from the Hitler regime in Germany. He has traveled widely in the

U. S. A., and other parts of the world, and is at present the chosen leader of a colony of the Society of Brethren in Paraguay. At the close of his article he also calls attention to the fact that many other Christian communal societies have sprung up in other parts of the world in recent years—in Asia, Africa, America, Australia and Europe — spontaneously and without visible connection with their own cultural or economic background. To him it is an encouraging sign. He says: "It seems to indicate that the great tension and catastrophes of our contemporary world are accompanied by a growing realization that a positive solution can be found for the personal, social and economic problems which are the cause of the present crisis. Intentional community, living on a basis of voluntary cooperation and integration, seems to be the answer to the challenge of a disintegrated world."

This may or may not be the solution as others see it. But we can all be intensely encouraged by the continual evidence that God still works wonders in the hearts of men despite oppression and other coercive hindrances to the Lord's Kingdom from without.

Diamond Wedding at Junction City

An unusual festivity was held at Junction City on the 21st day of March. On that date Mr. and Mrs. Jim L. Petersen celebrated their sixtieth wedding anniversary. Usually, in the case of a golden wedding, the local congregation arranges a reception for the honored couple. On account of advanced age and failing health on the part of especially Mr. Petersen the festivity was limited to "Open House" during the afternoon of above date at the home of their daughter and son-in-law, Ella and A. P. Junker.

The festive day opened with a family communion at the Petersen home. C. Hasle, a long time friend, served at the communion table. Ten years ago, when the couple celebrated their golden wedding anniversary, the festivity began with a communion service in the local Lutheran Church.

During the afternoon and evening about a hundred people, all friends and relatives, called at the Junker home to help the couple celebrate the unusual anniversary. The home was decorated with an abundance of flowers in all colors, and real "Danish Kransekage" was served for refreshments during the afternoon. A lot of congratulatory cards and telegrams were received from friends from far and near, but who were unable to attend in person. One of the highlights of the day was a cablegram from His Majesty, King Frederick IX of Denmark. The cablegram read: "Accept my heartiest congratulation on your diamond wedding anniversary. Frederick Rex."

Mr. and Mrs. Petersen were both born in Denmark, where Petersen served as a member of the Royal Guard in 1887 during the reign of Christian IX. They were married at Denver March 21, 1893. For a number of years they lived at Brush, but about forty-five years ago they moved to Junction City, where they for many years have made their home on a farm on "Dane Lane," east of the city. The last three years they have lived in town, next door to their daughter and son-in-law.

The Petersens have been members of the local Lutheran church ever since settling here. Mrs. Petersen has served as secretary twice during that time. Failing health and advanced age has forced Petersen to remain away from the Sunday worship services, but Mrs. Petersen is still well enough to attend. Her place in church is seldom vacant. The life of this couple has been, and is yet today, an indication of the spiritual wealth which one may share with others in the fellowship of the Christian congregation. May God bless their remaining days here on earth.

C. Hasle.

Santal Mission Kits For Vacation Bible Schools

At this time most churches are beginning to outline plans for Vacation Bible Schools, and we of the Santal Committee from our synod would like to suggest that materials on mission work among the Santals be included in our daily vacation Bible school program.

For the beginning classes, a small mission packet of 10 sheets to color is available. There is also a short story with this kit. The price is nominal, only 10c per packet.

The "Santal Work Kit", a large packet is available for the primary and intermediate groups. This kit is ideal for class work, and contains material for 22 lessons. Each work sheet, as a lesson, has a picture to be colored and a description or story in connection with it.

The best and most effective work can be done by your class if each child is provided with a work kit. The lessons are fascinating, and describe Indian children, native dress, village life, schools, hospitals, mission stations and other subjects of vital interest to us all.

Included in the packet is a sheet of pictures of our missionaries and their families on the field, also a page of instructions for teachers. Each story is told very simply, and can easily be understood by children of primary age. If used for children in the 12-13 age group, two lessons could be covered in one class period.

When the series of lessons have been completed, the children will have gained an interest and understanding of the people and the work which we help to carry on in India.

This large Santal Mission Work Kit should have a place in our Sunday Schools if not used in our vacation schools. I should like to urge all of our churches to send for a kit now in order to examine it.

The kit contains also a large map of the "Fields of the Santal Mission" which is of great value in use with this material. The price of this large kit is 50c, but when purchased in quantities of 10 or more, 30c apiece. Please order directly from the **Santal Mission**, 63 South 4th Street, Minneapolis, Minn.

For a closing exercise for these lessons, the children could be dressed as native children of India, and each one describe some phase of the work.

M. F. E.

Synopsis Of "Martin Luther"

By Irving Drutman

"Martin Luther," a full-length feature film with a running time of 103 minutes, was produced by Louis de Rochemont Associates in cooperation with Lutheran Church Productions, Inc., on location in the towns, castles, and churches of West Germany. The film deals mainly with the religious issues involved in the Protestant Reformation. It is the story of the work of a man, Martin Luther, his efforts for reform, his excommunication, and the developments that led to the origin and growth of the Protestant Movement. Careful research of European and American documents of Roman Catholic and Protestant writers formed the basis for the script. Much of the dialogue was culled from historic documents. For dramatic structure and purpose, dialogue, sermon material, and a few characters in the authentic story were telescoped.

In the 16th century the lands and people of Central Europe comprised the Holy Roman Empire, a strange and mystical commonwealth which compelled allegiance both to Emperor and Pope. Powerful in this political structure were the rich states and free cities of Germany whose princes and counsellors commanded armies pledged to defend both Empire and Holy Roman Church. The pious believed God Himself had established dual authority for Christian man. They accepted the Emperor as ruler of life on earth and the Church as intercessor for man's destiny in the world to come. Strong emphasis was given by the Church to God's implacable judgments. Even Christ was presented as a relentless avenger and man himself so hopelessly engulfed in sin that he must live in perpetual dread of a furious God.

The "Martin Luther" film story begins as a group of law students of Erfurt University, Germany, gather in a tavern. Their host, Luther himself, announces that he is leaving the university to enter a monastery. He is searching for peace of mind and soul and cannot find it in the study of law. So, like many in his day, he seeks love and peace in the seclusion of the cloister.

Luther commits himself to a life of prayer, study, and service, but he is nevertheless haunted by the guilt of sin and the fear of God's judgment. Punishment of the body through work, fasting, and confession fail to give him peace.

In discussion with his friend and counsellor, the Vicar von Staupitz, Luther explains that his fear of God's judgment keeps him from truly loving God. The Vicar, in an effort to help Luther, sends him back to the university to immerse himself in the study of Scripture and the church fathers, and later sends Luther with another monk on a mission to Rome. There Luther worships at St. John in Lateran, prays before Catholic holy places and relics and climbs the Scala Sancta, the stairs on which Jesus is said to have walked.

Luther, upon returning to the Augustinian monastery in Erfurt, continues his studies. He runs into conflict with the Prior when he suggests that Scripture be translated into the language of the people. Later, through the efforts of the Vicar and a fellow priest, Spalatin, Luther is appointed to the faculty of Wittenberg University and there earns the degree of doctor of theology.

The first major difference between Luther and the Vicar comes when the Vicar brings an array of relics to Wittenberg University for the All Saints Day festival in 1517. There is a piece of the Cross, a piece of veil sprinkled with the blood of the Savior, and fragments of St. Jerome and St. Chrysostom. Each bestows upon the pilgrim a hundred or a thousand years of release from purgatory. Luther declares to the Vicar that Scripture says nothing about the power of relics, but rather states that man, for salvation, needs only Jesus Christ. He points to St. Paul's epistle to the Romans and declares, "Man shall live by faith—ALONE."

At this time the Archbishop of Halberstadt and Brandenburg negotiates with the Medici Pope, Leo X, for a third benefice, the archbishopric of Mainz. The financial arrangements include the sale of special indulgences in Germany to help finance the building of St. Peter's Cathedral in Rome. Representing the interest of Pope and the Archbishop of Mainz is John Tetzel, a Dominican monk who goes beyond all good reason in hawking the indulgences. As a result of

this sale, Luther decides to make indulgences a matter of debate at the university and, as was customary in his day, posts his theses on the door of the church. Luther's 95 theses not only become a matter of debate at the university, but throughout all Europe. A storm breaks loose in the Church.

Support for Luther's stand on Scripture spreads. The sale of indulgences fall off and special envoys are sent to Germany by the Pope to bring peace. Luther refuses to concede or to be bargained into submission. In an effort to embarrass Luther and his followers, a debate is arranged between Dr. John Eck, a noted Catholic theologian, and Andreas Carlstadt, one of Luther's fiery supporters. Luther joins in the debate at Leipzig where he is branded a heretic. When Luther refuses to stop his searching and criticism of Rome, the Vicar releases Luther from his vows of the Augustinian order lest he bring disgrace to the Augustinians. As Luther leaves Leipzig, he is burned in effigy. Pope Leo issues a papal decree excommunicating Luther. Luther responds by burning the papal document in the market place.

Cardinal Aleander is sent to Germany to bring Luther back to Rome in chains. Duke Frederick, however, refuses to turn Luther over to the cardinal and insists, instead, that Luther be tried before his own countrymen at the Diet of Worms, presided over by Charles V, ruler of the Holy Roman Empire. Luther expected to be given the opportunity to make a statement in defense of his position. Instead he is merely interrogated and is asked to recant. He requests the Scriptural evidence be presented to show that he is in the wrong, but none is given. He then makes the heroic statement:

"I am bound to my beliefs by the texts of the Bible. My conscience is captive to the word of God. To go against conscience is neither right nor safe. Therefore, I cannot and I will not recant: Here I stand. I can do no other. God help me. Amen."

Luther is permitted to leave the city unharmed, but immediately thereafter Charles V prepares to banish him and promises death to all who help the heretic. While on his journey home, Luther is kidnapped and is spirited away to Duke Frederick's Wartburg Castle for safety. It is here, in these days of refuge, that Luther translates the New Testament for all the people to read in their own language.

Meanwhile, as Rome rejects the demands for reform, the Protestant movement spreads throughout all north Europe. Monks and nuns leave the cloister. Congregations are reorganized. And, through the leadership of such extremists as Carlstadt, things get out of hand and statues are smashed, priests are beaten, and altars are destroyed. Enraged by riot and insurrection, Luther returns to Wittenberg and expels Carlstadt and tries to bring peace.

One of the nuns to leave the cloister was Katherine von Bora, whom Luther later marries. As Protestantism spreads, Luther continues to search the Scriptures and to teach and write. Hymns, the large and small catechisms, and scores of pamphlets were written by him.

The greatest of all efforts to unite Christendom was held at the Diet of Augsburg. Charles V called together all princes and churchmen to weld them into one united force for the sake of the Church and Empire now threatened by an invasion of Turkish armies. Luther, because of the ban, could not be present; but Melancthon, faithful co-worker and teacher, was to speak for him. Melancthon tried to win concessions for the protestant princes and thereby compromise differences, but when this failed and the Protestant princes learned of the threat of an inquisition, they stood firm.

Chancellor Brueck reads the Augsburg Confession of the Protestant princes and theologians. Rejecting a last minute appeal from the Emperor himself, they declare:

"We have desired only that the Church be cleansed and freed from certain abuses—not for our own sakes but for the glory of Christ and the salvation of all men of all nations . . .

"All of us have been entrusted with the word of God. We are eager for political unity, but not at the price of our faith. What you call differences, we call the heart of our faith. What you call heresy, we know to be the truth. We will not yield."

The news of the Augsburg confessions spreads through-

A Call to Christian Stewardship

I have discovered an ironically humorous picture of an idolater. You may find it in the 44th chapter of Isaiah. The man cuts down a tree. Part of it he uses to make a fire to warm himself. Another part of it he uses to cook his food. Then, being warmed and fed, he sees the remnant of the tree and makes out of it the image of a god. To this he bows down, saying, "Deliver me; for thou art my god!" A god made out of left over firewood!

The man roasts meat and is satisfied. He warms himself and says, "Aha, I am warm!" After satisfying his apparent needs, he carves a god out of the remainder. He expects the remnant to perform that greatest miracle when he says, "Deliver me, for thou art my god!"

It is well to be thrifty and save remnants. The Lord hates waste. Therefore the apostles were ordered to gather up the twelve baskets of left-overs when the multitudes had been fed. Most of us despise waste. There are just too many hungry to be fed, and the earth can simply not yet produce enough food to feed all of her hungry inhabitants. But it is not only important to save the remnants. What we do with them matters very much.

I have known people to gather remnant upon remnant. This is commendable so long as they can control the acquirement. They can put the acquisition to very good use. But let them rue the day when the remnants control them. Let them lament for their act when they fashion the remnants into a graven image and expect that image to deliver them from themselves. They will find it hopeless.

They may well find themselves standing at the door with the five foolish virgins and crying: "Lord, lord, open up to us," and hear the Bridegroom say: "Truly, I say to you, I do not know you." Even the Lord does not recognize strange faces.

Dr. Robert J. McCracken tells about a striking epitaph in an old church in England. Long ago a Cavalier soldier had sold much of his property and had given a great deal of his money to the Royalist cause. Then he was killed in a battle against the Roundheads. His friends paid tribute to his memory in these words, "He served King Charles with a constant, dangerous and expensive loyalty." It is the same type of self-denying service that we are called upon to do, though for a King and a Cause greater by far. He is not a god of remnants but our God of righteousness.

O. R. N.

out Europe. It soon reaches the ears of Martin Luther who goes into the church to pray a prayer of thanksgiving. Quietly the people of the congregation join him there and end the film story with the singing of his great hymn, "A Mighty Fortress Is Our God."

Are We Mission Minded?

"Jesus shall reign wher'er the sun
Does his successive journeys run;
His kingdom stretch from shore to shore
Till moons shall wax and wane no more."

When I leaf through my New Testament I find that the Gospel writers tell us so many times about the apostles being commissioned, and even recommissioned to go out and do missionary work.

Matthew tells us in chapter 10 how Jesus sent forth the twelve disciples, having first given them power against the unclean spirits. He explained to them where to go, and what to do. In the 10th chapter of Luke we are told that 70 disciples were sent out two and two "into every city and place." And the reason for this commission is found in these words: "The harvest truly is great, but the laborers are few." We learn how successful they were and how gladly they reported as they returned home: "The seventy returned again with joy saying, Lord even the devils are subject unto us through thy name."

Beside Jacob's well at Sychar, Jesus said to his disciples: "Behold I say unto you, lift up your eyes and look on the fields, for they are white unto harvest." What an opportunity! In the evening on the first Easter day, those that had deserted him were recommissioned to help people with the greatest problem of their life: Sin and the forgiveness of sin.

But in order to be able to do this they should be controlled and guided by the Holy Spirit. "He breathed on them, and saith unto them, receive ye the Holy Ghost."

At the breakfast table (John 21, 12-17) Peter was again taken into service and commissioned to feed the lambs and tend the sheep.

When speaking about the disciples being recommissioned, we are especially interested in the events of Ascension day. First Jesus lifted up his hands and blessed the disciples, and then he commissioned them to "go out into all the world" and preach the gospel to every creature. The most important thing was to preach the whole gospel, as Paul states it in his first letter to the Corinthians: "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures," or as he told the elders at Ephesus: "I have not shunned to declare unto you all the counsel of God."

If the disciples would be obedient to their call then they would have the two great promises about the Holy Ghost and this assurance: "And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues"—this happened at Pentecost; they "shall take up serpents"—this happened to Paul; and "if they drink any deadly thing, it shall not hurt them"; they "shall lay hands on the sick"—Peter did that—and they shall recover.

From the gospel writings I turn to the Book of Acts, and I regard it a treasure of riches. Was there ever a more interesting story written about what God is able to do by his holy spirit, by his means of grace and through people controlled by the same spirit!

P. Rasmussen.

Grand View College And Our Youth

It's May In Des Moines

(but you'd never guess it!)

Guess we "stuck our necks out" when we bragged about Spring in Des Moines, and the beauty of our campus, come Spring. It's nature that's against us, this year. It is still cold enough to enjoy a little fire in the heating plant, and most of us have about given up hope that we will have any spring at all.

Mrs. Mailand was in Minneapolis recently to attend a Registrars' conference, and from what we hear, she enjoyed the trip, the meetings, and the conference in general. Things went smoothly in the Library (which is Mrs. Mailand's special domain), but we were most happy to have Mrs. M. back again.

Harry Jensen has been gone a couple of times recently going about in some of our Danish communities doing student recruiting, and Rev. Howard Christensen has been out to the west coast conducting Sunday School Teachers' Institutes. Then not too long ago, Prof. Peter Jorgensen attended a one-day meeting in Cedar Rapids (Coe College). (No, our class room schedules have not suffered because of these meetings, because where the trip lasts several days, one of the other teachers takes over).

We are sorry to report that Dean Nielsen is at present on the sick list, and we can only hope that the "forced vacation" doesn't last too long.

Curley Bollesen has some rather stiff (?) competition just at the present time, but it is the kind that won't last!! If you see another Curley on the campus, don't step up and slap her on the back. Oh, no! (We aren't afraid to let you in on this deal, though, because we have let the President censor these remarks, and he says it is all right to let you know that the lady in question is his missus.)

At one of our U. K. meetings just lately, the faculty was in charge. We began to think that the faculty would disappoint us by not having a program, but discovered our fears were completely unfounded. Our two musicians played three piano duets, and they were beautifully done. Two musicians? Yes, didn't you know? We take it for granted that you would think first of Mr. Bob Speed. The other half of the duet was Mr. Arne Nielsen, and the two made a marvelous piano-duet pair. Mrs. Ernest Nielsen then gave us some impressions of her last summer's trip to Denmark. Her talk was interesting and very humorous. We also found out (through Dr. N.) that she was an ex-

To High School Seniors

Your high school graduation is just ahead!

We at Grand View College are anxious that you know of the opportunities and advantages offered here. Therefore, we would like to emphasize some of the special advantages in attending your own church college:

1. A Lutheran college with Christian emphasis and influences.
2. Fully accredited.
3. A wide choice of subjects and courses including—
 - a. The standard liberal arts curriculum.
 - b. The standard pre-professional courses.
 - c. The two-year standard elementary teachers training course.
4. A great deal of personal help from a competent faculty.
5. A small, well-integrated student body (about 210).
6. Easy adjustment to college life.
7. Many opportunities for extra curricular activities.
8. Fine dormitory and dining hall facilities at very reasonable rates.
9. An outstanding a cappella choir.
10. Opportunity to prepare for Christian leadership in church and community.

We believe we can offer you a personal application of education which would mean a great deal to you in later life. We would be very happy to have you enroll at Grand View College this coming fall.

For your copy of the new college bulletin and full information write today to:

**Admission Office
Grand View College
Des Moines 16, Iowa.**

tempore contest winner when she attended college.

Stunderfest hasn't come yet, but is right on our heels. We hope to see many of you "old-timers" on our campus. Even if the weather isn't willing to cooperate, we will do all we can to show you a good time.

Maybe we will see some of the rest of you as we come around our choir tour, which follows almost immediately after Stunderfest. And to those of you we won't be seeing this year, we will just sign off by saying, "Greetings from G. V. C."

P. W.

OUR CHURCH

Ruthton, Minn.—The Hope Lutheran congregation gathered Sunday, May 3rd, for a Re-Consecration Service in the newly-remodeled church. Dr. Alfred Jensen, synodical president, was the guest speaker. The church has been improved with redecoration, new flooring and new light fixtures.

Dagmar, Mont.—Dean Alfred C. Nielsen of Grand View College, will be guest speaker at the Dagmar, Mont., church on Sunday, May 24th. During the week that follows he will be Commencement speaker at the High Schools of Westby, Plentywood, Medicine Lake and Bainville, Montana.

Rev. P. Rasmussen gets his mail now through Box 776, Drumheller, Alberta, Canada.

May 23rd will mark the 100th anniversary of the birth of the late Pastor J. J. Jørgensen, who through the many

years served the Kimballton, Iowa congregation. We have asked Pastor J. C. Aaberg to write an article for the May 20th issue of L. T. about the life and work of Pastor Jørgensen.

Rev. and Mrs. Harold Riber, returned missionaries from Santalistan, were the guest speakers in the Trinity Church in Chicago on Sunday, April 26th.

Hartford, Conn.—Our Savior's Church voted at the March 19th quarterly meeting to appoint a committee of five members to consider the matter of relocating the church, and to report back to the congregation later.

Rev. Willard Garred, pastor of the church, writes in the monthly messenger: "In a new location we may have to broaden our church program, although the basis for it would be the same, namely the Christian gospel as practiced and preached in the Lutheran Church, and particularly our own synod."

The Danebod Recreation Institute will be held at the Danebod Folk School, Tyler, Minnesota, during the week, July 19-25. "Anyone who is interested in various types of recreation leadership and the development of personal skills in the realm of handicrafts is welcome."

White, South Dakota—Rev. Enok Mortensen of Tyler, Minn., was guest speaker in the White congregation on Palm Sunday, also giving a lecture about his trip to Denmark last fall.

Cedar Falls, Iowa—The Bethlehem Lutheran congregation voted at its recent April quarterly meeting to build an addition to its church at an approximate cost of \$65,000. The new construction will join the church on the east and the south. The addition will increase the seating capacity of the

church by 70. It will also include 14 Sunday school class rooms, two assembly halls, an auditorium, a new pastor's study, rest rooms and a kitchen.

At a previous meeting last fall, plans had been under consideration to build an addition to the Parish hall and thus to find facilities for the ever-increasing Sunday school work, etc. However, as more room was needed also at the church, the reconsideration was made and the above mentioned plan was adopted.

The first church a frame structure, was built during the year of 1897-98. In 1939 the congregation decided to remodel and build an addition to the church and during the fall of 1939 and the early part of 1940 this was accomplished. About 20 feet was added at the chancel end of the church to make more room for the new pipe organ donated by Mrs. Inga Olsen, more room for the choir and also a Pastor's study. The entire church structure was brick-veneered and stained-glass windows were installed.

Racine, Wis.—A new two-manual pipe organ was dedicated in the Bethania Lutheran Church on Sunday, March 26th. Pastor Robert C. Schmidt gave the dedicatory address and Mrs. Anthony DeRose, organist, played an interlude. In the afternoon, Dr. John F. Carre, an internationally known composer, gave a recital of his original compositions for the pipe organ. Viviette Meyer Nelson, a member of the congregation, was the soloist.

The organ is a memorial gift to the congregation from Mrs. Harriet Nelson Strand, Elmer F. Nelson, and George W. Nelson in memory of their father and mother, Mr. and Mrs. Louis F. Nelson. The organ was made by the M. P. Moller Co. in Hagerstown, Maryland.

Tyler, Minn.—Some remodeling and redecoration has been effected recently in the Danebod parsonage.

Pulpit Exchange Sunday has been carried out through several years in the Michigan District. This year Sunday, April 26th, was designated as the pulpit exchange Sunday. Rev. John Christensen of Ludington, was the guest speaker in Greenville, Mich, on this day.

Chaplain Verner Hansen was the guest speaker in the St. Stephen Church in Chicago on Sunday, April 26th.

Detroit, Mich.—The April Issue of "Kirkebladet" of the St. Peter's Church announces: "We now have the proposed plans for our new church. Mr. Morison, the architect, has made the sketch which may be seen in the church sanctuary. The St. Peter's congregation has for some time considered the plan of relocation.

A District Workshop was scheduled for the congregations of the Eastern District during the week-end, May 2-3, to be held at Troy, N. Y.

Herluf M. Jensen, president of the Lutheran Student Association of Amer-

ica, who attended the third Ecumenical Youth Conference in Travancore, India, last January, was given special praise for his contribution to the ecumenical conference at the recently held NCL annual meeting at Atlantic City, N. J. In making a report of the student activities to this conference, the chairman, Rev. O. V. Anderson, said that "an outstanding contribution was recognized in the leadership of a Lutheran youth—Herluf M. Jensen." He said further: "He is a consecrated, able leader, with a mature, spiritual insight. He was the only American youth to attend the third ecumenical youth conference in Travancore, India. Those of us who are close to the field know the Herluf Jensen has made a really significant contribution in the Conference of Evangelical Christian Youth in America and the world."

The Children's Home Annual Tea will be held at the Chicago Children's Home on Wednesday, May 13th, 2-4 o'clock. A program of dramatics, music and refreshments is being planned. Everyone welcome.

Flensted-Jensen Gymnasts on World Tour—The Danish leader of gymnastics, Erik Flensted-Jensen is planning a world tour with a team of 32 gymnasts, men and women, starting about September 1 of this year. The tour as planned will take the gymnasts through parts of Europe, India, Ceylon, Australia, Central America, Mexico and the United States.

Rev. Howard Christensen, Director of Religious Education at Grand View College, conducted a District Workshop in the Seattle, Wash., church on Sunday, April 19th. He spoke Monday evening, April 20th, in the Tacoma church and Tuesday evening, April 21, in the Junction City, Ore., church.

Oak Hill, Iowa—Dr. Alfred Jensen, synodical president, served the Oak Hill and St. John's, Exira, churches on Sunday, April 26th.

Rev. Holger O. Nielsen attended the Seminar on "The Church and National Life" held at Alexandria, Va., April 17-18. The Seminar was sponsored by the Division of Public Relations of the National Lutheran Council and the Department of Public Relations of the Lutheran Church—Missouri Synod. Pastor Nielsen represented the DELCA at this meeting.

A Report on "Pastor's Institute" will appear in the next issue. Held over due to lack of space.

Scandinavian Traveling Seminar announces—as the fifth year of continuous operation—a series of four tours of Europe, including Tour No. 2: **The Scandinavian Tour** (July 2-August 12) under the leadership of Dr. Harold Soderquist, Professor of Philosophy, College of Education, Wayne University, Detroit.

The Scandinavian Traveling Seminar is directed by Arne Sorensen, author and educator and former Danish Cabinet member, and Karen M. Jorgensen. Both are in the United States until departure of the tours in June. For full

information address: Scandinavian Traveling Seminar, 2405 Tunlaw Road, N. W., Washington 7, D. C.

Eben-Ezer In The Pines

Eben-Ezer in-the-Pines is the name of the beautiful mountain home for rest and retreat belonging to Eben-Ezer Mercy Institute in Brush, Colorado, but it opens its doors to all friends new and old, who would like to spend a shorter or longer vacation in the mountains.

Eben-Ezer in-the-Pines is located 25 miles southwest of Denver at an elevation of 7,000 feet. Because of the highly restricted area in which the Home is located we cannot advertise on special rates. But it will cost **Eben-Ezer \$3.00 per day** to entertain guests.

As usual there will be Devotions morning and evening and church services on Sundays at the little chapel. These will be conducted by a group of pastors from the Danish Ev. Lutheran Church and United Ev. Lutheran Church, each pastor serving a week. Watch the church papers for further information regarding the pastors' schedule for the summer season.

One of the guests last summer said: "Any layman or—woman who chooses to spend a vacation at Eben-Ezer in-the-Pines will not only benefit physically from relaxation and rest, but here is also food for the soul." The morning devotion always leaves us with a thought for the day, and after a well spent day the evening worship prepares for a restful night.

Eben-Ezer in-the-Pines will open for guests immediately following the Deaconess Conference June 23-25—or from the week-end of June 27-28. It will stay open until Labor Day—or 11 weeks.

The accommodation provides for single and double rooms and dormitory style; also dining room, sitting rooms and, not to forget, the little chapel for quiet hour.

There is a beautiful view over the mountains and the valley with Evergreen Lake and ample opportunities for trips to beauty spots in the neighborhood.

For particulars please write the undersigned. Guests will be welcomed any time. But it will be appreciated if you could let us know ahead of time the approximate time you would like to reserve accommodation.

V. Bagger, Supt.

Pastors To Serve In "Eben-Ezer In The Pines"

Pastor Bagger has asked me, as a member of the Eben-Ezer Board, to help him arrange for a number of pastors from our synod to serve each week at Eben-Ezer in-the-Pines.

The pastor who has been assigned to a week of chaplain duty takes charge each morning of a morning devotion and Bible Hour, leads the devotion at meals, and in general is the pastor of

the family fellowship. A worship service is held on Sunday morning.

We have been asked to serve the following dates:

June 29—July 5, July 13—19, July 27—August 2 (assigned), August 17—23, August 24—30.

Board and room to pastor and family is given for the service rendered.

Please write to the undersigned. First come, first assigned. Give two or three dates as preference.

Holger Strandkov.
Kimballton, Iowa.

News From Perth Amboy

A new pipe organ was dedicated March 22, 1953, at services conducted by Rev. K. Kirkegaard-Jensen. Special selections were played by Ernest Christophersen, Organist, accompanied by Ulf Kirkegaard-Jensen and Michael Marek on the flute and violin respectively.

The organ was built by the Neill-Johnson Company of Montclair, N. J. It has 295 pipes. The money for this organ was collected through the Organ Fund, to which the congregation paid in from time to time, but since it was decided upon to install a new pipe organ, donations were received from nearly every member of the congregation.

The Pastor is very grateful to the congregation as well as to our many friends who donated money toward this fine purpose.

Cordially yours,
Robert J. Thompson,
Secretary.

District VIII Convention

The annual convention of District 8 will be held in Watsonville, California, on the 15-17 of May. Friends, delegates and pastors are hereby invited to the meeting which begins Friday evening at 8 o'clock. It is necessary to enroll at the very latest one week prior to the opening date if you wish the congregation to find lodging for you. If you are not enrolled, we expect that you wish to find your own lodging. Please bring your own Hymnal. All delegates are requested to bring a written report from their respective congregations. Please enroll to Jørgen Rasmussen, P. O. Box 35, Freedom, California.

JORGEN RASMUSSEN, President.
REV. A. E. FROST, Pastor.
REV. NIELS NIELSEN, District Pres.

Itinerary

For Dr. Johannes Knudsen, in District 8.

Los Angeles, Sunday, May 10
Pasadena, Monday, May 11
Solvang, Tuesday, May 12
Salinas, Wednesday, May 13
Fresno, Thursday, May 14
Watsonville, May 15th to 17th

NIELS NIELSEN,
District President.

Danish Radio Service

A Danish Radio Service will be heard on Pentecost Sunday, May 24th, 9 to 9:30 a. m., over station WCAL, St. Olaf College, Northfield, Minn. Dr. Alfred Jensen, president of the DELCA will be in charge of the service and will preach the sermon. Pastors whose churches are within the range of WCAL are asked to announce these services in their churches and otherwise. We are especially anxious that the sick and shut-ins who appreciate a service in the Danish language should know and be reminded of these broadcasts of Danish services at Christmas, Easter and Pentecost. It is difficult to gauge how many listen to these services, but we are sure many appreciate them.

We would like to take this opportunity to express our thanks to the pastors who have given their time and effort; to the ones who have assisted in singing or otherwise participated in the services recorded and broadcast; to the St. Olaf College Radio Station and its Program Director, Mr. James Anderson, and his assistants for their services so generously given, and to the Women's Mission Society for taking care of the expenses in connection with the recording of these services.

Ottar S. Jorgensen.

Rosenborg, Nebraska

Mr. and Mrs. Peter J. Christensen celebrated their Silver Wedding anniversary on December 27th. A large crowd gathered at the parish hall to help the fine couple commemorate the day.

Mr. and Mrs. Albert Sorensen observed their 40th wedding anniversary on February 19th. Due to bad weather the planned observance was postponed until March 19th. On that date a large group of friends came to their home in St. Edward and a fine social evening was enjoyed.

The Golden Wedding of Mr. and Mrs. Henry Henriksen was celebrated on March 26th at the parish hall. A large gathering of relatives and friends gathered first at the church for a brief worship service, and later at the parish hall for an evening of social fellowship.

Mr. and Mrs. Erling Jensen observed their silver wedding on April 6th. Many gathered at the parish hall to help the couple commemorate the day.

Mrs. Roland Henriksen,
Lindsay, Nebr.

Tyler Old People's Home Tyler, Minnesota

Gifts Received:

From a friend, Marquette, Nebr., \$15.00
In memory of Chris H. Nielsen,
Tyler, Minn., from friends 10.00
From Mrs. Peter A. Nielsen,
Tyler, Minn., in memory of her
Uncle, Soren Nielsen, Mercer,
N. D. 50.00
A sincere Thank You for these gifts.
J. P. Johansen.

Contributions Received For Solvang Lutheran Home

(Continued from Last Issue)

MEMORIAL GIFTS:

Mr. and Mrs. Alfred Petersen	3.00
Mrs. Marie G. Petersen	1.00
Mr. and Mrs. Jens Simonsen	3.00
Mr. and Mrs. Johnny Jorgensen	2.00
Mrs. Sorine Jensen	2.00
All of Solvang, California.	
In memory of Charles Wulff, Solvang, Calif., Mrs. Margrethe Wulff, Solvang, Calif.	200.00
In memory of Mrs. Svend Marckmann, Pasadena, Calif., St. Ansgar's Luth. Church Congr., Salinas, Calif.	10.00
St. Ansgar's D. L. Church Congr., Pasadena, Calif.	10.00
Danish Ladies' Aid, Pasadena, Calif.	10.00
Niels Thygesen	1.00
John Mortensen	1.00
Nels Hansen	1.00
Emil Hansen	1.00
Fred Holm	3.00
Clara Sorensen50
Soren Paulsen	5.00
Andrew Jorgensen	1.00
Chester Thomsen	1.00
Bill Petersen	2.00
All of Parlier, California.	
Annie Eskelsen	2.00
Mrs. N. J. Beck	2.00
Jens Lauridsen	5.00
Hans J. Nielsen	2.00
Rev. and Mrs. N. Nielsen	2.00
All of Easton, California.	
Johanne, Olga and Georg Strandvold	25.00
Mrs. Marie Christensen, Elizabeth Jensen and Constance Dexter	5.00
Rev. J. H. Berg	2.00
Signe Henriksen and Dagmar Rasmussen	5.00
Mr. and Mrs. Otto Sorensen	5.00
Mr. and Mrs. Alfred Petersen	3.00

CONTRIBUTIONS

Mr. Peter Ostergaard, Wayne, Canada	25.00
Marie Pedersen, Brooklyn, N. Y.	1.00
Mr. and Mrs. Aage Jensen, Pasadena, Calif.	50.00
Thorvald Rasmussen, Solvang, Calif.	100.00
Mr. and Mrs. Viggo Tarnow, Solvang, Calif.	75.00
August Paulsen, San Rafael, Calif.	100.00
Harold Harkson, Solvang, Calif.	100.00
Soren Sorensen, Solvang, Calif.	100.00
Alfred Madsen, Solvang, Calif.	300.00
Mr. and Mrs. H. C. Burchardi, Solvang, Calif.	50.00
Aksel Elbeck, Solvang, Calif.	50.00
Martin Jacobsen (sale of tickets)	18.00
Mrs. Thyra Larsen (sale of tickets)	23.50
Mr. and Mrs. Hans Farstrup, Exira, Iowa	75.00
Mr. Hartvig Christensen, Los Angeles, Calif.	25.00

Mr. and Mrs. Svend Hueg, Montebellow, Calif. -----	25.00
Mr. Chas. M. Petersen, Los Angeles, Calif. -----	10.00
Mr. Knud V. Miller, Los Angeles, Calif. -----	20.00
Mr. and Mrs. Carl M. Hansen, Los Angeles, Calif. -----	10.00
A Friend, Los Angeles, Calif. --	10.00
Danish Soldier Club, Los Angeles, Calif., (Proceeds from sale of Christmas Issue) --	136.00
Mrs. Henry S. Petersen, New Port Beach, Calif. -----	100.00
Knudsen Creamery Employees, Los Angeles, Calif. (Book of the Month Club) -----	30.00
Axel Lindvang, Inglewood, Calif. (sale of tickets on painting) -----	12.00
Mr. W. N. Hostrup, Seattle, Washington -----	25.00
Danish Ladies' Society, Margaret Lodge No. 6, San Luis Obispo, Calif. -----	25.00
Sam Jensen, Solvang, Calif. --	150.00
Mr. and Mrs. Soren Nielsen, Solvang, Calif. -----	25.00
Mr. and Mrs. Peter Amby, Buellton, Calif. -----	25.00
Mr. and Mrs. Paul Nielsen, Buellton, Calif. -----	10.00
Axel and Marg. Nielsen, Solvang, Calif., (on Merchants dinner) -----	16.00
Henry Mathiesen, Buellton, Calif. -----	75.00
Einer Olsen, Buellton, Calif. --	50.00
Svend Toftegaard, Troy, N. Y. C. Jorgensen, Pasadena, Calif. -----	2.00
Peder and Marg. Jensen, Bakersfield, Calif. -----	10.00
Mr. Christian Lorentzen, Berkeley, Calif. -----	50.00
Mr. Christian Lorentzen, Berkeley, Calif. -----	25.00
Solvang Laundry, Solvang, Calif. -----	100.00

Chris Korsgaard, Chicago, Ill.	15.00
Mr. and Mrs. Emil Jensen, Solvang, Calif. -----	100.00
Hans Kettelsen, Buellton, Calif. -----	150.00
Mrs. Christine Jensen, Solvang, Calif. -----	25.00
Danebod English Ladies' Aid, Tyler, Minn. -----	25.00
Mr. and Mrs. Holger Lauritzen, Buellton, Calif. -----	25.00
Mr. and Mrs. Hans G. Larsen, Orcutt, Calif. -----	50.00
Mr. Arnold J. Krogh, Solvang, Calif. -----	50.00
Miss Mary Petersen, Solvang, Calif. -----	50.00
Bethania Guild, Solvang, Calif. -----	324.41
Mr. and Mrs. Aage Knudsen, Pasadena, Calif. -----	25.00
Mr. and Mrs. Chris. P. Beck, Salinas, Calif. -----	10.00
Mr. George Anholm, San Luis Obispo, Calif. -----	100.00
Mr. and Mrs. Art R. Olsen, Sioux Falls, S. D. -----	25.00
Rev. and Mrs. Svend Kjaer, Des Moines, Iowa -----	10.00
Ladies' Aid, Pasadena, Calif. -----	150.00
Axel Lindvang, Inglewood, Calif. (from dinner March 1)	257.20
K. Larsen, Burbank, Calif. ----	10.00
Mrs. Sam Holmes, Los Angeles, Calif. -----	5.00
Mr. and Mrs. Carl Tange, Whittier, Calif. -----	25.00
Mr. and Mrs. B. P. Christensen, Solvang, Calif. -----	25.00
Ex President Club, Ladies of Dronning Dagmar No. 12 and Kronborg No. 22, L. A. Calif. -----	5.00
Paul Norgaard, Dan. Kitchen, Los Angeles, Calif. -----	5.00
Mr. and Mrs. N. P. Nielsen, Los Angeles, Calif. -----	10.00
N. J. Nielsen, Los Angeles, Calif. -----	5.00
Mrs. D. E. Parrish, Los Angeles, Calif. -----	5.00
Mr. and Mrs. Henry Infeld, Los Angeles, Calif. -----	50.00
Mrs. Annabel L. Willadsen, Burbank, Calif. -----	10.00
Mrs. Harriet Olsen, Inglewood, Calif. -----	5.00
Mr. Ernest Sommer, San Fernando, Calif. -----	10.00
Mrs. Susanne M. Andre, Pasadena, Calif. -----	10.00
J. P. Sorensen, Los Angeles, Calif. -----	20.00
Mr. Carl P. Olsen, Long Beach, Calif. -----	25.00
Mr. and Mrs. Robert W. Andersen, Inglewood, Calif. -----	100.00
Mr. C. H. Person, Los Angeles, Calif. -----	5.00
Miss Karen Sylvest -----	25.00
Paul Andersen -----	25.00
John Holmquist, L a w n d a l e, Calif. -----	2.00
Mrs. Emily M. Covey, Reseda, Calif. -----	5.00
Friendship Circle, Dan. Luth. Church, L. A., Calif. -----	175.00
Lars Laursen, Hinkel, Calif. --	50.00
Carl Norbak, Lynwood, Calif. -----	10.00
Sven Nielsen, Rivera, Calif. ----	5.00

S. L. Christie, Los Angeles, Calif. -----	25.00
Zion Luth. Congregation, Canwood, Canada -----	15.00
Miss Alice Jensen, Minneapolis, Minn. -----	5.00
Mr. and Mrs. Carl J. Salling, Santa Monica, Calif. -----	50.00
Danish Ladies' Aid, Solvang, Calif. -----	250.00
Thomas J. Petersen, Solvang, Calif. -----	250.00
Ole Hansen, Solvang, Calif. --	50.00
Sara P. Andersen, Fresno, Calif. -----	25.00
From Dist. 5 Council Member Work Shop, Minn. -----	24.10
Edward H. Paulsen, Danebod Home for the Aged, Minneapolis, Minn. -----	5.00
From Friends in the Twin Cities	15.00
Rev. N. Nielsen, Easton, Calif. (sales of tickets) -----	12.00
Womens Mission Society, Des Moines, Iowa -----	227.00
Mr. and Mrs. Axel Nielsen, Solvang, Calif. -----	150.00
Etlar Duus Store, Solvang, Calif. -----	25.00
Carl Thygesen, Solvang, Calif. -----	100.00
Nielsen and Rasmussen, Solvang, Calif. -----	100.00
Ladies' Aid of Zion Luth. Congregation, Canwood, Canada	15.00
Total received from Feb. 1, 1953 to April 1, 1953 -----	\$5,869.96
Previously acknowledged -----	45,873.47
	\$51,743.43

Unpaid pledges ----- 9,500.00
 A sincere "thank you" to all Friends of SOLVANG LUTHERAN HOME.
Nis P. Pors, Treasurer.
 320 West Alisal St.
 Salinas, California.

The Placement Service

The purpose of the Placement Service is to assist in the locating of our people in communities served by the Lutheran Church. The Placement Service has not investigated the merits of the propositions advertised and assumes no responsibility in the matter.

Lutheran Tidings,
Kimballton, Iowa.

FOR SALE—The L. C. Pedersen house at Askov, Minn., at sacrifice. Five-bedrooms, full basement, attic expansion, modern, hot water heat.—Mrs. L. C. Pedersen, Circle Pines, Minnesota.

FOR SALE—Farmers supply store, offering most items a farmer needs: machinery, feeds, seeds, custom work grinding and cleaning, equipment, etc. Age and health compels sale. Good farming community. Good soil. Five Lutheran synods represented in and around Centuria, on Fed. Highway 65 miles N. E. from Twin Cities. Stock cash, balance financed. Immediate possession. F. Clarey Nielsen, Centuria, Wis.

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.

May 5, 1953

I am a member of _____ the congregation at _____

Name -----

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

New Address -----

JENSEN, JENS M.
 TYLER, MINN.

RTE.