

# Lutheran Tidings

PUBLISHED BY THE AMERICAN EVANGELICAL LUTHERAN CHURCH



(American Bible Society photo)

One of the most exciting of current religious events is the great missionary effort being carried on in Central and South America. Here we see a native of Guatemala, high in the back mountains, reading his new Bible.

## Judging the Truth

"You will know the truth and the truth will make you free." John 8:32

**A**BOUT one hundred years after Columbus "discovered" America, another Italian by the name of Galileo Galilei was making some discoveries about the universe. Galileo was an astronomer and a physicist. In the course of his explorations in natural philosophy he came to question the old notion that the sun revolved around the earth. Galileo believed the earth moved around the sun, though he was not the first to so believe. However, he did some research which helped support this new view. He also made important discoveries about the motion of falling bodies, about pendulums, about other planets, and may have invented the thermometer.

In 1632 he wrote a "dialogue on the two chief systems of the world," in which he presented three persons, each of whom gives his opinion about which system is the correct one. This stirred a great controversy, the outcome of which was that Galileo's views were condemned and branded as highly dangerous. In June of 1633 Galileo was condemned by the church and the state, and was forced to renounce the truths he had maintained. He was sentenced to the dungeons of the Inquisition, and to repeat weekly for three years the seven penitential psalms of David. Fortunately, the imprisonment was commuted to banishment at a villa, where Galileo had some freedom to continue some of his studies.

Now the object of this true story is to illustrate how men, including religious men, will sometimes defy some new discovery, and tremble at some new and strange idea of the workings of God.

In short, truth, even to those who contend they are its best defenders, is not always welcome or wanted. "You will know the truth and the truth will make you free" is not always what we want.

We sometimes find ourselves in the same situation as the young student who was heard to say after a test, "O Lord, make iron heavier than lead." Obviously, this was an unfair and

unrealistic prayer. So often we would like to fit the truth to our notion of what we would like it to be. Instead it is necessary to fit ourselves to the truth.

But what is truth? And how do we receive it?

It is difficult enough to establish a fact, let alone the truth. At one time I attempted a rather thorough survey of a community, and found in the process that conflicting reports of events were not uncommon. It was especially hard to determine the real reason for a rather prolonged controversy over the local public school. I mentioned my difficulty to my professor and I can still hear him say, "It is a tremendously difficult thing to establish a fact." So it is. It is no less simple to determine the truth.

Yet there is no lack of people who would bend your ear with endless statements of what they consider absolute truth. They know! And so help the listener, they will insist and persist.

This, unhappily, leads to those instances where you can hear someone say, almost gleefully, "It's the truth that hurts." Well, the truth may hurt upon occasion, but it is just as true that other statements, less noble than truth, also hurt. It is not only the truth that hurts. So do insults, and half-truths, and gossip, and malicious statements, and a good many other utterances not as shiny pure as truth.

There are those who would insist in blurting out the truth even if it kills someone. There are those who would pervert the truth to serve selfish ends. There are those who would present only that part of the truth which seems favorable. There are those who would disguise truth so that it becomes obscured.

Some Englishman once noted that many novels written about England's Oxford University seemed to be written by elderly ladies who had visited Cambridge University for two days, thirty years ago. In a somewhat similar manner many elaborations are made upon truth.

Truth is indeed manifold; it has many faces, not only in its truthfulness. It can be made abnormal and erring! Perhaps Pilate was thinking of this when he asked, as much of himself as of Jesus, "What is truth?" (John 18-38)

As we approach Easter we may well remember that truth was twisted by jealous men who thereby succeeded in doing away with this Jesus who claimed to be the Son of God. We have had enough examples of this same procedure in history, both recent and otherwise, to know that the whole truth is not always sought. A good many persons have been broken and harmed by accounts which have been something less than the whole truth.

Must we then speak only when we have all the truth? No! To so believe and act would be to never speak at all. Man does not and can not possess the whole truth. Only God does this. "Thy word is truth."

But men can apply one other test. We can always ask, "Do I speak the truth with love?" That is our

task in our handling of the truth. "Do I speak the truth in love?"

It may be pointed out that Jesus spoke with severity at times, especially to the Pharisees. It is true that he did, but this was the exception rather than the rule, and when he did so speak it was still in and with a real love for his fellow men. He never spoke severely or harshly simply to fling a truth at someone — even if it killed somebody! He never spoke truth thoughtlessly. On a few occasions when he could see that the truth would simply be wasted, he kept silent. His speech was always for the improvement of all, never for selfish or personal reasons. The truth was spoken in love.

We began by considering truth of the natural world. These truths have done much to improve our material comforts and raise our standard of living. But the standard of living is never really raised, and comforts are never wholly comfortable, if the spiritual standard of living is not also high. The new super alloys of tough but lightweight metals, the electronic marvels, the automatic machines, our rapid communications, and all the other wonders of the modern world are not of much value unless we add truth and love. In fact we can not operate these marvels of speed and design and power unless we also can operate in brotherhood.

The teachings of Jesus, which embody love and truth inseparably, are also prerequisites for modern living. They may be even more vital today when events can take place with much greater swiftness.

However, truth, and especially truth in love, is not easily achieved. Yet once aware of how vital, how absolutely necessary it is, we can do no other than faithfully strive to make it apply in our whole living.

In this we have, surely, one of the most convincing proofs for the need of the institution of the church. With all of its imperfections, and composed as it may be of erring human beings, it still is the instrument by which we learn of truth and love. This is one of the important tasks of the church, and we can not lightly dismiss it. The church is founded upon him who said, "I am the way, the truth, and the life; no one can come to the Father, but by me." (John 14-6)

The search for truth goes on in many areas, also in places not directly related to the church. Nevertheless, this truth will be judged in its wholeness by him who is the way and the truth.

Perhaps the most valuable result of all education is the ability to make yourself do the thing you have to do when it ought to be done, whether you like it or not; it is the first lesson that ought to be learned; and however early a man's training begins, it is probably the last lesson that he learns thoroughly. — Thomas Henry Huxley.



Pastor Ronald Jespersen

# The Coming Decision

by

Valdemar S. Jensen

**T**HIS is the year in which we as a church are to decide whether or not to affiliate with the United Lutheran Church of America on the terms laid down by her for affiliation.

Affiliation, even merger, is in the air. Christians seem now generally to believe that affiliation and merger of churches is a way of realizing the oneness of believers for which Christ prayed the last evening that he was here in flesh. Our separateness as Christians is a hindrance for the world to believe, and therefore a sinful condition, as Charles Clayton Morrison points out in his book **The Unfinished Reformation**.

If affiliation is the way to true unity of the churches, then we should affiliate. We should even merge, if that is the way. All Christians must be agreed that whatever stands in the way of our witness for Christ in the world must be removed. Even though we may not agree with Morrison that unity of churches will make the Church of Christ visible while these lights are shining, still Jesus' desire for our oneness is clear and explicit from his words when on the last evening he was speaking to his Father:

"The glory which thou hast given me, I have given them that they may be one, even as we are one, I in them and thou in me, that they may become perfectly one, so that the world may know that thou hast sent me, and hast loved them even as thou hast loved me."

—John 17:22-23

This goal must to some extent have been reached among the first Christians who did not yet have the scriptures of the New Testament. It is reported that others said of them: "Behold, how they love one another!" Even among us today this goal may be reached approximately. An old Lutheran has said to me about an old Baptist, "Merely to meet him on the road I feel fellowship with him."

This feeling of fellowship did not stem from scripture, nor from their agreement upon scripture. They had never worshipped together. It stemmed from that Spirit which is love, which man does not get from scripture, but receives as a gift in baptism, Acts 2:38, the Spirit to Whom we sing:

Come Thou, our spirits in unity blending,  
Come and make ready the heavenly bride.

That is his work. He can unite us. All that we can do is to be willing and allow him to do his work. But, as so often happens when man wants to further the work of the Spirit, he goes his own way instead of letting himself be led by the Spirit. Then he does not further; he retards. We stand in danger of retarding.

For where the Spirit is there is freedom; but in our endeavor to get closer together as Christians, we are attempting to bind each other. For what is this requirement for affiliation with the ULCA that we must underwrite the statement: "Scripture is the Word of God"? Is it not an attempt to bind Christians to the letter? It does not leave men free to discover for themselves that God can speak to them through scripture; rather is it saying to them beforehand: "That is what you must find in scripture."

Between the two men mentioned above, the fellowship had grown up in freedom. Now we are hoping for a fellowship among all Christians. There is a great longing in Christendom today for universal fellowship. The meeting in Evanston last summer is proof of this longing. How does it happen that this longing has arisen in the hearts of Christians all over the world at the same time? Can we for a moment believe that it was merely the work and endeavor of man that drew Christians together at Edinburg in 1910, in 1937, and at Amsterdam, at Lund and at Evanston? Must we not rather admit that it was the work of that Spirit who constantly is

"Calling and gath'ring and Jesus declaring,  
Building God's church, shedding light from  
above"?

All this the Spirit has done in freedom—could not have done it except in freedom — could never have brought the many different denominations together at Evanston, except in freedom. Why, then, do Lutherans now make reservations against each other, saying that we cannot get together except on the basis that scripture is the Word of God? Does not this limit freedom and hinder the work of the Spirit?

At Evanston there was freedom, and I for one had the impression that we were on the right way. True, we did not all go to the Lord's Table together; but suppose this had been a prerequisite for the meeting, that all must go to the Lord's Table together! There would have been no meeting together and talking together of the many denominations.

It seems that we Lutherans still believe in binding each other with man-made doctrines; for what is this statement that scripture is the Word of God, other than a man-made doctrine? And we seem to think that the underwriting of this doctrine will prevent heresy and the splitting off into sects. But will it?

It makes scripture the basis for that affiliation which we hope will lead to closer unity; but church history tells us that sects have invariably arisen from some peculiar interpretation of scripture. They have never arisen where people held fast to "the one Lord, one Faith, one baptism, one God and Father of all." Eph. 4:5.

The secret is (at least, it seems to be a secret in

our day) that the church is not and was not founded upon scripture. On the Day of Pentecost when the church came into being, no part of our New Testament scripture was in existence. Every book in our New Testament was on that day yet to be written. The 3,000 who with the apostle on that day became the beginning of the church did not come in through scripture. They came in, as Paul bears witness through "the cleansing of water with the Word." Eph. 5:26. They became the New People of God by each one being "born anew, not of corruptible, but of incorruptible seed, through the living and abiding Word of God." I Peter 3:21.

If scripture is to be the basis for affiliation as required by the ULCA then it is put to a use that will divide instead of uniting. In his book mentioned above, Charles Clayton Morrison speaks of the difference between the churches of the Reformation, for instance the Lutheran, which was careful not to separate from the historic church, and those, as for instance the Baptist, which later have separated.

The difference, which Morrison does not make clear, is this: Luther retained baptism with the Word of Faith as the covenant Word of God even as he found it in the then existing church. He was careful not to disrupt the connection with that church which from generation to generation had come down from the apostles. With the Independents and Baptists in England it was different. One of their number, a John Smith, had studied scripture till he fell to doubting the efficacy of infant baptism. Because of intolerance in England he fled to Holland. There in 1604 he rebaptized himself by immersion. In 1618 a Baptist congregation with rebaptism by immersion was formed in London. This was a definite break with that church which by birth of water and the Spirit had transmitted that life out of God from generation to generation, which the apostles had received from Jesus (John 15:3) and they by baptism had transmitted to the 3,000 on the Day of Pentecost.

The Baptist denomination stems not from the covenant Word of God in baptism, but from a peculiar interpretation of scripture. This is true also of the Disciples, commonly called the Christian Church. It is true of the well-nigh innumerable sects that have arisen in our own land. All have sprung from a peculiar interpretation of scripture.

Our Lutheran Church is not founded upon a certain interpretation of scripture. Doctrine is not the basis for the Lutheran Church. She has retained the birth of water and the Spirit with "the Word connected with the water," through which the Church came into existence, and on that foundation she rests today. Why should she now follow the way of the sects in making scripture the foundation by binding members to the doctrine that "scripture is the Word of God?" Since the Church was originally not founded on scripture, but through baptism was founded on Christ, the foundation which has been laid, it follows that for us Lutherans to set forth or to underwrite a statement which would make scripture the basis for our union, would be to cast doubt upon the truth that Lutheranism in its inception was a movement to restore the Church to its

original. (With the permission of the editor I shall in a succeeding article speak of Luther's statement about the Word of God in baptism.)

## Needy Overseas Receive Surplus Parcels

Munich, Germany — (NLC) — The Inner Mission Center of the Evangelical churches here has distributed 1,308 13-pound food parcels to needy people in the Munich area.

These parcels contain surplus food donated by the U. S. government and shipped to Germany and other parts of the world where need exists by voluntary agencies like Lutheran World Relief, Church World Service and the National Catholic Welfare Conference.

In West Germany and West Berlin, the voluntary agencies cooperating in CRALOG (Council of Relief Agencies Licensed for Operation in Germany), whose chairman is Bernard A. Confer, executive secretary of Lutheran World Relief, have distributed a total of 832,699 parcels or more than 150,000 ton of U. S. surplus food.

The main distributors in Germany itself are "Hilfswerk," the relief agency of the Evangelical Church in Germany, for the Protestant agencies, and CARITAS for the Roman Catholics. The food is given to all needy regardless of race, religion or nationality, and at no cost to the recipient.

Originally the parcels were intended for distribution as Christmas gifts, but delays in processing and shipment squashed this plan. The first shipment did not reach German ports before mid-January, and the rest did not arrive before early February.

However, when people are hungry, they have just as good use now for the butter, shortening, beef in tins, dried beans, flour, rice and dried milk, contained in the parcels, as they would have had in the Christmas season.

According to U. S. Government stipulations, the food which has been shipped to Germany, may not be distributed to institutions but must be given to individuals or families in need. Each parcel contains a notation that it is donated by the people of the United States.

Lutheran World Relief is one of some twenty recognized voluntary agencies cooperating in the program supervised by the U. S. Foreign Operation Administration and aimed at distribution of U. S. surplus food in most parts of the world where need exists.

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# There's a "Rock" in Fillmore County

by OVE R. NIELSEN

**W**E walked briskly through the frigid November darkness and into a warm sanctuary. No one was in the dimly-lit rural church when we entered. Inadvertently viewing the pews, I wondered how many would be occupied on that evening.

This would be an initial county meeting for the All Lutheran Food Appeal. Lutheran pastors of the county had been invited and each one had been urged to bring a few laymen.

An hour earlier, while driving through this fertile corn region, I had pondered Dr. Empie's words concerning the blessings generated through the helper-helped relationship. He had said that the roles of the parties involved in the process of sharing can change so that the helped may become a helper; and the helper may some day need help.

It seemed absurd to even hazard a thought that someday such fields could lie wasted and barren in the wake of man's inhumanity to man, but I knew that grotesque starvation had stalked mercilessly over other lands with soil as productive as this. It was not impossible that some time in the unveiled future the growers of such abundance might experience the frustration of too little food.

Standing in the sanctuary, I felt a tremor of anxiety. Would the pastors and farmers heed the invitation? If they did, would they deviate from busy schedules in the parishes and on the farms to organize an All Lutheran Food Appeal in their county? How concerned would they be?

I faced the altar and prayed for assurance. Beseeching the presence of the Master, I prayed that through me these people should envision the chasms of human suffering as they actually are in areas of want, and arise to give generously from the fruit of their fields.

Then I discovered the altar painting. It showed Christ knocking at the door. To me it symbolized His entrance to the homes in Fillmore County. On my right was the pulpit. From that raised stand, men dedicated to the service of God had proclaimed the Gospel of Salvation for six decades. By sin weighed down and sorely stricken, three generations of Christian people had knelt at the altar rail for absolution and to receive the Sacrament. A host of fathers and mothers had brought their infant children to Christ at the Baptismal Font. Young people, marked by human timidity but with Christian resolve, had come forth to renounce the devil and to make a covenant with God.

In this spiritual home, farm families were infused with the renewing spirit of life and power. Here they learned of faith, hope, and love that passeth all understanding.

At that moment I could fully comprehend how the Church, in the larger fellowship, dares to project the hand which holds the Cross into every area of human life, including the people who cringe in the

We asked for a report from the Director of the All Lutheran Food Appeal. His article here tells how much just one county can do.

valleys of want. Our Church stands on the Rock of this and every other age.

The cordial local pastor entered and informed us that the other clergymen were on their way and each was accompanied by a delegation of laymen. Within a short time, forty-eight men had assembled. Each pastor and delegation occupied the same pew. It became apparent to us that even though the pastors were acquainted, most of the laymen were not.

The meeting was opened appropriately and the men were attentive while I spoke of the distress endured by refugees in Jordan, Germany, Austria, Korea and Hong Kong. Their faces were resolute. They were visibly stirred by the plight of those who have been deprived of home, dignity and food for their families. The facts offended their Christian conscience.

We could sense that these men were willing to offer time and leadership and to give generously from the fruit of the fields. Detailed considerations were expressed, and weighed before formal organization was effected. The county chairmanship fell to a pastor who had served his parish for more than a quarter of a century. Another pastor and layman were persuaded to assist him. In the course of the meeting a chairman was appointed for each of the twenty-two townships. The township chairmen were to enlist the help of volunteer truck drivers to visit each Lutheran family for a gift of food.

When the meeting had closed with everyone joining to sing the doxology, the reticence which was apparent at the outset had evaporated, and a feeling of genuine fellowship prevailed. These men had been welded together through Christian love and purpose. Participants from the various congregations mingled and freely discussed the potential for gifts of food in Fillmore County.

A few weeks later the local newspaper announced that the county chairman estimated that total gifts might reach three carloads of corn. That in itself would have a splendid achievement, but as pastors throughout the county told their congregations about the need for food where our Lutheran Church had determined to bring aid, and farmers discussed the program after worship services and on village streets, quickening enthusiasm communicated an underlying desire to provide an abundance of shelled corn.

On the designated days, cheerful volunteer workers drove their trucks from farm to farm in the Lutheran congregations. A casual observer driving through Fillmore County during the ingathering would almost certainly have met a food appeal truck on every section line as these men visited their neighbors for gifts of food. In some instances donors were not content merely to throw in a few shovels full, but actually loaded corn with their mechanical tractor scoops so that each scoopful contained several bushels. Shelling was done without cost by several grain elevators in the county.

When the last truckload of ear corn had been shelled and loaded, the farmers had given a total of

## NLC Adopts Resolutions on Vital Current Issues

Atlantic City, N. J.—(NLC)—U. S. support of the technical assistant program of the United Nations, revision of the McCarran-Walter Immigration Act, and steps to overcome moral problems in the armed forces were urged by the National Lutheran Council in resolutions adopted at its 37th annual meeting here.

Dr. Oscar A. Benson, elected to his third one-year term as president of the NLC, was authorized to prepare a statement in support of the technical assistance program of the United Nations when this subject comes before Congress.

It was pointed out that the UN program is financed by voluntary contributions from the member nations. Congress last August appropriated only enough money for the United States to cover the commitment it had made for the balance of 1954, and no support has been received from the U. S. this year.

It marked the third time that the NLC has spoken in favor of technical assistance to poverty stricken people in underdeveloped areas of the world, resolutions on the subject having been adopted in 1951 and 1952.

In calling for revision of the McCarran-Walter Immigration Act, the Council noted that President Eisenhower had voiced his concern that certain provisions of the present immigration laws "effect inequities or discriminations in our country's treatment of aliens and naturalized citizens."

"The National Lutheran Council records its gratitude for the President's concern," the statement said, "and respectfully urges the members of the Congress at this session to correct these undesirable provisions by enacting legislation which establishes a just, and workable substitute for or modification of the national origins quota system, and which gives citizens who in good faith have acquired United States citizenship the rights and protection enjoyed by American-born citizens."

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six carloads. Their gifts would feed more than 1200 hungry people for a year.

These farmers had accomplished more than could be read on the elevator weight tally in bushels of corn. They had experienced the strength of a Lutheran community where synodical boundaries were crossed in the spirit of purpose, and the common task brought new friendship and understanding. This concerted impact bore witness to the total community that though there are several Lutheran synodical organizations, they can close their ranks to meet common objectives.

According to our American standards, the farmers of Fillmore and other counties are not wealthy. Often they have less to spend for luxury than have their urban counter-parts. However, they recognize that according to **Christian standards** their fellow men in the indigent areas have far too little. Our Lutheran farmers have demonstrated their concern for those in other lands who suffer malnutrition and its accompanying diseases by giving so abundantly through the 1954 All Lutheran Food Appeal. They contributed 181 carloads of grain from their fields.

## Cooperative Work Strengthened by Action at NLC Meeting

Atlantic City, N. J.—(NLC)—Adoption of a million-dollar budget for a joint Lutheran Refugee Service highlighted actions taken at the 37th annual meeting here of the National Lutheran Council.

The Council gave approval to a formal agreement with the Lutheran Church—Missouri Synod for supervision and operation of the resettlement program, with the NLC providing \$600,000 and the Missouri Synod \$400,000 of the cost.

Subject to concurrence by Missouri, the agreement will be retroactive to April 1, 1954, when the refugee service was established by the two groups on an experimental basis, and will continue through December 31, 1957, a year beyond the expiration date of the Refugee Relief Act of 1953.

The NLC's meeting ended a half-day earlier than scheduled as representatives of its eight participating church bodies wound up their deliberations in three days by staying in session until nearly midnight of the third day to complete a heavy agenda of business.

Step were taken to consolidate the Council's activities relating to the Lutheran World Federation when a proposal was approved to establish a Division of Lutheran World Federation Affairs. It will now be recommended to the various church bodies for their consideration. It may be organized in 1956.

According to the blueprint announced here, the new division would work primarily through four departments devoted to Lutheran World Service, Younger Churches and Orphaned Missions, Theology, and Lutheran Cooperation in Latin America.

Also approved by the councillors was a tentative outline of structure and a proposed core budget of \$15,865 for a Department of Radio and Television, to function within the NLC's Division of Public Relations.

The Council endorsed establishment of this department at its 1954 meeting and a majority of the participating bodies approved the proposal "in principle." They will now be asked if they wish to cooperate in this activity by giving the necessary financial support.

Dr. Paul C. Empie, given a testimonial dinner during the meeting here in honor of his ten years as assistant executive director and now director of the Council, announced successful completion of the 1954 LWA appeal, with receipts totaling \$2,835,218 or 109 per cent of the goal.

Such achievement, he said, "gladdens the hearts of us all," and added that "it is convincing evidence of sustained interest in the causes financed through Lutheran World Action funds and permits us to face the tasks of the year ahead with increased enthusiasm and confidence."

An LWA goal of \$3,172,000 was set for 1956, and of \$3,250,000 for 1957. This year's campaign is seeking \$2,962,000 in the 10,000 congregations affiliated with the member church bodies of the NLC.

The Council adopted a budget of \$753,574 for its regular program of activity in 1956 and set a ceiling of \$837,170 on the budget for 1957. This year's NLC budget is \$730,963.

# Program for the Second Annual Women's Retreat

Danebod Folk School, Tyler, Minnesota

## Wednesday, April 13

- 6:30 p. m.—Opening meal
- 8:00 p. m.—Welcome by Enok Mortensen, Pastor, Tyler, Minn. Lecture: "Our Protestant Heritage and Its Relevance for Today," by Erik Moller, Pastor, Trinity Lutheran Church, Chicago, Illinois
- Evening Devotions, Enok Mortensen
- Coffee

## Thursday, April 14

- 8:00 a. m.—Breakfast
- 9:00 a. m.—Bible Study, Erik Moller
- 10:00 a. m.—Lecture: "Shall We Affiliate with U.L.C.?", by Erik Moller
- Discussion by group
- 12:00 noon—Dinner
- Rest and Study
- 2:00 p. m.—Discussion led by Mrs. Ida Egede, President of WMS: "How can we strengthen our WMS?"
- 3:00 p. m.—Coffee
- 3:30 p. m.—Craft: Mrs. Hertha Hansen, Askov, Minnesota, Instructor
- 5:00 p. m.—Reading Hour by Mrs. Jeanice Noyes, Professor of Speech, Grand View College
- 6:00 p. m.—Supper
- 7:30 p. m.—Singing
- 8:00 p. m.—Lecture on "UNESCO", by Mrs. Elizabeth Hefelfinger, U. S. delegate to UNESCO
- Evening Devotions, Enok Mortensen
- Coffee

## Friday, April 15

- 8:00 a. m.—Breakfast
- 9:00 a. m.—Bible Study, Erik Moller
- 10:00 a. m.—Lecture: "The United Nations and You", by Mrs. Marie McGuire, Executive Secretary, Minnesota United Nations Association
- Group Discussion
- 12:00 noon—Dinner
- 2:00 p. m.—Discussion of "Your Community Responsibility" by Mrs. Noyes
- 3:00 p. m.—Coffee
- 3:30 p. m.—Craft
- 5:00 p. m.—Reading Hour, Mrs. Noyes
- 6:00 p. m.—Supper
- 7:30 p. m.—Singing — Movies
- 8:00 p. m.—Lecture: "Permanent Values in a Changing Civilization", by Dr. George Selke, Executive Secretary to Governor of Minnesota
- Evening Devotions, Enok Mortensen
- Coffee

## Saturday, April 16

- 8:00 a. m.—Breakfast
- 9:00 a. m.—Bible Study, Erik Moller
- 10:00 a. m.—Lecture: "How the Child Learns", by Dr. Selke
- Group Discussion on Education
- 12:00 noon—Dinner
- 2:00 p. m.—Discussion of "Our Women's Page", by Mrs. Ellen Knudsen, Maywood, Illinois, Editor
- 3:00 p. m.—Coffee
- 3:30 p. m.—Craft
- 5:00 p. m.—Reading Hour, Mrs. Noyes
- 6:20 p. m.—Banquet
- Dramatic Presentation by Mrs. Noyes

## Sunday, April 17

- 8:30 a. m.—Breakfast
- 9:30 a. m.—Danish Services, Danebod Lutheran Church
- 11:00 a. m.—English Services, Danebod Lutheran Church
- 12:30 noon—Dinner

The cost for the full meeting is \$9.00 plus a \$2.00 registration fee. Those who wish to stay for Sunday dinner will pay an extra \$1.00. Local women may participate by paying the registration fee, and they may buy individual meals. The evening meetings are open to the public.

What to bring: Sheets, pillowcases, blanket, towel, soap, etc.! Bible, WORLD OF SONG; scissors, tweezers, small pointed pliers for craft work.

If you can't get connections by bus, rail, or air, to Tyler, try Lake Benton (the fast trains from the East and West stop there), or Florence or Marshall. Let us know where you arrive, and we will come to get you. Best of all, get a carload or two to come so that you can drive.

Send registrations as soon as possible to: Women's Retreat, Danebod Folk School, Tyler, Minnesota.

## New Life

How concerned I used to be about the placing of my name as a "star" at the head of the cast, and about the little details of the performance! And particularly about the pay-check! The press notices I got, the part I was given to play—these seemed more important to me then, than anything else in the world. What a prison that was!

I was imprisoned by my own ego. It was terrible. It's gone now, gone like snow in the sun. Dale Evans has evacuated that house, and the Holy Spirit has moved in.

Every now and then the ghost of that old Dale Evans comes around, and I get a good laugh. I just say, "Go away. I don't believe in ghosts." And away it goes like a scared tramp.

I feel like Alice in Wonderland—only better, because my wonderland is real.

All my life I searched for the pot of gold at the foot of the rainbow; now I've found it at the foot of the Cross.

From MY SPIRITUAL DIARY, by Dale Evans Rogers.  
(Fleming H. Revell Company.)

## Calendar of Coming Events

March 20—One Great Hour of Sharing — Broadcasts and observances

April 3—Palm Sunday

April 10—Easter

April 13-17—Women's Retreat, Tyler, Minnesota

April 19-21—Pastors' Institute, Des Moines, Iowa

May 1-7—National Family Week

(Y. P.S. Groups, Young Couples, etc., may also want to observe by programs or entertainments, the 150th Anniversary on April 2 of the birth of Hans Christian Andersen.)

# Paging Youth

American Evangelical Lutheran Youth Fellowship

Editor: Ted Thuesen, Grand View Seminary  
Des Moines 16, Iowa

## AELYFlashes !

**Danevang, Texas** — **Loraine Andersen** was presented with the Lutheran **God-Home-Country Award** for 4-H Club members at the morning service on February 13. **Loraine is the first girl in our church to receive this award and the second AELYFer to be honored.** (Walter Christensen of Newell received the award July 30, 1954). The God-Home-Country Award is a recognition given by Lutheran congregations to their young people who have a commendable 4-H Club record, and who have given evidence of faithfulness and service to their church. Loraine, a senior in high school, is well qualified for the award. She has competed for top honors in the state on her sewing projects. In addition she has completed projects in cooking, baking, preservation of food, gardening, grooming, poultry, home ground beautification and home improvement.

**Tyler, Minnesota** — (Taken from February issue of "Danebod Hilsen.") The young people met Sunday afternoon, January 23 and saw a fine film from India. It was followed by an interesting informal discussion led by James Pedersen and an Indian student from the State College at Brookings. Future activities include a Valentine party Sunday, February 13 in the afternoon, a Bake Sale Saturday, February 19 (to raise money for "Operation India"), square dancing the night of Fastelavns, February 21, and a projected trip to visit the Y. P. society at Minneapolis over the week-end February 26-27.

**Ringsted, Iowa** — The LYF invited the congregation to a "Fastelavns" party on February 21. The evening included the traditional knocking the cat out of the barrel, the crowning of the king and queen, and the sharing in other games and stunts and community singing.

**Chicago, Illinois** — Both of our Chicago LYF groups are cooperating with youth of other National Lutheran Council churches in sponsoring the **All Chicago Lutheran Youth Lenten Vesper Service**, March 27, at Rockefeller Chapel on the campus of the University of Chicago. **Rev Eilert Nielsen**, pastor of our church in Clinton, Iowa, is to be the speaker this year. The speaker is invited from the various Lutheran synods in rotation. Usually between five and six thousand Lutheran young people turn out for this special service.

## Thought On Brotherhood

The last week in February was **Brotherhood Week**.

Actually every week should be Brotherhood Week. It has been rightly said that not much credit can be given to any man's religion whose very dog and cat are not the better for it. How much more, then, ought our fellow human beings to be the better for it! If we are not willing to relate ourselves in love toward one another; if we are not concerned about the welfare of our fellowmen, then our Christian faith has not permeated our lives. God created us for fellowship with him and with one another. Our love should know no limits of race and class; certainly God's love knows no such limits.

The story of the good Samaritan is more than a story telling how to be a good neighbor. Certainly it was more than that to the people of Jesus' own time. The prevailing idea of the time was that there were no good Samaritans. This story was Jesus' way of reminding his own people that no one group has all the virtues, and no one group has all the faults.

H. G. Wells has said, "I am convinced there is no more evil thing in this present world than race prejudice — none at all!" Most surely, of all types of discrimination, racial discrimination is particularly cruel, because, as Benjamin Mays pointed out in Evanston this summer, it is based upon something over which an individual has no control. If a person is discriminated against because of his ignorance, he can possibly improve himself through study; if a person is discriminated against because of poverty, he can possibly raise his economic status through hard work; if a person is discriminated against because of uncleanliness, soap and water can make him acceptable; but if a person is discriminated against because of his color, there is nothing he can do.

Let us who are young, resolve in our lives to fight discrimination, intolerance, prejudice and bigotry wherever we find these evils — be they in our own hearts or around about us.

Editor.

"I dream of a day when there will be better understanding among people. When I sing, I don't want them to see that my face is black; I don't want them to see that my face is white — I want them to see my soul. And that is colorless."

Marian Anderson.

Your editor has found that church bulletins are a good source of AELYF news. However, he receives very few of them; and therefore, again suggests that pastors place him on their mailing lists.

# Our Women's Work

Editor

Mrs. Ellen Knudsen, 1114 South Third Avenue, Maywood, Illinois

## Pediatric Nursing

This is the second in the series of articles about professions. It is written by Agnete Fenger, Superintendent of Nurses, St. Christopher's Hospital for Children, Philadelphia, Pa.—Editor.

Pediatrics is the science which treats of the hygiene and diseases of children. The modern emphasis in the child care movement is toward a concern with the "whole" child, not merely the ill child. Preventative medicine is stressed, as well as the child's physical and mental well-being, and the child is considered in relation to his home and the community in which he lives.

Pediatric nursing is a vital part of the child care movement. In the past, children's hospitals accepted student nurses and taught basic nursing in these hospitals. In order to complete their training, the students would affiliate in adult hospitals for shorter or longer periods to learn about other branches of nursing. Today, practically all student nurses learn about the care of the child in one of two ways: either in their own hospital, if it has a sufficiently large pediatric department; or as an affiliate in a children's hospital for three months, after they have had their basic nursing courses. Such a hospital is St. Christopher's Hospital for Children in Philadelphia.

St. Christopher's is a non-sectarian medical center. It has 100 beds for children ranging from a few hours old to those who are in their fourteenth year. There is also an active out-patient department through which one thousand children may pass in a week. Because the training, research and special services have increased greatly, some of the special clinics such as Child Psychiatry, Cerebral Palsy, and Speech and Hearing, having been moved to buildings near the hospital. Our student nurses come from Temple University Medical Center and four other schools of nursing in Pennsylvania. We have recently accepted an affiliation with the School of Nursing for Men of Pennsylvania Hospital. More than two per cent of all nurses in the United States are now men nurses, and they are making a valuable contribution in psychiatric nursing, in specialized departments in general hospitals, as head nurses, supervisors and instructors. If the bill to commission men nurses in the Army Nurse Corps is passed, the armed forces will be well cared for; men nurses would be used effectively in any national emergency and some women nurses could be released to fill some of the many vacancies in hospitals, public health agencies and industries. It has been gratifying to see how our young men have responded to feeding and bathing the babies, making formulas and establishing good relations with the patients. In their class work, they have done so well that the girls have been challenged to do better work.

Not only do our nurses come from many communities, but also our resident doctors are from many states as well as from ten countries outside the U.S.A., and our medical students are from Temple University

Medical Center, which attracts would-be doctors from all over the world.

Our patients come from our immediate neighborhood, other parts of Philadelphia, and over twenty-five per cent from neighboring states and cities. Some have been flown to the hospital from long distances, such as Florida and Texas. They may come for diagnosis, treatment or operation. Children adjust very quickly as a rule and visitors who come to the hospitals are often pleasantly surprised to see busy children. Some are in their beds watching television; others, who are permitted to be up, may be sitting at tables doing finger painting, modelling clay or listening to a story. When it is time for lunch, one group eats at the table while nurses feed those who are ill or handicapped. After lunch, all rest or sleep until their parents come at two o'clock.

Visiting hours may be disrupting to the personnel, but they are important for the child and his parents. Children often feel hostile about being left in the hospital; the child may fear he has been abandoned or that he has been left there as punishment. Much has been done in recent years, to help parents prepare their child for admission to the hospital. One hospital goes so far as to refuse admission if the child has been bribed, threatened or fooled into coming to the admission office. An understanding of people and their problems is essential for successful pediatric nursing. The mother often needs as much help as the child though in a different way. She may feel guilty about her child's illness, or feel rivalry with the nurses and fearful lest the child transfer his affections to a nurse. The mother may be oversolicitous, fearful or belligerent, but usually these traits disappear when the mother or father gains faith in the hospital personnel and finds security in kindness, firmness and positive, consistent treatment. Some crying at the end of visiting hours may disturb the peace of the ward for a little while, but it is healthful in that it provides an emotional outlet for the child. Since the hospital policy is to be honest with the child, and to proceed in a positive manner, a friendly relationship between the child and the people in the hospital is fairly soon established. In that way the hospital experience can become both acceptable and profitable.

After visiting hours there is time for play or a story, and necessary hospital procedure and treatments must also be carried out. Supper is served early, because it takes a long time to put a whole hospital "to bed," but lights never really go out. Extra fluids must be given, treatments continued and babies want their feedings. The critically ill child needs the alertness of the nurse in noting and reporting any signs of distress, and he responds to gentleness, sympathy, the tone of her voice and the strength he feels in the touch of her hands. The nurses' task may not always be easy, but it is rewarding.

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## A Call to Christian Stewardship

### What Is Proportionate Giving ?

Proportionate giving is giving "as God has prospered." That does not mean giving God a portion of our income or possessions, but giving God **His** portion of all our material increase.

We have been slow in learning this very important lesson. So few know what is God's portion and therefore never set it aside for Him. Through the years we have developed certain habits of giving which, sad to say, have gradually become standards for money. Do you recognize them?

"I give my share."

"I give the average."

"I give more than others."

"I gave about as much as last year."

"I give according to the need."

Have you ever found these expressions in God's Word? You will search for them in God's Word? You will search for them in vain. They are man-made and should be shelved. They bear too little of the image of the heavenly.

What then is the portion which should be set aside specifically for the Lord's work and brought as an offering to God in the church services? The Bible describes God's portion in unique, yet clear and unmistakable words. The first requirement is that God's portion of our income should be expressive of our **love**.

God requires that the measure of His portion should be the measure of our love to Him. God measures our love to Him by the quantity and quality of our love to Him. Our giving should prove the sincerity of our love. The purse should always follow the heart. If God has our heart He also has our purse. As you love, so you give; as you give, so you love.

As you bring your offering on Sunday, the Lord looks at how much of your heart is in it. That is what matters with Him. If your offering should be a five dollar bill and is only a quarter, your hand is in the offering but not your heart. What do we mean? That brings us to the second requirement of God's portion — **sacrifice**.

True love showers the object of its own price — and that price is high. Love glories in sacrifice. It gives to the limit of its ability.

So it is with the Christian and his love for the Lord and His work. The Christian gladly denies himself so that the Lord's needs upon earth might be supplied. He gives, not from surplus, but from his need. The monies he can readily spare do not honor the Lord who gave His all for him. The Christian takes from his own needs and offers that unto Christ as a token of his love for Him. He will not grieve his Lord with an offering that costs him nothing. The love of Christ constrains him to give all he possibly can.

The Lord Jesus Christ does not look at what we give, but what we give **from**. The widow's mite is

a case in point. Her offering was praised by the Lord because she cast in her entire living. True sacrifice was evident in what she gave. For this very reason the Lord so highly treasured her gift.

### What Is My Portion?

Yes, but you say that love and sacrifice are terms not definite enough for you. "Tell me, what I should give!" We cannot do that. **Love sets its own price.** However, "The forwardness of others" is used in the Scriptures to encourage men in giving God a liberal portion of our income. We have just cited the case of the widow who gave her all. Mary anointed Jesus for His burial with a very costly ointment. The Macedonian Christians, though in deep poverty gave beyond their powers (2 Cor. 8:1-3).

Do you still press for something more definite? Zaccheus bestowed half of all his goods upon the poor, Luke 19:8. The Lord under the ceremonial law required at least a tenth from His people. Before this law came into effect, men of God like Abraham and Jacob tithed. The tithe is no longer a law. We are now under grace. Yet many Christians since the resurrection of Christ have given ten, twenty, thirty and more per cent to the Lord for His saving work among men. Most of the heathen give a tenth of their income to their tin gods. It certainly should be possible for most of our Christians to begin where the Jew left off.

### It's Up To You

We have endeavored to define proportionate giving for you. God's share of your income and possessions is that share which proves your love to Him. You cannot give to Him beyond the measure of your love to Him. And if you truly love Him you will sacrifice for Him. **To give in love and with sacrifice is proportionate giving.** You can't tell love what it should do in dollars and cents. It does what it wants to do. If the love of Christ dwells in our hearts, what a language that love must speak!

### But How?

In the end, you must determine what God's share of your possessions should be. You will be guided by God's Word and the good example of others through the ages. Above all, you will take the matter to the Lord in prayer. You will ask Him to give you a loving heart, a heart that desires to return to Him a liberal portion of all the material blessings you have received from Him, a heart which loves those for whom Jesus died and is anxious through its offerings to share Christ and His priceless blessings with them.

You will determine upon a fixed amount or percentage. A portion is a part. A part is something definite. Unless you decide upon a definite amount or percentage, your head will talk your heart out of what it desires to do for God. Moreover, God wants us to give as He has prospered us. How can we do so without figuring? Unless we strive for something definite, something that requires continued effort, God is likely not to receive that portion which belongs to Him and His glorious work among men. We set aside definite portions for our needs. Good stewardship in managing our affairs requires just

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**T**HE various constituent synods of the ULCA own, control, and operate ten theological seminaries and fourteen colleges in the United States and Canada. Through the Board of the Board of Education of the ULCA the general educational interests of the ULCA is promoted and maintained throughout the whole church, and a unique educational service is provided seminaries, colleges and students. The Board advises the institutions on educational problems; it offers special counseling service for students qualified and interested in full-time church work; it promotes Christian higher education by soliciting the support of colleges and seminaries, and by regular and special grants-in-aid from its own budget to the seminaries and colleges. The Board may recommend, but it has no power to coerce. The constituent synods, which support the institutions, exercise, in each case, their legal ownership and power through the respective Board of Trustees of the colleges and seminaries.

The ten theological seminaries and fourteen colleges are (1) Seminaries: **Central**, Fremont, Nebr.; **Chicago**, Maywood, Ill.; **Gettysburg**, Gettysburg, Pa.; **Hanna**, Springfield, Ohio; **Northwestern**, Minneapolis, Minn.; **Mt. Airy**, Philadelphia, Pa.; **Pacific**, Berkeley, Calif.; **Saskatoon**, Saskatoon, Saskatchewan, Canada; **Southern**, Columbia, S. C.; **Waterloo**, Waterloo, Ontario, Canada. (2) Colleges: **Carthage**, Carthage, Ill.; **Gettysburg**, Gettysburg, Pa.; **Hartwick**, Oneonta, N. Y.; **Lenoir**, Rhyne, Hickory, N. C.; **Marion**, Marion, Va. (Junior College); **Midland**, Fremont, Nebr.; **Muhlenberg**, Allentown, Pa.; **Newberry**, Newberry, S. C.; **Roanoke**, Salem, Va.; **Susquehanna**, Selinsgrove, Pa.; **Thiel**, Greenville, Pa.; **Wagner**, Staten Island, N. Y.; **Waterloo**, Waterloo, Ontario, Canada; **Wittenberg**, Springfield, Ohio. It will be noticed that all of the colleges are four year institutions, except Marion College, which is the only junior college in the ULCA and strictly for women.

In case the AELC were to decide to become a constituent synod of the ULCA we would be free to continue to operate Grand View College and Grand View Seminary, but the door would be opened for cooperation between the AELC and other constituent synods, if desired. Multiple ownership and membership on the governing boards of colleges and seminaries in the ULCA are allowable. However, let me again stress that the constituent synods have "the sole right to own and control educational institutions with the single exception of an inter-Lutheran post graduate seminary."

As a constituent synod we would contribute to the total benevolent program of the ULCA, but in turn Grand View College and Grand View Seminary would share in the distribution of funds earmarked for the seminaries and colleges. The advantage of a united appeal for funds for higher education is best seen in the response to the 1951 Christian Higher Education Appeal throughout the ULCA. The goal was \$6,000,000 and the response amounted to more than \$7,500,000. Eight seminaries were thus enabled to erect or purchase needed buildings, and ten colleges received generous financial assistance to meet their particular needs, whether new buildings, heating plants, debt reduction or other capital expense.

## Higher Education in the United Lutheran Church

Dr. Ernest Nielsen

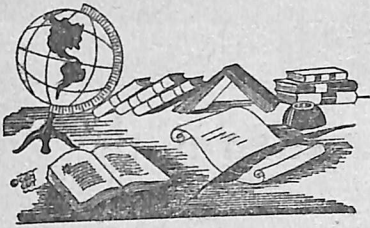
Grand View College and Grand View Seminary would function as at present. However, there would be some benefits in terms of important educational services. The Seminary and the Board of Ministerial Training, Ordination, and Jurisdiction would have full and free access to the services available in regard to recruitment, certification, and counseling of men for the ministry. The testing service set up to assist seminaries and synodical committees on ministerial education could not possibly be duplicated in any single seminary, except in one or two of the largest seminaries.

Both colleges and seminaries are often stymied in their effort to discover how they may best serve the educational needs of their respective synods because of lack of research facilities. Upon the request of synods or educational institutions the Board of Education makes its final finding services available to the colleges and seminaries of the ULCA. For example, it may undertake to survey the Lutheran educational possibilities in a given area; it may assist an institution to become an accredited college; it may study where Lutheran students attend college; it may advise in matters of administration, faculties, libraries, student life, and general welfare.

Normally, the colleges and seminaries receive an annual grant-in-aid of a few thousand dollars. However, in case of special needs, special grants will be made in order that the institution may reach its objective. Such grants may even exceed \$20,000.00.

Through the Board of Education pamphlets and brochures presenting the advantages of attending a Lutheran college are made available to counselors in high schools and pastors and Sunday School superintendents. From time to time the Board places advertisements in various religious papers. In all such cases attention is called to the cause of Christian higher education and to all the educational institutions of the Church.

I am certain that the Board of Education of the ULCA is no panacea for all the problems that face their colleges and seminaries. However, there is an effort toward coordination and cooperation. Each college and seminary is independent, yet effective channels for the mutual sharing of insights are open.



## OPINION AND COMMENT

**THIS WEEK** seismographs all over the world are jittery with the disturbances of new atomic tests in the far West. A new book by a leading atomic scientist assures us that undisciplined chain reactions resulting from such tests cannot possibly happen. It is small comfort to know that one explosion will not destroy all life! (At a planetarium some time ago a lecturer was talking about the possible physiological end of the world, and a startled old lady interrupted and asked, "When did you say it would happen?" "Well," he replied, "possibly two billion years from now." "Oh," breathed the lady in relief, "I thought you said two **million**." Yet, we must face the fact that a whole state can be destroyed by one such bomb. And now voices of doom, cynics and skeptics, are heard in the land. In recent reading we ran across such words as these: "After two thousand years of mass, we've got as far as poisoned gas." And these: "If the war did not make us love our enemies, it at least taught us to hate our allies." The temptation is great to fall into such moods of despair. And while the Christian message if understood will not leave one gloomy, neither does it demand that we feel no fear. These Lenten days Gethsemane is vivid in our minds, and we remember that the mood of Christ in those moments was hardly that of stoic indifference. But there are one or two intellectual considerations which, we, as a former soldier, might call attention to. People fear war and the bomb, but not because war and the bomb might mean death, while their banishment might mean life. We do not have that choice of life or death. War does not increase death, nor make it more frequent. All of us, one hundred per cent, do die, and there is no way to increase that percentage. Furthermore, while war brings death sooner for numbers of people, at the last moment before death it does not make a great deal of difference how many years have preceded that moment, does it? There is a great deal of suffering involved in war, but what we call natural death also involves suffering, usually. Soldiers used to say that the battlefield is one place where your chances are pretty good of not suffering at all. These intellectual arguments are not designed in any way to condone or forgive war. But they may be useful in combating the defeatism, the cynicism, the despair with which many people greet each new day. One of the hardest requirements of spiritual life is that we take a long-term view, and mould a philosophy of life that makes room for such a view. That was what brought Christ out of Gethsemane's gloom unhesitatingly to Calvary. And the Christian faith, demonstrated so undyingly by the Master himself, relives in us, unconquerable until the last. Tennyson described the scene when King Arthur strode to the Round Table where his knights had gathered, says

"I beheld from eye to eye thro' all their Order flash  
A momentary likeness of the King."

The great agonies of our day ought to call forth not cynicism and despair in us, but rather a "momentary likeness of the King." For the Christian faith and spirit is unconquerable, and always will be, from here to eternity. The tremors from Los Alamos cannot shake that faith.

**ONE OF THE** nation's large corporations (G.E.) has announced an interesting idea called the "Corporate Alumnus Program." The company will match every gift made by its employees to their Alma Mater. If a salesman gives a five hundred dollar check to his school, the corporation is prepared to match that gift with its own check to the same school (up to \$1,000 in any one year from one employee). Since nearly half of all U. S. colleges operate at a loss this plan should be of some help. (However, the plan specifies that the school must be a four-year accredited school.) With so many schools operating at a loss, the mounting enrollment usually means a mounting deficit. Recent plans for Federal aid for education also show the wide concern that exists for the welfare of our nation's secondary schools.

**A NEW FILM** made especially for this season and called **The Day Before Easter** (Family Films, Inc.) has just been completed for the NCCCA Broadcasting and Film Commission. Several hundred TV stations will show this film on April 8th and 9th. The story deals with the difficulty of a devoted preacher in preparing his Easter sermon, due to pressing personal problems of his parishioners and in his family. Out of these human difficulties he fashions his message on the day before Easter. The film is brought to a climax by a splendid Hallelujah chorus.

**WE USE THESE** last few lines in an appeal to lay-people who are critical of the preacher's message. It is a rigorous requirement to deliver a religious message week after week, fresh and new each Sunday, and a little patience seems in order. Heywood Broun was very critical of preachers in general, but offered a solution: "Perhaps the pulpit might regain the public respect if the minister who realizes that he has no message on a given Sunday were to rise and frankly announce, 'Maybe next week, but not today'." The same goes for editorial writers.

### What Is Proportionate Giving ?

(Continued from Page 10)

that. Good stewardship of God's portion requires no less.

But how can I set aside a definite amount for God when I do not know what my income will be? We suggest that you set aside a definite percentage of your weekly, bi-weekly, or monthly income. This allows for changes in income, up or down, during the seasons and for the entire year. Thousands have found this a most satisfactory way of giving God His portion. Be sure to set aside God's portion of your income before you use the rest. You'll be surprised, under the blessing of God, how far the remainder will go. If **you** ask, "Shall I start with a tenth?", we answer, "Why not, Christian steward?"

God give you grace to grow in the grace of Christian giving!  
(ELC Stewardship)

## Grand View College And Our Youth

### Presenting the King and Queen of Swat

Baseball? No, a thousand times no! Our King and Queen are the two lucky and strong people who knocked the bottoms out of two big, solid barrels and freed the cute little cats. It takes a lot of hard hitting to do it (as many of **you** can testify), and each swat helps, that's why we refer to our royal pair as lucky. The King? Paul Nielsen, one of the newest of the students. Our Queen was Beverly Hansen, also a freshman, but a first semester one having joined us in September, '54. I don't know whether this has any special significance, but they are both future teachers. (Watch out kids, here's a couple of people that can cut you down to size, so better not start anything you can't finish if you draw **them** as teachers). Really, though, the department is just a wee bit proud of its royal blood! The Fastelavns dance in the evening of February 21, was the type of thing that demonstrates once again that our kids are original. You should have seen the costumes! Beautiful, original, clever, and downright cute. It takes a lot of adjectives to classify them all. There was a great deal of study before the judges presented the ribbons, and there were many awards. We still feel, though, that there could have been a few more prizes. However, the line had to be drawn somewhere, and the judges did a good job. After the grand (?) march, the dancing began and later refreshments were served.

It does seem to me as though we have a lot of activity to report this time, so we had better take things in their proper order. This year, we had five students representing the college at the Brotherhood Week observances. Miss Faye Ashford and Miss Sheri Carr attended the tea on the afternoon of February 21, while Bill Petersen, Paul Petersen, and Paul Fredriksen were the menfolk that attended the afternoon meeting on February 22. All five reported that it was a most rewarding experience.

Tomorrow the choir will sing at the Des Moines Women's Club in honor of the visit by Miss Gurie Lie, daughter of the former secretary general of the United Nations. The folk dancers will give seven dances and will, as usual, be in costume. Mrs. Noyes will give a reading. All of this information will show at a glance that although Miss Lie is the number one attraction, G. V. C. comes a close second!

Next week is the time set for the

## OUR CHURCH

**Minneapolis, Minn.** The Rev. Vagn Duus, pastor of Carlston-Alden Lutheran Church in Alden, Minn., served as county chairman for the All Lutheran Food Appeal and farmers of Freeborn county contributed four carloads of shelled corn to help feed the hungry of the world. He was assisted by the Rev. Howard Rice (ULCA) of the same community.

**Ringsted, Iowa.** The Ladies' Aid observed the 100th anniversary of the birth of Kristian Ostergaard at its meeting the 9th of February. Part of his life history, both in Denmark and in America, was read. Several ladies read poems or songs written by him, and a short story, "The Moth and the Sun" was read, together with an article about his death. August Bang's poem (read at the ceremonies at Tyler cemetery) about the unveiling of the memorial stone also was used. Kr. Ostergaard was pastor in Ringsted for nine years. In this community Mrs. Ingvard Ostergaard, for many years a faithful worker of the congregation, recently passed away.

**Hartford, Conn.** We have received an unconfirmed report that Pastor George Mellby of Ringsted has recently accepted a call to be pastor in Hartford.

**Los Angeles, Calif.** Pastor Verner Hansen of Des Moines, Iowa, has ac-

cepted the call to Emanuel Church, beginning this summer.

**Alumni Lecture Series at G. V.** We are happy to announce that Mr. Edgar Kennedy, a noted expert in foreign affairs and especially the problems of refugees, will speak Monday and Tuesday morning at the convocations, and on Wednesday night the series will close with a concert by the well known pianist, Mr. Theodore Ullmann. It sounds as though we will learn a lot about many things. Personally we like these lecture series and once again we say a grateful thank you to the Alumni Association for making them possible.

Other things in the near future include the initiation of the Adult Education program which, unless we are mistaken, begins on Monday, March 7. We hope to have more information on this in the next column. This we do know, though, it is an evening series and will be held one night each week for the next eleven weeks.

By the way, maybe you would appreciate hearing that the play has been selected for studenterfest. It is "Goodby My Fancy." Now if that doesn't make you want to come, maybe we can think up something else that will appeal especially to you. There is always a nice variety of entertainment so something will strike Your Fancy.

Goodby now. See you in another couple of weeks or so.

R. F.

cepted the call to Emanuel Church, beginning this summer.

**Chicago, Ill.** The St. Stephen's Church is conducting an extensive survey of the church neighborhood to locate unchurched families.

**Cozad, Nebr.** A building committee has been formed here to investigate the needs of the congregation and to contact architects about building plans or remodeling plans. In mind are four or five Sunday school classrooms or teaching areas, overflow space for large crowds, a sacristy, an emergency exit, and an improved entry.

**Muskegon, Mich.** According to the Michigan District Newsletter, the building indebtedness of our congregation here which was assumed in 1951 has already been liquidated, and the church has now bought a house and lot adjacent to the church for possible expansion.

**Montcalm County, Gowen, Michigan.** Pastor Beryl Knudsen is conducting an adult confirmation class here, and the congregation shows a steady increase in activity. The parsonage indebtedness has been reduced to \$500.

**Grayling, Mich.** The Michigan Newsletter reports a greatly increased church attendance in our congregation here, served by Pastor John Enselman.

**Dannebrog, Nebr.** The Rev. Victor E. Bagger, of Eben-Ezer Institute will visit the church here March 31. He is a former Santal missionary; his program will include the showing of slides.

**Danevang, Texas.** Pastor Harris Jespersen of Marquette, Nebr., president of District VII, will visit this community March 25-27.

**Minneapolis, Minn.** For some time, this congregation has been considering an extensive Church Expansion Program. Various problems have developed which make a further exploration necessary. The committee has been asked now to consider the possibilities of relocation.

**Seattle, Wash.** First services in the new St. John's Church here will be held April 3, Palm Sunday, 11 a. m., with confirmation rites. Dedication has been set for May 1, at 4 p. m.

**Des Moines, Iowa.** Miss Edna Nelson and Pastor Holger Jorgensen will be married here on March 27, at 4 p. m., in the church, with a reception for members and friends of the congregation in the church parlors.

**Withee, Wis.** The annual Church Council Workshop will be held here for district congregations March 18-20. District President Harold Petersen (of Askov) will lecture at the opening meeting. Pastors Vagn Duus and Ottar Jorgensen will introduce the topics: The Church and Its Children, and The Church's Source of Pastors.

## G. V. Seminary Host

Grand View Seminary had the privilege of being host along with Drake Divinity School to the Winter Conference of the Western Area of the Chicago-Midwest Region, Inter-Seminary Movement, February 27, 28. The 64 participants in the conference represented eight states, fourteen seminaries, eight denominational groups (Lutheran synods represented were Augustana, UELC, ULC and AELC), and three students from Germany. The fifteen professors and forty-nine students came from as far away as Denver, Kansas City, Chicago and Minneapolis.

The theme of the conference was "The Rival Religions of Our Time." The speakers presented a searching analysis of the great rival systems embodied in secularism, such as authoritarianism, scientism and nationalism, which now compete with Christianity for men's minds and loyalties. With this in mind, the discussion groups also considered the basic convictions of the Christian Gospel and practical suggestions for more effective evangelism and Christian education, and deeper, more meaningful devotional life.

Dean A. C. Nielsen of Grand View College presented the opening address Sunday evening. His main emphasis was on the pressures created by radio, television and journalism. Monday the conference sessions were held in the new facilities of Drake. The principle speakers of the day were Dr. Dale Miller of Drake University and Dean Axel Kildegaard of Grand View Seminary. Dr. Miller's presentation dealt with the impact of scientism and authoritarianism on the Christian community. Dean Kildegaard discussed religious secularism — secularism within the church. He said that the use of Christianity as a panacea to escape the tensions of life is a patent perversion. It uses Christ to run away from the cross.

The question of whether there is an objective content to the Christian faith and if so, what it is, was debated by Miller and Kildegaard in an afternoon session.

The heart of the conference was the group discussion. The discussion groups were led by the following professors from the participating schools: Dean Conrad, Augustana; Dean Raun, Northwestern; Dean Jensen, Trinity; Prof. Kaufman, Bethel; Prof. Johnson, Central Baptist; Prof. Cobb, Yankton.

The ecumenical spirit of the group was particularly felt in the two worship services.

Bishop Ensley of the Methodist Church was the featured speaker at the closing session, a banquet Monday evening. He presented his impressions of the renaissance in theology in our changing world today.

Through the participation of two of our students during the past year, and now with the participation of the en-

tire student body in this conference, the value of the Interseminary Movement has been realized. The students have come to know first hand the faiths of their brothers in other churches and come into fellowship with them. This experience, when translated into their future ministries, will lead to greater understanding and to the possibility of a great ecumenical renewal.

In preparation for the conference the Grand View students served in the following capacities: Paul Nussle, co-chairman of the conference; Ted Thue-en, central planning committee; Carl Laursen, arrangements committee; and Bob Hermansen, publicity committee.

## Clausen Memorial

(Claus Clausen was the first Danish Lutheran pastor to serve his people in America. See page 19 in *Stories from our Church* by Enok Mortensen. —Editor.)

On various special anniversary dates in years past, the people of St. Ansgar, Iowa, have fittingly celebrated the arrival of the Clausen caravan, but none of these celebrations has quite equaled the one hundredth anniversary festivities of June, 1953. At other times and in other places Norwegian and Danish immigrants and their descendants, have publicly recognized the great achievements of Claus Lauritzen Clausen. But interest in this leader is not confined to the United States. On the islands of Ærø, Denmark, his birthplace, the people have come to realize more and more with the passing of time the true stature of this man. In the fall of 1953 the *Ærø Folkeblad* published serially a translation of my book, *The Founder of St. Ansgar*, a biography of Claus Lauritzen Clausen. At about this time the Rev. Per Lidell of Marstal (Ærø) became actively interested in the Clausen story and turned to the press to spread it as widely as possible in Denmark.

As a result of this awakened interest, a movement has been launched, under the leadership of Pastor Lidell, to raise money for the erection of a suitable memorial on Ærø. It has been decided to place the memorial in the Tranderup Church which is located somewhat centrally on the island and, in addition, is associated so intimately with the early life of Clausen. When I visited Ærø last August Pastor Lidell told me about the project and asked if I would assist in securing contributions here in the United States. I agreed to do this as Pastor Lidell felt that it would be difficult, if not impossible, to raise an adequate sum without help from the outside. If you are interested in this worthy cause and would care to support it with a gift, large or small, you may send your contribution to Rev. Per Lidell, Marstal, Ærø, or to the undersigned. Anything you may wish to give will be greatly appreciated.

Dr. H. F. Swansen.  
Dana College, Blair, Nebr.

## A Baptism

On October 29, 1954 my only remaining son, Bernard, died suddenly in California. On December 31, 1954 my youngest grandchild was born.

A newborn infant cannot take the place of a loved one who has passed on, nor even diminish the sorrow in our hearts. Bernard was so happy that this child was expected, however, and had asked his sister and her husband to promise that he might sponsor the baby at baptism.

For this among other reasons Bernard was much with us on February 20 when we took my little grandson to church for the first time.

Scott Rodholm Showalter was baptized in Our Savior's Lutheran Church in Riverdale, Ill. Where his parents, Dr. L. E. Showalter and wife, Miriam, are members. Scott was baptized with water from the Jordan River that his grandfather, Showalter, had brought back from the Holy Land last year. The sponsors were Mrs. Wilbur Templin, Elkhart, Ind., and Richard Grau, Clinton, Iowa. He wore a gown that twelve of my grandchildren have worn at baptism.

Before we had our breakfast the Templin stationwagon with all the family drove up, and shortly after the Leif Juhl family, also of Elkhart. C. Showalter and wife, my niece, Else Kjolhede, and the Grau family had arrived before Sunday.

After church service we all went to our neighbor village to a restaurant to partake of a festive dinner. The younger members of the family had a table to themselves in one room, the older in another room. We were 22 in all.

Late afternoon the families went home, east or west.

It was a good day. Several of the family remarked that it was good to be together for a happy occasion. My husband and my two sons, all of whom have passed on in the course of 3½ years were there in our hearts and our minds as were those living members of my family who could not be present that day.

Marie Rodholm.

## Lutheran Tour Announced

The Rev. Vincent Hawkinson will conduct a tour of outstanding religious shrines in Scandinavia and other countries this summer. The tour will travel overseas by plane, leaving New York June 28th and returning August 14th. London, Bergen, Norway; 10 days in the fjords; Oslo; Stockholm; Copenhagen; Odense; Salsburg; Berchtesgaden; Innsbruck, Austria; Geneva, Switzerland; and Paris, all are on the itinerary. From Paris the tour will go to Brussels and Amsterdam for the final leg of the journey. The entire trip will cost \$997.50, for all expenses except lunches in some cities and on trains. Deferred payment of part of the cost may be arranged. Write Carl J. Olsen, 335 Main Street, East Orange, New Jersey.

## Pediatric Nursing

(Continued from Page 9)

Young people who are considering nursing as a profession should study a number of catalogs and if possible visit the school of nursing, before they apply for admission. In almost all cities a request to Nursing Careers, c/o Postmaster, will bring information which the individual should consider carefully. There are a few schools which are trying a two-year course as an experiment. There are numerous schools which will give a diploma of nursing at the end of three years, and if the state board examinations are passed, the individual becomes a registered nurse. There are a number of schools which after four years grant a degree in nursing, and a few schools which grant a master of nursing after a five year course. The educational requirements necessary for admission vary accordingly.

After the student has become a registered nurse he or she may, if they decide to work with children, take a post-graduate course, or advanced work in various fields. What branch of nursing is not directly or indirectly connected with pediatric nursing? This nurse would be able to find a position in almost any pediatric hospital, and if she had potentialities could proceed with experience and education to more advanced and better paid positions. Pediatric experience would be helpful, if the nurse wanted to go into public health nursing, whether it was school nursing, visiting nursing or other branches. Pediatric experience would always benefit potential mothers and fathers, and many a nurse has been able to assist, guide, and plan projects in her community, aided by the knowledge and experiences her nursing has contributed.

It may be difficult to stand beside a father and a mother who have just lost their most precious belonging, but the right words at the right time, or a handclasp with a word has brought smiles even through tears, and the parents know they are not alone in their sorrow. When the nurse sees a sick baby smile again, gains the confidence of a little child, and sees the happiness of the parents taking their boy or girl home, the hours spent in caring for children are well worth while.

## Thanks, WMS

My name is Buffer and I live in the Girl's Dormitory. Sometimes I get a bit lonesome but then when I chance to meet one of the other "objects" that arrived here about the same time as I did and we've had a good chat I feel fine again.

There is, for instance, the ironing board on third floor. Sometimes we stand together in the ironing room and reminisce about the good will of W.M.S. who gave us to the Girl's Dormitory, or we tell each other the news from the different corridors. I

have the most news because I get moved from corridor to corridor each week. Sometimes there are birthday parties or even an occasional engagement party. Often these are held in the individual rooms, but quite often the girls go to the lounge for the occasion. But whether here or there, I am brought into use to make the floor nice and shiny.

It happens on these occasions that I get a chance to chew the rag with the coffee pots in the little kitchen. They also come from W.M.S. The stories those pots can tell about the popcorn popping and the fudge making and, of course, party lunches, can't be topped. You should have been here for the open house the girls had for the boys and the faculty. Such cleaning and polishing and coffee making!!! The ironing boards, coffee pots, and I felt quite in the center of things; for what, really, would the girls do without us? Why, I heard one girl say to another that she didn't know HOW they ever got along before W.M.S. gave "us" to the Girl's Dormitory. I am sure I don't know either. The trips up to the main building to borrow the big buffer, the sweat it took to get it down here and back up there, was almost too much for the girls. And the same holds true for the coffee pots, they had to come from the big kitchen. No, the Dorm is indeed lucky to have us. And we are so happy to serve the girls. They are sweet and adorable and give meaning to our lives.

It is true that I became a little frisky one day and broke a lovely, slender brown finger. I didn't mean to. I think I must have been a bit excited when Fay put her hands around my middle. I must see to it that it doesn't happen again. But then, the girls could be a little considerate of me, too. I like to be held just so. I am different, you see. Maybe it is because I am run by electricity and it tickles me sometimes. At any rate, I am sensitive. You certainly can understand that aluminum coffee pots, ironing boards, and electric buffers cannot be treated alike. One must make allowances for temperaments.

Temperamentally yours,

Buffer.

## Pastors' Institute

APRIL 19-21

Guests at this year's Pastors' Institute include: Dr. Janis Rozentals, Luther Seminary; Dr. Erik Wahlstrom, Augustana Theological Seminary; and Dr. Johannes Knudsen. Our program is almost complete and will appear in an early issue. It will focus on current theological issues in New Testament interpretation and include at least two sessions on matters of church administration. We are certain that our pastors will benefit from these meetings and urge them to reserve these dates.

A. C. Kildegaard,  
G. V. Seminary.

## Contributions for Santal Mission

January, 1955

### General Budget:

St. John's Congregation, Hampton, Iowa	\$288.00
Diamond Lake Sunday School, Lake Benton, Minn.	21.44
Mission Group, Manistee, Mich.	30.00
Nain Sunday School, Newell, Ia.	25.00
Immanuel Sunday School, Kimballton, Iowa	25.00
Fredsville Sunday School, Cedar Falls, Iowa	50.00
Trinity Congregation, Victory, Mich., for Munshi Tudu	25.00
Anonymous, "A friend in Christ"	20.00
Alfred Larsens, Tyler, Minn.	10.00
A. E. Kramme and Hartvig Jensen, Des Moines, Iowa	100.00
Willie Jacobsens, Kimballton, Iowa	5.00
St. Stephen's, Chicago, Ill.	20.00
St. John's Ladies' Aid, Seattle, Wash.	25.00
Harald Jensens, Kimballton, Ia.	10.00
Mrs. Sara Madsen, Palo Alto, Calif.	5.00
Bethany Sunday School, Granly, Miss.	10.00
Y. W. of Trinity, Chicago, Ill.	45.00
Bethlehem Congregation, Askov, Minn.	38.67
Bethlehem Sunday School, Askov, Minn.	18.04
Bethlehem Sunday School, Davey, Nebr.	10.00
Mrs. Otto Jacobsen, Tyler, Minn.	1.00
Rev. J. P. Andreasen, Luck, Wis.	2.00
Immanuel Sunday School, Los Angeles, Calif.	50.00
Guiding Circle, St. John's, Ringsted, Iowa	10.00
Rev. Willard Garreds, Denmark, Kansas	5.00
Fredsville Lutheran Guild, Cedar Falls, Iowa	20.00
Mr. and Mrs. Erling N. Jensen, Ames, Iowa	10.00
Kelly Jensens, Des Moines, Iowa	50.00
Bethlehem Sunday School, Brush, Colo.	9.65
Andrew Christensens, Des Moines, Iowa	1.00
Bethlehem Sunday School, Muskegon, Mich.	42.50
Mission Boxes, Hope Lutheran Sunday School, Ruthon, Minn.	57.25
Bethesda Ladies' Aid, Newark, New Jersey	10.00
Mission Society of St. Paul's, Cedarloo, Iowa	25.00
Albert V. Olsens, Ruthon, Minn.	10.00
St. Mark's Sunday School, Circle Pines, Minn.	7.62
Ragnhild Strandkov, Chicago, Ill.	4.70
St. Ansgar and Bethany Sunday School, Lindsay, Nebr.	59.62
Trinity Congregation, Wilbur, Wash.	25.00
Pastor Heide, Racine, Wis.	10.00
Bethania Guild, Racine, Wis.	25.00
Bethania Ladies' Aid, Racine, Wis.	15.00

St. Peter's Ladies' Aid, Detroit, Mich. ....	10.00
St. John's Ladies' Aid, Exira, Iowa .....	10.00
St. Paul's Ladies' Aid, Tacoma, Wash. ....	10.00
Junior Ladies' Aid, Grayling, Mich. ....	5.00
Bethlehem Ladies' Aid, Brush, Colo. ....	25.00
Bethlehem Congregation, Cedar Falls, Iowa .....	56.50
Hope Lutheran Congregation, Enumclaw, Wash. ....	10.00
Juhl-Germania Thanksgiving offering .....	26.00
L. P. Lund, Newell, Iowa ....	5.00
First Evangelical Lutheran Guild, Watsonville, Calif. ....	25.00
Andrew Henriksens, Askov, Minn. ....	50.00
Birthday Bank, West Denmark Ladies' Aid .....	8.10
Nysted Ladies' Aid, Dannebrog, Nebr. ....	15.00
Our Savior's Mission Group, Manistee, Mich. ....	10.85
First Lutheran Sunday School, Alden, Minn. ....	45.02
Bethania Sunday School, Solvang, Calif. ....	35.00
St. Peter's Congregation, Minneapolis, Minn. ....	47.58
Bethania Mission Group, Racine, Wis. ....	40.00
Our Savior's Ladies' Aid, Bridgeport, Conn. ....	25.00
Women's Circle, Omaha, Nebr. ....	10.00
In memory of departed friends, Pastor Holger Strandskovs ..	10.00
In memory of Louis Hemmingsen, Alden, Minn., Rev. H. P. Jorgensen .....	3.00
Nels Petersen and C. M. Delpinger, Albert Lea, Minn. ....	3.00
Viggo Sorensens, Albert Lea, Minn. ....	1.00
In memory of Martin Nelson,	

Minneapolis, Rev. A. C. Stubs, In memory of Kirsten Poulsen, Chula Vista, Calif., by Helga Petersen, Chicago, Ill. ....	15.00
In memory of Henry M. Andersen, Viborg, S. D., Ernest Madsens, Tyler, Minn. ....	5.00
In memory of parents, Hans Madsens and sister, Alma, The Harksons, Solvang, Calif. ....	1.00
In memory of parents, P. K. Petersens, Owen, Wis., Sina and Clara Petersen, Owen, Wis. ....	10.00
In memory of Mrs. A. V. Andersen, Van Nuys, Calif., Mission Group, Trinity, Chicago, Ill. ....	10.00
Mrs. Marie Haulberg and Mrs. Sophie Jensen, Chicago, Ill. ....	5.00
Mr. and Mrs. Clarence Petersen, Maywood, Ill. ....	2.00
In memory of Mr. and Mrs. Jacob Oerters by Rasmus Hansen, Tyler, Minn. ....	3.00
In memory of Lou Ann Abinga, Tyler, Minn., by Einer Jensen Family, Aage Frederiksen Family, Harry Johnsen Family, Norman Thomsens, Donald Norgaards, Henry Larsens, Gjorup Larsens, Mrs. Margaret Hahuman and Margaret, Robert Somers and family ..	5.00
In memory of Henry M. Andersen, Viborg, S. D., Our Savior's, Viborg, S. D. ....	9.00
In memory of Carl H. Borer, by Friends, Viborg, S. D. ....	10.00
In memory of Mrs. L. P. Jacobsen, Askov, Minn., The Harold Kinnetts and Dagmar Miller .....	3.00
In memory of Rev. J. J. Lerager, Brush, Colo., Dagmar Miller .....	1.00
Julius M. Petersens, Exeter, Nebr. ....	3.00
In memory of Jacob Holdt, West Denmark Ladies' Aid, Luck, Wis. ....	3.00
Mr. and Mrs. Ralph Mathiesen, Chicago, Ill. ....	25.00
Mr. and Mrs. Paul Bengtsen, Fontana, Calif. ....	10.00
In memory of Mrs. Skov Nielsen, by Friends, Luck, Wis. ....	2.50
In memory of Axel Andersen, Hampton, Iowa, by N. C. Rasmussens, H. C. Hansens, Mrs. Ole Christensen and Mrs. Andrew Jorgensen .....	10.00
In memory of Ernest Jepsen, Fredsville, Friends, Dike, Iowa	5.00
In memory of Jens Haue, Minneapolis, Niels E. Lund and Fred Lunds, Hampton, Iowa	25.00
In memory of Peter Kjergaard, Diamond Lake, Relatives and friends .....	2.00
In memory of Mrs. Agda Granger by Frederikke Laursen, Grayling, Mich. ....	
<b>For Muriel Nielsen's and the Ribers' work:</b>	
In memory of our good friend, "Prof." Ammentorp, Mr. and Mrs. Elmer Jacobsen, Marquette, Nebr. ....	25.00
H. C. Johnsen, Solvang, Calif. ....	5.00

St. John's Sunday School, Ringsted, Iowa .....	42.00
<b>For a child in school:</b>	
Juhl Sunday School, Marlette, Mich. ....	10.00
St. Stephen's Sunday School, Chicago, Ill. ....	15.50
St. John's Ladies' Aid, Cordova, Nebr. ....	25.00
Mrs. Clara Keller, Viborg, S. D. ....	25.00
St. Paul's Sunday School, Cedarloo, Iowa .....	30.00
First Evangelical Lutheran Guild, Watsonville, Calif. ....	25.00
Our Savior's Ladies' Aid, Viborg, S. D. ....	25.00
<b>For Lepers:</b>	
Eline and Laura Jensen, Chicago, Ill. ....	10.00
Mrs. S. Chr. Dixen, Askov, Minn. ....	1.00

Total for January, 1955 -- \$2,123.04

On behalf of the Santal Mission I do extend hearty thanks for these and all gifts toward this great work.

**Dagmar Miller.**

1517 Guthrie Ave., Des Moines, Iowa.

## Receipts for Carl P. Hojbjerg Endowed Memorial Scholarship Fund

Merrill D. Christiansen, Ringsted, Iowa .....	\$ 5.00
Axel H. Andersen, Minneapolis, Minnesota .....	5.00
W. N. Hostrup, Kimballton, Iowa	10.00
Mrs. Mari Stottrup, Askov, Minn.	25.00
Alfred C. Nielsen, Des Moines, Iowa .....	25.00
Martin Thomsen, Ringsted, Iowa	10.00
Mrs. Marie Strandkov, Ringsted, Iowa .....	5.00
Mr. and Mrs. Hans Jensen, Danevang, Texas .....	2.00
Danevang Congregation, Danevang, Texas .....	35.50
P. S. Munk Pedersen, Washington D. C. ....	10.00
Mrs. Lizzie Petersen, Alden, Minnesota .....	1.00
C. M. Johansen, Tyler, Minnesota	10.00
Jens S. Bollesen, Tyler, Minnesota	50.00
Johan P. Johansen, Tyler, Minn.	50.00
Folmer U. Hansen, Tyler, Minn.	10.00
Lars Bollesen, Tyler, Minnesota	10.00
Harold A. Petersen, Tyler, Minn.	10.00
N. C. Nielsen, Tyler, Minnesota	5.00
Jorgen Christensen, Tyler, Minn.	5.00
Erick Johansen, Tyler, Minnesota	50.00
Jens Borresen, Tyler, Minnesota	25.00
Ernst Madsen, Tyler, Minnesota	5.00
Victor E. Jensen, Tyler, Minn.	10.00
Jens Jessen, Tyler, Minn. ....	10.00
Mr. and Mrs. Jens Jorgensen, Tyler, Minnesota .....	10.00
Enok Mortensen, Tyler, Minn.	10.00
Andrew Andersen, Tyler, Minn.	5.00
Niels J. Dam, Tyler, Minn. ....	5.00
Sigrid Ostergaard, Tyler, Minn.	10.00
Arnold Bodtker, Portland, Ore.	25.00

\$448.50

**Erick Johansen,**  
Tyler, Minnesota.

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

March 5, 1955

I am a member of the congregation at \_\_\_\_\_

Name \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_

New Address \_\_\_\_\_

JENSEN, JENS M.  
TYLER, MINN.  
RTE. 2,  
6-3