

Lutheran Tidings

PUBLISHED BY THE AMERICAN EVANGELICAL LUTHERAN CHURCH



TAKE AWAY THE SIGNS OF MOURNING, GROW WHITE LILIES IN THEIR STEAD

N. F. S. GRUNDTVIG

The Sign of the Cross

HAROLD PETERSEN

The church bell was tolling its farewell to the Rasmussen family. Depressed and sick at heart, I stood at the end of the walk in front of the church as the caskets were slowly moving out from the church. Someone told me to look up into the sky. There high overhead was the sign of the cross, large and white, written against the blue winter sky by two jets that had crossed each other's path.

To me the service had been a torture. I had wanted to let the tears flow but seven hundred people at the service expected me to help them to find some strength and meaning to the tragedy that had shaken the community. My message had been well prepared but I was afraid to put my whole self into it. If my heart had spoken there would have been no words.

Every person that day was filled with a mixture of gloom, sorrow, and bewilderment in regard to that which had happened in our very midst. From time to time we are aware of sin and some of its consequences. Sometimes we tend to laugh it off as if it is nothing to be too much concerned about. At other times we may face it, acknowledge it, and seek God's forgiveness. But this was not ordinary sin as we think of it — this was as if an evil power had suddenly descended and overshadowed all that we thought of as good.

We know that Herluf Rasmussen was not an evil man. We could hardly point to a man in our community who was kinder. I have never seen him angry. I have never heard him utter an unkind word about anyone. There are not many in the community who haven't from time to time felt the warm hospitality in the Rasmussen home. If our church had a meeting and needed housing for guests, Paula would always announce that she had room for four. I have drunk more cups of coffee in their home than in any other in Askov. Ejvind, a good-natured awkward boy when we came here, had his heart set on farming and we were happy to feel that an Askov farm boy chose to remain an Askov farmer. Betty was a round faced happy little girl when we came. With an early interest for music, she became a gifted pianist.

Like all humans they made mistakes and they had faults. But we sensed no evil in any of them. And yet, the power of evil had suddenly triumphed and in a few minutes while the community slept, the family was dead. We ponder the question, "How powerful is evil and how much control does it have over us from day to day?" How much room do we allow it? Do we open our hearts to the goodness of God which is the only force that can conquer it? Are we not giving room to evil in every little bit of jealousy, every bit of idle gossip, or every thought of "getting even" with someone because they have happened to cross our path of selfish desires? The same evil which can kill a family, can also kill a city — or a nation, — even the world. The evil in the world was simply brought so close to us in the recent tragedy. May God deliver us from evil!

An Askov tragedy early this year wiped out an entire family. This article appeared in Pastor Petersen's church paper the next month.

It was a serious Askov that Saturday. It was a sorrowing and a repentant congregation that met for services the next day. That was one service where we felt that we all needed everything that the church through the ages has offered to man — forgiveness, peace, hope, the guiding hand of a loving and a merciful God.

As I stood there at the end of the walk that day as the four bodies were leaving the church for their final resting place, I needed the Word of peace and hope as much as any of those assembled. More than any others, I am sure, I realized that human words do not suffice at such a moment.

I will never forget that at that moment someone said, "Look up!" Afterwards I remembered that man has been told to look up before when he has been in trouble. If the cross ever had a meaning to me, it did that day. The cross may just be an emblem but it does bring its own message to a sin-burdened world which can come to despair of its own dark shadows.

At our baptismal service the pastor makes the sign of the cross upon the brow and the breast of the child as a token that it shall believe in the crucified Lord, Jesus Christ. I suppose more often than not this is done simply as a part of the service without attaching very much significance to the act. Now and then I have found that the sign of the cross after the benediction is meaningful to some worshiper, but more often I am certain that little attention is given to it.

The cross against the blue sky that day brought me the message that I needed — and the message which we as a community needed. Here from below in the midst of anxiety, grief, sorrow, evil and death, we looked up to the cross in the sky and were reminded that God revealed Himself from a cross and made known to sinful humanity that His love and His forgiveness is given to all who seek Him. Here was the sign of hope and peace. We were perhaps reminded of a time when Jesus' disciples sat behind closed doors because evil had been too hard and too strong for them. And the Saviour stood in their midst and gave them His peace.

(Continued on Page 15)

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Hope for the Hopeless

JOHN SUTHERLAND BONNELL

The world-famous pastor of New York's Fifth Avenue Presbyterian Church shares his great feeling of the hope of Eastertide

N THE LAST DAY of the year 1889, Robert Browning was buried in Westminster Abbey. The famous cathedral was crowded to the doors with sorrowing people. Although the funeral service of the Church of England was dignified and impressive, one worshiper, Burne-Jones, the renowned artist, became increasingly restive and impatient. He was waiting for a note of triumph to be sounded.

Afterward he said that he kept longing for someone to appear in the chancel and wave a brave banner, or for one of the choristers to mount the triforium and blow a resounding blast on a trumpet. The note of the trumpet, challenging, arresting, defiant, triumphant was what he wanted to hear. And why not? For who among the British poets looked upon death with a more fearless gaze than Robert Browning?

Right at this point is one of the major weaknesses in our Christian witness today. Far too many Christians are afraid of death. They are terrorized and victimized by it. They lay hold upon every possible synonym to avoid mentioning the word death. They meet bereavement, not in the triumphant spirit of the Easter faith, but rather as though Jesus had never lived, as though He had never died and risen again. Why have we crowded our cemeteries with broken columns, quenched torches, shattered vases, sealed urns, and weeping willows? These things are not the symbols of a living, victorious faith. They represent a pagan acceptance of the finality of death.

In the latter half of the 19th century, when archeologists began excavating Italian cemeteries at Volterra, Italy, and at the site of ancient Roman towns near Perugia, on many tombstones they found seven letters — N.F.F. N.S. N.C. They were puzzled as to their meaning until on certain tombstones they found the full inscription. These letters stood for an ancient proverb that had grown so familiar that the Romans had ceased to write the words out in full. This is how the Latin inscription read: "Non fui, fui, non sum, non curo." When translated, it reads: "I was not; I was; I am not; I do not care."

Think of one generation after another burying its dead — husbands and wives, mothers and fathers, brothers and sisters, and little children — in this mood of utter disillusionment and cynicism: "I was not; I was; I am not; I do not care." This is a creed, of course, but it is the creed of the spiritually weary, the disbelieving, the sordidly cynical.

This, too, was the mood of much of the ancient world into which Christ came. It was a world without hope. Night had descended — a long, silent night relieved only by the trampling feet of those who stumbled in the dark. Into that world came Jesus Christ with a divine revelation that was destined to illuminate

the whole earth. It was a literal fulfillment of Zacharias' remarkable prophecy: "The dayspring from on high hath visited us, to give light to them that sit in darkness, and in the shadow of death."

When Jesus preached to the multitude in Galilee or addressed His disciples privately He spoke as familiarly of the life of the world to come as He might have spoken of neighboring Judea. On the night of the betrayal, with the shadow of the cross darkening every horizon about the disciples, our Lord gave them a farewell message, He said, "Let not your heart be troubled . . . neither let it be afraid."

While He was going to be parted from them for a while, death, He said, was just like passing from one home to another. "I will make ready for you," He continued, "and when your place is prepared, I will come and receive you unto Myself." Death means just a change of residence from the cramped quarters of earth to the Father's spacious home on high.

St. Paul was not present when Jesus uttered these words, but he accepted them gratefully. When the shadows began to gather around his own life, he wrote to his friends in the Corinthian church: "If this earthly tent of mine is taken down, I shall receive a home from God, made by no human hands, eternal in the heavens."

James Barrie, the brilliant and tender Scottish author, tells us that he seldom ever took up his mother's Bible but that it opened of its own accord at the 14th chapter of St. John. That has been true of many another saint. That chapter has inspired and comforted souls in every generation of Christian history and brought light to those who were nearing the valley of the shadow of death.

The shock of the arrest, trial, and crucifixion of Jesus was all the greater for His disciples because they had not understood the full import of these words of the Master. They found it impossible to conceive that their mighty Friend could be overtaken by disaster and brutal death, that the forces of evil could win what seemed to be a final victory over Him.

Oftentimes I have tried to picture in imagination the mood of the disciples in the first Easter morning. The key to understanding it one may find in a museum in Paris, where a notable painting by Eugene Burnand, a Swiss artist, is on exhibition. Copies of it have gone all around the world. In the painting we see Peter and John on Easter morning racing for the empty tomb in Joseph's garden. Mary Magdalene had told the disciples that the tomb was empty, and that she had had a vision of the risen Lord.

The two disciples are running at top speed, their bodies bent forward in their eager haste. Their hair is blowing in the wind, and their garments float be-

hind them. The artist concentrates all his genius on the face of Peter. His features are seamed with trouble and sorrow, and his eyes are sunken with much weeping. His countenance is channeled with lines of grief like bleak hillsides which have been torn with heavy rains. There is hope in his face, but it is hope dimmed by fear and dread. He secretly fears that the report of the resurrection may be true, and he dreads the shame of meeting his risen Lord after all his cowardly oaths and denials in the courtyard of Caiaphas.

This was the mood of all the disciples. It was only by degrees that the sublime truth broke upon the benumbed minds of these men who had followed Jesus. Slowly they awoke in a re-created world.

Once again we are indebted to Luke for what is the most graphic story of our Lord's appearance to His followers after the resurrection. The Greek physician alone records the walk to Emmaus. It presents every element of the resurrection experience.

Joseph Fort Newton calls this chapter in Luke (see page 2) the sublimest passage in the New Testament. There we see two disillusioned, bewildered followers of Christ conversing dejectedly upon the highway that winds westward from Jerusalem. They say, "We had hoped that it was He that should redeem Israel." A Stranger has joined them, and their hearts burn within them as He opens to them the Scriptures and shows how the Old Testament prophets and seers predicted the coming of a redeemer. Their souls must have thrilled as He repeated the words of the prophet Isaiah: "He is despised and rejected of men, a man of sorrows, and acquainted with grief . . . But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed."

Suddenly, with divine illumination the stark tragedy of Calvary took on a new meaning. At last they understood what John the Baptist meant when, pointing to the Master by the Jordan, he said: "Behold the Lamb of God, which taketh away the sin of the world!" Having reached their destination, they implored the Stranger to tarry with them, for the lengthening shadows betokened the close of another day.

As they sat at table for the evening meal, the Guest, this strange and wondrous Guest, forsook His role and became host to these men. He took bread and blessed it and brake it. What happened at this moment? Was it a characteristic gesture or movement of His head, a familiar word or look? Or did they for the first time catch a glimpse of those nail-pierced hands that broke the bread? In any case, suddenly they knew Him. "It is the Master!" one of them cried. And instantly He vanished from their sight.

The impact of these contacts with the risen Christ was sufficiently real to change the lives of these disheartened disciples. They became transformed men. The gospel of the resurrection, which they preached all across the ancient world, shook the souls of men and women and made them disciples of the crucified but risen Christ.

That gospel demonstrated that love can conquer hate, and that life is ever lord of death. It made vile men clean. It changed weak men into spiritual giants. It transformed cowards into heroes and broken reeds into pillars of steel. It set a quenchless torch by every Christian grave. It made these followers of Christ unconquerable.

When Christian men and women throughout the Roman Empire refused to offer idolatrous reverence to the image of the emperor, the authorities resolved to exterminate these stubborn people. Nero attempted to strangle Christianity in its cradle. Hear what sober historians have written: "Christians were tied to the heels of wild horses and dragged to their death. They were sewn up in the skins of wild animals and torn to bits by ferocious dogs. They were thrown into the arena to be slain by lions. They were daubed with pitch and placed on poles as living torches to light up further cruelties in Nero's garden."

But listen to how one of the great Christian leaders of that early period answered their torturers: "Go on, good Governors, and destroy us. The more you mow us down, the more we increase, for the blood of the martyrs is the seed from which new Christians spring.

The teeth of these beasts will but grind us into white flour for the pure bread of Christ."

They were the despair of the Roman authorities, for these Christians had lost all fear of death. Fear of death is the mother of all fear. When it is destroyed, every form of fear is vanquished.

As late as the third century of the Christian era the emperor Diocletian subjected the church to ten years of the worst persecution it had yet suffered. At the end of that decade he had medals struck and given to all his lieutenants and officers. They bore this inscription: "The Christians are no more." But what has history to say on that subject? What is the testimony of the long centuries? It is this: Diocletian is no more. He has returned to dust and to oblivion. But the Christ whose name he blasphemed, and whose followers he persecuted rises higher and ever higher in the love and devotion of men.

Would to God that in our own time men and women who have named the name of Christ could show something of this ancient spirit of heroism and self-sacrifice instead of the anemic, bloodless, unheroic witness we too often give for Christ!

The gospel of the resurrection — what a message is this for our feverish, fear-ridden, and death-embracing generation! Here is forgiveness. Here is salvation. Here is wholeness for man. Here is victory over fear and sin and death. Out of the dark shadows of the tomb on Easter morning stepped forth One whose omnipotent shoulders lift every barred gate, and who has shattered all the bonds of death. He is the Lord of life, the Conqueror of death, alive forevermore!

Where the willingness is great, the difficulties cannot be great.
Niccolo Machiavelli.



We understand Death for the first time when he puts his hand upon one whom we love.

Mme. De Stael.



Liturgics

QUESTIONS AND ANSWERS

Reverend or Pastor

Question: Is there any distinction between the two titles Reverend and Pastor.

Answer: In common usage there is little or no distinction between the two; but there is a marked difference in their derivations as well as in their inner meanings.

The term pastor is derived from the word shepherd. This new connotation was first used in Old Testament times to designate the men whom God had called to be His servants among the people. It appears in Jeremiah 3:15 where He gives assurance to the exiles who are to return from Babylon: "And I will give you shepherds according to my heart, who shall feed you with knowledge and understanding." And again in chapter 23:4: "And I will set up shepherds over them who shall feed them, and they shall fear no more, nor be dismayed, neither shall any be lacking, saith Jehovah." Centuries later, when the Christian church came into being, the term shepherd (pastor) must have seemed a natural designation for spiritual overseers.

The word reverend implies worship, profound respect mingled with love and awe. It is used only once in the entire Bible. "He hath sent redemption to His people; He hath commanded His covenant forever: Holy and reverend is His name." Psalm 111:2. With that one divine background it is astonishing that the term should ever be applied to human beings, but this happened, nevertheless, during the Dark Ages when inflated titles of all sorts came into vogue. Thus the title Reverend is a product of "churchianity" rather than of Christianity.

The title is in common use, often with extra ambiguous flourishes appended, such as: The Very Reverend, and The Very Right Reverend, in the Roman Catholic Church, in the high church of England, in the Episcopal Church, and, of all places, in the most democratic Protestant churches in this country. But there are indications among the latter that the title does not sit right with all clergymen.

I recall an experience from about twenty years back. In visiting the Chicago Temple (The Sky-scraper Church) I unexpectedly found myself among hundreds of Methodist ministers. As it happened, they were just discussing what to do about the title Reverend. Since I had often squirmed at the implications of that title, I sat down to listen and to learn. Some of the comments made during that discussion have stayed with me.

"I for one," said one man, "am telling my congregation not to call me Reverend. I think it is unchristian. Why should clergymen let themselves be regarded as worthy recipients of worship. There is no getting around it, that is what the word implies. Let us not forget

what Jesus said about accepting titles that were far less imposing than Reverend. Quote: 'As for you, do not accept the title Rabbi (Master) for one only is your Master, and you are all brothers. And call no one on earth your father, for one only is your Father, — the Heavenly Father. And do not accept the name of leader, for your Leader is one alone — the Christ. He who is the greatest among you, shall be your servant; and one who exalts himself shall be abased, while one who abases himself shall be exalted.' Unquote. (Matt. 22:8-12). The Christian thing for us to do is to get rid of The Reverend."

Another in the group had this to say. "I fully agree with And I should like to remind you of some other scriptural passages which puts Reverend as a title in a bad light. One passage is found Psalm 115: 'Not unto us, Jehovah, not unto us, but unto Thy name give glory, for Thy lovingkindness, and for Thy truth's sake.' And think of the words of the Apostle Paul: 'And He gave some to be apostles; and some prophets; and some evangelists and some pastors and teachers.' (Ephesians 4:11) Evidently it is not divinely given to anyone to be Reverends. Is it not enough to be called ministers? If we must have any honor; that name has been made honorable by faithful servants of God."

When a vote was finally taken by the Methodists, The Reverend did not have a chance.

It has, further, been my observation that in gatherings of Lutheran clergymen The Reverend is definitely on the way out and Pastor is taking over. As for the Lutheran countries of Europe, all titles corresponding in any way to Reverend have long been abolished. If any pastor is ever called "His Worship" or "His Very Worship" ("Hans Velværdighed") it is meant as a joke.

Some persons who cling to The Reverend may be amused when unobserving persons get "Revenor" mixed up with Reverend. After all, the hybrid "Revenor" is a natural. Think of the many names for functionaries which suffix in-or: Governor, senator, professor, pastor, conductor, actor, revisor, etc, etc. If the critics, for their part, want to be **absolutely correct** in their own use of the title Reverend they had better not cut any of its ecclesiastic corners; for even the title has to be revered. In speaking of a clergyman they must never say Reverend N. N.; they must say The Reverend Mr. N. N. In writing the title they must not use the abbreviation Rev.; the title must be written out in full: The Reverend Mr. N. N.

Let us clergymen get off the medieval stilts and just be pastors who "walk humbly before God and men."

Marius Krog.

730 South 50 Street,
Omaha, Nebraska

Following his sermon on free salvation, the minister of the small Southern church announced that the collection would be taken. At this, a member of the congregation rose to his feet.

"Parson, sir," he said, "you jest finished sayin' that salvation was free — free as the water we drink."

"That's so right, brother," the minister agreed. "Salvation is free, but when we pipes it to you, you has to pay for the plumbing."

Resolutions

(From the Annual Meeting, NLC)

Human Relationships

The National Lutheran Council believes that under God humanity is essentially a unit and that in our land and under our form of government the enjoyment of its common blessings, and the use of its public institutions, must be open to all its people on equal terms without restrictions or reluctance, or humiliation to any, by reason of their culture, color, or other distinctive characteristics.

The Council is grateful to God for the progress that has been made in recent months toward providing America's common benefits in dignity on equal terms to all our people of whatever color or national origin.

The Council laments the sinful fact that there is still apathy among us with respect to these basic rights of free Americans, and reluctance to make them applicable to all, and even studied opposition to them; and acknowledging its own share in our common guilt, begs God's forgiveness of this our sin.

The Council again points all the faithful to their duty to have done with this sin not only in our churches but everywhere; and to practice brotherliness and equality and courtesy always in all their human relationships; and to their concomitant responsibility to advance the cause of the Gospel of love patiently and humbly and sympathetically in all areas where the disposition to stratify society, or deprive human beings of rights that belong to them under the Constitution and laws and government of our democracy, or to discriminate against the weak or exploit the ignorant still sinfully reveal themselves.

And, finally, the Council urges its participating bodies to charge our people in all our congregations to pray passionately to God, in Christ's name, that His Spirit may lead our nation at an ever accelerating pace toward the day when we in all areas of our national life shall be truly one people, in which all of us — together — and on one level before God and before the law of the land, enjoy the blessings of free men in our free society.

Freedom of Expression

The National Lutheran Council records its conviction that the American tradition of freedom of expression was violated when recently WGN-TV in Chicago, following pressure reputedly emanating from Roman Catholic sources, canceled its agreement to telecast the MARTIN LUTHER film.

The Council believes that measures must be taken

to prevent such de facto censorship from becoming a precedent to justify similar freedom-throttling activities in the future.

The Council commends the recently organized Chicago Action Committee for Freedom of Expression for condemning such censorship and taking steps to have the matter thoroughly investigated by appropriate governmental agencies.

The Council urges its eight participating bodies to alert their five million members, along with other freedom-loving Americans, to be vigilant in defending and extending man's hard-won freedom of expression. The knowledge of the historical events portrayed in the MARTIN LUTHER film is essential to an understanding of the forces that have shaped our free America, and should be accessible to all Americans.

The Council commits itself to use what means it counts possible and appropriate to help safeguard this freedom, the denial of which to millions of human beings in other parts of the world is so greatly to be deplored.

Resolved

That the National Lutheran Council urge the participating bodies to lay before their congregations and people the forthcoming Assembly of the Lutheran World Federation in Minneapolis, that there may be generous support and widespread participation, and that prayers may be offered for the divine guidance of those responsible for planning and preparing for the Assembly and for the Lord's rich blessing on this historic gathering, to the glory of His name and the salvation of souls!

Whereas

The Middle East situation confronts our nation and the world with a threat to peace that could easily lead to another world war and

Whereas

Currently this threat and its possible removal is engaging the attention of our Federal government and the United Nations, THEREFORE, BE IT RESOLVED, That the National Lutheran Council call upon congregations in the participating bodies for prayerful intercession, invoking the wisdom and direction of the Holy Spirit for those who represent us in Washington and in the United Nations so that righteousness may be exalted and peace conserved.

Education

The fountainhead of the whole teaching profession . . . is drying up at the source . . . One has but to glance at the national budget, the wealth produced by the American economy, or the anatomy of our consumer expenditures to realize that it is not caused by lack of material resources . . . The American scholar . . . is Man Thinking, hungering and thirsting after the things that make men think. . . . Let us give them to him, for our own sake as well as for his, but especially for the sake of our teaching profession.

A. Whitney Griswold.
President, Yale University.

Opinion and Comment

ON THE OPPOSITE page are printed some statements resulting from discussions at the last annual meeting of the National Lutheran Council. They are worthy of more comment than they can be given here, and it is hoped the individual churches will consider them in such manner as they best can. They are expressions of the opinions of our leaders, representing a majority of American Lutheranism. . . The one headed "Human Relationships" struck us as an especially forceful statement on the race question. We heard a much-revered Negro church leader say, in New York in January, that ten years ago he would never have believed his people could have been allowed to make the advance they have made in the past decade. This was heart-warming to hear, though there may have been a touch of self-satisfaction mixed into the feelings of those who heard it. We hope not. But the point is that things have started to move in this respect. There are those who feel that the Supreme Court decision on segregation in schools set the whole movement back instead of forward. This may have been true in certain communities, where race differences were wedged further apart by the Court's statement. But the great advantage in the Court's decision has been that the nation as a whole, apart from isolated communities, seems to have united in its opinion. This is important. It is important that all the white peoples of the world are unanimous in their opinions that whites are not supremé in **any** sense of the word. It may seem a curiosity to others, but in our church here in Los Angeles, **every** Sunday we see Negro and Oriental faces in our Sunday School and/or congregations. They are only a very few, because the people of other races much prefer their own ways of worship and their own expressions of fellowship to ours. It is true that Sunday mornings is the time it is easiest to spot segregation in the majority of communities, however. In the last (April 5) issue of TIDINGS we used as a "filler" a brief paragraph, on page 6, by Jerome Davis, which expanded the horizons of the question to include the general awakening of all the non-whites in the world. In our State Department, considerable attention is given to this matter every time an important policy decision is made. The political and economic revolution **is** in progress, and heaven deliver us if it should ever become military. The non-white races are in such great majority that the resulting holocaust would be catastrophe. (We remember vividly Herluf Jensen's description of this unrest at the Des Moines convention of the synod, shortly after we had returned from a visit to Asia.) The recent formation of whole new nations elsewhere underscore the tangible results which are seen here and there. . . . We especially liked the unequivocal words in the Council's resolution: "The Council again points all the faithful to their duty to have done with this sin (apathy on human rights) not only in our churches but everywhere."

THE SECOND STATEMENT concerns the MARTIN LUTHER film controversy, which by now has quieted down. The film had its television premiere in Mil-

waukee, strong Lutheran country, and it is reported that it received the highest "rating" of any program, with 56 per cent of the people watching television being tuned in to see the film. On Tuesday, April 23, the film will finally get its Chicago showing.

ALSO AMONG the statements is a resolution concerning the coming Lutheran World Federation meeting in Minneapolis in August. In coming issues of LUTHERAN TIDINGS we will devote



Hannover Cross

more and more space to the publicizing and reporting of this meeting. It will be a unique experience for any of our readers who can manage to be present for some of the sessions, one which will never be forgotten. For the best quick reference for information on this meeting, we call attention to the article in the Annual Report to our 79th Convention, (Muskegon). On page 45 begins a series of questions and answers which are clear and convenient. (See also the same author's article in the April 5 issue of this paper, page 4).

THE LAST SUNDAY in April is National Christian College Sunday, and many of our churches will be calling Grand View into attention, if by no other means than by using the attractive Sunday folders prepared by the school and distributed as part of the college's publicity program. The Grand View Column in this issue was written by the president, Dr. Ernest Nielsen. We have tried in other ways to give emphasis in this issue to Christian College Day, but since this is the Easter issue, LUTHERAN TIDINGS must do double duty this time. Which really means **half** duty. Our school deserves all the mention it can get — as do all Christian colleges. And parents should try to make Grand View as attractive in the eyes of their high school children as they can without agonizing them by unreasonable demands. Very few academic programs will not lend themselves to at least one year's work in Des Moines. This year two of the young people of our church here in L. A. have attended, so distance need not be the barrier it sometimes appears to be. Students come from three of the four corners of the nation, and are usually unanimous in their opinion that it has been worthwhile.

AT HANNOVER, in 1952, a new president was elected for the L. W. F., Bishop Dr. Hanns Lilje. A few words of biography probably are in order. He was born in Hannover 58 years ago, and educated at Leipzig and Goettingen, with seminary schooling at the Cloister Loccum. In the twenties, he served as vice-president of the World's Student Christian Federation, and in the thirties served as general secretary to the Lutheran World Convention, forerunner of the LWF. During the Hitler era, he was anti-Nazi, was arrested by the Gestapo, chained in prison and condemned to death. He was liberated by Americans in May, 1945, before the execution was effected. He became bishop of Hannover in 1947, and heads the largest church in West Germany with almost four million members and eleven hundred pastors. He will preside at the Minneapolis Assembly, August 15-25.



Paging Youth

American Evangelical Lutheran
Youth Fellowship

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AELYF Doin's

Tyler, Minnesota. On April 5, Mark Nussle, a student at Grand View College and the brother of the pastor at Tyler, Rev. Paul Nussle, showed colored slides taken during his year's stay in Denmark and Europe. After seeing the slides, the group recessed to the Folk School where they played games and were served a delicious lunch prepared by several mothers. Gora Tudu, the brilliant young man from India now studying at Grand View Seminary, delivered the Holy Thursday service message. He also met with numerous young people while he was there.

Hartford, Connecticut: The LYF there reports holding a joint meeting with another Lutheran youth group from Hartford. The visiting group presented an inspirational devotional for the entire group and concluded the service with hymns and a prayer. Stunts and games provided the recreation, and, of course, there were delicious refreshments. Later in the month, they had the privilege of hearing Miss Muriel Nielsen, our Synod's Missionary to the Santals. She delivered an interesting and educational lecture about her work in India and exhibited several beautiful articles that she brought with her from India. On a sunny Sunday (Iowa seems to be minus such a thing), the group went on a "mystery ride." It had been planned by several members of the LYF and advisers. It began bright and early in the morning, and after traveling most of the morning, they arrived in Griswold, Connecticut, where they attended worship services at a Congregational church. They ate their chicken dinners at Hope Pond in a beautiful State Forest. All afternoon, they hiked through the woods, up hill and down, enjoying the freshness and exquisite beauty of the creations of God. After treating the bruises and scratches, they had their picnic supper and returned home to recall a full, but wonderful day.

Des Moines, Iowa: Pizza Parties are fun and inexpensive. What better way to spend an evening in fellowship than with games, dancing, and that great Italian dish, pizza? The Des Moines LYF sold tickets to cover the cost of the pizza and as a result, fifty young people attended a different and interesting and filling evening. They had a great time baking their own food, and by the time it was all cleaned up, they were ready for relaxation and home to their own comfortable beds!

Brooklyn, New York: Dr. Ernest D. Nielsen, president of Grand View College and Miss Muriel Nielsen, missionary to India, were visitors to the LYF group

Neglect ?? Nonsense !!

It is nonsense if you have neglected to send in your choice for the emblem of your choice for use in the AELYF. If you haven't already done so, the letter which you received to return with your local vote should be sent immediately to Marie Sorensen or Lavern Larkowski. Anything received after the April 27 deadline will not be considered.

there in March. At present, plans are being laid for an exchange with Perth Amboy, New Jersey. If the necessary funds can be raised, a wire recorder or some type of speaker system will be purchased for the church by the youth group together with other congregational organizations.

Over The Typewriter

What is this thing called "apathy"? Webster says that it is "lack of passion, emotion, or excitement; indifference to what appeals to feelings or interest." Is it true that the young people in our synod are guilty of apathy? Your editor can draw no other conclusions from the lack of interest shown in the purposely controversial article entitled "The Worth of Music" in the March 5 issue of LUTHERAN TIDINGS.

Your editor wrote that article with the purpose of stimulating thought by you and hoped to receive a great deal of criticism, pro and con, from you. Perhaps the article wasn't too clear and perhaps it was not written in such a way as to promote these things, but at least you readers now have an idea of how radical your editor is when it comes to music.

The other "complaint" is that old one which has become tiring for your eyes: "where is the news... where are the reports... don't you do anything?" It makes for a much better page when the column to the right is filled. It is commendable that some of the pastors are sending their bulletins or that column would be short, perhaps empty. But enough of this complaining.

Easter has come and gone for another year. Most of us have worshipped in our churches and have celebrated the occasion of Christ's arising from the dead. Soon, Pentecost, the birthday of the church will be here. With that, we become conscious of the fact that our work in the church is of great importance. By actively participating through our youth groups in the church, we are further serving Christ.

There are several new ideas for youth activity in the opposite column this time. These "mystery rides" and "Pizza Parties" sound different and interesting. Why don't you try them out in your society?

"If you get simple beauty and naught else,
You get about the best thing God invents."

Robert Browning.

Our Women's Work

MRS. ELLEN KNUDSEN, EDITOR

1033 South Tenth Street

Maywood, Illinois



Prayer By Mrs. Frieda Doehler, South Australia

Beloved Jesus, whose death and resurrection have made us one with the Father, grant that Thy grace and the fruits of Thy love may the more abound in each of us, in each home congregation and in our world-wide church.

Beloved Father, who dost sanctify us, and dost create us that we might glorify Thee, give such love to each, when Lutherans in their thousands assemble, that all that is thought, said and done, may magnify Thee.

Beloved Spirit, who dost sanctify us, search out our deepest depths of self and sin, and purge us of them, so that each of us may with all the redeemed, the more gloriously extol Thee who art our One God, Father, Son and Holy Spirit.

This prayer was written for the Lutheran World Federation Assembly in Minneapolis, Minnesota. Let it be an Easter greeting to all of us.

Retreat — Fellowship

Retreats are catching! We read of the ones in Tyler, California, Michigan and Nebraska, and think wistfully of the long distances we should have to travel to attend any of them. Then last year we began talking among ourselves about the possibility of having our own retreat right here in District IX, and this year, under the leadership of our able representative, Mrs. C. S. Fynboe, we are going to have our retreat. We are, however, calling it a Fellowship, because we think this expresses more nearly the thing we wish to emphasize.

It was very encouraging to get replies from most of the women's groups in the district to say that they are very much interested and will try to have representatives at the meeting, and on the strength of that evidence of interest, Mrs. Fynboe with the help of the Tacoma Ladies' Aid, is planning a three-day meeting in May. Special emphasis will be placed on the Women's Mission Society — its work and purpose, and we feel most fortunate to have secured Miss Emilie Stockholm's promise to be with us to conduct lectures and workshops on this subject. The morning devotions will be comprised of Bible study, and the evening meetings will be lectures on subjects of equal interest to men.

The program is not yet complete, but plans are to have, besides Miss Stockholm, the following speakers: Mrs. A. W. Ramstad, who will share with us some of things she has learned in her many years of active work in the Women's Mission Society of the ELC; Rev. Ludvig Eskildsen, recently of Denmark and now with the Mason Methodist church in Tacoma; Dr. Kristen Solberg of Pacific Lutheran college; and the ministers of District IX, Rev. Holger Andersen, Rev. Robert Fallgatter, Dr. Jens Kjaer, Rev. Harold Olsen and Rev. John Pedersen. There will be one relaxing period of craft demonstrations, a lunch at the Top of the Ocean, special music, entertainment by the Tacoma Mr. and Mrs. club, and, of course, coffee breaks each afternoon and night.

Rather than try to rent facilities at a Bible camp for this first time, it was decided to keep expenses at a minimum by having the meetings at the church in Tacoma, with guests housed with members of the congregation. We look forward to a very interesting Fellowship and hope that anyone from other districts who would like to attend will consider this their invitation. The dates will be May 21, 22 and 23.

Esther Madsen, Auburn, Wash.

Our Sunday Schools

We have before us a task to do which God through Jesus has commanded us to do — "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world." Matt. 28:19, 20.

Most of us do not hesitate to have a baby baptized as that seems to follow very naturally the customs as established in our society. We however, sometimes have a tendency to forget the rest of God's command given to us through Christ. — "teaching them to observe all things whatsoever I commanded you." Here we meet one of God's commands which is implicit in the Bible but which should and does become explicit in the work of our churches in Christian education. Thus the Sunday schools should be making one of God's implicit commands explicit.

Speaking for myself, I have much to be grateful to God for and not least the fact that I was born into a Christian home at which time I was baptized into the church and brought up in the Christian faith. I can claim no credit for this but only be thankful for it. We all have, at times, a tendency to try and take credit to ourselves for the many good things bestowed on us by an ever-loving Father. I want to acknowledge and thank God for the home and the love there received from Christian parents and family. The Sunday school was naturally a part of this Christian background. It is difficult to determine just how much of an influence this bore on me in later years, as there were so many factors which did affect the development of my Christian faith as it is today. I am sure, however, that the training received in Sunday school has had a great deal of effect on my thoughts as I went on through school. There were many times when the principles which I had learned in Sunday school met with challenges, which forced me to make decisions as to the truths that had been taught. Again and again God helped me to see that His truth was one that could meet any and all challenges.

My real purpose in writing this is to arouse more interest among the people of our congregations in our Sunday schools and the whole education set-up in our churches. In this day when there is a great deal of competition (TV, radio, movies, etc.,) for the attention and interest of our young people, it is essential that we be reminded again of God's commands. When one views the "happen-chance" manner in which the children are growing up, it almost puts a terrible fear in one for the future of these children and young people. It is then that I must stop and remind myself that it is still God's world and "God is the Ruler Yet."

The Sunday schools can only be a real influence in the lives of the children if they have the help of the parents and the homes. You say — we bring the children to Sunday school, what more can we do? — All the members of the church should know and understand these things which God through His holy Bible teaches us. The Sunday school can teach your child the basic principles which Jesus taught us but unless your child sees these principles actually in practice in everyday actions, they will probably be ignored by the child. Here, I am well aware that I as well as all of the parents leave ourselves wide open to criticism, as we none of us are perfect in our action, but we must and do ask God's forgiveness for that which in us is imperfect and hope that the child will learn something from our mistakes.

God's command to us is one of love. This is the most important of all that He has taught us not only by word

(Continued on Page 15)

The Church-Related College

WILSON COMPTON

How important to our future as a nation are our Christian colleges? How do they rate educationally and what do they do which cannot be done by other institutions of higher learning?

I have been asked these and like questions a hundred times. The inquiry itself implies not hostility, but uncertainty or sometimes merely curiosity. We live under a constitutional government which on political principle separates the church from the state and the state from the church. No informed person wants to tamper with that principle. We live in a society which more and more has become dependent on higher education. The most spectacular, and probably the most important, event in American higher education in this century has been the phenomenal rise of the state universities. In recent years they have come largely to dominate higher education in many areas, especially the West, Midwest and South.

The liberal arts colleges and the universities independent of the state today enroll 45 per cent. of our fulltime college students. Of these, one-half are in church-related institutions. Also most of the so-called independent colleges and the private universities which do not regard themselves as "church-related" have their historic origins in the initiative of some religious movement.

I am a graduate of a Christian college. The motto on its seal reveals its purpose — "Pro Christo et Literis," — For Christ and Learning. Also I have been, for many years, president of one of the state universities. I never accepted, nor do I now accept, the premise that the state universities are "godless" institutions. I have seen thousands of their students follow the example of their presidents and leading faculty members and go to church, not now and then, but regularly. I have seen as much practice of Christian living on the campus of many a state university as on the campus of many a church-related college. It is fortunate for this country that this is so. This republic was established and this nation built on foundations of Christian morality. Today in an age of danger in a turbulent and bewildered world we derive great strength from these spiritual backgrounds. But a structure is no stronger, safer, or more secure, than its foundations.

The Christian colleges and the universities built around them are not merely places to which thousands of young men and women may go for a few years of instruction and study. They are a part of the promise of American life. As educational institutions and as "seats of learning" they are the chief stewards of the nation's religious culture. This stewardship the colleges, of course, share with the churches. But the

Our Young People

- At present about 31% of the college age population is in college.
- The increase in this group is about 1% each year.
- There are 3,000,000 more children in our elementary schools today than two years ago.
- There are 6,500,000 young people in high school today. By 1966, there will be 11,000,000 enrolled in our high schools.
- The Church Colleges must be ready to train their proportionate share of these future students.

—Editor's Note.

churches need the colleges even more than the colleges need the churches. The nation needs both. As individuals and as a people, we cherish our freedom. But there can be no freedom without law; nor law without morality; nor morality without religion; nor any of these without understanding; nor understanding without education. "The safety of the nation is in the education of her youth."

There is no basic conflict between the Christian colleges and the higher educational institutions of the state. In fact, the administrators of the great state universities generally are among the most convinced friends of these colleges.

History confirms the political premise that a mixture of statecraft and religion is evil; but even more important, the premise that statecraft in a society without the leaven of religion eventually loses its moral objectives and becomes an instrument not of freedom but of oppression. If we doubt that, we need only to look around us.

Nor is there conflict between the Christian colleges and the great private non-denominational and non-church-related colleges and universities. Many of these are taking strong leadership in the encouragement of religious interest and in the study of religion. Notable among these are America's oldest institutions of higher learning.

The great strength of our system of higher education is in its diversity, in the composite of institutions directed and financed by the state and institutions directed and financed independent of the State; institutions related to, dominated by, or even owned by the church, and institutions wholly separate from the church. The Christian colleges are of greater value in American life because there are so many other institutions which themselves have no concern in Christian higher education even though they share the same interest in the vitality in this nation of the precepts of Christian morality on which it is founded.

Among the colleges and universities generally is an important common tie, namely their interest in liberal education — liberal in the original sense of the word, education "worthy of or befitting a free man." To the liberal arts colleges generally the recent pronouncement of Harvard College should be a great encouragement. Here is our oldest college, with many roots in colonial American religious culture. It is also — in a valid sense — the principal "inventor"

Dr. Wilson Compton, president of the Council for Financial Aid to Education, has been president of the State College of Washington and Administrator of the U. S. International Information Administration of the Department of State.

of the American university as it has developed within a short century and as we know it today. Harvard University is bursting with prestige around the world — most of it deserved. Yet in recent months we hear the voice of its president saying to the country that Harvard University with all its professional and graduate schools will never be any better than Harvard College, that little college devoted to liberal education, founded in 1636, which up to the time of the Revolution could print its entire curriculum of studies on two small pages. And to improve Harvard College, a college of liberal arts, he asked its friends to provide \$75,000,000 — perhaps more. Could there be in this age of rampant technology a more dramatic evidence of the worth in American life of the worthy liberal arts college?

This country has the means of providing for all the needs of Harvard College and of the other 800 liberal arts colleges. Harvard no doubt will look primarily — but not solely — to her alumni. The 650 church-related colleges will look primarily — but not solely — to their alumni and to their churches. During the past three years the voluntary financial support of higher education generally has increased much but not nearly enough to enable the colleges to meet their opportunities and their responsibilities. Between 1951-52 and 1954-55 such support increased by one-half to a total of \$500 million. During that period support from business corporations more than doubled to eighty millions. A recent report shows for 49 colleges and universities combined, including all types and sizes and including 12 with Protestant church connections or backgrounds, an increase of 45 per cent in gift income between 1954-55 and 1955-56. These are all encouraging developments. But in general the churches themselves are not doing their share.

There are important exceptions. I have in mind one small denomination which has one related college — a good one. One-half of the total educational income of that college comes regularly from its related churches through a unique form of self-imposed "taxation." This college is enabled to provide educational opportunity at low cost to its students because of the deliberate continuing and living philanthropy of the members of this church. They provide almost the entire gift support of the college, amounting to nearly \$500 per year per student.

There are 422 Protestant church-related four-year colleges and 222 Catholic, and many other two-year colleges. Important among the Protestant denominations with many related colleges are the Methodist, Lutheran and Presbyterian churches. A comprehensive nation-wide survey, published over a year ago by the Council for Financial Aid to Education showed the annual financial support of the church colleges by the church bodies to be about like this:

	Amount per Student Enrolled	% of Volun- tary Support Provided by the Churches
Lutheran	\$ 143.00	62%
Methodist	69.00	34%
Presbyterian	64.00	25%

As a Presbyterian, I take no satisfaction in this meagre record. The Presbyterians can do much better

RESURRECTION

I love the Resurrection,
That beautiful Easter Day,
When angels were waiting on Jesus,
And evil was cast away.

I hear the words, "It is finished!"
Night now has turned to day;
The portals of Heaven are opened,
Now all can find the Way.

I think of the Resurrection
When shadows are drawing near,
For if Jesus is ever with us,
We know there is naught to fear.

I'll remember the Resurrection
When Death comes to take me along.
What a glad and triumphant morning
When I enter my Home with a song!

Mrs. C. C. Nielsen.

(Written March 3, 1957. She died suddenly on March 7, four days later.)

than this. So can the others. Many of the denominations have important forward-looking plans to increase the amount of church support of their colleges. But this support must be made a major objective and not merely a minor philanthropy of the churches.

The churches have a great opportunity to fortify a vital part of American life — and a great responsibility. This responsibility should not be left solely to the ministers of the churches nor to their trustees. Nor solely to the denominational officers. The responsibility should be broadly shared, if not assumed, by the laymen, who after all compose the churches. For this reason I hope that the newly established National Committee of Church Men for Church Colleges may be able to encourage active interest among the tens of millions of church laymen who — to use a current paraphrase — "can if they will."

The pending nationwide public-service advertising campaign in behalf of American higher education should provide an advantageous opportunity to mobilize greater public interest in the significance, the opportunities, and the needs of the Christian colleges. The Advertising Council, which will conduct the campaign, has committed itself for at least a two-year period. The Council for Financial Aid to Education, which is sponsoring the campaign, is hopeful that the colleges and universities themselves will take advantage of this opportunity to make appropriate appeal for the interest and support of their logical constituencies.

Such a concerted effort can be made to put American higher education, and with it the Christian colleges, on a new and a higher level of public understanding, interest and support. This I believe is important because the greatest opportunities and the greatest responsibilities of the Christian colleges lie right ahead of us — almost before our eyes. What happens to American education will eventually happen to America!

— National Council Outlook.

Echoes from Nysted

Fellowship week end of District VII consisted of many "ingredients." Rev. T. C. Hansen started the mixture by stirring up a batch of plans, invitations and requests. As time went by he seasoned it with organization and advertising. Several dashes of spice were added by the acceptances from speakers with various interests. On March 9 the mixture suddenly began to "rise" with the arrival of many guests. It was "kneaded" down well by tempting foods from the cooks and the patience and loyalty of the furnace man (Rev. A. Knudsen). The warmth from the enthusiasm of the guests soon made this mixture ready for the oven. And there it was baked by the heat of one discussion after another. That which we took from the oven was a "rich Fellowship week end."

The group had gathered because they were seeking the truth, interested in sharing ideas, and above all, searching for visions to lift their hearts and souls. As the meetings progressed, these hopes were fulfilled. It is impossible to put into writing all that we shared and heard. Rev. Mikkelson started the meeting with devotions after which the men discussed their opportunities and duties in the congregation. Emilie Stockholm spoke to the women and the new proposed constitution of WMS was discussed. In the evening we were given a progress report and a look into the future through the efforts of the Bell Telephone Company, followed by a film-strip on community cooperation.

Saturday morning began with Rev. Krog leading in devotions, followed by a discussion of our youth work. Pastor Knudsen gave a summary of the work in the district, and Laverne Larkowski explained the progress on a national level. He was optimistic and we realized that all congregations had their problems and were concerned about our youth. Ideas and suggestions were shared.

Pastor Howard Christensen introduced his topic of "The Age of Doubt and Suspicion" as it has affected our political and social world. We find ourselves in a movable age where it is dangerous to think and express yourself, where tension has broken out and where the world faces many crisis. We must do much vigorous and individual thinking, and fight with ideas tempered with criticism.

In the afternoon we found ourselves looking at the roots of grass, vegetables and fruit trees as Dr. Miller from the Department of Horticulture discussed "Why I Failed" in connection with plant life. After which, Pastor Christensen explained what this age has done in the church. Perhaps we have been so concerned about our form of liturgy that we have forgotten our contact with God. At times we fail to trust in God's purpose, and unless we love Him we can't see man in the right perspective. A church is in

danger when it becomes popular. It must speak out because without God there is no dignity of man.

In the evening Mrs. Esther Rossman sent our voices rapidly up and down the notes, mixed us well with games and then led the young and old in singing games.

Sunday morning we gathered in the church for worship as Pastor Knudsen guided our thoughts: the salvation of God is greater than all of life's temptations. And as a conclusion of our meeting on Sunday afternoon, Pastor Christensen discussed the affect of our age upon the family. Many of the family functions have been transferred to organizations, the solidarity of the family has been undermined and many of its needs have disappeared. We must not forget that the family is a religious institution.

And though we might not have understood it all, we felt that it was good — we felt united as we were lifted to higher visions — and so a heartfelt thanks until we meet again!

Mrs. O. Sorensen.

From Ruthton, Minn.

Hope Lutheran Church of Ruthton, Minn., is again assured of a local pastor July 1, or a little sooner, as Rev. Calvin Rossman of Hay Springs, Nebr., has accepted a call and he and his family drove up to be with the Diamond Lake congregation Monday evening and here at Ruthton Tuesday evening.

A quick trip just to get acquainted and look over the fields covered by the calls. The family will move into the Ruthton parsonage. A party was held as a welcome and get-acquainted meeting at both places. They left again Wednesday to be home for Lenten services Wednesday evening. A hurried call, indeed. At the get-acquainted meeting Tuesday evening here, there was full house and a program was given in the church and later again a program, largely by the young folks, was given in the basement where lunch also was served. It will be nice to have a local pastor again after more than a year of vacancy. In the meantime Rev. Paul Nussle of Tyler has served every other Sunday.

Some of the readers of LUTHERAN TIDINGS, of course, know that our former pastor, Rev. Walter Brown is now resting in a convalescent home in Seattle, Wash., due to the discovery of tuberculosis. It may be possible to arrest the illness. In his last letter he seemed to have some hope.

We have indeed missed Rev. Brown for about a year now, which he spent in Arizona as pastor at Globe, but he had to leave and take a good rest. He is so conscientious and a true witness of what a Christian life means. He had a wonderful ability to preach uplifting sermons, and we surely miss him, and hope that he may be able to continue, after a resting period. We realized that he dwelt "In His Father's

House." His sermons were wonderful, so that when one left the church there was an uplifting power that went with us to our homes.

Last Sunday the young people's choir sang a special hymn in tribute to Rev. Brown, a sort of message from the young people, largely from his confirmation classes. They sang: "Our Father Has Light in His Window." For the last five years Rev. Brown has been the caretaker of that light, and this special hymn was to reveal that the young people through their singing wished to confirm that they did realize that Rev. Brown had been the caretaker of that light during the five years here.

And a number of us older people also feel that in the years of service here, we had been led closer to that light. Many thanks to Rev. W. Brown for his inspiring and consoling thoughts and words during the years at Ruthton. And when our time comes for the transfer to other realms, may we feel that same light guiding us, and realize that "Our Father Has Light in His Window."

Sigurd Pedersen.

From Manistee, Mich.

Since my last writing, much has happened in the life of our church, both sad and happy things. Let us start with the good things: Our women's circles have completed a very fine project. They have finished modernizing the kitchen in our parish hall. A lovely double stainless steel sink has replaced the old relic that was many years old and through the generosity of Hans Andersen we have a beautiful countertop along that entire length of wall, with convenient shelves underneath. This countertop has a beautiful formica top. Because we feel we can better handle a public supper the women's circles have now put on our popular "medistepølse" supper after a lapse of six years, for the benefit of the church.

On December 29, the church gave a farewell party for Pastor and Mrs. James Lund. The circles prepared and served a delicious supper from tables resplendent in the Christmas theme. Our honored guests were friends of the Lunds, namely Pastor and Mrs. Carlstrom, of Messiah Lutheran church, Pastor and Mrs. Armann, of St. Peter's Lutheran church, Pastor and Mrs. Kamminen of Suomi Synod, Pastor Larsen of the Mission Covenant church, and Pastor and Mrs. Nelson, of the Congregation church. After the delicious dinner we adjourned to the parlors of the parish hall. Ernest Knudstrup, vice president of the church council, acted as toastmaster. Pastor Carlstrom, Pastor Larsen and Mrs. Kampinen each sang solos and also Gary Hansen, one of our Sunday school boys. Elmer Ness presented the Lunds with a purse from the group and each of the pastors spoke. On behalf of the Ministerial Association, their president, Pastor Nelson, spoke

Grand View College

This is Holy Week

Lent presents its own opportunities to the Christian community. Throughout the season of Lent, the morning devotions have centered around the meaning of Christ's redemptive work for us. And seminary students have preached the sermons at the weekly Thursday evening Lenten service at Luther Memorial Church.

The importance of student-faculty Christian fellowship which centers in regular opportunities for togetherness in common worship needs always to be stressed. For the deepest need of any Christian community, whether academic or congregational, is to dis-

and presented Pastor Lund with a gift from the Association. This was a gala evening but also one of sadness for it is hard to say farewell.

Before Christmas, Pastor Lund confirmed a class of three young people and two adults, namely Jo Criswell, Norman Clausen, Sylvia Krieve and Mr. and Mrs. Clayton Madsen. May God bless their membership in our midst.

Shortly after Thanksgiving last fall our congregation lost another of its older and faithful members, Harry Fredericksen. He had been a life-long member of our church. (In earlier fall, the congregation lost Ingeborg Ness, wife of Elmer Ness, and for many years a mainstay in the congregation, as well as in district work.—Editor's note.)

As I write these lines about faithful members, these thoughts come to me. While I was hospitalized in November, a beautiful bouquet of flowers was sent to me which I loved and admired, but as each day passed one or two flowers in the bouquet faded and died. How like our congregation that bouquet is, for one by one the older and dear friends too are fading and passing from our midst. But unlike the bouquet, newer and fresher life is restoring the congregational bouquet.

Although we have no pastor at the present time, we are having services every Sunday. Norman Mathison, a layman of our church, conducts services twice a month, and we are grateful to him and proud of him. Pastor Carlstrom and Pastor Larson conduct services on the other two Sundays. Our organizations meet regularly. It is our hope and prayer that God will find us worthy and soon send us a pastor.

Thora E. Hansen,
Cor. Our Savior's Church.

cover, that it is more important for the nurture of the Christian life that God, in Christ, by faith gets hold of us, instead of our getting hold of Him through endless activism. There are a great number of elements in our changing, contemporary America which are not conducive to the most favorable climate for the communication of the Christian message. There is still room for a more far reaching influence of religion on the college campuses of America, including Grand View.

In a recent article, Dr. Wilson Comp-ton asks, "How important to our future as a nation are our Christian colleges?" He gives an answer in a lengthy discussion in which these illuminating thoughts occur. "They (i.e. the Christian colleges) are a part of the promise of American life . . . they are the chief stewards of the nation's religious culture. This stewardship the colleges, of course, share with the churches. But the churches need the colleges even more than the colleges need churches. The nation needs both."

We hope that many of our congregations will make some reference to Grand View College, Sunday, April 28, which is National Christian College Sunday. Let us inform our people that colleges in the Midwest are close to being the least expensive in the country to attend, according to reports by the federal department of education. **It now costs, the department says, an average of \$1,500 a year to send a student to a public-supported college or university, \$2,000 a year for a private school.** Now compare these figures with the cost of education to the student at Grand View. Incidental fee: \$15; tuition for each semester, \$180; health and accident insurance: \$7.50 per semester; board: \$175 per semester; dormitory: \$60-\$70 per semester. **The cost per student is between \$860-\$870 for one academic year at Grand View.** Synod students receive a synodical grant plus travel allowance for those who travel more than 1,000 miles from home to attend Grand View. Scholarships and self-help request forms may be secured by writing to the college.

The construction of the new science building is progressing very satisfactorily. All the steel is on hand, and by the time of Pastors' Institute our guests ought to be able to form a fairly good picture of how the building will look when completed.

We were saddened, indeed, to learn of the death of Mr. Jens Sorensen, Oak Park, Illinois. He was an alumnus of Grand View and had a life-long interest in the college. Mr. Sorensen was one of the key men in the cause of the Faith and Life Advance in Chicago. At the last convention he was elected to the synod board and looked forward to his work on the board with expectation. We shall miss Mr. Sorensen on many an occasion.

Ernest D. Nielsen.

Attention — Grand View Students of '07, '32, '47

Grand View College Alumni Association and "Unge Kraeften" cordially invite you to attend the 50-, 25- or 10-year reunion of your class at Studenterfest, May 4 and 5, 1957.

The time for assembling as honored guests has arrived. It is our endeavor to have you alumni reunited at Grand View for maximum opportunity to reconstruct some of your most profitable and pleasant years.

Studenterfest will include music, folk dancing, banquet, dance, drama, annual alumni meeting, reunion breakfasts and sociability. We invite you to share this enriching week end with us.

Notes

Being brought up in agrarian frugality and fear of financial debt I find difficulty in seeing a coming welfare through the modern spendthrift method, allied with a 31 billion installment indebtedness. It is possible that tradition prevents me from seeing something that is sound. It is also hard to realize that U. S. is more than it used to be. It is a world power and international affairs play a more prominent role than does the domestic. I try to avoid the term empire but if it has a synonym I am not aware of it.

United States will never have an emperor, and she will not indulge in colonialism. There will always be aversion to the pomp and nimbuses which heretofore have accompanied empires; but we have made nations dependent on our government through subsidies, loans and donations. Because of that it is needful that the president is hailed as the great one, the center, who makes the final decisions and takes the lead in economic, political and religious affairs.

There is destiny in this empire power and all the reformers of the last hundred years failed in their attempts to change conditions and developments which lead up to it. Some thirty, forty years ago I listened intensely to social science teachers who thought they could push the government either to the left or right so that it should not steer ahead toward international power. They are forgotten by this time.

This new world power resembles erstwhile empires in binding people into a centralization which enervate local and personal autonomy, also in posing as the great benefactor and guardian of freedom and justice, yet it is different. Due to its background, the ethos of the American people, it does evince an effective respect for law and a Creator, and because of that it may be used as a defender of human life in an age of relativism and psychic lawlessness. I shall try to pay my dues to the Power, knowing that it is time limited, and that it is not the kingdom of heaven.

Aage Moller.

OUR CHURCH

Oak Hill-Exira, Iowa. Pastor and Mrs. Sedoris McCartney will be leaving the congregations here in May. Mrs. McCartney is preparing a new book, and will be leaving for Norway and for Africa, partly in research on the book. After they have left, seminary student Ronnie Hansen will serve our congregations here.

Chicago, Ill. Mr. Jens Sorensen, who was elected to the synod board only last August at the Muskegon convention, passed away suddenly in his home town of Oak Park, one week ago. More about this in the next issue.

Cedar Falls, Iowa. The fifty-voice combined choirs of the Bethlehem Lutheran Church (AELC) and Nazareth Lutheran Church (UELCL) presented an outstanding concert in the Bethlehem church on the evening of April 10 and again in the Nazareth church April 17.

John Evenson did a superb work in conducting the choir in the Easter cantata, Dubois' "Seven Last Words of Christ." Besides the impressive organ accompaniment of John Heiden, there was piano, harp and tympani accompaniment. Soloists included Lila Jorgensen and Kay Christensen, sopranos, and several guest soloists. This was the final program of the Lenten Wednesday evening services of the Bethlehem Lutheran Church.

— Contributed.

Program for Ninth District Women's Fellowship

ST. PAUL'S CHURCH

1310 South L. St., Tacoma, Wash.

Tuesday, May 21

6:00 p. m.—Supper in the church parlors.

8:00 p. m.—Welcome, Rev. John Pedersen. Lecture (Concept of the Christian Personality), Dr. Kristen Solberg. Special music. Coffee hour.

Wednesday, May 22

9:30 a. m.—Devotions, Rev. Robert Fallgatter.

10:15 a. m.—Talk on the Young Life program, Mr. Jack Potts.

12:00 Noon—Lunch in the church parlors.

2:00 p. m.—Talk on the Women's Mission Society, Miss Emilie Stockholm.

3:15 p. m.—Coffee break.

3:45 p. m.—WMS workshop, Miss Emilie Stockholm.

6:00 p. m.—Dinner in church parlors.

8:00 p. m.—Lecture on youth work in the church, Rev. Ludvig Eskildsen. Selections by St. Paul's choir. Closing thoughts, Dr. Jens Kjaer.

Thursday, May 23

9:30 a. m.—Devotions, Miss Emilie Stockholm.

10:15 a. m.—Panel, Rev. Harold Olsen, Rev. Robert Fallgatter.

12:00 Noon—Lunch at the Top of the Ocean.

2:00 p. m.—"What Other Synods are Doing," Mrs. A. W. Ramstad.

3:00 p. m.—Coffee break.

3:30 p. m.—"How can our Ladies' Aid meetings be more worthwhile." Discussion led by Mrs. A. W. Ramstad and Miss Emilie Stockholm.

5:00 p. m.—Craft demonstration.

6:00 p. m.—Dinner in church parlors.

8:00 p. m.—Entertainment, Tacoma Mr. and Mrs. Club. Closing thoughts, Rev. Holger Andersen. Coffee hour.

Costs: Registration, \$2 for entire period or \$1 per day. Wednesday lunch and Thursday dinner, 75c each. Wednesday dinner and Thursday lunch, \$1.50 each.

Send registration to Mrs. Fred Madson, Route 3, Box 1660, Auburn, Washington. Let us know if you wish to be met at bus or train station.

Stage in Church Plans Brings Mixed Reactions

Copenhagen, Denmark—(NLC)—Announcement that a new church here will include a stage for the presentation of church plays has brought mixed comments from the press.

The stage is included in blueprints for a church planned as a memorial to the Rev. Kaj Munk, noted Danish dramatist and pastor who was killed by the Gestapo during World War II.

"Kristeligt Dagblad," the daily newspaper of the Danish Church (Lutheran) advised against the stage on the grounds that "it will mean a radical break with all church tradition."

"The church should be a consecrated place, dedicated to the preaching of the Word and the administration of the sacraments, and (its use) for religious plays and such must be subordinated to this and not on an equal level with it," the newspaper declared.

The "Berlingske Aftenavis," a secular "conservative" daily, supported the plan, claiming there was no question of any breach of tradition.

"From ancient times the service has been so dramatically influenced that altar and stage overlap," it stated in an editorial. "No one has been better able than Kaj Munk to turn a stage into an altar and a pulpit . . . One should not in advance turn down the attempt at giving the Church the opportunity of once more influencing cultural life through adopting a leading position and by inviting others than those usually to be found at the services."

The church is to be built in the parish of Vigerslev on the outskirts of Copenhagen.

Contributions to Solvang Lutheran Home

MEMORIAL GIFTS

In memory of Carl Davidsen by Emanuel D. E. L. Church, Los Angeles	\$ 10.00
by Friends in Los Angeles	28.00
In memory of Mrs. Ludvig Andre, Mr. and Mrs. Chris Geertsen	2.00
Miss Elizabeth Jensen	5.00
Gloria Gartz	25.00
Mr. and Mrs. John Grieger	5.00
Miss Constance Dexter	2.00
Miss Ann Sylvan	2.00
Miss Signe Henriks	2.00
all of Pasadena, California	
In memory of Mrs. Ransome, by Friends in Los Angeles	26.00
In memory of Viggo Hvolbol, Solvang, Mr. and Mrs. Arthur Martin, Solvang, and Mr. and Mrs. Allan Martin, New Guyama	4.00
In memory of Mr. Walter J. Thompson, Solvang, Mr. and Mrs. Geo. Petersen, Solvang	3.50
In memory of our father, Otto Christensen, Brush, Colo., Mr. and Mrs. Richard Christensen, Brush, Colo.	10.00
In memory of Mrs. Iver Nielsen, Mr. and Mrs. Chris Nygaard, Solvang	3.00
In memory of Mrs. Suzanne Andre, Pasadena, Mr. and Mrs. Cecil Horton and Mrs. Miriam S. Turner, Pasadena	10.00
In memory of Mr. and Mrs. Peter Hansen, Clara and George Petersen, Solvang	10.00
In memory of C. V. Funch, Denmark, remitted by Mr. Povl Boetius, Copenhagen, Denmark	186.00
In memory of Mrs. Marie Jacobsen, Alameda, Elma M. Nielsen, Margaret Burns, Harold Nielsen, Oakland	10.00
Pors and Schultz Family, Salinas	5.00
Miss Mary Petersen, Solvang	5.00
In memory of Peter Abeloe, Salinas, Pors and Schultz Family	3.50
Mr. and Mrs. Holger Abeloe	25.00
In memory of Friends by Mr. and Mrs. Chris Madsen, Solvang	100.00
In memory of Sigrid and Bertram Nielsen, Edwards, Calif., Mr. and Mrs. Aage Jensen, Pasadena	5.00

OTHER CONTRIBUTIONS

Mr. and Mrs. Einar Hansen, Salinas	\$ 5.00
First Evangelical Lutheran Church, Watsonville	50.00
Mr. and Mrs. Louis C. Folst, Los Angeles	50.00
Dr. and Mrs. S. Lassen, Los Angeles	100.00
Mr. Carl Jensen, S. L. H., Solvang	15.00
Mr. and Mrs. Alfred Jorgensen, Ferndale	50.00
Bethania Guild, Solvang	25.00

Friendship Circle, Kimballton, Iowa	5.00
Knudsen Creamery Employees, Los Angeles	40.00
Carl Christiansen, Newell, Iowa	5.00
Nis Christensen, New York	25.00
Mr. and Mrs. Carl Andersen, Prince George, B. C., Canada	20.00
Emanuel D. E. L. Church, Los Angeles (Solvang Home Benefit Dinner) by unknown contributors	239.00
Louis C. Folst	25.00
Wahne H. Ahl	10.00
Th. Kellerup	15.00
Fred J. Nyberg	5.00
G. P. R. Christensen	25.00
Nielsine Huns	10.00
Jens K. Bjerre	10.00
C. M. Gottschau	10.00
J. E. Christensen	5.00
Axel H. Lindvang	25.00
Friendship Circle D. L. church	75.00
Total of \$454.00	
Nielsen and Moffat Architects, Los Angeles	50.00
Solvang Lutheran Home operating A-C	100.00

Period from January 1, 1957 to March 31, 1957 -----\$1,481.00

Kindest greetings and best wishes and a hearty "thank you" for the above gift on behalf of

SOLVANG LUTHERAN HOME,
Nis P. Pors, Treasurer.

The Sign of the Cross

(Continued from Page 2)

O cross that liftest up my head,
I dare not ask to fly from Thee;
I lay in dust life's glory dead,
And from the ground there blossoms red
Life that shall endless be.

When the woes of life o'ertake me,
Hopes deceive, and fears annoy,
Never shall the cross forsake me;
Lo! it glows with peace and joy!

Thank God, that He has made it possible for us to see the light through the gloom and given us the hope and courage to live anew, trusting in His grace and that He through Jesus Christ has conquered evil. Through Him we trust that evil shall not have lasting power in us or amongst us.

Dates to Remember . . .

- April 23-26—Women's Retreat, Tyler, Minnesota.
- April 30, May 1-2—Pastors' Institute, Des Moines, Iowa.
- April 21-28—Spring clothing drive, LWR.
- May 5—Lutheran World Action Sunday.
- May 17-18—District VIII convention, Los Angeles, California.
- August 6-11—Synod convention, Ringsted, Iowa.
- August 15-25—LWF conclave, Minneapolis, Minnesota.

Urge Churches Adapt to Changing Rural Life

Palos Park, Ill.—(NLC)—Churches serving in a changing rural America "must unflinchingly offer to both members and to the institutions in the community guidance in accord with Christian principle."

Theologians, pastors, laymen, sociologists and economists meeting here, reiterated this as the responsibility of the rural church.

The conference on "Social Trends in Rural America Resulting from Different Land Use," was held as part of the Rural Church Program of the Division of American Missions of the National Lutheran Council.

Dr. E. W. Mueller, chairman, told the meeting that America's waning farm population will require a "radical rearrangement of parish structure," but that the population decrease is no reason for a decrease in the effectiveness of the rural church.

He noted that rural Lutheran churches in Illinois have exceeded city churches in the state in rate of growth during the last five years. He said rural churches in areas of a static or declining population gained 18 per cent in membership while city churches in areas of six per cent population increase gained only three per cent.

Dr. Mueller attributed the rural gains to mergers of competing Lutheran churches and increased emphasis on Christian stewardship resulting in better-paid clergymen and more adequate church plants. Dr. Mueller is secretary of the National Council's rural church program.

Dr. Otto Holberg, associate professor of sociology of the University of Nebraska at Lincoln, said that "one of the most encouraging aspects of the rural church scene today lies in the marked interest displayed by the church itself in sociological and economic self-analysis."

Dr. Holberg pointed out that "the Church must be at once an institution which changes a society and is changed by it . . . if it fails to adjust itself to the new conditions its ability to effect social change tends thereby to be diminished."

Dr. Marshall Harris of the United States Department of Agriculture declared that "our concept of a free capitalist economic system in earning a living and a 'Sermon on the Mount' spiritual system of living a life must be related and integrated more completely."

He told the group that "rural churches need to be led to a much deeper concern about economic conditions in their parishes and they must accept a larger role in the development of more worthy objectives among farm families."

On the topic "Christ and the Rural Problem," Dr. Johannes Knudsen, professor at the Chicago Lutheran Theological Seminary in Maywood, Illinois, reminded the group that "life is a gift

from God which man accepts in responsibility . . . A Christian lives in the community with God and is given motivation and potentialities for his responsibilities in the community."

Relating the theology to the task, Dr. Knudsen said that "the problem of the rural community involves concern for the human individual in terms of restoration, nurture, and growth so that he may fulfill his created purpose in life."

In its closing session the group outlined plans for further study of solutions to problems in rural church life. It also scheduled a workshop for the eight constituent bodies of the National Lutheran Council as a means of getting the information to local pastors and congregations.

Our Sunday Schools

(Continued from Page 9)

but by His deeds. — "God so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish, but have everlasting life." (John 3, 16) Let us so live our life that we may be a constant example to the children of this great love which He first showed us. We must constantly be learning more about that love and must constantly be growing in our understanding of what this love means in our own lives. A great many of us do not feel that we would be able to teach in our Sunday schools. I hope this is not because of a lack of knowing what lies in His holy Book, for if it is, we had better begin learning these things ourselves. For only through this kind of growth can we hope to extend the Kingdom of God which lies within each of us. In baptism the seed is planted but only by constantly feeding and nurturing this seed will it grow. You may think that your place in the church is one of the things you have inherited and cannot be taken from you but you may find, just as Essau did, that unless you treasure it enough to do something with it, aside from counting it as an asset with which to gamble, that you will lose it. The complacency of many of us of Danish descent is disturbing. God has been good to us but unless some of us begin to awaken to the responsibilities which go along with the gifts of God, all that we thought we had gained may be lost.

No one but you can determine whether you are doing what you are capable of and ought to be doing except you. If you would take the time to examine your own thoughts along this line and then take the problem direct to God in prayer, I feel assured you will discover that there is much you can do.

Dagmar Jensen,
Fresno, Calif.

This is the first of two articles on Christian Education in the Sunday school and in the home.

Annual Meeting of the Santal Mission

BETHLEHEM LUTHERAN CHURCH
Cedar Falls, Iowa

Friday, May 17

2:00 p. m.—Board meeting.
8:00 p. m.—Opening service. Welcome by Pastor Holger O. Nielsen. Response, Dr. John Stensvaag, President of the American Board of the Santal Mission. Sermon, Rev. Obert Landsverk. Special music.

Saturday, May 18

10:00 a. m.—Bible hour, Gora Tudu.
10:30 a. m.—"We Look at Our Fields." Our Church Came to Assam, Rev. Oluf Eie. Ministering to the Sick, Alice Axelson. We Look at our Home Base, Rev. M. C. Dixon. Financial report and election of board members.

2:00 p. m.—Mission panel. B. A. Helland, moderator. Rev. Oluf Eie, Gora Tudu, Mrs. Helen Landsverk and Muriel Nielsen take part. Vote on constitutional amendments.

6:30 p. m.—Fellowship dinner. Dr. John Stensvaag, toastmaster. Greetings from missionaries and board members. Music and film.

Sunday, May 19

Convention church, Dr. John Stensvaag. Sunday school, guest speaker. Other speakers in neighboring churches.

2:30 p. m.—Afternoon service. Dr. Alfred Jensen, "The Church and the Great Commission." Rev. Oluf Eie, "The Church on the Field Today and Tomorrow."

7:30 p. m.—Evening service, Gora Tudu. Music at all sessions.

Acknowledgment of Receipts by the Synod Treasurer

For the month of March 1957

Towards the budget:

Congregations:	
Dwight, Ill.	\$ 500.00
Trinity, Victory Twp., Ludington, Mich.	245.93
Racine, Wis.	240.00
Askov, Minn.	70.00
Ringsted, Iowa	399.50
Badger, S. D.	215.00
Des Moines, Iowa	399.50
Withee, Wis.	100.00
Bridgeport, Conn.	100.00
Newark, New Jersey	120.00
Menominee, Mich.	37.20
Cozad, Nebr.	400.00
Trinity, Chicago, Ill.	400.00
Muskegon, Mich.	250.00
Los Angeles, Calif.	100.00
Hartford, Conn.	300.00
Omaha, Nebr.	150.00
Byram, Conn.	50.00
Seattle, Wash.	300.00
St. Paul ELC, Cedar Falls, Ia.	108.69
Solvang, Calif.	500.00

Pension Fund:

Congregations:	
Clinton, Iowa	50.00
Byram, Conn.	39.00

Publications:

For Child's Friend from Annex Club, St. John's Lutheran Church, Seattle, Wash.	20.00
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Pastors' Pension Contributions:

Rev. C. A. Stub	65.10
Rev. Carl Laursen	15.32
Rev. John Christensen	36.00
Rev. Clayton Nielsen	48.00
Rev. Svend Kjaer	22.70

\$ 187.12

Total budget receipts during March, 1957\$5,281.94

Previously acknowledged 5,928.52

Total to date\$11,210.46

Received for items outside of budget:

Lutheran World Action:

Congregations:	
Racine, Wis.	\$ 53.09
Racine, Wis. (by Pastor Heide)	5.00
Ringsted, Iowa	74.17
Badger, S. D.	51.75
Des Moines, Iowa	93.70
Menominee, Mich.	12.30
North Cedar Sunday School, Cedar Falls, Iowa	5.59
North Cedar Sunday School, Cedar Falls, Ia. (Hungarian)	10.39
Seattle, Wash.	100.00

Total for month of March, 1957\$ 395.60

Previously acknowledged 306.75

Total to date\$ 702.35

AELC District IV Home Mission:

Received from district treas.\$ 250.00

For Faith and Life Advance:

Congregations:	
Racine, Wis.	58.00
Seattle, Wash.	200.00
	\$ 258.00

Contributions Toward the Santal Mission

March, 1957

General Budget:

Messiah L. A., Roscommon, Mich.	\$25.00
In memory of Mrs. Thor. Refsholdt, Trinity Mission Group, Chicago	10.00
St. John's Cong., Exira, Iowa	23.00
St. John's Cong., Seattle, Wash.	5.00
Trinity Cong., Wilbur, Wash.	25.00
First Evangelical Lutheran Guild, Watsonville, Calif.	35.00
Bethania S. S., Racine, Wis.	200.00
Denmark Com. S. S., Kansas	122.72
Denmark Com. Cong., Kansas	16.00
In memory of Mrs. Kr. Ostergaard and Harald Nielsen, Tyler, Mrs. P. Rasmussen, Dalum, Rev. Dixon, Withee, and Miss Christine Petersen, Brookings, by Mrs. Rasm. Jensen, Denmark	5.00
In memory of Paula and Herluf Rasmussen's daughter, Betty, by Bethlehem S. S., Askov	6.18
In memory of Jes Larsen, Sandstone friends	10.00
Mrs. Jes Larsen, Sandstone	5.00
In memory of Mrs. Marie Jacobsen, Alameda, Calif., by Mrs. Marie Nielsen Andersen	3.00
James Petersen, Danevang, Tex.	10.00
St. John's S. S. Birthday Fund, Marquette, Nebr.	16.48
Trinity S. S., Chicago, Ill.	100.00
The Annex, Seattle	20.00
St. Stephen's Cong., Clinton, Iowa	50.00
Bethlehem Cong., Cedar Falls, Ia.	34.00
Our Savior's Cong., Hartford	10.10
Oak Hill Cong., Exira, Iowa	17.65
In memory of Mrs. Hans Kock, Greenville, Mich., by J. Wests, P. Lillehojs, C. Sorensens, N. Bennedsens, F. Bonnesens, T. G. Jensens, E. Rasmussens, N. Overgaards, Martinus Christensens, and Mrs. T. G. Muller, all of Kimballton, Iowa	11.00
In memory of Mrs. Elizabeth Bos, Sidney, Mich., Mrs. Vera Jensen	5.00
In memory of John P. Nielsen, West Denmark Ladies' Aid	3.00
St. John's Cong., Exira, Iowa	24.00
Vernon Johnsen, Cedar Falls	5.00
Fredsville Joint L. A., Dike, Iowa	50.02
For Muriel Nielsen's Work:	
Mrs. W. Heitner, Chicago, Ill.	10.00
For Children in School:	
St. Peter's Guild, Minneapolis	24.00
The Annex, Seattle, Wash.	60.00

Total for March\$951.15
Total since January\$3,311.38

A sincere thank you to each giver.

Dagmar Miller,

1517 Guthrie Ave., Des Moines, Iowa

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

I am a member of the congregation at _____

Name _____

City _____ State _____

New Address _____

April 20, 1957

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