

Lutheran Tidings

PUBLISHED BY THE AMERICAN EVANGELICAL LUTHERAN CHURCH

*Jubilee Issue
Women's Mission Society*

*Women's Retreat
p 8*

WMS 1908-1958



Mrs. Thomas Seeley Knudstrup, long-time guiding spirit of the WMS. Mary Knudstrup first became a member of the board 49 years ago. Hers is indeed the spirit of Mary and her hands the hands of Martha.

THEME

OUR HERITAGE: OUR CHALLENGE



Joan Jacobsen, Solvang, Calif., and Jeannette Christensen, Lucedale, Miss., shown enjoying the comfortable atmosphere of the girls' dormitory at Grand View College, Des Moines, Iowa. New beds for this dormitory is one of the recent projects of the Women's Mission Society.

**Our WMS President
Looks Into the**

Past, Present and Future

by **EMILIE STOCKHOLM**

Chicago, Illinois



In this year of the Golden Jubilee of our Women's Mission Society, it would seem appropriate to spend a few moments in retrospection and review of these fifty years of service of the church women of the American Evangelical Lutheran Church.

WMS was born in the hearts of a few dedicated Christian women who were devoted to the service of our Lord and who were inspired with a mission spirit which prompted them to encourage

all the women of our Synod to join together in supporting the mission work of the synod. This small group of women met in Humboldt Park, Chicago, Illinois, on the afternoon of June 13, 1908, between sessions of the synodical convention which was convening at the St. Stephen's Lutheran Church. They revealed courage and determination in their decision to organize as D.K.M. (Danish Women's Missionfund). Their purpose was strongly and briefly defined: To support the mission work of the Danish Evangelical Lutheran Church of America, wherever such support is needed.

The early leaders of WMS are well known to many of our members. Among them were Mrs. J. M. Gregersen, the first president; Mrs. Karoline B. Kjølhed, the first secretary and president for 29 years; Mrs. W. N. Hostrup, the first treasurer; and Mrs. Marie Seeley Knudstrup, who served in the offices of secretary and president, and is now our Honorary President. The arduous work of these women has borne much fruit. Their work serves as the foundation upon which our organization was built and upon which we are continuing to build.

Let us now spend a few moments in introspection. What is the present status of WMS at this 50-year mark?

At our annual convention in 1957 we adopted a revised constitution which re-stated, essentially, the aim of the founders of WMS. We quote from our constitution:

ARTICLE II. PURPOSE

The purpose of this organization shall be:

1. To promote education and information concerning foreign and home missions.
2. To aid spiritually and financially such projects and causes as are in harmony with the policies of the American Evangelical Lutheran Church, as the Women's Mission Society, by convention or board action, may select as worthy of concern and support.
3. To co-ordinate the common efforts of all member organizations.

The decision to revise the constitution was made after it was learned through responses to a questionnaire sent to all the groups in 1955 that more organization was desired. Whereas individual memberships had been used heretofore, as well as automatic membership, it was now decided to organize as member groups and use these as contact points for the individual members. Most of the 115 organized women's groups have now voted to support the revised constitution.

Methods of organized groups have changed. Our membership felt that WMS had reached a point where methods used successfully in other groups might be adopted for our group. We are still in a period of transition. We have many needs to be met in order to continue to develop and become dynamic and effective in our purpose as an organization of consecrated church women.

Our Six Point Program, adopted by the national board

and district presidents in November 1955, is progressing satisfactorily on nearly all points. We have adopted a revised constitution and are gradually adjusting ourselves to the changes it prescribes. A district constitution which correlates with the national constitution was adopted by the Districts at the convention in 1957.

The women's page in LUTHERAN TIDINGS, "Our Women's World," continues to serve as our official publication. It brings reports from district meetings, retreats, local groups, and our national convention, as well as other important information concerning WMS. Key women in each congregation are also assisting in bringing the causes and activities of WMS before the local members.

As yet we do not operate on a budget presenting the estimated expenses and income for an ensuing year to the annual convention for approval. We hope to effect this in 1958. Requests for a handbook for our leaders has been recognized. We hope to publish a handbook this year, with approval of our convention.

Missionary education is essential to an organization which has as its purpose the support and promotion of Christian missions. Much effort must be expended in this area. Leadership training is another great need. Opportunities are now offered for such training, but WMS must develop such opportunities within its own organization. Our women are constantly searching for program materials. WMS should seek to find means to assist the member groups in discovering source materials for programs.

Most of all, WMS needs members who are dedicated to the purpose of our organization. We already have many such members, but we need many more. Just think of what the 5,000 church women of AELC can do if we all join together in prayer, service and sharing. The work we are doing now would expand and multiply a hundred fold.

Let us now project our vision and prospectively view the WMS of the future.

The future of WMS is a challenge to every woman of the American Evangelical Lutheran Church. While its future is greatly dependent on the leadership, the leaders must rely on the participation of the individual members. Is each one of us willing to give of ourselves and our talents for the success of WMS?

Every member of WMS should try to visualize in her own mind the WMS of the future. How can we broaden the scope of our work? How can we best realize our purpose? How can we, as individuals, develop and use our potential as church women?

As church women we must strive to extend our influence as Christians to all phases of life — social, political, economic and spiritual. Our scope of influence must broaden in order to meet the challenges of the day. Our work in our local church is important, but we must join forces with the church women of other synods and denominations so that we can do together the work that we cannot do alone.

Through the United Church Women of America ten million women have joined forces and are vigorously and effectively contributing to the solution of social and political problems on local, state and national levels. WMS is a denominational member of this great organization, which is becoming world renowned.

The proposed merger of our synod with the United Lutheran Church of America, the Augustana Lutheran Church and the Suomi synod would unavoidably affect the future of WMS. It is because of this possible merger that we must seek with all our resources to strengthen our Women's Mission Society so that we will be ready for the challenge that this merger would bring. We must be strongly organized and function as efficiently as the church women of these other synods. If we merge, we must all be ready to accept our responsibilities as a part of the new organization. It is only through active participation that we can preserve the heritage of the past 50 years.

Let us accept each challenge as we meet it and thank God for the challenges that are ours as members of WMS. He will give us the courage and wisdom to meet them.

From the Mission Field Comes
a Warm and Personal Greeting

STEWARDSHIP AMONG THE SANTAL WOMEN

by MARY RIBER

THE LOVELY post-rainy season landscape of October to January with all its freshness and greenness has been replaced by a dry and dusty scene. The hot winds have begun to whip across the fields bringing along a very fine dust that seeps in everywhere. The "brain fever" bird is crying out the coming of the hot weather. We missionaries try to ignore his wierd cry, hoping the pleasant cold season will continue just a little longer. We look forward reluctantly to the hot weather, but the Santals find it a welcome relief from the cold days during which they suffer due to lack of good housing and warm clothing. Now again they can feel the warmth of the sun which is so important to their health and general well-being.

The light and warmth of God's love is a necessity in their lives also. Just as the sun brings warmth to the body, the Gospel brings another kind of warmth into the lives of those who come to know God through His Son, Our Saviour. It is wonderful to see how the warmth of God's love can penetrate the cold fears of the old Santal animistic religion, and light up souls of a people who for generations have been kept in darkness with minds locked in superstition. Having lost contact with the God that created them, their only means of security against the hardships and evils of this life is to appease the "evil spirits" that forever haunt them. Such beliefs may well seem childish, distant, and perhaps stupid, to our generation in the Western world, but for millions of human beings here, it is still as modern as the latest ballistic missile or atomic development. Through Christ we have been freed to see this life as God intends it to be seen. To recognize that we are guilty of transgressing God's will, and to know that His Son was sent to free us of the consequences is bound to make for change. Time and again we have seen this change come about in Santal individuals, and I'm thinking not only in terms of the outward appearance of their homes and villages. Coming to know the Santals in general as a race, and many of them individually, what Jesus means to them and what a difference this makes on the community as a whole is something about which we, as your representatives, have written far too little.

The importance and power of prayer for example, is a very natural thing for the Santals to understand. Jesus is their friend. How can we call Jesus a true friend if we don't talk to Him and ask Him for guidance? One dear lady I know put it this way when she was asked to comment on the question of what we should do when tempted by the devil. "That is not a problem for me," she said, "because I have Jesus, my friend, in my heart, and when the devil comes knocking on the door of my heart I ask Jesus to go see who has come. When the devil sees Jesus at the door, he is so frightened, he runs away immediately."

One interesting way the Santal women are working to serve God in their communities is through their weekly women's meetings. In our area the women gather in their villages every Friday forenoon to hear God's Word, pray together, and to give their weekly rice offering for the church. Twice a day, as the mother prepares the noon and evening meals, she sets aside in a special bag or basket one small handful of uncooked rice and offers a prayer of thanksgiving to God the Provider. When the rice from all the Christian homes in the many villages

is added together the sum total becomes astonishingly high — much more than one would first imagine. The woman who faithfully sets aside this offering will bring about one pound of rice per week. The purpose of doing this then is two-fold. Firstly, we all know how easy it sometimes is to go through the whole day without turning our hearts toward God. Setting aside this small offering serves as a reminder for prayer. Secondly, this has been found to be a simple but effective way of gathering necessary funds for the church. In each village one woman has been chosen to lead the Friday meetings. On one of the last days of the month each congregation has a meeting where the pastor, elders and these "Bible women" discuss and plan the church's work. The rice collected in each village is brought on that day and eventually sold. This rather unique way of encouraging stewardship among the women is patterned after a custom from their pre-Christian days. It is the practice of the heathen to give rice and other food-stuffs to the gods in order to please and keep them from bringing sickness or other troubles into the household. The meaning of Christian giving is therefore an important part of pre-baptism instruction. Because God first loved us, we now return thanks and give to Him, that salvation through Jesus Christ may reach the hearts of all who have not yet heard or accepted it.

As in America, work done by the women is very important and indeed vital to the life of the church. The government of India has, however, justly classified the Santals as a Backward Tribe who are in need of special protection and care. This applies also to the great majority of our Christian Santals. Most of them are still illiterate and poor. The men are farmers — but not good farmers. They much prefer to hunt, fish or just sit around, rather than work their fields properly. I find the women more stable and reliable when it comes to carrying family responsibilities. The family is to a great extent dependent upon the women in the household for rice cultivation. The economic stability of a family is often more seriously upset when the wife dies before the husband. Women are better church-goers, Sunday School teachers, and of course it is the mother in the house who sees to it that the children are sent off to school, Sunday School, confirmation classes, etc. Incidentally, you may be interested to know that our women provide a substantial share of the local congregational budgets. (So in many respects the situation is not too different from elsewhere, is it ladies?) Our Santal women-folk have, however, a long history of social inequality in a society already lacking much from every point of view. They need spiritual guidance and training to bring them into a fuller understanding of Christ's teachings and His way of life.

We, as a family, are thankful for the opportunities this life has given us to serve the Master as missionaries to our Santal Church. I would like to thank each and every one of you personally, and also on behalf of the women in our Church in India, for the prayers that sustain the work going on here. We in India need this bond of fellowship, and we pray that you too are many times blessed through the work you are doing for the Church at home and abroad.

Isaiah 9:2. "The people that walked in darkness have seen a great light; they that dwelt in the land of the shadow of death, upon them hath the light shined."



**Our WMS Treasurer Finds Much
That is Interesting in the**

FACTS AND FIGURES FROM FIFTY YEARS

by ELA NIELSEN

Fords, New Jersey



"We believe and do" has been used as one of the 50th Jubilee slogans for WMS. One of the most positive means of determining what we did believe, and what we have done, is a comprehensive study of the financial picture of the Women's Mission Society as it has functioned for half a century. The women who have held the position of treasurer during these 50 years are few in number. Their names and terms of office are as follows: Mrs. W. N. Hostrup, 1908-

1928; Mrs. Seeley Knudstrup, 1928-1937; Mrs. Ottar Jorgensen, 1937-1943; Mrs. C. B. Jensen, 1943-1950; Mrs. Axel Kildegaard, 1950-1954; Mrs. Ove Nielsen, 1954-1958.

In studying the treasurer's reports of these 50 years many interesting matters come to light. One of the most interesting items is the list of contributors in the very first year of organization. We must remember that "Danske Kvinders Missionsfond" had its conception at the Synodical convention of 1908. In those days attendance at Synodical conventions was not as common as it is now, and so we can see from the list of contributors that the basic idea behind D.K.M. filled a widespread need of the women of the church to take hold and do something on their own. Contributions were received from the following places throughout the country:

District I—Keypoint, N. J.

District II—Manistee, Ashland, Trufant, Ludington, Menominee, and Grayling, all in Michigan.

District III—St. Stephen's and Trinity churches in Chicago, Illinois.

District IV—Cedar Falls, Hampton, Des Moines, Kimballton, Newell and Waterloo, all in Iowa.

District V—West Denmark, Wis., Larrimore, N. D., and Dagmar, Montana.

District VI—Tyler, Lake Benton, Ruthton, Moorhead and Hutchinson, Minnesota.

District VII—Marquette, Nebraska and Danevang, Texas.

District VIII—Oleander-Easton, Parlier-Selma and Salinas, California.

District IX—Portland and Junction City, Oregon, and Ballard, Wilbur and Enumclaw, Washington.

We find also, in this first list of contributors, that Districts II and IV were the districts in which the interest for D.K.M. was high. The interest has held and we find in a perusal of the financial statements that Districts II and IV have been outstanding in their contributions and efforts for the success of the organization.

The prime interests of the women who founded "Dansk Kvinders Missionsfond" were the establishment of new churches and aid to Grand View College and Seminary. These interests have remained high in the hearts of the women of the synod as the work has been carried on. The interest in Home Missions, so to speak, was characterized in the early years by strong support of what was known as the Canada Mission. D.K.M. was instrumental in providing an automobile for the use of the pastor at Canwood, Saskatchewan, in District V. Over \$900 was provided toward this project alone, and a good deal of money was sent to keep the work going there, as well as several contributions sent to Pastor Peter Rasmussen at Dalum, Canada, for the needy in that community.

Many congregations have had a helping hand from WMS as they were building a new church or parsonage, or were revitalizing their local work with remodeling projects.

In this category we have the following:

District I—St. Ansgars, Boston, Mass.; Bethesda, Newark, N. J.; Trinity, Bronx, N. Y.

District II—Congregations at Greenville, Juhl and Stephenson, Mich.

District III—St. Stephen's, Chicago; and Racine, Wis.

District IV—Waterloo, Cedarloo, Iowa; and mission work at North Cedar, Iowa.

District V—Vancouver, Dalum, in Canada; Larimore, N. D.; Minneapolis and Circle Pines in Minnesota; and West Denmark, Wis.

District VII—Hay Springs, Davey, Omaha, Rosenborg and Nysted, Nebr.; Granly, Miss.; and Brush, Colo.

District VIII—Pasadena and Los Angeles, Calif.

District IX—Seattle, Tacoma, Wilbur, Enumclaw and Ballard, Washington.

Special assistance has been given in times of need to congregations. The particular time that is outstanding in my own memory was the establishment of an Altar Fund for the Danevang, Texas, congregation after their church was destroyed by a hurricane in 1945. \$1,252 was sent in for this cause. The Women's Mission Society also purchased the church bell for Luther Memorial Church in Des Moines at a cost of \$1,350.00.

Grand View College and Seminary always was, and continues to be, one of the main interests of the women of our Synod. Very likely the reason for this is that most of us have had contact in one way or another with the college, or if in no other way we have come to know about it through our local pastors, since most of them have had their training at the seminary. That our interest is great is evidenced by the number of special projects which have revolved around one facet or another of life at Grand View. From the very beginning the Women's Mission Society has given aid to seminary students in the form of funds toward travel expenses at ordination time, the purchase of robes, student loans from the endowment fund which existed for a number of years, and special scholarships to students to help them attend conferences from which it was felt they would benefit. In 1926 there was even a special grant of \$400 for the "Advanced Study for Pastors in Danish Church Work." In the years 1946-1950, more than \$9,000 was given toward the furnishing of the new Girls' Dormitory at GVC. Following this project in 1950-51, was the renovation of the lecture hall at Grand View. In 1951-52 funds were gathered to make possible the publishing of a collection of translation of songs by S. D. Rodholm. In the following year it became necessary to do a good deal of work to make the boys' dormitory more habitable and the Women's Mission Society came through again with a sizable gift. In 1954 it was decided to make a concentrated effort throughout the synod for funds with which to improve the Seminary facilities at Grand View College, and the WMS, under the leadership of Ida Egede, pledged \$5,000 toward this project. With the pledge of \$5,000 it was possible for the Seminary to purchase what had been the Young People's Home in Des Moines. It lay immediately across the street from the college, and was converted into apartments for Seminary students, many of whom were married and had families. The cost of the home, of course, was much more than \$5,000, but the knowledge that the money was forthcoming made the project possible. Our present project which concerns the college is the purchase of new beds for the girls' dormitory. To date \$2,100 of the \$3,600 needed has been received and it is with pleasure that we can report the purchase and installation of the beds.

Among the institutions and missions that have received

(Continued on Page 15)

Congratulations to the Women's Mission Society Golden Jubilee

by DR. ALFRED JENSEN

President of AELC

IT IS A PRIVILEGE to be permitted to extend congratulations to the Women's Mission Society on behalf of the American Evangelical Lutheran Church for fifty fruitful years of fellowship and service in the kingdom of God. Sincere appreciation and thanks follow this congratulation, not only for the many large material gifts and donations to the various causes chosen for support by the WMS but for the spirit of love and concern in which these gifts have been extended.

It would be altogether wrong to think that the material aid contributed by the WMS during these fifty years represented the greatest value. Large and helpful as these material benefits have been, they do not compare to the value of the devotion, interest and commitment, the understanding and loyalty nourished by prayer and faith with which these material contributions were accompanied on the part of the members of the WMS. These have undergirded our synodical mission goals far beyond the immediate achievement evidenced through the WMS program.

The synod and the WMS can be likened to husband and wife. The WMS is to the synod what a good wife is to her husband and his work in any good home. It is for this complete identification with the objectives of the synod, for the cooperation and partnership, that I extend thanks to the WMS on this joyous occasion. The WMS is always looking for opportunities to share the burden, lighten the load and hasten the success of the synodical causes chosen for its support.

The first president of the WMS (then, of course, called Danske Kvinders Missionsfond) undoubtedly influenced the shape and character of the structure and function of the WMS more than any other person among its leaders over the years. Certain characteristics have remained with the WMS until this day. Among these the most important in my estimation is the broad aspect of the interest in mission practiced by the WMS. Both home and foreign mission (Santal Mission) are cared for and come within the concern and support of the WMS. But even broader yet, the WMS promotes the educational mission of Grand View College as well as it contributes liberally to Grand View Seminary. A very important item to all the graduating students of the Seminary has been the cash gift received from the WMS on their ordination day. It is safe to say that hardly a good and needy cause in the synod has lacked the support of the WMS.

The founders of WMS had little faith in organization. A minimum of organizational conduct was in order. Yet a steady growth of interest and support was noticed. Somehow, the conviction persisted that if someone loved a worthy cause and witnessed to this love others would join in support. It was this personal way of witnessing that gave the results for which we today express sincere appreciation.

The WMS has now adopted a constitution and by-laws and is determined to increase its scope of interest as well as support. It is to be hoped that none of the personal aspects characterizing the work of WMS will be lost but that its newly perfected conventional setup will give added strength and firmness. I am convinced that the main strength of the WMS will always be the degree of sincerity with which it commits itself to its task.

It is dangerous to mention names in a message of greeting of this kind, especially when it is remembered that all officers and leaders of the WMS, past as well as present, have given excellent service and are equally worthy of recognition. But it seems impossible not to mention the three leaders from the earliest times in the history of the WMS. I am sure these and all others to whom honor is due will receive

God Loves Willing Workers

by MRS. MARY SEELEY KNUDSTRUP

Honorary President of WMS

SOME TIME AGO our Jubilee Editor wrote and asked me to write a short article for our Jubilee issue of LUTHERAN TIDINGS; to write something that would not be laid aside and forgotten. This seemed to be a big order. It did, however, give me a lot of food for thought. It seems my thoughts of WMS could fill a book; all that I have relished thinking back of the many happenings during the fifty years.

Finally the question came, "What have I done to help carry out the work a few women started to do to help where help was needed in our Synod and to try to make our people more mission-minded?" This seemed very important to me. The aim was not only to collect money, but to know what the money was for and how it was to be used, to share the responsibility of being a Christian in more than name alone. I had very little to offer, but was willing to try. Christ said, "If we have the faith of a mustard seed, we can move mountains." I never doubted that God's plan would be carried out, even with poor tools.

I had learned early in life to ask God to lead me, and this is my prayer now, to use my small talent in His service. Only He knows how far my efforts have reached. The credit all belongs to Him.

This then is what I would like to pass on to be remembered. My tools have been Faith, Prayer and Work. God loves willing workers, and is a good paymaster. You receive many times more than you give.

In closing, my heartfelt "thank you" and appreciation to all the fine women who have worked so faithfully these many years and have enriched my life with their friendship. God bless all of you.

such honor at one time or another this year. Nevertheless, Karoline Kjølhede, Mrs. W. N. Hostrup and Mrs. Mary Seeley Knudstrup I believe were among the pioneers in the movement which resulted in the WMS. Karoline Kjølhede was its first president and for 29 years guided its destiny with a firm, yet kind and generous hand. Mrs. Hostrup was for many years its treasurer and Mrs. Knudstrup likewise for years its treasurer and for many more years its president and honorary president. When these lines are published she will have passed her ninetieth birthday. The WMS owes much to these pioneers as well as to all its leaders and through their labors the synod has been manifoldly blessed. We will revere memories of those who have gone on before us and show our appreciation and affection to those who are still with us.

No leader would be such except for his followers, of course, but God did choose to call many others to follow these leaders through their words of love and compassion. The Synod is deeply grateful to God for all of these, leaders as well as the host of cooperating participants, and it is hoped and expected that their good work will continue into the future.

May God richly bless WMS and continue to guide and inspire its members to grow in service to His kingdom.

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Two Former WMS Presidents Share With Us Their Thoughts in This Jubilee Year

Years of Change

by MRS. ANNA J. STUB

Fredsville, Iowa



For twenty-nine years the pioneer women of our synod had been carrying on their own mission work when I became acquainted with it around 1936. At the convention held at Kimballton, Iowa, that year I was asked to be secretary. I was not elected; they did not have business meetings with reports, elections, etc., in those days. I was just asked by Mrs. Kjølhede if I would be willing to serve as secretary. I agreed; but when I asked for the secretary's book, I was told that they

did not have one, they did not believe in too much organization, but liked to do their work in a free and informal way. However I was not to worry about that; all I had to do was to promote the work by writing a little about it in "Dannevirke" or "Kirkelig Samler," and sometimes write a few letters for the president, and to vote on the gifts to be given out to needy causes and missions.

I had been brought up in the State Church of Denmark and knew very little about doing mission work, so I was not much help, I know; but after thinking about my new job for a few months and realizing that at the next synod convention the mission group would be 30 years old, I suggested that we start the new decade by having a secretary's book and keep records. So a book was bought and started with a short history of the good work which had been done during the 30 years.

But that year there was a much bigger change; Mrs. Kjølhede resigned. She was not well, and in December of 1938 she died. Besides being a forceful president for 29 years, she had also been editor of "Danske Kvinders Missionsfonds Aarbog," (yearbook) started in 1919. This, however, had been discontinued in 1937. To take the place of the yearbook we later got our Women's Page in LUTHERAN TIDINGS, edited by Mrs. Ernest Nielsen.

The meeting at Askov, Minn., in 1937 elected to the board the first women born in this country, namely Mrs. Ottar Jorgensen, Mrs. Arild Olsen and Mrs. Ernest Nielsen. The following years we worked to get mission groups started in our congregations, and also for more organization, such as having District representatives and a women's meeting at District Conventions.

The last meeting conducted in the Danish language was at Cedar Falls, Iowa, in 1940. Mrs. Knudstrup, who had been president since Mrs. Kjølhede resigned, was at that time succeeded by Mrs. Stub. Mrs. Knudstrup remained with us as Honorary President and has helped us much.

At the meeting at Troy, N. Y., in 1941 we still sang our theme song, "Herre, jeg vil gerne tjene," but with the English words, "Lord I wish to be Thy servant." That year we also voted to change the name from "Danske Kvinders Missionsfond" to "Women's Mission Society." Mrs. Johs. Knudsen wrote the last Danish yearly report, and Mrs. Svend Kjaer wrote the first in English. Mrs. Elmer Ness of Manistee, Mich., was the first president of WMS who was born and raised in our church. She was elected in Minneapolis, Minn., in 1943.

As I sat at the meeting at Ringsted last year (1957) and listened to and voted on the big new constitution of WMS, I could not help thinking of all the changes during the last twenty years. But I could also see and hear that what these young women of today wanted was just what the women wanted fifty years ago, and just what we said twenty years ago: "Lord, we wish to be Thy servants."

WMS Through Fifty Years

by IDA EGEDE

Hampton, Iowa



It was something great when that small group of women met with two of their pastors in Humboldt Park in Chicago on June 13, 1908, during Synodical Convention for the beginning of our church women's work in the Synod had now been made! Why did they meet? There was a longing in their own hearts as they felt there was in the hearts of many women of their day, to try to do together what one cannot do alone.

The set of rules they made were not only to the point and clear, but they were intensely challenging. Their aim was three pronged:

1. To cultivate a love for missions in our church.
2. To know and proclaim the blessings derived from belonging to a Christian fellowship.
3. To aid young pastors and small congregations in their efforts to serve mankind.

For fifty golden years the women of our church, through Ladies' Aid, mission groups, and by individual efforts, have endeavored to meet these high aims in our Women's Mission Society. From Canada to Texas, from coast to coast, in Home Missions and in Foreign Missions, our Santal Mission in particular, and in suffering war torn lands, our church women have reached out with help through the arm of WMS. And who shall judge the true value of this service? Only He who touches our hearts and guides our way.

It has been said that living is like driving an automobile. You keep your eye on the road ahead, but now and then you glance in the rear view mirror. Life is both forward and backward looking, and it behooves us now and then to watch the rear view mirror as we look ahead. Our tomorrow in WMS can be richer and nobler as we come to understand what we see in the mirror which reflects the faithfulness of our founders as they dedicated themselves to help according to ability where help was needed, in all the mission work of the church.

It is part of our heritage that God gave us these women fifty years ago, gifted for leadership and with an awareness of the potentialities of church women when talents, love and energy are guided into worthwhile channels for service.

We salute the Women's Mission Society of AELC, its board and all the members on this Golden Anniversary! May we journey on together with banners unfurled looking to the Day ahead.

So, as we face the future, we shall proceed with renewed spirit, humbly asking to be forgiven for our failures, and striving in sincerity and with concern for the welfare of our fellow man. Most of all, may we with thankful hearts for all His tender mercies, serve our Father in Heaven in all we do in our Women's Mission Society, in this Jubilee Year and in all the years to come.

A Pastor's Wife Studies Her Bible
and Writes About

CHRISTIAN WOMEN IN HOME, CHURCH AND COMMUNITY

by MRS. THYRA F. HANSEN

Muskegon, Michigan

Gal. 5:25 — 6:1-10

AS THE WOMEN OF AELC observe the completion of fifty years of organized service, first as the D.K.M. (Danish Women's Mission), and since then as the WMS, what would seem more natural than to try to evaluate the service of the past and to be challenged to greater tasks and greater visions in the future by a closer look at some of the women of the Bible? It is interesting to observe that in a day when woman must submit to the dominance of man, she was nevertheless able to exert an influence which gave her a name in the early annals of God's people. True some of these serve as an admonition, because their influence was evil and ungodly; but these are overshadowed by far by those who were godly and who made a positive contribution to the work of the church. It is impossible to discuss or list them all here; but let us take a closer look at a few of them in an effort to learn how we may make a more positive contribution as individual women as well as through our organization in our homes, our church and our community.

To many the name of Naomi of the Old Testament is all but unfamiliar. Yet she was chosen by God to bring Ruth into Judea and there to become one in whose lineage Christ, the Savior, was to be born. Few of us are destined to become classified among the great in this world; we are likely to be among those who like Naomi are regarded as quite ordinary. Yet could we be found to be as worthy as she as homemaker and mother, we should have reason to rejoice.

Just as the beauty and radiance of a precious stone is brought out by its setting — in fact, a very mediocre stone can become lustrous in a well-chosen setting, so Naomi became the setting which caused Ruth to blossom not only into beautiful womanhood, but into a devoted daughter and above all into a devout follower of the true God. Wherein lay the secret of Naomi's power? In her dauntless faith, her obedience to God and her love for others. As women, we determine to a large extent the "setting" which will bring out radiance and beauty of character in our children — or destroy this. This is a great responsibility and we need look to the same sources for power to fulfill it.

When Naomi and her young husband, Elimelech, left Judea, it was for the same reason that many another young couple have sought new fields — to provide better economic conditions for their children, born and unborn. The move was definitely intended to be temporary, until the famine in Judea had abated; but God had other reasons for bringing them to the land of Boab and for detaining them there. When Elimelech died, it was perhaps because they were preparing to return, and God's plan not being fulfilled yet, the return could not be permitted. Surely they had planned to return before their sons should choose their wives; but it would have been hard for a widow to have gone back, and no doubt her sons had made friends among the Moabites whom they were reluctant to leave. So the little family stayed on and both sons, who themselves had been raised in the faith of Israel, married heathen Moabite women.

Here Naomi met a real test — a test not unknown today. She could have said: "Marry these women, if you will, but I cannot accept them. They are of a different race and creed. Jehovah would disapprove." How prone we sometimes are to speak for God. She *might* have done what mothers since then have been known to do; but thank God she didn't. Her great love impelled her not only to open her home but her heart to these young wives. Nor did she say: "Now that you have married my sons, you must adopt our religion." No; she respected these women whom her sons had chosen to be their wives, and she respected their right to believe in what they had been taught. However,

she went right on being faithful in her worship, kind and loving and humble, and thus won the love and admiration of her daughters-in-law not only for herself, but certainly in the case of Ruth, for her Lord as well.

So in time God's purpose was accomplished. Ruth was ready in God's sight to perform her mission. Perhaps God permitted the sons to die to hasten the departure. I wonder if Naomi didn't regret the tragedies of her life in Moab as a punishment from God for having left Judea. So often we are prone to misinterpret God's ways. We chafe and grumble, even reproach God, when we encounter hardship and suffering, instead of seeking to find God's purpose in it. But whether or not she regarded tragedy as punishment, Naomi met it prayerfully and courageously, inspiring others to do likewise. But even the most courageous yearn for understanding and support. What joy it must have brought to Naomi's sorrowing heart when Ruth exclaimed: "Entreat me not to leave you or to return from following you; for where you go I will go; and where you lodge I will lodge; your people shall be my people; and your God, my God."

What a challenge her life is to Christian women today to so live that others are thereby inspired to follow the Christ they claim as their Savior!

Lydia, the first Christian convert in Europe, like Naomi, was left a widow in a strange and heathen land, namely Macedonia. She had somehow come into contact with Judaism, had embraced that faith, and observed its ceremonies and requirements. She remembered the Sabbath; she prayed; yet she yearned for a deeper experience of God's love.

Have you ever fully considered what it cost Lydia to do this? She was a prominent business woman in Philippi, a dealer in costly dyes, and what ridicule she must have subjected herself to from her business associates. One can almost hear them say: "That's a woman for you. No sense of business. Closing shop to go out to the river to pray with some foolish women every day they call Sabbath. How foolish!"

But if Lydia had kept her shop open on that Sabbath, the day Paul and his friends joined this little group of women, who had gathered at the river's edge to worship, she would have missed the greatest experience of her life, incomparable to any worldly riches she might ever gain. She met the Master! How often folks miss such an experience because they forget or neglect to keep the Sabbath; or in some other way frustrate God's plan to have His path cross theirs. How often aren't we responsible for others missing them. As mothers, it is our responsibility not only to carry our children to the baptismal font, and to accompany them when they confirm their faith at the altar; it is our responsibility likewise to lead and direct them into the life-stream of the church.

Not only was Lydia present on that Sabbath; her gratitude for the living word she received through Paul, prompted her to express this in hospitality. Less courageous women would have hesitated to invite a Christian preacher and his friends to share her home. Paul and his friends were in a hostile city. What might it not do to her business? To her business associations? Blackmail or boycotting, perhaps. But Lydia harbors no thought of such possibilities. She has found what she had been seeking — a "pearl of great price" and her heart overflowed with thanksgiving. Her hospitality encompassed not only Paul and his friends; the home of Lydia cradled the church of Philippi, which became one of the strongest and most generous of all the churches St. Paul founded. Lydia, the business-woman, presents quite a challenge to us as workers in the church.

There are in every church women who earnestly desire to serve, but who in their modesty feel they aren't capable of doing so. Who is there who can't like Naomi help others to find the way? Or like Lydia show Christ-like hospitality?

(Continued on Page 8)

Save June 10-13 for

WOMEN'S RETREAT AT DANEBODby **MRS. NANNA MORTENSEN**

Tyler, Minnesota

WOMEN CAN OUTVOTE men by 2,500,000 and have had the right to vote since 1920. Women own most of the capital of the United States. Women could be a real force in our nation if enlightened and interested. By nature we are designed for homemaking and child-rearing. Let no one minimize the importance of these tasks. To be "just a housewife" is surely to hold the most important position on this earth! What if the fate of the world hangs on the security — or insecurity — of the small child whose later behavior is conditioned by these early years! Rightly seen, our responsibility is terrifying. It requires enlightenment, maturity, understanding and dedication.

Yet so much that we do is routine. Our lives are full of dishes, diapers and doilies! Much of what we do requires no thought and has a tendency to dull our senses. Our challenges are there and are tremendous, but the failures we make, the ones that really hurt, do not always confront us at once, but only years later when our children have trouble because we lacked understanding. We housewives, more than any others, need occasionally to be "shook up." We need fresh ideas, new challenges, renewed appreciation of our responsibilities. Our lives need to be swept away by fresh breezes from a larger world of ideas.

Considerations such as these were the reason we started Women's Retreat at Danebod. And our women have responded well. Good groups of enthusiastic, eager women have come to Danebod and returned to their homes refreshed, challenged, with deeper understanding and wider interests. We were given a chance to listen and to talk freely in small groups, of our own problems. We worked with our hands to fashion simple, beautiful things. We sang and we laughed and managed, too, to pick up an occasional practical idea here and there. No one went home rested, but it was never the purpose of Retreat to serve as a call to sleep. We retreated for a few days from our everyday lives, from our daily rounds of small duties, into a world of ideas and ideals and inspiration.

This year's Retreat has been set for June 10 to 13, a lovely time on our campus. Carrying the biggest load will be Rev. Harald Petersen of Luck, Wisconsin, and his wife, Saralice. We look forward to having them with us. Saralice, quiet and unassuming, has many talents and is a woman of real stature in our church. We expect Harald to lead us seriously in Bible study and entertain us hilariously at other times.

On opening night, Tuesday, June 10, Rev. Denzil A. Carty, American negro, pastor of St. Philip's Episcopal Church in St. Paul, will speak to us of race relations, surely the greatest blot on our national character. Every American citizen needs to be aware of the magnitude of this problem. All the world knows this about us better than they know anything else concerning us. The following day there will be a chance to discuss all this with Rev. Carty in our forenoon session. He is a member of the Minnesota Civil Rights Commission and comes to us highly recommended by a fellow member, Mrs. Eugenie Anderson.

From race relations we will go on to tackle education again, trying to assess it in light of the new crisis and the recent wave of criticism of our school system. What about this new emphasis on science? Should everyone graduate from high school even though they cannot pass? Do our students study hard enough, or learn enough? How do we compare with other lands? Are we teaching the three "T's" (typewriting, tapdancing and tomfoolery, as Dean Spilhaus of the University of Minnesota recently charged) instead of the three "R's"? Should we teach languages to children? And so on. This concerns us all, and Dr. Robert Keller, professor of Education at the University of Minnesota, and Director of University High School will lead our

thinking here. Enok Mortensen, too, will speak this year (for a change), but since I am merely his wife, he has not informed me yet what his topic will be!

There will be a craft period. Perhaps you will want to sit under the trees and whittle yourself a brooch or a pair of earrings out of rare woods or bone. Or maybe you will want to start getting ready for Christmas by making Danish Christmas ornaments. We hope to have a variety of things for you to do in this period. Moreover, an extension specialist, Mrs. Dorothy Simmons of the University of Minnesota Agricultural College, will give us practical help for our daily duties. And if it doesn't rain all the time, we will one day have a breakfast "cook-out" in the grove behind the college.

On June 13 we will celebrate the WMS Golden Jubilee. Emilie Stockholm, WMS president, has promised to be here and speak to us about the future of WMS. We plan a banquet for "Retreaters" and local and district women. In the evening a pageant about WMS, written by Gunver Bodaski, will be presented in our church together with other program numbers by local neighboring churches. This should be a great climax for this year's Retreat.

Retreat has never been a WMS project as such, but WMS did contribute financially toward our support the first year and has always given moral support and encouragement. Women's Retreat at Danebod is definitely one section of the work of the women of our church. It is our aim to awaken and inspire those who come here so they may go home and do better jobs in their homes, their communities, and in their churches. It is our hope that many women of our church will, as in years past, come and spend these days with us at Danebod. You won't regret it, I'm sure. Ask anyone who has been here! Come to Danebod in June!

Christian Women

(Continued from Page 7)

Or like Dorcas give a helping hand to the needy, not only in the church but in the community? She, Dorcas, was "full of good works and almsdeeds which she did." She gave of her time, her means and her service to make life brighter and easier for widows and orphans. Her charities took the simple and practical form of sewing coats and garments for the poor. When she died, she was mourned because she had loved and served them in their hour of need. Quoting A. J. Lundholm: "In death I should like to be surrounded like Dorcas by true friends who will cherish my memory because I was a disciple of the man of Nazareth; because I sought to say a word for and about Him, because I had a kind word for the weary, a helping hand for the burdened with whom I sought to share what the good Lord had entrusted to me to use in His service." Her story is a challenge to us to place our lives where they will do the greatest good for humanity. Which of us can or would say we can't do this if we prayerfully try?

May we as individual women of the church and as groups of women who gather throughout our synod to commemorate the founding of the WMS, evaluate ourselves as workers in the church for the furthering of the kingdom of Christ, and be challenged to greater service and greater visions. And may we through the deepening of our faith in Jesus Christ, our Savior, a humble obedience to God, and a greater love for our neighbor, whether he be in our home, or church or community, sincerely try to live our lives so that they may be a witness as well as an inspiration — a noble setting reflecting the glory of God and radiating beauty and happiness in those whose lives ours touch, as well as in our own.

The Author Pays Tribute to the Constant Help
WMS Has Given to Grand View Seminary

The Church is Our Mother

by AXEL C. KILDEGAARD

Dean, Grand View Seminary

WE ARE IN THE season of the church year that concerns itself with the Church. There are six Sundays after Easter during which Christian Worship centers about this general theme. The call and commission of the Church is pointed to in the three-fold questioning of Peter by the risen Christ who bids him to "tend my sheep." Jesus defines the Church as composed of those who hear His voice, those who belong to His flock. He defines the hope of those who belong to that flock and assures them of their eternal security.

The texts for Christian Worship during this post-Easter season are all taken from the gospel according to St. John. It is the longest period of the Church Year that is monopolized by one gospel account. It might be said that this is just another way of pointing to the emphasis of the season. St. John's Gospel is in its own unique way the gospel of the Church. The last of the four to be written, it reflects even more than the other three the life of that community of which Christ is the head. The emphasis of these six Sundays moves gradually from post-resurrection themes to those which anticipate the seventh Sunday, Pentecost. That Sunday, which this year falls on May 25, commemorates the birth of the Church and together with Christmas and Easter is the third great festival of Christian Worship.

It is perhaps an exaggeration to say that the themes of these Sundays gradually shift. There really is no difference between a theme that dwells on the reality of the risen Christ and one that concerns the promise of the Holy Spirit. Both describe the life of the Christian in the holy community, the Church. If you have a hymnal with the texts of the Church Year included, take a few minutes to read through the texts of these six Sundays at one sitting. Read either or both the first and the second series and receive thereby the full impact of these selections. Most of our congregations are using the second series this year and reading these at home will help every worshipper receive more meaning in his church life. Incidentally, the custom of reading the text for the coming Sunday at home was practiced much more in the time of our grandparents than at present. Not only did this custom help those in the pews anticipate and thus prepare them for worship, a value which every teacher will appreciate, but it also helped the pastor. He knew that he did not have to start from scratch, but that there was an expectation to which his words could be directed. This receptivity became also his stimulus. It is much easier to prepare food for those who give evidence of their hunger. It is a custom which is worth reviving. Such simple practices can become effective avenues of the growth that the Spirit of the Lord would work in us.

The Church which is defined for us during this season is described in terms of a ministry, a sheepfold, a home, and a life in promise. In all these definitions Christ is Lord. It is His ministry to which all of us of the Church have been called. He is the shepherd of the flock; it is His Father's mansion of many rooms into which we move. He sends us the Holy Spirit who shall comfort and counsel us in our life together. It is His home wherein we live in the fellowship of those who with us belong to Him. These are pictures of intimate belonging to one another. They include my favorite picture of the New Testament, that of Christ as the Good Shepherd. But ours is not a pastoral society and perhaps the most vivid symbol of the Church for our time is that of the home.

The home is, of course, in its most faithful and true expression a Church. The Christian home knows its ministry of father and mother and of children growing to their maturity. It is the fold wherein there is security for those who live together in the self giving of love. It lives by the grace of that love which has endowed it with a storehouse of memories from the past. The home lives in the anticipation of great promise as it thinks of its children and grandchildren. Its life is both its memory, its present relationship and its hope. Faith, hope and love govern its days. The imagery of the home is so naturally used as a symbol of so much that we would like to say of the Church. We are the children of God, our heavenly Father. The Church is the Bride of Christ. It does not yet appear what we shall be but we share now a foretaste of that life which is our hope and our promise. This is symbolic language but it is also true literally, that the Church as we know it is a family of families. We and our households belong together to Him and His Church.

On Pentecost Sunday, May 25, the graduating class of Grand View Seminary will be ordained into the ministry of our Church. The event will take place at an afternoon service at Luther Memorial Church in Des Moines, but it is an event that belongs to all of our congregations and to the entire Church. Years of preparation and study lie behind this date for these young men. But far more than their effort — there is something else which is the promise for their entrance upon this ministry. The family of God in our churches and in our homes has placed an imperative upon their minds and a call upon their hearts. From the homes of our churches and from the Church which is our home, these men will enter the service of the family of God. Some of their mothers and fathers, brother and sisters will be with them on this festival day. But you too are a father, mother, sister or brother of these men. If you cannot be with us in person, be with us in your prayers on this day. This ordination belongs to your very own family as we all belong to each other in the Church.

I find it most natural to write of such things in this issue of LUTHERAN TIDINGS honoring the women of our Church. Their concern for the Seminary of our Church has been constant and unflinching throughout the past half century. These men, as so many others who have been ordained before them, will wear their new pastoral robes made possible by a personal gift to each of them by the women of our Church. This is only one evidence of their thoughtful concern. Rather than cite other such gifts and support, an even more meaningful gratitude needs to be expressed. The men who serve in the ministry of our Church come ultimately from the homes of the Church. For this we are grateful to God's presence in our homes.

The pronoun used for the Church is always of the feminine gender. She is our mother and this is our real tribute to the place of women in our homes. We covet and solicit your continued concern, prayers and love as we thank God for the new workers in the Church and consider our very real need for more. The Church will remain in need of pastors. As the Church is our mother, so she uses the mothers of the Church. Our needs and prayers will be answered. May God who has begun the good work in you, perform and perfect it until the day of our Lord Jesus Christ.

Our Golden Jubilee Chairman Writes of

Golden Jubilee Thank Offerings

by MRS. MARIETTA STRANDSKOV

Kimballton, Iowa

In the Golden Jubilee year, 1958, we who cherish the Women's Mission of our church, will want to lay a Thank-offering, for the blessing that WMS has been now for fifty years.

What are some of the blessings for which we give thanks every day in our homes?

The board spread every day —
A shelter against cold and rain,
The security of love —
Neighbors, friends, relatives —
A book, a bit of music —

God's blessings fill our lives with countless gifts. Some we are apt to take for granted; but sometimes these blessings challenge us to a heartfelt thanks. Can we from these blessings find coins of thankfulness to buy for others some sorely needed items? Or do we sometimes wonder if it's worth it? — Worth it?

Grand View College will certainly say: The WMS coins of thankfulness came just when we needed it most:

Books for our library at G. V. Seminary —
Lights to ease the eyes —
Furniture for the girls' dorm —
More comfort and livability in all quarters —

Many, many pastors say: Coins of thankfulness

Purchased my clerical robe —
Paid my transportation to place of ordination —
Gave me a lift with student expenses —

Many, many congregations say: Thank you

For a bell —
an altar —
chancel furnishings —
new hope — and encouragement

Our missionaries say: Coins of thankfulness came just when we needed them most.

Is it worthwhile

To fill the widening eyes and mind of a small
Indian child with pictures of the world?

To give an over-busy missionary or pastor a needed tool
That any little office girl would take for granted —
But brings a prayer of gratitude to you,
To you — who gave so little — It meant so much.*

There are workers in the field — and how they work,
Spending their lives where we but spend a coin —
But helpless if we do not send that coin
That draws us into closer fellowship with them.*

How wonderful that through our thankfulness for all that makes our lives so full and rich we may touch lives in other states — in other countries — and in a small way build "Peace on earth, goodwill towards men."

A Thank Offering is twice blest,
For each gift continues to grow
As it passes from giver to receiver,
And receiver passes on the gift
To show his thanks to God
For Christ, the greatest gift of all.*

*From "Twice Blest" by M. M. Trede.

Church Women and Home Mission Work Go Hand in Hand

Home Mission Helpers

by MRS. GERTRUDE SORENSEN

Des Moines, Iowa

Long before June 1908 when the original "Danske Kvinders Missionsfond" was born, the church women were an integral part of and force within the American Evangelical Lutheran Church (then called the Danish Evangelical Lutheran Church of America). Thus it is difficult to mention one without recognizing the other. For instance, the history of the early beginnings of the St. John Evangelical Lutheran Church in Seattle includes this interesting item: Mrs. Anders Nielsen, a devout housewife and mother, who had been a member of the Danish Lutheran Church of Cedar Falls, Iowa, felt the need of spiritual nurture after coming to Seattle. There were churches in Enumclaw and Tacoma which shared a pastor. Travel was difficult and it was not so convenient to commute to Seattle to do Home Mission work. Mrs. Nielsen sought out the Danish homes, and asked for contributions toward inviting a pastor for several days. When she had the funds, she would arrange for a meeting place for baptisms and lectures, as well as worship services.

Many of our Danish colonies could relate similar instances. I recall how a dear lady, Mrs. Karen Petersen of Ringsted, Iowa, Sunday after Sunday taught Bible history in such a way that I can never forget it. She had been one of the first Danish women in that community. No history page records the many instances when she as a pioneer mother planned and arranged for worship services which finally resulted in St. John's Lutheran Church (Home Mission) in Ringsted.

True, there was at that time no existing WMS with those three initials, but we need only to look through old records to see the many, many times the church organizations contributed funds and gifts of kind to children's homes, Grand View College, Danebod, Dagmar, Montana; Dalum, Canada; and homes for the aged. There should never be a time when Home Missions would not be a part of our efforts.

In recent years since the WMS of the AELC has asserted itself in more and various ways, we have also become aware of the needs of our newer Home Mission efforts. When Cedarloo and North Cedar were in the early stages of development, WMS provided hymnals, funds were provided for tracts and leaflets, and a gift was given to St. Paul Evangelical Lutheran Church of Cedarloo at the time the church edifice was dedicated. For three consecutive years, the main objective of WMS was in the interest of Home Mission work. During this time we were made aware of the importance of this phase of our congregational life and work.

Thus one can say Home Mission work and Church Women go hand in hand. As the church has grown, the WMS has increased in strength, and we would like to feel that the church has also felt the supporting arm of the Women's Mission Society.

WMS Treasurer Reports

Mrs. Ela Nielsen received the following letter of appreciation from Harry Jensen:

"The beds and mattresses arrived today so I can give the information you request, in that progress is good. At the present time they are busy setting up the beds and the girls will sleep on them tonight for the first time. Joy reigns supreme. To say they are thankful is to put it mildly and I hope that you will, to the best of your ability, convey the appreciation of all the girls of the college to those who have made this possible.

"Thanks again for all your help and here's hoping that the money will keep coming in so that we can reach the total amount before the end of the school year. I am sure that the WMS will do so."

LET'S EXAMINE THE MEANING OF STEWARDSHIP

by HARRY JENSEN

SOON OUR WMS will celebrate its 50th anniversary. Certainly congratulations are in order, and also a sincere thanks for the service that has been rendered the AELC and its institutions by the WMS over these many years. Grand View College and Grand View Seminary has been the principal recipient and in their behalf I wish to express my words of appreciation. These gifts have been a wonderful help in so many ways. They have helped improve the facilities, increase the comforts, and expand the opportunities for our young people. But most important, they have shown a Christian concern for the work of the College and Seminary. It is that concern which inspires the students and renews the desire to serve on the part of the faculty and staff, as they see and feel the support of the women of the church.

But now is the time to look ahead as well as to be grateful for the past. An anniversary is always a challenge. One cannot think or write about the WMS without being immediately concerned with Stewardship, as here is an organization of the church, whose goal is service to the church. The success of its efforts are important, but the soundness of its methods are more so.

What about the woman of today in regards to our country and to our church. In a recent issue of "Stewardship Facts," Marthann H. Voss itemizes some startling statistics:

ABOUT TODAY'S WOMAN

1. She owns 70 per cent of this country's wealth.
2. She owns 40 per cent of all real estate.
3. She possesses 50 per cent of the stock in industrial corporations.
4. She is beneficiary of 80 per cent of all life insurance.
5. She spends about 85 per cent of family income; suggests what should be done with the remaining 15 per cent.
6. She is principally responsible for our youth education.
7. She has 92 labor-saving devices — which help her have more time than any previous generation.
8. She makes up 65 per cent of church members and attenders.

The figures are extremely important to the church for many reasons, but chiefly because the time has come when women must assume more responsibility for the church as individual church members, as well as through the women's organizations. The WMS board recently sent out a letter to many representative women asking for suggestions for arousing more interest in the organization. (My wife got the letter, not me.) In the last paragraph was the sentence, "Criticism is welcomed." Very fine, because it then welcomes constructive thought in regard to program planning. Being a mere man, I offer the following at great risk, but hope it will be of some help.

I would like to suggest a program of study by all local women's groups on the meaning of "stewardship." This study would be essential before custom can be changed. The bake sale or bazaar, for example, have long had an important role and cannot be abruptly eliminated, but they can be changed. Much can be learned of the true joy of giving directly. Some WMS groups are already at work

in this study. I hope many others will see their way clear to include this type of study on their program. Occasionally the stewardship of women in the church is centered around money-making projects. This means, in many cases, that energies are used in this direction rather than in the service of the church in its true purpose. We speak often of true Christian fellowship, but we fail to find it in a rummage sale. How much better it is to use this same clothing to outfit a needy family; to mend and repair clothing for use by agencies in the church in their work to help those who are in dire straights. "This is real Christian fellowship — 'Unto the least of these,'" was the remark of one group who followed this type of program.

I am fully aware that we men have a great deal to learn also in regard to stewardship. I am sure that if the men would make it possible for the ladies to give directly, much more of it would be done.

My purpose here is not to discuss stewardship at length, but only to spur our WMS local groups to study the meaning of Christian stewardship. Then I am certain the answers will be clear. May God bless the work of the WMS in the years ahead. We are all thankful for its many years of service and look forward with grateful hearts to the future with its new challenges and inspirations for all members.

Thank You !

"We are in big business, the Lord's business!" was a favorite saying of Mrs. Karoline Kjølhedde, the intrepid president of our Women's Mission Society for so many years.

In working with the Jubilee committee on many phases of our women's work, I am convinced that we all feel that the Women's Mission Society has been a much bigger business than we thought. We note also that over half of our efforts so far have been expended on Inner Mission, looking after the needs and welfare of individuals and institutions.

It will be interesting to note the direction the next fifty years will take. It may be much more in the area of evangelism. If so, this will, we believe, require considerable mission education through our program material. Let us be ready to challenge our leaders with our own ideas of what we wish our Women's Mission Society to do and dare.

Thank you my dear co-workers on the Jubilee Committee: To Hazel Donsbough from our church in Hartford, Connecticut; to Thyra Hansen of Muskegon, Michigan; to Ellen Knudsen of Trinity Church, Chicago; to Esther Utoft of West Denmark, Wisconsin; to Gunver Bodaski of Tyler, Minnesota; to Agnes Nelson from our church in Cordova, Nebraska; to Ingeborg Hansen of Los Angeles, California; to Esther Madsen from our church in Tacoma, Washington. Thank you all for your unfailing enthusiasm, encouragement and cooperation.

Thanks to all who have helped us in a particular way. A special thank you to Mrs. Axel Kildegaard, our Jubilee editor.

Marietta Strandkov, Chairman.
WMS Jubilee Committee.

Harry Jensen has served as Business Manager of Grand View College for the past 11 years. As such, he has had many occasions to be grateful for the generous aid of WMS. In the past year he was appointed Stewardship Secretary for our Synod, and in this article suggests we study our goals.

The Youngest Home Mission Church

TRINITY LUTHERAN, BROWN CITY, MICHIGAN

by MRS. DOROTHY ANDERSEN

Juhl, Michigan

TWO YEARS AGO THIS past January, correspondence was begun with our Synod President and the District President concerning the steps to be taken to receive permission from the Regional Home Mission Committee to enter Brown City and conduct a survey. The right to survey and to occupy was granted and in April 1956, Pastor Peter Thomsen of Greenville and Pastor Harry Andersen conducted the survey. Results of the survey were submitted to the Home Mission Council which suggested that an attempt be made to gather a congregation for worship.

A meeting of persons interested in the starting of a Lutheran church was called at which time a committee was chosen to carry out arrangements and decisions of the group. It was also decided to secure a place for worship.

In the southwest section of Brown City stands an old church building, owned by the Latter Day Saints and last used 20 years ago. More than once the pastor and the group of persons interested in a Lutheran church cast a searching eye over this old building. Several of the windows were out, the wind whistled through the foundation cracks and the plaster cast a jig-saw puzzle pattern over the interior. After further study, the group decided to rent this building.

During the closing days of May and first days of June, the road leading up to the old church found frequent use as the clean-up crew lent its efforts to make an abandoned church again a place of worship. Plastering, painting, window replacements and general repair were taking place. The pulpit, altar and baptismal font formerly used at the Juhl church were brought over and installed.

The first worship service of our new congregation was a festive day. It was a time of thanksgiving, not only for the pastor but for every individual who had any part in making this day become a reality. At 9 a. m., on June 10, 1956, over 75 people gathered at what was later to become Trinity Lutheran Church. Friends from Juhl and Germania came to add their support to the new church.

Confirmation classes were held that first summer and by fall the moment of formal organization for the church was ready to take place. On November 11, 1956, Trinity Lutheran Church was formally organized and held its first confirmation and communion service. At the business meeting which followed, the church adopted a constitution and elected a church council. A budget was also adopted and in the months that followed a very devoted sense of stewardship prevailed, not only on the part of the membership but by the interest and generous support of others who, though not members, were interested in promoting the work of Trinity Lutheran Church.

Our Lutheran Ladies' Society was organized. This group meets once a month in members homes. Their diligent labors include both the Ladies' Aid and Women's Mission work under one organization. Although the church lacks kitchen facilities, the women serve luncheons and annual meeting dinners by bringing the necessary equipment from their homes.

The church has an active Sunday School which meets immediately after the worship service, with an enrollment of 25 people. An average attendance of 30 children participated in our Vacation Church School last summer. The church organist has organized a youth choir. White choir robes were made by a member of the church and were first used at the Christmas Eve candlelight service. Most of these same youth are in the Lutheran Youth Fellowship which was started last fall.

In March 1957, Pastor and Mrs. James Lund came to work with the Andersen's in what had by now developed into a three-church parish. The Lund's reside in the Germania parsonage.

This past year has also brought about other important events in the life of this new church. Two members at-

tended the Synod Convention at Ringsted, Iowa, at which time Trinity Lutheran Church was admitted into the Synod. Last fall marked the first anniversary of its formal organization. The worship service is now held at 10 a. m., and Sunday School at 11 a. m. This later church time has helped improve the attendance. There has been a worship service every Sunday since the church began in June 1956.

At the time of this writing, additional work on the church building is taking place including redecorating the chancel, improving the heating system and providing for kitchen facilities. At the Palm Sunday service, the church fellowship welcomed seven new members by transfer and confirmation of faith and five children were also added to the number of baptized members. This brings our total membership to date to be 55 baptized and 32 confirmed members.

The old edition Hymnals which were given by the Muskegon congregation will soon be replaced with the new All Lutheran Hymnal. At this writing a notice has been received that the 25 new Hymnals will arrive in a few days. Perhaps Trinity will be the first church in our Synod to adopt the new Lutheran Hymnal. From the beginning, the new church has used the New Order of Service as recommended by the Synod.

Yes, there have been times of apprehension midst the joy and progress. The question: "Will we be able to keep on?" has come up from time to time. And during these two years a strong determination has had to prevail on the part of each individual involved in the establishment of this new church. Now however, after two years the question "Will we be able to keep on?" is being replaced more and more by this question: "When will we be able to build and worship in a church building of our own?"

That we have not been alone here in this work of establishing a new church has been made evident by the spiritual and financial help given us by our Synod, the national Women's Mission Society, District II, our own local churches of Juhl and Germania, and the local Women's Mission Society. We are sincerely grateful for your concern and help, for your gifts and prayers.

What has been done in our midst has been possible only because of the blessing of God upon our labors. To Him we owe our very life as a congregation. In His name we wish to serve and to labor. We have known in a real sense what Our Lord meant when he said: "Where two or three are gathered in my name, there am I in the midst of them." Matt. 18:20. A few worship services had scarcely more than 6 to 8 in attendance; during this last March attendance has ranged from 30 to 50 people. Yet, it was because of the presence of Christ that we were given the courage and determination to continue. To Him be all honor and glory.

This story has been told that all of you may share in the joy and work that is taking place in this Home Mission Church in Brown City. We look to God for strength for the future. We look to you for your prayers and concern that through faith and fellowship, the church which has been started in His name may continue to grow in grace and favor with God.

"Annuit Coeptis"

This latin word, found on every one dollar bill, meaning, "God has smiled on our undertakings" surely applies to our Women's Mission! The women who for so many years worked gladly and faithfully in our Women's Mission Society must have felt God's "smiling" presence, which encouraged them to continue their work.

A Granddaughter Gives us Some Intimate Glimpses Into the Life of

KAROLINE KJØLHEDE

by NANNA MORTENSEN

"MOSTER KAROLINE" we called her, though she was really our step-grandmother. I remember her as being a soft, little, round woman. Her face was round, her eyes were round, her whole body seemed round. That was probably due to the clothes she wore. These were always old-fashioned, long, dark dresses, a little too large for her person. She did nothing to enhance her beauty. Her hair was always severely set, she wore the same clothes year after year, and certainly never used any form of cosmetics. Yet her skin was as clear and soft as a baby's and there were no wrinkles. Her eyes were bright with an inquiring look to them. She had a direct way of looking at you as if looking through the flesh to the personality beneath.

Karoline Brandt Kjølhedede was born on Fyn in Denmark July 4, 1868. Her home was cultured and progressive. Early in her life she came under the influence of the Folk School and Grundtvig's teaching. As a young teacher she was caught up in the spiritual awakening then sweeping Denmark. She became an ardent disciple of "den glade Kristendom" and attended "Vennemøder" and song fests regularly. She was one of the "happy Christians," loving song and being filled with high ideals. This characterized Moster Karoline all her life. To the end of her days she remained a happy, childlike idealist.

It always puzzled me as a child why she had not married young, for she was vivacious and I have seen very charming pictures of her from her youth. Perhaps the young men were scared away by her intelligence, her high idealism, her femininity. However, one day when she was in her thirty-fourth year, she received a letter of proposal from Peder Kjølhedede in America. About him she knew that he was a gaunt six footer who had married her cousin — for whom she had been named — and had gone with her many years earlier to America to preach to the Danes living here. This cousin had died, and here was this letter from Peder Kjølhedede in which he asked her to be his second wife. He had been well satisfied with the first one, he stated, and regretted her death. Knowing that another Karoline Amalie Brandt existed in the same family, he thought that he could make no better choice. What a strange proposal; but stranger yet — she accepted him!

And yet, was it so strange? Here was a chance to get her own home. Here was a chance to get into the work she loved, for Peder Kjølhedede was a leader in the Danish Church in America. So she accepted him and they were married on August 4, 1903, and came to America. As far as I know, she never regretted it.

Two more dissimilar people than Moster Karoline and Bedstefar Kjølhedede could scarcely be found. She was a Fynbo — a happy, singing, romantic nature. He was a Jyde — gruff, frugal, realistic. She loved him always and was proud of his strength and honesty, and she made him a good home till the end of his days. He never quite understood her. In his own peculiar way he made fun of her writing and her intellectuality. She soon became active in the church, organizing the women both at home and throughout the synod. At conventions she was an ardent speaker, urging the assembly on to higher aims and ideals, calling for more inspired leaders. Kjølhedede chided her for her endeavors, but it never seemed to affect her in the least. Perhaps she very clearly saw that beneath his hard exterior there was quite a different heart — that he was really very proud of her. I discovered that for myself one night.

It was at a church convention in Kimballton on a Saturday night. The Women's Missionary Society held its usual



Karoline Kjølhedede with her beloved flowers

meeting. Moster Karoline spoke in her usual stirring, emotional way. Bedstefar Kjølhedede was very old then and when Moster had finished he rose from his seat and staggered out of the church. I could imagine him muttering something about "nonsense" and "foolishness" to himself as he went out. And yet when we went to his room later to bid him goodnight, he said to us, "Do you know who made the best speech at this convention? Karoline did that! But don't tell her I said so!"

I visited them often both as a child and later with my own children. It was a good Danish home. Moster Karoline was a good housekeeper for all her intellectuality, and a good cook. The meals were frugal but tasty. I remember particularly her good, rich gravy and some cookies she usually had on hand. They were called "Smaa runde," and I thought they were the best cookies in the world. I have her recipe but mine never seem to taste quite as good as hers did.

I remember Bedstefar getting up before dawn and making his own coffee and Moster Karoline coming down much later. I remember her little den — filled with plants, books, pictures. I remember her sitting in a circle of women reading to them from a good book. I remember her puttering about in the garden. She had "green thumbs" and even in the sands of Grayling she raised lovely flowers. I remember the thick, sweet chocolate she brought us every night at the stroke of nine which was bedtime in that punctual household. I remember how she sang about the house especially on days when company was expected. She loved company and festive occasions. At such times she was truly herself and fairly glowed while she made the happy preparations. For such occasions she wrote songs and always made speeches at the table no matter how small the gathering. I remember the trips in the old Ford to the lake outside Grayling, with the coffee things in a basket. After the lunch Bedstefar sat in his own chair and smoked while Moster Karoline wandered about in the woods. She loved nature but he called her foolish and would have none of that "sværmeri."

All her life Denmark remained her country and the Danish cause was close to her heart. Bedstefar gave her 15 dollars a month to use as she wished. Out of this sum she had to buy her own clothes and pay any trips she

(Continued on Page 15)

For 30 years, the words "WMS" and "Karoline Kjølhedede" were practically synonymous. No Golden Jubilee issue would be complete without an article about her. This article is reprinted from the last WMS yearbook, 1943.

Life—Wherein it Consists

It does not consist in being happy, but in making others happy.
 It does not consist in being loved, but in loving and being a blessing to others.
 It does not consist in enjoyment, but in giving.
 It does not consist in having one's own way, but in denying oneself.
 It does not consist in finding one's life, but in losing it.
 It does not consist in seeking satisfaction, but in finding satisfaction in what satisfies others.
 It does not consist in that God doeth our will, but in that we do his.
 It does not consist in length of life, but in this, that life has the true contents.
 It does not consist in what men think and say of us, but in what we are before God.
 It does not consist in what we do, but in how and why we do it.
 It does not consist in great knowledge, but in putting knowledge into practice.
 It does not consist in what we seem to be, but in what we are.
 It does not consist in avoiding suffering, but in this, that suffering accomplish her purpose in us.
 It does not consist in the time of our dying, but in whether or not we are ready to meet God.

—Sister Eva of Friedenshort.

(Translated from the German)

Letter From Mary Riber

The money order arrived from the WMS and I surely want to send thanks to you! I realize it is difficult to thank the whole WMS in this letter, but you will have to send on our thanks. It is so good of you to remember us as you do.

It has been a busy time getting the two oldest children ready for Boarding School. By now they are nicely settled in school routine and all reports show that they are doing fine. I think this separation is much harder on the parents than it is on the children! Emmy is just 7½ and Kris 9½, so it isn't easy to have them so far away. But in about 7 weeks the two little ones and I will join them in Kodaikanal. We are looking forward to that very much!

Here in Grahampur the pleasant Cold Season days are drawing to a close. The hot winds begin now and the lovely post-Rainy Season landscape has all been replaced by the dusty, dry scene. Harvest time is over and the crop is all put away for this year. We have just had our annual

High School MELA which brings people from all over this area. It can be compared somewhat to a bazaar at home, but this "mela" lasts three days. The purpose of the mela is to collect funds for our High School which serves a large area. Gifts are donated from every village and they are sold, auctioned or won in lottery. Guest speakers are invited and the afternoons are devoted to religious talks. The evenings are given over to plays and religious films. It is a happy time of fellowship for all. These Christians, like Christians all over the world, need the joy of this type of fellowship together and are strengthened in their faith by working and sharing together.

There is much to be thankful to God our Father for. Each day we count our blessings and are especially thankful for the kind support from friends back home. Thank you again for remembering us.

Mary and Family.



Paging Youth

American Evangelical Lutheran
Youth Fellowship

EDITOR: EVERETT NIELSEN

1100 Boyd,
Des Moines 16, Iowa

PAGING YOUTH is happy to yield space for the special issue of the Women's Mission Society. We wish them congratulations on their anniversary and commend them for their special work.

Newell LYF Maintains Choir

The LYF at Newell, Iowa, is very faithful to the choir and gives it hearty support. At Easter, they performed a Cantata written and selected by Martie B. Shannon with music by Fred B. Holton. It was entitled, "LIFE ETERNAL." The choir is under the direction of Mrs. Axel Johansen.

Row 1, left to right, Connie Knack, Beverly Jensen, Elsa Daniels, Gladys Pedersen (organist), Judy Hunter, Linda Frandsen. Row 2, left to right, Sheila Grau, Judy Gerken, Denise Harris, Don Willadsen, Sonja Frandsen, Ronald Buch, Norma Swanson, Layne Carlson, Darnell Pedersen, Janet Frolund. Row 3, left to right, Bill Christensen, Paul Johansen, Glen Pedersen, Richard Bonde, Don Hansen, Allan Buch, Nile Buch, Arnold Grau, Gaylen Carlson and Wayne Johnson.



Jubilee News

Thousands of Thank-Offering envelopes are at work in the homes of the women in our Synod. It stirs the imagination when one thinks how a small, steady offering through these months in each envelope can result in a magnificent total when the envelopes are turned in! . . .

A report from the Women of Bethania Church in Racine says: We recently had an evening of fellowship to begin the celebration of the 50th anniversary of the WMS. The meeting opened with devotions by Pastor Heide, a quartette sang for us, and then we heard a panel of five in a discussion on the organization of WMS, its work through the years, our heritage to the cause; and we were urged to take up the challenge for the future. The buffet coffee table held a centerpiece of red roses and golden candles and a beautifully decorated birthday cake. A candlelight service is planned for June 8, at which time Mrs. Johannes Knudsen will come from Maywood to be our speaker. . . .

When the Thank-Offering envelopes were distributed at the Luther Memorial Ladies' Aid meeting in Des Moines, the following prayer was used: "More like the Savior I would ever be, More of his meekness, more humility; More zeal to labor, more courage to be true, More consecration for work He bids me do. More like the Savior I would live and grow; More of His love to others I would show; More self-denial like His on Calvary, More like the Savior I long to ever be." Amen. . . .

If you plan to attend Synod Convention in Seattle in August, count yourself among the lucky ones. The special plans for the celebration of the WMS Golden Jubilee there will make this a convention long to be remembered. Watch the Women's Page in LUTHERAN TIDINGS for the announcement of details as the plans progress . . .

The Diamond Lake Ladies' Aid has had a poster prepared for each program this spring to emphasize the Jubilee. In March, under the heading "We Believe and Do" they displayed pictures of the Santal Mission work (their Aid has supported a Santal child annually for over thirty years); Home Mission projects such as Enumclaw, Washington, and Cedarloo, Iowa; and pictures of Grand View College and Seminary. For the April poster, an outline map of Home Missions in our Synod with each city that has benefitted from WMS help having a gold star. The May poster has a map of the Santal field. Under "Our Heritage" they located schools, hospitals, etc., and under "Our Challenge" the new mission field in East Pakistan is illustrated with pictures, articles, etc. . . .

The Women's Mission Society Officers during this Golden Jubilee Year are:

Hon. President: Mrs. Thos. Knudstrup, 345 Third Street, Manistee, Michigan.

President: Miss Emilie Stockholm, 3320 W. Evergreen Ave., Chicago 51, Illinois.

Vice President: Mrs. Richard Sorensen, 1456 Hawthorne Avenue, Waterloo, Iowa.

Secretary: Mrs. Robert Nussle, 2615 W. 104 Place, Chicago 43, Illinois.

Assistant Secretary: Mrs. Arnold C. Sorensen, Askov, Minn.

Treasurer: Mrs. Ela K. Nielsen, 48 First St., Edison Township, Fords, New Jersey.

The Golden Jubilee Committee has been working hard for many months to make the celebration meaningful and worthwhile. A special thanks should be given to the Chairman of the Committee, Mrs. Holger Strandskov of Kimballton, Iowa. It would be hard to imagine all the hours that she has put in on this work. We were indeed fortunate to have so willing, inventive, and persistent a leader for the Jubilee celebration!

Facts and Figures From Fifty Years

(Continued from Page 4)

some measure of support from WMS have been Folk Schools at Nysted, Nebr.; Tyler, Minn.; Dalum, Canada; Solvang, Calif.; Ashland, Mich.; and the John Campbell Folk School in North Carolina. Institutions to which contributions have been made are: Eben-Ezer Mercy Institute, Old People's Homes at Solvang, Calif.; Tyler, Minn.; and Des Moines, Iowa, as well as the Chicago Children's Home. Missions other than the Santal Mission and the Seamen's Mission receiving aid have been the Canada Mission, Porto Novo, Mrs. Franks', Karen Jeppes', China Mission and "Synderjyderne." It seems that South Slesvig was in need of assistance after both World War I and World War II and are listed in our disbursement columns as having received aid at those times. Many of the funds disbursed by the Women's Mission Society are earmarked funds and are transmitted by the treasurer to the person or institution for which they were intended.

Some interesting grand totals of larger contributions are as follows:

Congregations	\$10,529.00
Institutions and Missions	8,210.00
AELC Church Extension Fund	1,136.00
Santal Mission	6,054.00
Seamen's Mission	3,469.00
Seminarists	5,357.00
Grand View College and Seminary.....	25,032.00

In addition to this the endowment fund which WMS had for several years, and from which student loans were made from time to time, was turned over to the College at the time of the Jubilee Fund Drive in 1943-44. It totaled over \$2,000 at the time.

We cannot close a financial resume without special mention of the Santal Mission. Our women have held it in high esteem, and we feel closer to it than many others since our Synod has workers in the field. In 1954 WMS provided a tape recorder for the use of the missionaries on the field. Contributions were also sent through WMS for the construction of the hospital at Mohulpari, and we find that many of our groups have special Santal Mission programs, with the proceeds going to the general budget of the Mission.

Now we know what we have done. Have we done as well as we might have? We are the only ones who can answer that on the local and district levels. As we approach the next 50 years we must take into consideration that the outlook is changing. We must look to those around us, and accept with gratitude the efforts of those who are willing to shoulder the responsibility for Women's Work within the church. We can learn much from others, and can become a living part of the changing scene by shouldering part of the responsibility as a privilege.

Our thanks to the women of Our church who in the past 49 years have put \$86,463.00 to work by their contributions to WMS.

Karoline Kjølhede

(Continued from Page 13)

might take — and she loved to go with him to meetings and conventions. Yet she managed to save a considerable sum which little by little was sent to Denmark in the event that she should become a widow and would return to her native land. But though her husband was 30 years her senior, they lived to celebrate their silver wedding together and still nine years more. Kjølhede was 90 years old when he died, and by that time Moster felt that she was growing old too. She did return to Denmark, but it was not as she had for so long dreamed of it. Everything had changed. Her friends were dead. The Denmark she had known and loved no longer existed except in her heart. So she came back to Ashland and to Peder Kjølhede's children and grandchildren to see if she might not still be of some service there. She died soon after her return, on December 28, 1938, in the little house that Bedstefar had built for her across the tracks from the old Ashland Folk School.

Guest Editor



Pictured above is Fylla Kildegaard, her husband, Axel Kildegaard, Dean of Grand View Seminary, and their three children, Siri, Lise and Nis. Mrs. Kildegaard has edited the interior pages of this special WMS Jubilee issue of LUTHERAN TIDINGS. She lives in Des Moines, Iowa, is a member of the synod's Publication Committee, and an active home-maker.

—V. H.

A New Season

For, lo, the winter is past, the rain is over and gone;

The flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land.

Song of Solomon.
2:11,12.

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, Ashov, Minnesota.

May 5, 1958

I am a member of _____ the congregation at _____

Name _____

New Address _____

City _____ State _____

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

81st Annual Convention American Evangelical Lutheran Church

Seattle, Washington
August 12-17, 1958

The 81st annual convention of the American Evangelical Lutheran Church will be held in St. John's Lutheran Church, 5515 Phinney Avenue, Seattle 3, Washington, August 12-17, upon invitation of St. John's Lutheran Church, Seattle, Wash. The business sessions, worship services and all meetings of committees and groups will take place in St. John's church, its auditorium, and other facilities.

The opening service will take place at 8 p. m., Tuesday, August 12. The business sessions of the convention will begin Wednesday, August 13, at 9 a. m. Sunday worship services will be held at St. John's church at 9 a. m. and 11 a. m. The convention closing meeting will be at 7:30 p. m. Sunday, August 17.

All congregations of the synod are urged to send delegates to the convention and all pastors are expected to attend. Registration should be in the hands of the credentials committee of the convention not later than July 15. All delegates must be certified by the secretaries of their respective congregations. (Name and address of the chairman of the registration and credentials committee appear in the invitation from St. John's Lutheran Church printed below.)

The convention will deal with all the business submitted to it for action according to the rules governing the convention and found in the synod by-laws as well as those governing the institutions, missions, councils and committees of the synod.

All reports to be presented to the convention must be in the hands of the president of the synod by May 20 in order that they may be printed in the Annual Report and distributed to the congregations and ministers for their study and consideration in due time before the convention.

Special attention is called to Article VIII, par. 5 in the constitution according to which any member or congregation of the synod may submit topics for discussion at the convention by sending any such to the synod president for publication at least six weeks prior to the convention. July 1st is the deadline for publication in the July 5th issue of LUTHERAN TIDINGS.

The meetings and services of the convention are open to all friends and members of the synod. The host congregation will make announcement with respect to lodging and meals.

The convention is always of great

significance to the life and work of the synod. May all delegates and ministers prepare themselves diligently by studying the content of the Annual Report to be published this summer. And may God's blessing rest upon all who in any way accept responsibility for the work of God's kingdom in and through our synod. May the Holy Spirit give us the vision and courage to serve God faithfully and sincerely wherever we live. His will be done.

Alfred Jensen.

April 24, 1958
1232 Pennsylvania Avenue,
Des Moines 16, Iowa.

CONVENTION INVITATION

St. John's Evangelical Lutheran Congregation of Seattle, Washington, takes pleasure in inviting the pastors and delegates of our synod to the 81st Annual Convention of the American Evangelical Lutheran Church to be held August 12-17, 1958, in St. John's Lutheran Church, 5515 Phinney Ave., Seattle, Washington.

Registration cards, maps of Seattle, and information of interest to all who plan to participate in the Convention will be mailed before May 10 to the pastors and congregations of the American Evangelical Lutheran Church. Additional information may appear in future issues of LUTHERAN TIDINGS.

The signed registration cards should be in the hands of the Registration and Credentials Committee not later than July 15. Those who desire special services and accommodations, such as daily care for young children, motels, or hotels, are urged to state their requests in letters accompanying their completed registration cards and mail them to:

Mr. Earl Steberl, Chairman
Registration and Credentials Com.
St. John's Lutheran Church
5515 Phinney Ave., Seattle 3, Wash.

The Congregation will do its best to provide adequate housing for all pastors, delegates, and staff members who register before July 15. We expect to house the larger number of our guests in private homes and some in the new Lutheran Bible Institute dormitory not far from St. John's Church.

The Seattle Congregation is looking forward with great expectations to this Convention, to fellowship with old and new friends, and to the spiritual riches and inspiration that this event will offer.

May the Living Lord of the Church continue to abide among us.

Kristen Jorgensen, President.
Jens C. Kjaer, Pastor.