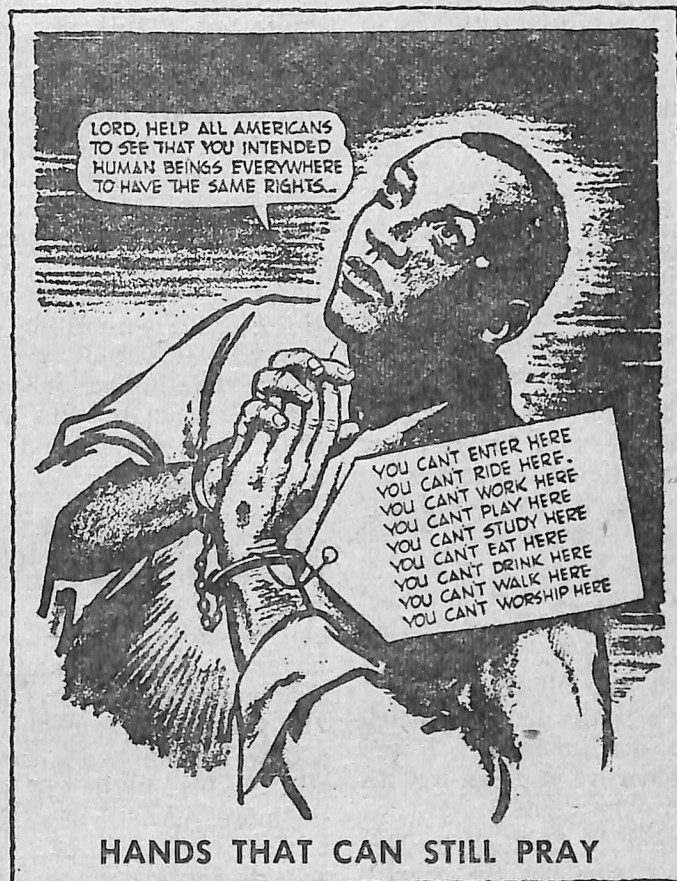


Lutheran Tidings

PUBLISHED BY THE AMERICAN EVANGELICAL LUTHERAN CHURCH



This Week Is Brotherhood Week

A Negro and a white man in Bessemer, Alabama, were sentenced to six months in jail for making a poster from this newspaper cartoon.

Asbury Howard, a Negro civic leader, was convicted on grounds that the poster would "provoke a breach of the peace." He served his sentence on a prison road gang. Albert McAllister, the white sign-painter who made the poster, went to jail.

As Mr. Howard, 52, left the courtroom he was severely beaten by a group of white men inside Bessemer City Hall, while police looked on. Only one man was arrested, for "disorderly conduct" — the victim's son who had attempted to defend his father.

VISIONS

Extract From an Evening Devotion

P. Rasmussen

(Editor's Note: On January 28 Pastor Rasmussen became 83 years old. He still ministers at the Calgary, Alberta, Chronic Hospital where this devotion was given.)

Where there is no vision, people perish, Proverb 29, 18. So I turned to my Bible, and also thought of what I have learned from history, and found many wonderful visions. I will just mention a few examples. First, from the Book of Genesis 12, 3: "By you all the families of the earth will bless themselves." What a wondrous vision!

Another one is from the Book of Deuteronomy 34: "And Moses went up from the plains of Moab to Mount Nebo, to the top of Pisgah, which is opposite Jericho. And the Lord showed him all the land. . . . And the Lord said to him: This is the land of which I swore to Abraham to Isaac and to Jacob. I will give it to your descendants I have let you see it with your eyes but you shall not go over there."

When I was young and went to College in Des Moines and Pastor Vestergaard was "in the spirit" and lectured, we also were on Pisgah Top and had visions of what the future life would mean to us; great opportunities were entrusted to us by serving the Lord and our own people. It might sound strange to speak of opportunities in a chronic hospital; but still I maintain that they are here also. What opportunities for nurses to show sympathy and kindness — they do that and I admire them for it — and the patients have great chances to show appreciation for the fine treatment, the way they are taken care of. A girl stepped out into the sunlight and said: "Oh, this beautiful world, I am so glad I am here and that the long years stretch out before me in which to live and love." That is the right attitude not only for young people, but for all of us. But the man who asked an angel: "What will be the heaviest burden when I get old?" was told the heaviest burden will be wasted opportunities. One of the saddest words is this: "It could have been different. Good thing there is a cross, and the greatest gift given to any person is the forgiveness of sin." Contrary to this sad saying are these words about an elderly woman: To her come white-robed memories with glorified face and outstretched arm. "Oh this beautiful world" the woman

murmurs: "I am so thankful that it has been my lot to have lived and loved."

If I could write poetry, I would write a great poem, jubilant, filled with thanks and praise to God for what he has entrusted to me, the work among the Danish people who had immigrated to the States and to Canada. But that is not all. I refer to what I have read about a Dr. W. B. Hinson in a book called "Travelling toward Sunrise." He said, "I remember a year ago when a man in this City said, 'You have got to go to your death.' I walked out to where I live, five miles out of this city, and I looked across the mountain that I love, and I looked at the river in which I rejoice, and I looked at the stately trees that are always God's own poetry to my soul. Then in the evening I looked up into the great sky where God was lighting His lamps and I said, 'I may not see you many more times, but mountain, I shall be alive when you are gone, and river, I shall be alive when you cease running toward the sea, and stars, I shall be alive when you have fallen from your sockets in the great down-pulling of the Universe.'" For there is eternal life waiting for us all, Jesus stated: "Who-soever liveth and believeth in Me shall never die." And He said also: "I give them eternal life, and they shall never perish, and no one shall snatch them out of my hand."

I mentioned from Abraham's vision these words, "And in Thee shall all families of the Earth be blessed" and after the Virgin Mary had her wondrous vision, she also spoke about all generations that should call her blessed. Think of such an expression, "All generations and all families of the earth." A wondrous vision, especially for suffering people, I find at the 21st Chapter in the Book of Revelations: "Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and the sea was no more. And I saw the holy city, new Jerusalem coming down out of heaven from God, prepared as a bride adorned for her husband; and I heard a great voice from the throne saying: Behold, the dwelling of God is with men. They will dwell with them, and they shall be his people and God himself will be with them; he will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning nor crying nor pain anymore, for the former things have passed away."

May these words console us and God's peace which passeth all understanding keep your hearts and minds through Christ Jesus.

Then the hymn: Sun of my Soul.

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The Beckoning of a Dream

Gardner Taylor

THE DECREES and the justice of God never spare nations the pain of making choices. A nation must choose to make peace with the ultimate terms of Justice on one hand, or on the other hand, must choose to turn and live toward the dark abyss of special privilege and disdain for human rights. The United States is no exception.

Our nation is a strange phenomenon. Rarely in history has a people or a region come to nationhood under such apparently providential conditions as this land. For F. Scott Fitzgerald was eminently correct when he spoke of America as "the last and greatest of all human dreams; for a transitory enchanted moment man must have held his breath in the presence of this continent, compelled into an aesthetic contemplation he neither understood nor desired, face to face for the last time in history with something commensurate to his capacity for wonder." Fitzgerald's political or geographical eschatology may be overstated; but there is profound truth in his eloquent assessment of this land. The sheer hugeness and the beauty of this continent, its variety of climate and wealth of natural resources astound the mind. Surely all of this has been granted our nation for some good and decent purpose. The decree of history has willed that here on this magnificent continent a republic should come to pass, its setting blown clean, so to speak, of ancient political shibboleths by the winds of two oceans.

Here likewise there has come to rest a dream. It is a dream which makes the human heart leap toward something worthy and ultimate. Here the ancient vision of a land of brotherhood has taken on the flesh of an actual society — a nation, "so conceived and so dedicated." Enshrined in our national documents are great phrases of freedom, so lofty in their pronouncements as to snatch the breath away. "We hold these truths to be self-evident; — that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty and the pursuit of happiness." Although frequent repetition has dulled this for so many of us, yet these words read anew soar and sing and give a certain ennoblement to the human mind and heart. We are tempted to believe that a nation so rich in natural setting and so lofty in political commitment must surely be a favorite of history.

America is a strange amalgam. As if to match the capacity with the requirement, history has thrust on our land an almost incredible pluralism. There would probably be no great strain imposed on our society if the people of this land were all white or all black, all Gentile or all Jew, all Protestant or all Catholic. This would not make for greatness nor the fulfillment of our "exceptionalism," but it would make for fewer agonies and corporate heart-breaks. A strange irony of history has made our land a world in miniature.

It is not too much national pride to suggest that here God and history have created a national situation of pluralism designed to test whether a world similarly diverse in racial and political complexion can survive. To bring to pass a society of mutuality and unity is our contract with history and our mandate from God. "For unto whomsoever much is given, from him shall much be required: and to whom men have committed much, of him they shall ask the more."

The convulsions which shake our nation today are due to the thrust and counter thrust of our diversities of race and beliefs, and the pull of our ultimate faith in the Hebrew-Christian God and democracy. **Even the most firmly and sincerely committed foe of integration has uncertainties of soul about the moral sanctions of his position!** This is revealed in the fact in this country that we have seen a steady retreat in the matter of the moral sanctions for segregation. Once, the idea was seriously advanced that segregation, and its attendant "inferior-superior" formula, was ordained of God and supported by the Bible. And yet the Old and New Testament could not permanently reside in the same household with that doctrine. To their credit, many of the believers in a segregated society had a higher loyalty to the Bible; so drove the doctrine of God-ordained segregation out of the house in order that the Bible might stay. Thus being deprived of a moral reason for segregation they took refuge in the historical assertion that Negroes were not ready because they had not achieved in education, politics and economics. This lasted for awhile, but inevitably there came to mind the assertion that "God is no respecter of persons." Negroes began taking their places in the arts and sciences, in music and statecraft, in honor societies, in the great universities, in high finance and business. When this position became no longer tenable, although we still hear faint echoes of it, the reason next advanced was that "the white community is not ready for integration." Thus the ultimate morality of an integrated society is no longer seriously questioned; only the expediency of time is invoked.

There have been Negroes, and other minorities, also, who have grasped only a fragment of the American dream. To contend that there should be quality in America only because of the natural, and legitimate, aspirations of all men to be equal is to miss the hugeness of our covenant with history. There is so much more to the struggle for full equality in this land. There is, as has been indicated before, the responsibility to make this country all that it says it is and wants to be, and there is also the responsibility to vindicate the democratic presuppositions before a watching and wary world.

Dr. Taylor has been minister for many years at Concord (Negro) Baptist Church in Brooklyn. He is also the first Negro ever elected President of the Protestant Council of New York City.

For any minority, and our Negro community must increasingly recognize this with a kind of stark clarity, to accept any goal less than meeting the full qualifications for responsible citizenship is to do violence to all that America might become, to the glory of God, and for the good of men, all men everywhere. This preparation must include all minorities higher standards of cleanliness, decorum, morality, education and love of the nation's destiny above selfish interests.

We desperately need now some straight, Christian thinking as we go forward to the fulfillment of our democratic commitments. The white American community needs honestly to face its fears that Negroes will assume control of too wide an area of political and economic influence in this country, and that wholesale marriage between the races will ensue. There is nothing in the Negro's history in this country to indicate any superiority of talents or gifts, just as there is nothing, when the penalties of deprivation are drained, to indicate a congenital inferiority. Any different notion is an indictment of the impartiality of God and ill-becomes a Christian.

Even more irrational is the fear of widespread marriage between the races. The minimal Christian thing that can be said here is that marriage is a contract between two individuals, and is consummated by the consent of both contracting parties. At the practical level of what will happen, it can only be pointed out that in areas where integration has more or less taken place, **intermarriage is a very great rarity.** In ten years of a ministry to a congregation of ten thousand people, and with hundreds of marriage ceremonies having been performed by me in that decade, my testimony is that less than ten marriages have been solemnized between people of what we customarily refer to as the white and Negro races.

Above all of these considerations must be the Christian one that if we act in accordance with the mandates of our Christian faith, the strength of the whole universe stands with us and we with it. Either in God's will is our peace, or we need to be done with pretensions to Christian discipleship. For the Christian, there is but one answer: we will take the high road with Christ.

The Negro American community needs to give repeated evidence that its anger at discrimination and disparity is a disciplined, and yet undiminished, indignation. Those who work for social justice must remember that men do not easily risk the abandonment of favorite status. Naturally, they are afraid that people who have received injustice will visit that same injustice on their tormentors if given a chance. It is by such Christian projection of a dedicated imagination that the minority community will be able to crusade for a "land wherein dwelleth righteousness" with righteous indignation but without bitterness, and with the spirit of high resolution minus the spirit of revenge.

Although these are difficult times in which we live, yet they are not impossible of resolution on the side of justice. As Harriet Tubman cried out one night in Boston's Faneuil Hall to the Negro abolitionist Frederick Douglas, "God is not dead!" He is not! We Americans, white and black, Jew and Gentile, Protestant and Catholic, have a strange history of "hate-love," of interest in each other, admiration for each other and fear of each other. "Perfect love casteth out fear." It is in the strength of our Hebrew-Christian heritage that we shall set our house in order, remembering that we are the children of one Father and, therefore, all are brethren, and we need not fear each other. Nay, we dare not!

In the area of race-relations we are passing through a dark and dreadful night. It may get darker yet in our land, for God has never promised, even to the children of truth that they will not trudge now and again through the darkness. The path is painful. The hill is steep. The light of morning tarries betimes beyond our view. We grope sometimes and we are often sad, but we follow the beckoning of a dream, God's dream of a "new nation, conceived in liberty and dedicated to the proposition that all men are created equal." It may be that this was the dream those shackled seers, the American Negro slaves, saw when they sang that strange, haunting spiritual:

I sought my soul,
and found it not.
I sought my God,
and He eluded me.
I Sought by brother,
and found all three.

Author Unknown.

"Great day! Great day, the righteous
marching
Great day! God's going to build up
Zion's walls."

American Christians, let us live then by our faith and not by our fears, let us face the future with trust in God and confidence in America's bright, glad tomorrows. Our best days as a nation are waiting for us on ahead.

Conscience

These two principles are the very core of Americanism: the principle of the Higher Law, or of obedience to the dictates of the conscious rather than of statutes, and the principle of pragmatism, or the rejection of a single good and of the notion of a finished universe. From the beginning Americans have known that there were new worlds to conquer, new truths to be discovered. Every effort to confine Americanism to a single pattern, to constrain it to a single formula, is disloyalty to everything that is valid in Americanism.

Henry Steele Commager.
In Freedom, Loyalty, Dissent (Oxford.)

Attention Trustees!

Does your pastor's car allowance correspond favorably with this fact: "The American Automobile Association reports that it will cost \$1,078 for gas, oil, insurance, repairs and depreciation to run your car 10,000 miles this year. This calculation is based on fairly new, lower-priced cars."

*More on Merger**The Problem of Representation***Dr. Johannes Knudsen****Maywood, Illinois**

In the merger negotiations and in the formation of the LECA many different problems have appeared. Some of these arise out of practical situations, some involve tradition, and some are expression of principle. As far as I know, none of these has been covered up. If they have any significance, they have been reported in print and in public discussion, at conventions and elsewhere. It is good that they can be fully discussed, and it is therefore important that the problem of representation in the new church has been raised.

Representation is a complex affair. It has a strongly practical character, inasmuch as a very large and complex organization is being built. It also has to do with tradition, inasmuch as there have been varying ways of doing things in the four churches. But it is above all a matter of principle, and it is good that this principle can be discussed.

The principle of representation, to which we as Americans are committed, is built on the democratic right of every citizen to vote. Inasmuch as it is impossible for every citizen to vote directly on all matters, however, we adopt varying ways of representing his vote and his wishes. We vote nationally to elect a president; we vote by states to elect senators; and we vote in proportion to the population of the states to elect representatives to Congress. At times the representation is not as equitable as it should be, but it is always based on the assumption that every individual citizen has an equal right.

In our local congregations (also in the new church) we follow the same democratic principle. Every member in good standing has the right to vote, and decisions are taken by a majority vote of individual members. We elect officers and trustees in this way, and thus we also elect delegates to district and national conventions.

The national church body (or the Synod, as it has been called in American Lutheranism) is not in its organization made up of individual church members, however. It is a joining together of congregations and ministers. This is made clear in Article III of the Constitution of LECA when Section 1 reads: "This church shall consist at its organization of the congregations and ministers of the American Evangelical Lutheran Church, of the Augustana Evangelical Lutheran Church, of The Finnish Evangelical Lutheran

Church of America, and of the constituent synods of The United Lutheran Church in America." Section 2 follows: "Additional individual congregations and ministers may be received into membership....." On this statement of membership is built the representation in convention and on the executive council, boards and commissions.

It is, of course, the privilege of everyone to disagree with this basic statement of membership, but a discussion of representation should relate itself to the basic agreement, and it should not bring in comparisons that are based on an entirely different assumption. Article X, Section 4 of the Constitution of LECA reads: "The congregations and ministers of each synod of this church shall be entitled to representation through the synod at conventions of the church by an equal number of ministerial and lay delegates....." This is a clear implementation of the statement of membership mentioned above. And it is on this basis that we must discuss.

Now, lest someone should think that this is a new principle which has been foisted upon us, it should be noted that we have exactly the same constitutional principle in our own church, the AELC. The Article on Membership (No. IV) of our present constitution reads:

1. "The Synod shall consist of:
 - a. The congregations previously admitted to the Synod, and those that subsequently may be admitted in accordance with the rules specified in Article VI, 1.
 - b. Ordained ministers, who by affixing their signature to the Constitution of the Synod shall have indicated their acceptance thereof."

In the Article on the Convention (No. VIII) we say that ordained ministers and delegates from the congregations shall be eligible to vote at the convention. So the principle of the new church is exactly the same as the principle which at present is embodied in the organization of the AELC.

At the present time every single minister of the AELC has the right to vote at the convention. At Detroit 54 exercised this right. The congregations have the right to send a delegate for every 50 voting members. At Detroit there were 172 delegates.

In LECA the number of ministerial delegates is limited to 350. There is thus a considerable reduction of ministerial votes as compared to our present practice. The lay delegates, representing congregations, are also limited to the number of 350, and it is, of course, obvious that there could not be a representative for every 50 members as we have it in AELC.

It can, of course, be argued that the number of lay delegates representing the congregations should be larger than the number of ministerial delegates. I shall argue neither the one nor the other. It is necessary, however, to remember that the basic principle upon which the representation is built is that the church consists of congregations and ministers.

Few persons have courage enough to appear as good as they really are.

J. C. Hare.

Help is Needed in

The Santal Mission

Pastor Carlo Petersen

I have just returned from a meeting of the American Board of the Santal Mission. It is always a happy experience to attend these meetings. The business session is long, 9:30 to 5:45 (no coffee break) with forty-five minutes for dinner, served in the dining room of the Augsburg College, Minneapolis, Minnesota. Mrs. Ernest Nielsen, Rev. C. A. Stub and Rev. Edwin Hansen and myself were present from our church.

The work of the business session is not an easy task. Most of us must rely on the judgment of those who have been to the field and gained somewhat of an insight into the physical, mental and spiritual circumstances of the land, its people and missionaries.

Missionaries of the Santal Mission come from three different countries, Norway, Denmark and the U.S.A., and they serve under the Home Boards of these three countries. Reports from the Field are received in three languages and it is not always easy to get the best translation interpreting the Field situation.

The Home Boards have a tremendous responsibility which often consists of reconciling three points of view or more into one working policy for the work in the Santal Mission. We are fortunate to have members on the Board who have been missionaries to the Santals and often we are favored with the presence of a missionary home on furlough. These all help to clarify the unfamiliar to the board members who have had no personal contact with the Field.

Board meetings are not always easy; they are however, a pleasure, fruitful and inspiring at least in a personal way and we hope and pray for the furtherance of the work among the Santals.

The Board is concerned with the work on the Field as well as with the salaries, travel, pensions, medical care, advance training and housing when the missionaries are home on furlough and also with the calling of missionaries.

The American Board is the administration council of the Santal Mission Association. Perhaps you are a member. I hope. Article four (4) of the Rules and By-laws read: "All who attend our annual meetings, who support our work and who declare their interest in and their willingness to work for the furtherance of the Santal Mission, constitute the Santal Mission Association and are qualified to vote at the business meetings of the Association." The annual meeting is held in May. This year, 1960, it will be held at St. Luke Lutheran Church, Minneapolis, Minnesota, May 13-15. If you are in the vicinity try to attend.

Our synod has supported the Santal Mission since

the 1870s. At the convention in Grayling, Michigan, in 1913 our synod officially made the Santal Mission its foreign mission field. For a long time we have had a share in the planting of the seed of God's Word among the Santals. We have had the joy of seeing the fruits that grow from being obedient to Lord's command: "Go therefore and make disciples of all nations, baptizing them in the name of the Father, the Son and the Holy Spirit, teaching them to observe all that I have commanded you."

We have supported the Mission with missionaries, money and gifts of various kind; our young people have been instrumental in bringing students from Santalistan to America for further study. However, from the financial report it appears that we are trying to live off of these fruits; we have helped to grow, but without providing for the continuation of planting and seeding for the future.

"Has the economy of the church also fallen into the hands of the consumer economy of personal luxuries as has the national economy of America?" (Walter Lippman, Des Moines Register).

"For several years our synod has had difficulty in meeting its share of the annual budget to the Santal Mission. The mistaken idea seems to prevail some places that since the synod share to this cause appears on the annual budget of synod, our total obligation to the Mission will be met by synod. The fact is that this money has not been allocated to the congregations, hence the synod must continue to depend upon the many individual and organizational contributions to meet its share of the Mission budget. Many of these separate gifts come in late in the year." (From Chairman of Synod Santal Committee.)

This is plainly a push for more contributions. It is a needed push. But to leave our Mission on the basis of money would not be right. Mission work has a deeper root. In 1915 Pastor Adam Dan wrote the following: "...No church body has ever suffered or languished because it had carried on mission work. On the other hand it can no doubt be proved that a waning love for this work in the Kingdom of God will spell retrogression in the life of the congregation, a retrogradation that can end in ruin." The purpose of the church is mission, bringing the Good of Christ to the world. It was in connection with the mission command that the promise was made: I will be with you till the end of the age. Adam Dan's "retrogression in the life of the congregation" may lie in the promise unfulfilled, because the command is not obeyed.

The evening meeting of the American Board this year was a treat — a double treat. It was a welcome dinner for Pastor Harold Riber and family. It was a farewell dinner for Dr. Kristian Hagen and family who are going out to the Mohulpahari hospital while Dr. W. R. Scott is home for further training and furlough.

Pastor Riber and family will return to India in May to the Mornai Tea Estate.

In the meantime Riber will try to visit as many congregations as possible to talk about the Santal Mission.

If the opportunity to hear Harold Riber is ours we should listen.

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Christian Witness in Nationalistic Movements

George W. Carpenter

DURING THE NINETEENTH century the technological culture of the West began to spread explosively throughout the world. Usually it took the form of colonialism — foreign rule in the interest of trade and the development of natural resources with foreign capital and management. As a temporary stage in the development of young nations colonialism was not without advantages: it provided stable government, education, public services and the “infrastructure” of development, that is roads, railways, harbors and the basic economic organization for growth.

But colonial regimes seldom regarded themselves as temporary, they expected to last indefinitely. In recent years, especially during and since World War II, the conviction has been growing throughout the world that the permanent subjection of one people to another is indefensible, and during the same period colonial rule has been coming to an end in one great area after another. At least six hundred million people in Asia and Indonesia have gained national independence. The same surge toward freedom is now gaining momentum in Africa. French colonies have become autonomous republics in a new French commonwealth, but one of them, Guiana, has chosen complete independence instead. Ghana gained independence within the British family of nations in 1957, other West African countries are well on the way. A freedom movement is active in Belgian Congo, with repercussions in Angola (under Portuguese rule). The presence of relatively large numbers of permanent residents of European and Asian race and culture in Eastern and Southern Africa makes emergence into autonomous nationhood much more difficult; but in East Africa especially substantial progress is being made in responding to African aspirations.

This widespread urge toward freedom takes the name of **nationalism**. The first goal of a subject people is to throw off the foreign yoke and be free. A recent affirmation by leaders of an independence movement in Belgian Congo is typical. It reads in part:

“In his own country a man’s rights should prevail....

“Any people persecuting...another will receive punishment from men and rebuke from God.

“Therefore, chiefs, recorders, counsellors and elders, be awake, be ready. In chains, imprisonment, trials, hunger and death be joyful, for we suffer for the sake of our country, which God in the highest made for us.....

“It is good to rule, but not to be ruled. Be strong!”

Echos of the American Revolution seem to ring through this statement and many like it. Not least notable is the frequently recurring reference to God, the creator and judge of the nations, the author of freedom, who gives to each people its dwelling place. It is not by accident that Christians, animated with

Biblical faith in such a God, often feel called to support and even to lead nationalist movements.

Until the struggle for freedom is won the issues are simple. Liberty is good, anything that stands in the way is bad. Even after the attainment of independence the movement may continue for some time by its own momentum. If the new government is weak, ineffective or ill-advised, its failures can be charged to the former ruling power, which becomes a scapegoat for faults not its own. Fear of falling again under foreign political or economic control can be used to rally popular support even for a poorly run administration. “Self-government is more important than good government” is a plausible slogan.

But this situation does not last. A nation has to learn to stand on its own feet and move forward. The task of building a new nation in this modern world is hard, long, and intricate. It demands powers of statesmanship, administrative skills, a mature wisdom and a devotion to the public interest, that are apt to be in short supply — especially in a new nation with limited experience in self-government. Persons possessing these gifts are not necessarily the ones in whose hands power is placed. There is always danger that a young nation will fall into some new despotism, not this time at the hands of a foreign power, but in subjection to an indigenous dictatorship which rules by force because it lacks the wisdom and patience to make democracy work.

In many instances the basic issue is that of achieving a single national loyalty embracing and sustaining the whole country and all its peoples, where the prior loyalties were on a much smaller scale. How big is a “nation?” The Iroquois Indians of America, numbering at most a few tens of thousands, were a confederation of five “nations,” five separate groups, each held together by the loyalty of its members toward each other. Any nationalist movement has to build upon the existing loyalty-bond of its supporters. It can only include those who already feel themselves to be in some real sense **one people**. It is apt to emphasize the differences from those on the outside in order to reinforce the national identity uniting the group. Hence, in relation to the scale of modern states, nationalism is apt to be sectional, even divisive, rather than a unifying factor. Cultural and religious factors become the elements of politics. For instance, Ceylon is an island, not too large to develop national institutions readily; but it is not one community. Tamils and Buddhists are separate cultural groups, far from ready to sink their differences in a common nationhood.

This problem of loyalties is particularly acute where several peoples of different racial origins, languages and cultures have migrated into the same territory, each of them regarding the country as their national homeland. The Union of the South Africa is the most serious case. Afrikaner nationhood is focused

(Continued on Page 12)



Paging Youth

American Evangelical Luth.
Youth Fellowship

EDITOR: EVERETT NIELSEN

1100 Boyd
Des Moines 16, Iowa

Youth Sunday Observances

Brayton, Iowa: The young people here each took a part of the worship service on Sunday, January 31.

Alden, Minn.: The LYF president, Jeffrey Duncan, gave the sermon and various young people took parts of the morning worship service here on January 31. In the evening, the LYF presented a program attended by a large number of the congregation.

Des Moines, Iowa: The LYF here presented a variety program, "Space Spectaculars" on Youth Sunday, January 31. Members of the congregation attended and took the trips to various planets.

Waterloo, Iowa: Mr. Dick Jessen, AELYP president, gave the sermon here and young people participated in parts of the church service on January 31.

Ringsted, Iowa: Mr. Everett Nielsen preached here on Youth Sunday with the theme, "The Love of Christ Heals." In the afternoon, he addressed the LYF and congregational members in the parish hall. He reported on some of the findings of the recent Lutheran Youth Research and urged parents and young people to recognize the need for patience and acceptance of each other.

Hartford, Connecticut: Susan Benoit and Roy Bech delivered messages here at the Youth Sunday service. Other members of the LYF also participated in it.

Lutheran Youth Research

Minneapolis—(NLC)—One of the "striking finds" of an exhaustive Lutheran survey on the problems of teen-agers was the discovery that most youth "do not have a confident, joyous faith."

The majority of youth sampled "are not certain of God's forgiveness or conscious of the fact that they are saved by faith," it was reported here by Lutheran Youth Research, which made the two-year study in behalf of six Lutheran groups.

In the opinion of the project's director, the Rev. Merton P. Strommen of Minneapolis, youth leader of the Lutheran Free Church, the conclusion seems inescapable that "most of these youth are living in an awareness of God's law and not His gospel." However, he added, youth "are conscious of spiritual inadequacies and want help" on this problem which "lies at the very heart of the Christian faith."

Participating in the study were 2,000 Lutheran young people between the ages of 15 and 18 years from 192 churches and 2,000 adults from the same churches. The congregations were carefully chosen from seven areas of the United States and Canada to reflect a cross section of the whole church. Basic

data was obtained by asking 480 questions of the 4,000 youth and adults.

More information on the findings and what AELYP hopes to do about them will be forthcoming.

National LTS Held

The first AELYP Leadership Training School was held in Des Moines, Iowa, January 29 and 30. This is the first one to include district officers with later district training school to be held by those trained at this meeting.

The National Board led the two-day conference attended by representatives from the Lake Michigan, Nebraska and Iowa districts. Friday evening, the school was opened with an introduction by the president, Dick Jessen, explaining that the role of those present is to "be leaders of leaders." Proposed agendas for the district schools were discussed.

The first main session discussed the problem, "Why LYF?" and resulted in a spirited discussion on the part of those present. Devotions and singing along with hot chocolate and rolls ended the first day.

Saturday morning, devotions opened the day. Materials and techniques were presented and discussed followed by the delicious ever present refreshments. Program planning was discussed and attempted in small groups with an evaluation session following.

After lunch, some of those in attendance were given the task of practicing the presentations which they had received the day and morning before.

The value of such a training school can only be measured by how well local officers and leaders will respond to the district schools to be held soon.

AELYP Doin's

Hartford, Connecticut: We recently had a big week end with the Fords, New Jersey, LYF. Saturday afternoon, we went skating. After supper, we bowled and topped the evening off with a swim at the "Y." The girls all had a pajama party at a house and the boys stayed in the church basement. Before retiring, we all ate pizza. After church services on Sunday, we ate dinner at various congregational members' homes and had a district board meeting in the afternoon to plan for next year's convention to be held here.

Brayton, Iowa: We had our regular meeting on January 10 where we planned for Youth Sunday and discussed other items of business. A major discussion centered around the possibility of a reception center for the village of Brayton. The LYF would help to organize it and attempt to obtain sponsors. After the meeting, a film strip on the Symbols of the House of God was shown as well as some slides of some of the AELC churches.

Alden, Minnesota: We have recently completed a project here to furnish a new lecturn for the parish hall. The LYF furnished the materials and a carpenter in the congregation built it. We used it for the first time on Youth Sunday.

Omaha, Nebraska: The big snows hit us and we did not get organized last month, but will be trying again in February.

Our Women's Work

MRS. AAGE PAULSEN, EDITOR

Beaver Crossing, Nebraska



New Magazine

The first issue of LUTHERAN WOMEN, a magazine serving the women of the American Evangelical Lutheran Church, Augustana Lutheran Church, Suomi Synod and the United Lutheran Church of America, has already gone to press and will be distributed to 100,000 subscribers early in March.

This first issue of LUTHERAN WOMEN carries pictures and a story by Mrs. Holger Strandkov, Kimballton, Iowa, introducing WMS to the women of our merging churches. Succeeding issues will bring similar features from the other women's organizations.

LUTHERAN WOMEN will bring outstanding features each month — meditations, a Calendar of "Prayer Concerns," up-to-the minute articles supplementing the monthly program topics; the latest news on merger matters; timely articles pointing up the Church emphasis, stories about and from our missions and missionaries around the world, book reviews, "Widen Your World" — news about Lutheran women and their organizations, leadership helps for officers, committee members, and others, etc.

Miss Carol Widen, editor of LUTHERAN WOMEN, has been director of education for the Augustana Lutheran Church Women for the past six years. A native of Kansas City, she is a graduate of the University of Kansas with a major in Journalism. She has also taken advanced training at the University of Illinois. She served on the editorial staff of the Kansas City Star and also in the publicity and promotional department of the Kansas City Public Library. She has written numerous articles for various church periodicals. Before becoming director of education for the Augustana Lutheran Church Women, she served in the Department of English Bible, Division of Christian Education of the National Council of Churches of Christ.



Assisting Miss Widen as associate editor is Miss Ethel Dentzer, associate secretary of education for the United Lutheran Church Women, who formerly served as a missionary in India, principal of Charlotte Swensson Memorial Training School.

The editorial policy of the magazine will be directed by a six-member editorial committee consisting of Miss Widen, the editor; Miss Dentzer, the associate editor; Miss Josephine Darmstaetter, Executive Secretary,

United Lutheran Church Women; Miss Evelyn A. Stark, Executive Director, Augustana Lutheran Church Women; Mrs. Soine Torma, editor for the Lutheran Guild, Suomi Synod; and Mrs. Aage Paulsen, editor, "Our Women's Work," AELC.

Miss Widen will maintain her office at the headquarters of the Augustana Lutheran Church Women, 3939 Pine Grove Avenue, Chicago, Illinois. Miss Dentzer's office will be at the headquarters of the United Lutheran Church Women, 2900 Queen Lane, Philadelphia, Pa.

Sale of subscriptions to the women of the AELC will be handled by the District Presidents and the local Key Women. The subscription rate is \$1.25 per year for eleven issues. Your local Key Woman has received the necessary materials and is ready to accept your subscription.

Beginning at the point of zero, we are challenged to reach every woman of our church. Let us strive for a 100 per cent subscription list for AELC!

OUR GOAL: EVERY WOMAN A SUBSCRIBER: EVERY SUBSCRIBER A READER.

District IX WMS Board Meeting

JANUARY 12, 1960

Representatives from the Augustana and ULC Church Women, as well as key women and officers from all District IX women's organizations, were invited to attend the District IX WMS board meeting since plans for the 1960 Women's Retreat were to be the main topic of discussion. The meeting was held at the home of the district president, Adelaide Fynboe, who served a delicious lunch to the group before the meeting.

Those present were Elsie Fagerlin, ULCW Recording Secretary and President of Northern Conferences of ULCW; Mary Nestegard, president of Redeemer Church Women, Tacoma (ULC); Sylvia Nelson, Mt. Ranier District President of ALCW; Esther Engvall, first vice president of Women's Fellowship of First Lutheran, Tacoma (Augustana); from Enumclaw, Gerda Hergert, president of Hope Lutheran Women; and Dorothy Christensen, key woman and outgoing district treasurer; from Seattle, Elsie Norman, Young Adults Club representative; Charlotte Zwoster, key woman; and Else Goodwin, Ladies' Aid president; from Junction City, Gloria Knudsen, district vice president and program chairman; and Alice Fagerland, district treasurer; from Tacoma, Jeanette Knudsen, Ladies' Aid president; Bernice Miller, Ladies' Aid vice president; Marian Tollefsen, Ladies' Aid secretary; Adelaide Fynboe, district president; and Esther Madsen, district secretary. Rev. Thuesen of Enumclaw, Rev. Pedersen of Tacoma, and Mr. Fynboe joined the group for lunch but disappeared into the inner sanctum for the remainder of the afternoon.

Mrs. Fynboe gave a report of the November national board meeting in Chicago, which was followed by an explanation and discussion of the new joint publication, Lutheran Women. Greetings from Emilie Stockholm, national president, and Gladys Daniels, Wilbur key woman, were read.

Discussion of the retreat occupied the second hour. Program plans are still tentative, pending acceptance of speakers, etc., but the place will be the same as last year, Pilgrim Firs near Port Orchard, the dates, May 10, 11 and 12. The retreat this year will be a joint project of the AELC, Augustana, and ULC Church Women, and we hope the Suomi women will participate too. Theme for the retreat will be "Serve the Lord with gladness." Ps. 100:2.

(Continued on Page 15)



A Proper Perspective

Dr. Paul C. Nyholm

(Editor, Dansk Nytaar)



HIS ARTICLE IS SENT from the "lovely lady," Taormina, one of the ancient cities of Sicily. This summer and fall I have attended an almost uninterrupted and continuous series of church conventions and conferences in Denmark. They were all very interesting and rewarding, but at the same time quite exhausting. My wife and I decided therefore, to get away from it all, and "drop down" to the toe of Italy, in order to take "a long look" at things from this vantage point.

Refreshed from swimming in the invigorating salt waves of the Mediterranean and from breathing the fragrance of a wide variety of flowers, our eyes were opened to the exquisite beauty of nature surrounding us and the fascinating monuments of by-gone civilizations. Yesterday, we drove with an American friend to snow-clad Mount Etna, where smoke continues to rise from this the largest of active European volcanoes. On the way home, we stopped at a castle that dates back to 300 B. C. It may be called old, but only relatively so, since archeological findings date the presence of man in Sicily to at least the early paleolithic period, which preceded the settling of the earth's climate. Thousands of years later came the Phoenician, Greek, Roman, Arab, Norman and Spanish periods. Ruins from modern time indicate German and American bombing during the last world war.

One feels so insignificant when one walks among the remains of so many civilizations, or views the Mediterranean through one of the few remaining arches of the old Greek theatre above the Villa San Pietro where we are staying, or looks at the ocean from the foot of the wall across the street, where the empty vaults indicate how even Moslem burial places were completely plundered. As you see one white-foamed breaker wash ashore after the other, it becomes symbolical of the wave of humanity, which in the course of the centuries followed one another, partly destroying what their predecessors had accomplished.

Our sojourn in Europe has given us "a new perspective." It is impossible to give a complete account of it here, but one impression stands out.... a feeling of humble gratitude to God.

It makes us very humble and small to worship in the centuries-old churches of Denmark, to walk in the catacombs near Rome, and to view the magnificent remnants of ancient civilizations in Sicily. One individual becomes quite inconspicuous.

But on this background of constant change through the centuries, a new sense of gratitude arises. These lines are written on the bright, sun-filled morning of Thanksgiving Day. From our veranda, we can look over a rich variety of flowers in the garden to the glittering silver and blue of the Mediterranean, over

date palms and orange groves to majestic snow-capped Mount Etna. With praise and thanksgiving I lift up my eyes to the mountains and to Him Who created it all, Whose mercy is new each morning. He loves you and me and has a plan and purpose for each of His creatures.

In counting some of His many blessings, we thank God for the rich heritage that has come to us since the first Thanksgiving in New England.... since Bethlehem and Calvary, yea, since God first revealed Himself to man.

It is a privilege to be a child of God no matter in which country you are. Sicily is lovely and fascinating, but we feel that we who have been called into the preaching and teaching ministry in the United States have received a special privilege.

Let me close by quoting a businessman with whom I have had some stimulating conversations on the beach.... a very good place to meet relaxed and friendly people. This man, who has traveled all over the world, said a few days ago, "I can almost be jealous of you pastors. You have a wonderful product to present and you can offer it for nothing. The rest of us have a hard selling job to do. It seems to me that every pastor should be grateful and enthusiastic that he has such a marvelous job!"

This morning, as we parted before he and his wife flew back to Denmark, he said, "It must be grand to have a work in which you may have full confidence and to give your time to something that is really worthwhile."

Let us get the proper perspective of our task. Let us be humbly grateful for the wonderful privilege of being called to be co-workers with God Almighty. Let us enthusiastically proclaim the unchanging Christ to our changing age!

The Psalm of Comfort

The Lord is my counselor, I shall not feel insecure.
He leads me into quiet moments of meditation;
I hear him bid me be still.

He restores my soul.

He leads me in paths of service that I may glorify his name.

Even though the darkness of selfishness, greed and hate would destroy me,

I am not afraid.

The promise of his word keeps me firm.

In the presence of my sin and failure he proves his love.

His forgiveness washes away all guilt, my joy knows no bounds.

Surely as I serve him with love and humility

He shall abide with me and I shall know his peace.

Margaret A. Wood.

Christian Century.

Ninety Years' Celebration

The oldest member in our Ruthton "Hope Lutheran" Congregation, Mrs. Peter Munkholm Petersen, celebrated her ninetieth birthday on January 10, 1960. The birthday was really December 28, but was postponed due to the death of her only son, Jorgen, on December 24.

She was born in Broaker, South Jylland, on December 28, 1869, and moved with her parents to Diamond Bluff, Wisconsin, in 1882. She was there married to Peter Munkholm Petersen on April 3, 1886. They moved to Tyler, Minnesota, in 1887 and to their own home near Ruthton in 1889. Mrs. Petersen is still living on this farm. The farm is still farmed, by a grandson. The old folks had retired some years ago and built a nice modern home for their old age comfort. Now that the only son died, Mrs. Munkholm and the daughter-in-law occupy the smaller home while a son takes care of the farm.

On January 10, there was "open house" and 107 friends gathered to help Mrs. Munkholm celebrate the ninetieth birthday. Though the recent death of a son cast a shadow over the event, the numerous friends helped cheer the mother to some extent, and the friendly touch relieved the situation. To cheer the grandmother, there were present her granddaughter and five grandsons and their children, 16 in number, and the numerous friends from the community.

Mrs. P. Munkholm is the only survivor of the charter members of the Hope Lutheran Church Ladies' Aid. All six grandchildren with families are living in the community and will surely help the grandmother in the coming years.

To the great-grandmother who so recently lost her only son our sympathy goes forth, and we hope that:

As you grow old, God grant you faithful friends,
Who'll give you comfort and care for you with love;
Who'll stand near by to speak consol-ing words
As your spirit journeys on to heaven above.

Sigurd Pedersen.

NOTICE

Meeting of The Board of Ordination
Grand View College, Des Moines, Iowa.
February 9th at 9:30 a. m.

Alfred E. Sorensen,
Chairman.

Students now enrolled at the Seminary:
Senior:

Everett Nielsen, Lake Benton, Minn.
Middlers:

Hans Nelson, Cordova, Nebr.
Harold Sorensen, Ringsted, Iowa.
Ralph Andersen, Viborg, S. D.

Juniors:

John Johannsen, Newell, Iowa.
Paul Pedersen, Ringsted, Iowa.
Richard Jessen, Des Moines, Iowa.

The Voice From Grand View

We Experience a Variety of Things

We haven't been around, in print, that is, for at least a couple of issues of LUTHERAN TIDINGS. As a result, we find ourselves with news, some good, some bad.

We know it will be a source of concern to many to hear of the serious illness of our business manager, Mr. Harry Jensen. We are happy to report that Mr. Jensen was released from the hospital yesterday. We might also add that he is improving in health, due no doubt to the very faithful ministrations of the student nurses who have learned some of the things they know at GVC. (Please don't get the impression, though, that the Dr. didn't assist!)

Our assistant librarian, Mrs. Lillian Scales, recently fell on the campus and broke a bone in her ankle. She was hospitalized at Mercy, and is likewise improving. Another casualty of the present Ice Age here in Des Moines is Mr. Rarker, the custodian. He slipped on an ice patch and injured his arm. We know for a fact, too, that Dr. Nielsen slipped, fell, and injured himself somewhat. In his case it might have been his pride, but his son, Brian, tells us that "my dad has to sit down real easy. Sometimes he even uses a cushion!"

One of our cooks recently lost her husband. Mr. O. Bair had been ill for a number of years and passed away two weeks ago. We wish to take this way to express our condolence to Mrs. Bair.

Miss Ruth Jacobsen, the secretary, has a new apartment which she shares

with Miss Ruth Farstrup. Come to think about it, it might be just the other way around. Anyway, the two Ruths are proud of their new home. Speaking of new things, we might as well mention that there are new chairs in the dining hall. The tables come next. In spite of hard use, it is surprising how long some of these articles of furniture actually last, isn't it?

Something else new! Mrs. Anna Rasmussen will add an extra curricular activity in which the girls can participate. We hear tell that she will teach weaving to any interested girl. Guess there are a couple of looms available. Should prove interesting. How many of you girls are going to try it?

There will be at least two new brides and grooms here in our college "family" this week end. Miss Sandra Jensen, lab assistant, will be married on Saturday to James Rasmussen, and Miss Janet Melhus will become the bride of Fritz Gould. Fritz is the son of Mrs. Cleo Gould Williamsen. Janet's home is in Clarion, Iowa.

One of the most recent convocation speakers was the pastor of First Baptist Church in Des Moines. Among an assortment of comments, this one appealed to us the most. Said the student, "I'm by no means a Baptist, but I certainly liked his (Dr. Turnbull) talk." That's putting it on the line!

Well, I guess this should about tie it up for now. Hope to see you in a couple of weeks again.

Info, Inc.

The Second Strength

V. S. JENSEN

It happened one day at Chicago Lutheran Seminary. We were in classroom waiting for Professor Gerberding. We fell to discussing the effects of preaching three times in a day. Some thought that it was not possible to preach the third time in the power of the spirit in one and the same day. Pastor Gerberding came in (this was in 1910). When he heard what the discussion was about, he said, "Thank God, young men, there is a second strength." Then he told the following:

I was ministering to different groups on the prairies of the Dakotas. In the morning I had preached at the place where I lived, then 20 miles on horseback to a schoolhouse on the prairie where I preached in the afternoon. Then on horseback once more to preach at another schoolhouse in the evening.

But I was tired then. I was so tired that I had to humor myself by reminding myself; "Now it is only this one service, then you are all through; then you can rest."

But just as I was finishing that service the galloping of a horse over the prairie was heard. As we opened the door, a man was throwing the bridle

reins on the ground and dismounting. He came up and said, "The minister will have to go with me to John's place, he is down with delirium."

I got on my horse. I was all right. I no longer felt tired. I knew I was in for a night's vigil, and I knew I was able to take it. As we entered the sod hut, the man in bed yelled "Look out! They will bite you." He saw snakes. "Yes," I said, "but we will get them out." I grabbed the broom and made some mighty sweeps toward the open door. "There," I said, "now they are gone."

But I had to repeat that performance several times before morning. As the sun dawned, the man was sleeping, and so I could sleep. Thank God, young men, there is a second strength!

There is a second strength. They who keep going until they have to avail themselves of it, they get to know God. It rejuvenates soul and body. They whom I have known, who had had to fall back on the second strength, have all lived to a good old age. "They renew their strength." (Ps. 103:5) The second strength is the power from on high. (Luke 24:49). A man gets it when he asks of God in his utmost need.

Christian Witness in Nationalistic Movements

(Continued from Page 7)

in the Nationalist Party, which holds dominant political power. It seeks to establish a republic enshrining its doctrine of apartheid (separate national development for the diverse ethnic groups). African political and social aspirations center largely in the African National Congress, Asians form another distinct group with "national" aspirations; and the "coloured" people (of mixed European, African and Malay ancestry) form a group distinct from all the others. It is clearly impossible for all these "nations" to attain mutually exclusive goals within the same homeland. It is doubtful whether the Afrikaner ideal of separation can be carried out without economic suicide or without disastrous social effects. An inclusive national loyalty embracing all the peoples of the Union seems to be the only constructive and permanent solution.

In such situations the Christian "ministry of reconciliation" is of crucial importance. Lines of separation **must** be crossed, antagonisms **must** give place to cooperation. Christians start with the conviction that in Jesus Christ the "middle wall of partition" has already been broken down. All Christians are one people in Christ. Even more basically all people are children of the same Creator-God, made of one blood and members, under God, of the same human family. Christ is Lord of the Church and **Lord of the world**, and the calling of the Church is to make that Lordship evident both within its own life and in every human relationship.

As Christians cope with these issues, both as individuals and in the corporate life of the Church and nation, the Church also comes under judgment. A fresh realization arises that the Church itself must exemplify the "gathering of the nations," both in the personal relations of its members, in the inclusiveness of its congregational life, and in the world-embracing fellowship of which the local congregations are a part. The failure of many Christians to "cross frontiers" in their own friendships and attitudes is one of the major stumbling blocks to the acceptance of the Gospel in the new nations. Events in the so-called "Christian nations" of the West are all too often used to discredit Christianity in Asia and Africa. Christians there are compelled to accept the reproach and to apologize for what they cannot condone. This does not commend the Gospel to the unbeliever.

What is it, then, that does commend the Gospel? Perhaps most of all it is the **quality of person** that results when the new life that is in Christ comes to full expression. The young nations have tremendous need for persons whose primary motive is devotion to the public good, who are able to think boldly and judge wisely because their own spirits have been set free from bondage to self, to tradition, or to false

or temporary goals. Neither the ancient religions of Asia and Africa nor the pseudo-faith of modern secularism has this liberating power. They lack even the basic conception of committed personality which is central in Christianity. For this reason Christian faith does in fact provide an element essential to the healthy growth of society. Not only in posts of conspicuous leadership but in thousands of unheralded positions of service Christians are bearing effective witness by their contribution to the building of the new society.

This is possible only by virtue of the fact that Christianity has already taken root as a living, indigenous force within the social fabric of almost every country. A common religious faith is one of the ties by which nationalism builds up the cohesiveness of a people. If the Christian minority is regarded as "foreign" its adherents become outcasts and may suffer severely. The saving fact is that the Gospel is universal, it belongs not to one culture but to all mankind, and that Christian citizens in every country are able and eager to identify themselves with the highest national interest. An Indonesian Christian remarks: "We Christians have to show that we are just as good revolutionaries as anyone else." Nationalism is arousing many Christians out of "ghetto mentality" into which they were falling, and thrusting them into the main streams of national life.

And when the first fever of revolutionary enthusiasm abates it is the Christian, with his commitment to eternal values and his sense of relatedness to all mankind, who is most able to conserve what has been gained and to point the way forward.

At such a time as this we may well echo the words of Rupert Brooke during World War I:

"Now God be praised, who has matched us to His hour."

The crisis of nationalism is not of our making, it is part of the pattern of history, which is in God's hands. It is God too who has thrust forth witness-bearers throughout the world for several generations past, so that where the nationalism is active there too the Church is at work. Often it is a small minority, but it is a creative minority, and its witness will not go unheard.

Acknowledgment of Receipts From the Synod Treasurer

For the Month of December, 1959

Unassigned Receipts:

(by Congregation)

Dwight, Ill.	\$ 196.78
Askov, Minn.	450.00
Omaha, Nebr.	180.00
Los Angeles, Calif.	200.00
Fredsville, Dike, Iowa	756.78
Tacoma, Wash.	94.25
Manistee, Mich.	50.00
Waterloo, Iowa	1,000.00
West Denmark, Wis.	308.80
Tyler, Minn.	2,500.00
Ruthton, Minn.	454.33
Zion, Marlette, Mich.	228.80

Seattle, Wash.	667.05
Minneapolis, Minn.	201.00
Racine, Wis.	33.95
Kimballton, Iowa	500.00
Hartford, Conn.	132.30
Hay Springs, Nebr.	342.96
Cordova, Nebr.	552.81
Grayling, Mich.	24.00
Menominee, Mich.	72.73
Brown City, Mich.	30.00
Bone Lake, Wis.	40.00
Viborg, S. D.	220.00
Tacoma, Wash.	68.00
Trinity, Chicago, Ill.	13.66
Fresno, Calif.	100.00
Sidney, Mich.	103.00
Nain Lutheran, Newell, Iowa ..	29.05
Los Angeles, Calif.	200.00
Cozad, Nebr.	847.00
Juhl, Marlette, Mich.	1,151.16
Grant, Mich.	86.50
Kimballton, Iowa	1,000.00
Salinas, Calif.	398.44
Parlier, Calif.	34.72
Junction City, Ore.	616.81
Edison, N. J.	441.58
Askov, Minn.	476.00
Tacoma, Wash.	50.00
Detroit, Mich.	925.00
Hampton, Iowa	1,003.75
Alden, Minn.	334.15
Diamond Lake, Lake Benton, Minn.	135.00
Tyler, Minn.	900.00
Watsonville, Calif.	109.32
Bethlehem, Cedar Falls, Iowa ..	1,765.26
Brayton, Iowa	629.40
Manistee, Mich.	50.00
Tyler, Minn.	714.56
Lake Norden, S. D.	473.90
Fresno, Calif.	356.40
Los Angeles, Calif.	617.44
Kimballton, Iowa	582.69
Circle Pines, Minn.	512.05
Racine, Wis.	9.00
Ruthton, Minn.	68.96
Junction City, Ore.	300.00
Wilbur, Wash.	577.32
For Pastors' Pension Fund:	
(by Congregation)	
Ringsted, Iowa	47.00
Omaha, Nebr.	10.00
Greenville, Mich., by Mrs. Alma Sly, Mr. and Mrs. Swani Nelson, Mr. and Mrs. Frank Nelson	3.00
Tacoma, Wash.	55.75
Edison, New Jersey	196.00
Ruthton, Minn.	20.00
Minneapolis, Minn., by Oscar S. Bolling	10.00
Danevang, Texas	75.00
Racine, Wis.	177.40
Kimballton, Iowa	82.85
Cordova, Nebr.	6.00
Grayling, Mich., Luth. Jr. Aid ..	7.00
Detroit, Mich., Ladies' Aid ..	15.00
Bridgeport, Conn.	40.00
Wayne, Alberta	33.00
Dwight, Ill., Mr. and Mrs. S. Dixen Sorensen	10.00
Edison, New Jersey	2.00
Trinity, Chicago, Ill., by Trinity Church Women	50.00
St. Stephen's, Chicago, Ill., by Henry T. Hansen in memory of Soren Sorensen	5.00
by Mary Worm	5.00
Diamond Lake, Lake Benton, Minn. (Christmas offering) ..	18.45

Tyler, Minn.	107.00
Omaha, Nebr.	121.05
Kimballton, Iowa	8.00
Manistee, Mich.	13.50
Ruthton, Minn.	20.52
Troy, N. Y.	17.00
Menominee, Mich.	10.00
Wilbur, Wash.	25.00

For Children's Home:

Ruthton, Minn.	35.00
Ladies' Aid, Clinton, Iowa	10.00
Dwight, Ill., by St. Peter's Sun- day School	10.00
Parlier, Calif.	15.00
Dwight, Ill., Christmas Altar offering	47.64
Diamond Lake, Lake Benton, Minn., in memory of Iver Jorgensen	20.00

For Seamen's Mission:

(by Congregation)	
Danish Ladies' Aid, Askov, Minn.	10.00
Ladies' Aid, Alden, Minn.	15.00
Omaha, Nebr.	15.00
Fredsville Ladies' Aid, Dike, Ia.	15.00
Des Moines, Iowa	10.00
Ruthton, Minn.	20.00
Danish Ladies' Aid, Tyler, Minn.	20.00
Ladies' Aid, Dagmar, Mont.	15.00
Evening Circle, Racine, Wis.	5.00
Danish Ladies' Aid, Racine, Wis.	10.00
Ladies' Aid, Marquette, Nebr.	25.00
Ladies' Aid, Clinton, Iowa	10.00
St. Stephen's Ladies' Aid, Chi- cago, Ill.	10.00
Lutheran Junior Aid, Grayling, Mich.	7.00
Bridgeport, Conn.	10.00
Bone Lake Ladies' Aid, Luck, Wis.	10.00
Diamond Lake, Lake Benton, Minn. (Christmas Offering)	18.45
Watsonville, Calif.	25.00
Bethlehem, Cedar Falls, Iowa	20.00
Women's Circle, Omaha, Nebr.	10.00
Roscommon, Mich.	5.00
Kimballton, Iowa	15.00
Manistee, Mich.	10.00
Guild, Racine, Wis.	10.00
Ruthton, Minn.	20.52
Wilbur, Wash.	10.00
Ludington, Mich.	5.00

For Santal Mission:

(by Congregation)	
Askov, Minn.	50.00
Danish Ladies' Aid, Askov, Minn.	10.00
Ladies of the Congregation, Omaha, Nebr.	39.65
Fredsville Ladies' Aid, Dike Ia.	15.00
Sunday School, Tyler, Minn.	20.00
Lake Norden, by Mrs. Emma Nielsen	10.00
Ladies' Aid, Dagmar, Mont.	20.00
Ladies' Aid, Newell, Iowa	50.00
Waterloo, Iowa	138.55
Sunday School, Newell, Iowa	25.00
Danish Ladies' Aid, Solvang, Calif.	15.00
Juhl Ladies' Aid, Marlette, Mich.	19.11
Ladies' Aid, Detroit, Mich.	25.00
Bridgeport, Conn.	56.50
Sidney, Mich.	4.00
From North Sidney Ladies' Aid in memory of the found-	

ers of St. John's Lutheran Church	25.00
Zion, Marlette, Mich.	23.20
Soren Knudsen, Cozad, Nebr.	3.00
Davey, Nebr.	10.00
Parlier, Calif.	10.00
Askov, Minn.	4.00
Women's Guild, Detroit, Mich.	35.00
Diamond Lake, Lake Benton, Minn., from Sunday School	4.70
Bethlehem, Cedar Falls, Iowa	158.30
Manistee, Mich.	18.50
Sunday School, Los Angeles, Calif.	50.00
Immanuel Church Women, Kimballton, Iowa	97.70
from Sunday School	15.00

For Tyler Old People's Home:

(by Congregation)	
Alden, Minn.	25.00
Omaha, Nebr.	10.00
Des Moines, Iowa	50.00
Ladies' Aid, Clinton, Iowa	10.00
Lutheran Junior Aid, Grayling, Mich.	7.00
Des Moines, Iowa	65.50
St. Stephen's, Chicago, Ill.	21.65
Women's Circle, Omaha, Nebr.	25.00

For Home Missions:

(by Congregation)	
Ruthton, Minn.	14.07
Ladies' Aid, Clinton, Iowa	10.00
Racine, Wis.	183.94

For Grand View College:

(by Congregation)	
Ruthton, Minn.	15.00
Lutheran Junior Aid, Grayling, Mich.	5.00
Bethlehem, Cedar Falls, Iowa	25.00
Racine, Wis.	10.00

For Lutheran Tidings:

Sidney, Mich.	7.00
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Total Budget Receipts from congregations, December	\$28,072.26
Previously acknowledged	71,979.97

Total to date\$100,052.23

Other Budget Receipts:

Pastors' Pension Contributions:	
St. Stephen's, Chicago, Ill.	\$ 21.50
Waterloo, Iowa	22.50
Newell, Iowa	20.00
Ruthton, Minn.	27.00
Seattle, Wash.	21.00
Hartford, Conn.	22.20
Muskegon, Mich.	21.00
Hay Springs, Nebr.	32.54
Cordova, Nebr.	20.00
Menominee, Mich.	18.00
Bone Lake, Wis.	5.00
Viborg, S. D.	30.00
Junction City, Ore.	20.50
Trinity, Chicago, Ill.	46.20
Clinton, Iowa	21.40
Wayne, Alberta	18.00
Los Angeles, Calif.	19.50
Dwight, Ill.	22.00
Minneapolis, Minn.	20.49
Marquette, Nebr.	20.00
Salinas, Calif.	15.00
Askov, Minn.	18.00
Detroit, Mich.	24.00
Hampton, Iowa	34.04
Newell, Iowa	6.41
St. Peter's, Cedar Falls, Iowa	17.49
Rev. J. Knudsen	128.00
Edison Township, N. J.	22.20
Alden, Minn.	21.00

Tyler, Minn.	58.00
Brayton, Iowa	18.50
Omaha, Nebr.	21.96
Circle Pines, Minn.	19.50
Grayling, Mich.	10.50
Roscommon, Mich.	8.20
Fresno, Calif.	9.00
Tacoma, Wash.	15.50
Kimballton, Iowa	20.29
Ringsted, Iowa	24.00
Solvang, Calif.	27.50
Danavang, Texas	23.40
Synod President	10.50
Bethany, Ludington, Mich.	14.80
Synod Vice President	1.25

Total for Month	\$1,017.87
Previously acknowledged (as corrected)	3,253.36

Total to date\$4,271.23

Annual Reports:

Grayling, Mich.	\$ 3.00
Dwight, Ill.	12.00
Ruthton, Minn.	7.00
Seattle, Wash.	12.50
Brown City, Mich.	5.00
Fresno, Calif.	2.50
Cozad, Nebr.	6.00
Juhl, Marlette, Mich.	8.00
Brayton, Iowa	7.50
Parlier, Calif.	1.50
Junction City, Ore.	6.00
Alden, Minn.	16.00
Diamond Lake, Lake Benton, Minn.	8.00
Tyler, Minn.	50.00
Bethlehem, Cedar Falls, Iowa	17.50
Newark, N. J.	6.00
Kimballton, Iowa	15.00
Circle Pines, Minn.	7.50
Wilbur, Wash.	12.50

Total for Month	\$ 203.50
Previously acknowledged	387.50

Total to date\$ 591.00

Grand Total of Budget Re-
ceipts from Congregations \$104,914.46**Received for Items Outside of Budget:****For Lutheran World Action:**

(by Congregation)	
Grayling, Mich.	\$ 73.00
St. Stephen's, Chicago, Ill.	118.25
Dwight, Ill.	41.84
Brayton, Iowa	39.15
Askov, Minn.	110.00
Omaha, Nebr.	274.80
Fredsville, Dike, Iowa	284.80
Des Moines, Iowa	50.00
Edison, N. J.	95.00
Clinton, Iowa	294.05
Waterloo, Iowa	322.80
West Denmark, Luck, Wis.	274.80
Tyler, Minn.	500.00
From Sunday School	120.00
From Helga Buhl	10.00
Ruthton, Minn.	134.00
World Refugee Year	10.00
Minneapolis, Minn.	39.30
Rev. Alfred Jensen	25.00
Racine, Wis.	108.46
Pastor Heide	5.00
Bethania Evening Circle	20.00
Kimballton, Iowa	542.40
Hartford, Conn., World Refu- gees	28.00
Rev. Carl Laursen	50.00

Hay Springs, Nebr.	169.20
Residents of Valborgsminde for World Refugees	39.25
Rev. Alfred Sorensen for World Refugees	3.00
Eldridge Daniels, Circle Pines, Minn.	5.00
Los Angeles, Calif., from Judy Jacobsen	8.00
Dennis Jacobsen	8.00
Mrs. Dan Kinnaman	10.00
Rev. Verner Hansen	4.00
Menominee, Mich.	17.06
Viborg, S. D.	119.94
Extra	30.90
Los Angeles, Calif., from Rev. H. O. Nielsen, Newington, Conn., for World Refugee Year	5.00
Tacoma, Wash.	82.00
Denmark, Kansas	12.28
Bridgeport, Conn.	51.00
Sidney, Mich.	132.50
Clinton, Iowa	53.25
Rev. R. Jespersen, Cedar Falls, Iowa	10.00
Cedar Falls, Iowa, from Alan, Kyle and Becky Jessen for Lutheran World Action and Relief	8.69
Dwight, Ill., from Mr. and Mrs. S. Dixen Sorensen	20.00
Cozad, Nebr.	130.80
Juhl, Marlette, Mich.	215.00
Marquette, Nebr., from Chil- dren's Christmas Service for World Refugee Service	70.00
Salinas, Calif.	67.40
Parlier, Calif.	37.20
Lucky Bluebirds, Los Angeles, Calif.	10.00
Edison, N. J.	130.50
Charles Lauritzen, Dwight, Ill.	75.00
Askov, Minn.	60.00
Ladies' Aid, Seattle, Wash.	10.00
Tacoma, Wash.	50.00
Detroit, Mich.	508.00
Christmas Altar Offering, Dwight, Ill.	47.64
Mr. and Mrs. Lloyd Haynes	10.00
Hampton, Iowa	133.70
St. Stephen's, Chicago, Ill.	21.00
Alden, Minn.	236.80
Diamond Lake, Lake Benton	5.00
Tyler, Minn.	119.20
Watsonville, Calif.	22.50
from C. Watkins	1.00
Alma Crawford	5.00
Anonymous	1.00
Bethlehem, Cedar Falls, Iowa	442.11
Brayton, Iowa	252.35
Dagmar, Montana	62.00
E. M. Bergeson, Omaha, Nebr.	5.00
Circle Pines, Minn.	143.60
Manistee, Mich.	16.00
Lake Norden, S. D.	50.00
Los Angeles, Calif.	303.71
Newark, N. J.	20.00
St. Stephen's, Chicago, Ill.	4.00
Immanuel Church Women, Kimballton, Iowa	15.00
Sunday School, Racine, Wis.	50.00
from Special Gifts	110.50
Sunday School, Menominee, Mich.	50.00
Salinas, Calif.	15.00
Troy, New York	73.50
Wilbur, Wash.	141.30
Junction City, Ore.	142.30

Marquette, Nebr., Pastor Carl Laursen	10.00
Carl Huenefeld	75.00
Total for Month	\$ 8,247.83
Previously acknowledged	11,858.35
Total to date	\$20,106.18
For Santal Mission:	
National Women's Mission Society	\$ 289.91
Ladies' Aid, Newark, N. J.	10.00
St. Stephen's WMS, Chicago, Ill.	15.00
Danish Ladies' Aid, Gayville, South Dakota	25.00
Ladies' Aid, Omaha, Nebr.	15.00
from ladies of Congregation	51.10
Des Moines, Iowa	50.00
Edison, N. J., for Riber's work	76.68
Tyler, Minn., from John B. Jo- hansen	25.00
from Sunday School	130.00
Ruthton, Minn.	59.00
Cordova, Nebr., from Sunday School for a Child's Educa- tion	25.00
by Mrs. Julius M. Petersen	10.00
St. Stephen's WMS, Chicago, Ill.	25.00
Rev. Alfred Jensen	25.00
Flaxton, N. D., from Rural Lu- theran Ladies' Aid	5.00
Hampton, Iowa, in memory of Hans Hass from Mr. and Mrs. Ezra Miller, Mr. and Mrs. L. L. Vidal, Mr. and Mrs. Hans Egede, Mr. and Mrs. Folmer Jorgensen, Mrs. Karen Jorgensen	4.00
Volmer Ladies' Aid, Dagmar, Mont.	15.00
Mrs. Margaret N. Mose, Oak Park, Ill., for Riber's work	25.00
Waterloo, Iowa	152.59
Racine, Wis., for TB fund from Evening Circle	16.00
from Evening Circle	15.00
from Danish Ladies' Aid	10.00
from Pastor Heide	5.00
St. Stephen's Ladies' Aid, Chi- cago, Ill.	25.00
Mrs. Thyra Feddersen, Aurora, Nebr., in memory of loved ones	5.00
Danish Ladies' Aid, Solvang, Calif.	10.00
Miss Dagmar Miller	5.00
Mrs. P. L. Lund, Des Moines, Iowa, in memory of P. L. Lund	10.00
Lutheran Junior Aid, Grayling, Mich.	7.00
St. Ansger's, Portland, Me.	75.00
West Denmark Ladies' Aid, Luck, Wis.	15.00
Luck, Wis., from a friend of the Santal Mission	5.00
Sunday School, Wayne, Alberta	142.48
Bethania Vesper Guild, Sol- vang, Calif.	10.00
Gardener Ladies' Aid, Dwight, Ill.	10.00
Iowa Bridge Co., Des Moines, Iowa	100.00
Muskegon, Mich.	146.50
Alden, Minn., from Martha Circle for TB Section	25.00
Parlier, Calif.	5.00

Sina Petersen, Owen, Wis., in memory of her Father, Moth- er, Brother, Sisters, and Brother-in-law	10.00
Lauritz Strandskov, Luck, Wis., for the tractor fund	10.00
Edison, N. J., for Riber's work	3.10
Askov, Minn.	40.00
St. Stephen's Sunday School, Chicago, Ill.	10.00
Hampton, Iowa	200.00
Rev. Alfred Jensen, in memory of Mrs. White, Ludington, Mich.	5.00
St. Stephen's, Chicago, Ill.	21.00
Alden, Minn., from AELYF	7.80
Diamond Lake, Lake Benton Ladies' Aid	28.35
Sunday School Christmas Offering	45.45
In memory of Iver Jorgen- sen	5.00
Hay Springs, Nebr., for tractor fund	72.00
Racine, Wis., from Rev. Alfred Jensen	12.94
Bethlehem, Cedar Falls, Iowa	63.00
Omaha, Nebr.	3.00
Marquette, Nebr. from Kron- borg Sunday School	17.00
Manistee, Mich.	6.50
Newark, N. J.	5.00
from Rev. Harold H. Riber	25.00
Racine, Wis., for Operation India from Mrs. Anker Eriksen	7.50
for tractor fund from Mr. Anker Erickson	7.50
from Rev. Heide	5.00
for TB fund from the Eve- ning Circle	18.88
from the Sunday School	185.44
from the Bethania Guild	10.00
Menominee, Mich., from the Sunday School	50.00
Ludington, Mich.	10.00
Sunday School, Kimballton, Ia.	20.00
Sunday School, Watsonville, Calif.	20.00
Total	\$2,599.72
The sum of \$25.10 reported in the No- vember report from Hampton, Iowa, was from Rev. and Mrs. Viggo Hansen and not from the congregation.	
For Eben-Ezer:	
National Women's Mission So- ciety	\$ 5.00
Omaha, Nebr.	10.00
Zion, Marlette, Mich.	10.00
Ladies' Aid, Clinton, Iowa	10.00
St. Stephen's, Chicago, Ill.	21.00
Bethlehem, Cedar Falls, Iowa	35.00
Women's Circle, Omaha, Nebr.	10.00
Racine, Wis., from joint Dan- ish services	42.15
from Bethania Ladies' Aid, and St. Mary's Ladies' Aid from Kenosha, Wis.	39.50
Ruthton, Minn.	52.07
Total	\$ 234.72
For Women's Mission Society:	
Danish Ladies' Aid, Racine, Wis.	10.00
Respectfully submitted	
M. C. Miller, Treasurer.	
79 West Road	
Circle Pines, Minnesota.	

Donations to Tyler Old People's Home Building Fund

In memory of Hans Hansen from friends	\$ 67.50
In memory of Jens Borresen from friends and neighbors	200.00
In memory of Mrs. Elise Jaspersen from friends and relatives	269.00
Andersen, Jens C., Ruthton	100.00
Bagge, Mrs. Hans, Rt. 3, Box 136 A, Sherwood, Calif.	5.00
Beck, Peter W.	100.00
Borresen, Sven	100.00
Certano, Mrs. Arco, 204 W. Leadt St., Bessemer, Mich.	5.00
Danebod English Ladies Aid, Tyler	500.00
Duus, N. Peter	5.00
Erickson, Mrs. Nellie	20.00
Fredericksen, Howard, Tyler	25.00
Jensen, Mrs. Hans, Tyler	10.00
Johansen, Erick, Tyler	500.00
Krog, Jorgen, Ruthton	50.00
Lange, Hans, Tyler	10.00
Lauritsen, C. A., Tyler	100.00
Magandy, Gwen, Tyler	5.00
Nelson, Donald, Tyler	25.00
Nielsen, Elmer W., Tyler	50.00
Ostergaard, Christine, Tyler	25.00
Powell, Norman, Hanger No. 300 Naas, Fallon, Nevada	5.00
Ries Elec., Herluf Ries, Tyler	25.00
Sorensen, Chris, 7843 Vineland, Sun Valley, Calif.	50.00
Sorensen, S. Dixon, Dwight, Ill.	5.00
Strandskov, Ragnhild, Chicago, Ill.	5.00
Thompson, Mrs. Julius, Tyler	50.00
Townswick, T. R., Tyler	100.00
Utoft, Mrs. Chris, Tyler	25.00
Van Acker, Walter, 206 Whitney St., Marshall, Minn.	5.00
Wall, Mrs. Jerry D., 318 Hesse Ave., Apt. 455, Scott Air Force Base, Ill.	5.00
Wichern, John, Sr., Tyler	5.00
Winther, Anton J., Dagmar, Mont.	25.00
Jensen, Harold, 1747 Holton St., St. Paul, Minn.	10.00
From friends in memory of Sara Jorgensen, Kimballton, Iowa	9.00
Petersen, Mrs. Dagmar L., Tyler	100.00
In memory of Mrs. Chris Kuld, Fred P. Funder, Minneapolis	25.00
From friends in memory of Brodson Norgaard, Tyler	5.00
From friends in memory of Mrs. N. C. Pedersen, Tyler	114.95
In memory of Mrs. N. C. Pedersen, from N. C. Pedersen, Hendricks	500.00
Danebod English Ladies' Aid, Tyler	30.00
Danebod Danish Ladies' Aid, Tyler	500.00
St. John's Lutheran Church, Hampton, Iowa	27.23
From friends in memory of Mrs. Emma Reinke, Tyler	41.00
Danish Ladies Aid, Grayling, Mich.	25.00

In memory of Mr. and Mrs. H. P. Nielsen, heirs	1,000.00
Ostergaard, Sigrid, Des Moines District 6 American Evangelical Lutheran Church (offering at district meeting)	72.75
Bondesen, Christine, Clinton, Iowa	100.00
Jorgensen, Rev. Ottar, Minneapolis, Minn.	15.00
Raae, Mrs. Ingeborg, Grayling, Mich.	10.00
Juhl-Germania Missionary Society, Marlette, Mich.	10.00
St. Paul's Ladies' Aid, Auburn, Wash.	10.00
Steinmetz, James and Julia, Midland, Mich.	30.00
Stone, Walter and Rigmor, St. Paul, in memory of Pastor and Mrs. K. Ostergaard	50.00
St. Stephen's Ladies' Aid, Chicago, Ill.	10.00
Hope Lutheran Church, John Q. Petersen, Ruthton	15.00
Miller, Robert E., Brainerd, Minn.	25.00
Stov, Dora, 1101 Grand View Ave., Des Moines, Iowa	5.00
Rasmussen, Mr. and Mrs. Walter, Solvang, Calif.	13.00
First Lutheran Ladies' Aid, Alden, Minn.	50.00
Krogh, Marie L., Tyler, Minn., in memory of Kristine Krogh Augustana Lutheran Church Women, Arco, Minn.	5.00
Jensen, Dr. Alfred, Des Moines, Iowa	25.00
St. Peter's Danish Ladies' Aid, Detroit, Mich.	20.00
In memory of Albert Olsen from Mr. and Mrs. Harry Jensen and Phyllis and Mrs. Martin Johnson	2.00
DBS Lodge No. 73, Alden, Minn.	100.00
In memory of Mrs. N. C. Pedersen from Dr. P. E. Hermansen, Hendricks, Minn.	50.00
In memory of Christine Christensen from John Andersen, Prior Lake, Minn.	10.00
In memory of J. T. Clawson, Tyler, from friends and relatives	25.00
Pearson, Paul E., Colorado Springs, Colo.	50.00
St. John's Evangelical Lutheran Church, Seattle, Wash.	50.00
Lutheran Ladies' Aid, Newell, Iowa	20.00
Larsen, Ida S., Woodland Hills, Calif., in memory of Mrs. Augustinus Sorensen	100.00
Danish Brotherhood Society, Newell, Iowa	10.00
Jensen, Harry C., Des Moines, Iowa	10.00
In memory of Chris Sandahl from Mr. and Mrs. N. Peter Christensen	10.00
In memory of Martin Jensen from friends and relatives	17.00
For use at the Home:	
In memory of H. C. Reimer from Margrethe Holm, Karl, Sigurd, Martha Holm and	

Mr. and Mrs. Niels Dam	10.00
Marquette Ladies' Aid, Marquette, Nebr.	10.00
Annex Club, St. John's Lutheran Church, Seattle, Wash.	10.00
Gayville Ladies' Aid, Gayville, South Dakota	25.00
Dagmar Ladies' Aid, Dagmar, Mont.	15.00
Diamond Lake Ladies' Aid, Lake Benton, Minn.	25.00
St. John's Ladies' Aid, Hampton, Iowa	10.00
Rasmus Nielsen, Tyler, Minn.	10.00
Swedish-American Line, G. Hilmer Lundbeck	50.00

Danebod Danish Ladies' Aid, Tyler, Minn., Record player and records.
 Hope Afternoon Club, Tyler, Minn., Turkeys and records.
 Bill Svendsen, Tyler, Minn., ducks.
 Mr. and Mrs. Fred Bisballe, Royal Oak, Michigan, candy.
 Mr. and Mrs. Chris Fredericksen, Ruthton, Minn., goose.
 A. N. Utoft, Tyler, Minn., turkey.
 Ruthton Grandmother's Club, Ruthton, Minn., candy.
 DDS, Tyler, Minn., fruit.
 Danebod English Ladies' Aid, Tyler, Minn., fruit.
 Mrs. Art Reinke, Tyler, Minn., food.
 C. C. Sorensen, Tyler, Minn., food.
 Henry Petersen, Tyler, Minn., food.

Thank you for these gifts!

Mrs. C. C. Sorensen, Treas.

District IX WMS Board Meeting

(Continued from Page 9)

Speakers will base their talks on the areas of service for church women. There was much discussion about the possibility of having the retreat during the week end to enable more of the young mothers to attend and a committee is to be appointed to begin plans for the next year as week end reservations must be made much farther in advance than for a mid-week camp. Other camps were considered as it would be interesting to go to new places and also change the distance factor so that the same people don't have the longest trip each year, but for various reasons it was deemed wise to stick with Pilgrim Firs this year.

We were invited to attend various ALCW and ULCW workshops, annual meetings, and conferences to be held in the Seattle-Tacoma area within the next few months. Merger becomes more attractive each time we have meetings with women from the other synods.

A cup of coffee and cookies, thoughtfully provided by Mrs. Fynboe's daughter-in-law, finished the day — except for the Junction City women who were to be guests of the Fynboes until their bus trip back home the next day.

Esther Madsen.

