

Lutheran Tidings

Volume X

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Number 7

HITLER OR LUTHER?

By James N. Lund, Troy, New York

Hitlerism The Opposite Of Christianity.

This war is a test between the Nazi totalitarian philosophy of government, on the one hand, and the dynamic spiritual truths of the Protestant Reformation, on the other. Those spiritual truths have found expression in the democratic institutions of the allied nations, — in our public school system, in our system of representative government, and in our judicial courts. These and other cherished institutions and privileges are but the logical development and expression of the great biblical truths which Martin Luther discovered and proclaimed in the sixteenth century. Hitler's teachings are the very opposite of Luther's. That is the reason the greatest and most courageous opposition to Hitler has come from the Church, — and in particular from the Lutheran Church. And for this reason it is not far-fetched to ask: "Who is going to win this war: Hitler or Luther?"

Causes.

Apart from the economic and social factors involved, this war came about when people had lost their grip on the religious truths that had made them free, the truths and principles upon which the true democracies of the world are built. It came when the moral and religious fiber of the nations deteriorated. Wars nearly always mean moral failure. In the same way lesser Hitlers, the political bosses and gangsters of some of our states, and larger American cities, and some of our labor organizations, and of big business, come into power when citizens degenerate morally and lose their appreciation of the rights and freedoms won for them at great cost in the past. How true the words of William Penn: "Mankind will ultimately be governed either by God or by tyrants." The prediction made by Sir Robert Peel many years ago is being fulfilled now: "The time will come," he said, "when we shall have to fight the battle of the Reformation all over again."

Sources.

Democracy, and the freedom of the individual, are inherent in our Christian religion. It is written into the very nature of man by his Creator, who made man "in His image", with a conscience and a will, and the power of choice, and moral responsibility. Said Luther, in one of those paradoxes that so often express the profoundest Christian truth: "The Christian man is the most free lord of all, and subject to none. The Christian man is the most dutiful servant of all, and subject to everyone." Democracy is the application of these great

biblical truths of the Protestant Reformation to the political and social life of nations. Our own national constitution stems from this religious humanism of Luther and Erasmus, while our Declaration of Independence is woven from the cloth of the Romanticism and Naturalism of Voltaire and Rousseau, and breathes the spirit of the French Revolution. Under democracy the state, or government, exists for the welfare of the individual. Hitler totalitarianism says that the individual exists for the good of the state.

Cardinal Principles.

Let us consider some of the great truths brought to light in the Protestant Reformation. "The just shall live **BY FAITH.**" In that brief sentence from the Bible Luther found the truth that set him free. With penetrating spiritual insight he saw that man can become right with God only through the disposition of heart and soul toward Him, through the committing of oneself to Him in entire confidence and trust and love, — the allegiance and devotion of the entire personality to Him as revealed in the life and teachings of Jesus Christ. If this relationship of trust in God does not exist, all man's "good works" are worthless to God. Faith, in this sense, is the fundamental or basic requirement in true Christianity. The Roman Church of Luther's day had become Judaized. The Roman



MARTIN LUTHER, 1483-1546

priesthood had brought Christianity down to be a system of imposed rites and ceremonies to be observed, and a code of laws and priest-made rules to be obeyed in order to meet God's requirements and earn salvation. Rigid observance of these rules failed to satisfy Luther's conscience. While crawling up the "Sancta Scala" to the pope's throne in Rome, Luther heard God thunder these words into his soul: "The just shall live BY FAITH." Those six words contained the power to bring about the most revolutionary changes the Western World has ever witnessed. They are filled with tremendous political and social implications. They roused the peasants of Germany to a new understanding of their value before God, and of the worth and dignity of man as a child of God through faith, and of their God-given economic rights. Through the centuries since then the truths lodged in those six words have forged and formed themselves into the institutions of democratic government of many nations. It is highly significant that the most strongly Lutheran countries, Norway, Sweden, Denmark, Finland, and northern Germany, are also the most highly socialized and pro-

gressive nations. Illiteracy is practically non-existent; their tax systems are worked out so that they do not have the extremes that we see in some nations, including our own: a large class of immensely wealthy plutocrats with great influence in government, while millions of underprivileged live in abject poverty; their social legislation is years ahead of ours. Laws are made for the protection of the man who has too little, rather than for the benefit of the man who has much; and their crime rate is far lower. Compare this picture of Lutheran and other Protestant countries with all our Latin-American countries, and with Spain, Portugal, Italy, and France, — all 90% or more Roman Catholic, highly illiterate, socially backward, corrupt governments, dictator-ruled, the great majority of their peoples living in abject poverty for the benefit of the ruling class of wealthy landowners. It is not purely coincidence. There's a reason why this is so. "The just shall live BY FAITH." That contains the dynamic that breaks the shackles of tyranny, whether political or ecclesiastical. Its spirit is the very opposite of Hitlerism.

The Priesthood Of All Believers.

Another great biblical truth brought to light by Luther was "the universal priesthood of believers." "The priest is no holier than the plowman," said Luther. With this Bible truth Luther wiped out the artificial distinction between sacred and secular, abolished the double standard of morals, and struck a body blow at a corrupt priesthood calling themselves "fathers", but who like little Hitlers ruled and commanded their parishioners, and set themselves up between man and God as indispensable intermediaries. Against this highly profitable and unholy business Luther asserted that every Christian is his own priest and has equality of privilege, and responsibility, and opportunity before God. It is not necessary to approach God through Saint Anna, nor the Virgin Mary, nor priests. They carry no more influence or "pull" with God than any other believer. Nor are priests the only ones who may interpret the Scriptures and administer the Sacraments. Every Christian has the right to do this. It is every Christian's duty to be a witness for God. Not to priests only, but to all Christians has Christ said: "Ye shall be my witnesses." "All who believe in Christ," wrote Luther, "are kings and priests of Christ." Hitler, who came into power behind a religious mask, has no use for this truth, for he has discovered both in Germany and Norway and Denmark, that people who know that they are "kings and priests", as the Bible calls them, are not easily herded nor intimidated. This truth has given multitudes courage and the dignity of self-respect.

Freedom.

Another great biblical truth was proclaimed by Luther in one of his three great pamphlets published in 1520, entitled, "The Freedom of the Christian Man". The Roman priesthood had developed a ramified and comprehensive "squeeze" system with which to deal with recalcitrant members. The horrible and bloody stories of the Spanish Inquisition tell us plainly and eloquently that they knew what to do with people who could not believe or sanction everything the Roman Church taught or practiced. The pope excommunicated

Luther. But Luther knew that no pope had the power to change his relationship to God. He was still free, even though the pope "bound" him.

Through St. Paul (Gal. 3; Col. 3) Luther discovered that "in Christ there cannot be Greek and Jew, — barbarian, Scythian, bondman, freeman", but that every soul is equally precious in the sight of God, and that Christ has emancipated us from the slavery of the law and of sin, by His death upon the cross. "If the Son shall make you free, ye are free indeed." Under the Roman Church system the people are RULED. It is a hierarchical totalitarianism. You eat fish on Fridays, you refrain from reading certain forbidden books and seeing certain forbidden pictures, not because you instinctively shrink from such things, nor because conscience guides you, but because the Church has ordered it. There must be blind obedience to the authority of priest and pope. And that is much easier, for under such a system one need not bother with conscience, or convictions, nor struggle to discover what one's duties are. One simply accepts and obeys what the Church says. That is also Hitler's system, only he has put himself and the state in place of the pope and God. But since God has created man in His image, and intended him to develop in spiritual discernment and moral responsibility, it is morally wrong for anyone, whether pope or priest, employer or parent, or anyone else to dominate and tyrannize or lord it over anyone else. God has called us to freedom.

This war, we believe, will end in the military defeat of Hitler. But ideas, philosophies, are not slain on the battlefields. They live on. Freedom that is won by the force of arms only, may be short-lived. Let us "repossess our possessions." Let us seek and discover for ourselves the Christian truths that make and keep men free, the truths on which our nation was founded.

The Jubilee In Manistee

We had guests from many other places in Michigan and also some from the other side of the lake, and in spite of unfavorable weather we had a fine festival. Much to our regret, Rev. V. S. Jensen was unable to come because of illness. We had all been looking forward to a reunion with the pastor who had served here from 1911-15. In his place A. C. Kildegaard, Sr., preached on Sunday morning. He was a teacher here in the summer of 1904 and his father was pastor here from 1877-79. The church was full and there were many communicants.

The ladies managed well with the dinner, with food problems and the necessity of serving twice in order to accommodate all guests in our dining hall. At the afternoon meeting Kildegaard, a local pastor, and our Synod President, Alfred Jensen, spoke, and in between were read greetings from other congregations of the Synod and from many former members of the Manistee church now living elsewhere. It was heartening and impressive to see the devotion with which these people remember their old congregation.

After the evening meal a historical review was presented on the "Schoolhall" stage. This review, written by Miss Thora Hansen, brought home to us what work and sacrifice it often has taken to keep

the church going. In these 75 years Our Saviour's Church has been served by 17 pastors, of whom four are still living in Denmark, namely Th. Kjær, L. S. Larsen, Nellemann and J. Rodholm, and three in U. S., Vald. Jensen, Hans O. Jensen and Einer Romer. Henrik Plambeck served one year without call.

The guests assured us that they had a day they would long remember. The coffee was served at tables decorated with gold- and silver-painted natural leaves and many birthday candles.

Which church in our Synod is the next to celebrate their 75th anniversary?

Willard Garred.

From Dalum, Alberta, Canada

The Dalum congregation and surrounding district have again shown their appreciation to Rev. and Mrs. P. Rasmussen. This time in connection with their 40th wedding anniversary. It was a surprise when members of the church board called at the home of Rev. and Mrs. Rasmussen and asked them to come to the church. The basement was attractively decorated. Tables were set and a grand crowd of friends were gathered to welcome the minister and his wife. The next surprise they had in store was almost too overwhelming. After a few words of welcome the chairman handed them a key to a car which stood waiting for them by the church door. Friends from their own district as well as other places in Alberta and in Saskatchewan and the United States had donated so generously that sufficient means were collected to enable the church board to buy such a wonderful and most needed gift. There were two more gifts: a silver coffee service from other friends in the district, presented by Mrs. Pedersen, and a bouquet of flowers from the Ladies' Aid, presented by Mrs. Boe. These last two gifts were especially for Mrs. Rasmussen. A few telegrams and letters were read before coffee was served. Following this several songs were sung and appropriate words spoken to the honored couple. Rev. and Mrs. Christensen from Standard came in the afternoon and stayed for the evening festivity. Memories of this occasion will, needless to say, linger in many a heart for all time.

Inger Rasmussen Holmen.

Drumheller.

The Ground Rent

Henry George revived the biblical and churchly assertion that God, land, and people belong together. He said that land monopoly and land speculation can be defined by only one word — sin. The monopolizer of land is an enemy of God and man. Materialism was scared stiff of Henry George's prophetic speech. Since his death our civilization has used all available means of hushing him into oblivion. He was relegated to the museum. He was given hardly any place in school books. His theories were called impractical theories. The campaign machines of the political parties have done their best to pervert the ground rent principle.

Materialism is a civilization which excludes God,

the necessity of a rebirth and the laws of a communal. The unregenerated self is God and law here.

John Dewey and others, however, discovered that George was on par with Plato, and there was in all western countries a small group of people who did not forsake the light. They saw that he was the realist while so-called practical materialism is false. These people kept watch during the night. England, Ireland and Denmark had the best watchmen.

Now that honest men can see what the materialistic babble is, there is again pertinent use for the laws of life which are in conjunction with God in Christ. Four men, whose voices are heard, have declared in their challenge to materialism, that in a new order we must utilize the teachings of George. I refer to Archbishop Temple, Lord Northbourne, Roger Babson, and Bernard Iddings Bell.

Henry George was an avowed member of the Christian Church, and one reason why the church has lost its reputation is that it has neglected the duty of using and upholding its own men of prophesy. It preferred to take treacherous alms from materialism. The church must now suffer because of its omission and evil self-sufficiency. It must arise again and challenge materialism. It must say effectively that the God of Moses, Christ, the prophets, and saints can have nothing in common with the corporations which are getting 8½ billion dollars profit out of the last bond sale, taxes subtracted.

Aage Moller.

District I Convention

NEWARK, NEW JERSEY — OCTOBER 1-3

Surrounded by the humming of industrial New Jersey which is intent upon all the tools of destruction, we opened our District meeting in the little Newark church with a worship service on a Friday evening. I am sure that several of us felt the contrast, after having approached the city over miles of elevated highways, seeing on both sides a huge percentage of the nation's war industries and feeling the press of the near 15 million people that live in the greater New York area. Rev. Kildegaard delivered the sermon, and we enjoyed a rest and the beginning of the days of fellowship that make these meetings hallowed experiences for many of us.

Saturday morning we met again and started the day with song, devotion, and Bible Hour which was led by Rev. John Christensen. Following this, our District President, John Pedersen, and the local pastor, Sven Baden, repeated the welcomes that they had expressed the evening before. We were a larger group now; in fact when the business session was opened and noses were counted, we found that there were 27 delegates and seven ministers present, in addition to a number of interested guests. With the election of Rev. Pedersen as chairman and the undersigned as secretary of the meeting, we found ourselves organized and underway.

Our chairman apologized for the necessary evil of business meeting, yet even these sessions proved worth-

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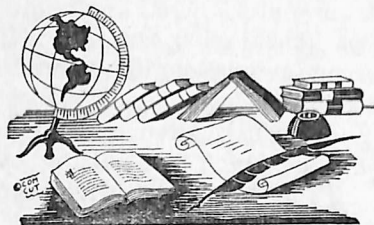
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Across the Editor's Desk

The 100th anniversary of the Norwegian Lutheran Church of America was observed throughout our nation on Sunday, October 24th in the many Norwegian Lutheran churches. In most of the congregations of this large Norwegian church group special Centennial services were observed on that date. The Norwegian Lutheran Church represents a merger of the former United Norwegian Church, the Norwegian Synod, and the Hauge Synod.

The occasion of the anniversary is that on October 18, 1843, Claus L. Clausen, a Danish immigrant, was ordained and became the pastor of a Norwegian congregation at Muskego, Wis. This was the beginning of the Norwegian Lutheran church work in America. N. N. Rønning, the well known Norwegian-American historian opens the story of his recent book, "The Saga of Old Muskego" with this paragraph: "Out of the shadows of the past emerges a young Dane, the tall, handsome, and lovable Claus L. Clausen, who became the first minister of the Muskego congregation. By his side walks his talented wife, Martha, who will be remembered and loved as long as Christian people sing the hymn she wrote: 'And now we must bid one another farewell.'"

C. L. Clausen came from Fyn, Denmark. Before leaving Denmark he had been much inspired by the challenging spiritual leadership of N. F. S. Grundtvig. He arrived in Norway to find employment. Here he met and was captivated by the strong movement of the Haugeans. An appeal from America for a teacher of religion challenged Clausen and his wife to emigrate to America. Shortly after arriving here a call signed by 69 persons was presented to Clausen, asking him to become the pastor of their church. Thus on October 18, 1843, a Danish immigrant was ordained by a German Lutheran pastor, L. F. E. Krause, to become the pastor

District VI Convention

The convention opened on Friday evening at 8 p. m., at the Danebod Lutheran Church, with Rev. Harris Jespersen of Viborg, S. D., bringing the opening message.

Saturday morning at 10 o'clock devotional services were conducted by Rev. Eilert C. Nielsen. His text for our meditation, was chosen from the Gospel of John, 14 chapter, "Let not your heart be troubled, believe in God, believe also in Me."

Rev. Charles Terrell of Badger, S. D., then gave an address on Lutheran Tidings, mentioning various things he would like to see in Lutheran Tidings, also that it should help us to live a fuller Christian life as a church member.

We were happy to have with us, our Synodical President, the Rev. Alfred Jensen, of Des Moines, Ia., who spoke briefly at this time, bringing greetings from several of the other districts which he had recently visited. He mentioned that there seemed to be more unity in our work and that the remote east and west, seemed to be drawing closer toward the middle west.

Our guest speaker for the convention, Prof. Rev. Ernest Nielsen of Grand View College, expressed his appreciation to us for inviting him to be with us. He said it was good "to sit and listen." He brought greetings from the college and gave us a little insight into the work at the college. In spite of the world conditions, the enrollment at G. V. C. was very good, while many of the other colleges had suffered very large losses in enrollments. The Rev. Eilert C. Nielsen brought greetings to the convention from the former pastors of District VI, namely Rev. Harold Ibsen of Kimballton, Ia., and Rev. Holger Strandskov of Dwight, Ill.

At noon, the delegates and the pastors with their families were guests for dinner at the Stone Hall.

The business meeting of the annual convention of District VI, was called to order by the president in charge, Rev. Eilert C. Nielsen.

The following pastors and delegates were present:

Rev. Harris Jespersen, Viborg, S. D.; Rev. Charles Terrell, Badger, S. D.; Rev. Eilert C. Nielsen, Ruthton, Diamond Lake, Minn.; Mrs. Victor Jensen, Mrs. Harold Petersen, Tyler; Mr. Simon Christensen, Mr. Sigurd Pedersen, Ruthton; Mrs. Emil Andersen, Mrs. Edwin Larsen, Hetland, S. D.; Mrs. Dan Danielsen, Mrs. Gliford Johnson, Viborg, S. D.; Mr. Iver Andersen, Mrs. Dagmar Knudsen, Diamond Lake.

The minutes of the last annual meeting were read and approved. The treasurer also announced a balance of \$6.20 from the last convention.

It was moved and carried that all members of our district who were present be given the right to vote—except on financial matters.

Election of officers for the ensuing year followed.

Rev. Eilert C. Nielsen was elected president, Rev.

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of the first Norwegian Lutheran Church in America. It proved to be the beginning of a far-reaching and well established program of this section of the Lutheran Church in America.

GRAND VIEW COLLEGE



Grand View College

The excitement is over and the Echo drive has ended. Clara Sandahl's team lost by only fourteen subscriptions, her total being 153 against Wayne Anderson's team which came in with 167 subscriptions.

On Thursday, October 21, Uncle Sam called another of our boys, namely, Paul Jorgensen. The following evening we gave him a farewell party. The living room was beautifully decorated, and in spite of the fact that the boys were greatly outnumbered everyone showed a fine spirit. We hated to see Paul leave us so soon after the beginning of the school year but we know when he comes in this vicinity he'll drop in to see us.

A former president of G. V. C., Arild Olsen, is visiting with us for a few days. Due to his position, he couldn't speak to the student body without permission from the O. W. I.; however, he did meet with the faculty and the seminary students.

On Saturday evening, October 23, "Unge Kræfter" was honored in hearing, Mr. Forrest Spaulding, chief librarian of the city library. He read us poems by well known poets and after the meeting we all adjourned to the dining room for coffee.

Most of you know that there is hanging in the lobby of Grand View College an honor roll by means of which the students and faculty aim to pay tribute to the alumni of Grand View who are now serving in the armed forces. Since this roster was dedicated at Studentefest last year, we know many other men and women have earned a place of honor on this record.

We are therefore asking all of you to send in as much information as possible concerning our alumni in the services. We should like to have the following information: Name, branch of service, present rank, address, and year of attendance at Grand View. We hope that you will each feel responsible for sending us as much of this information as you may have.

As the final request, we are asking that you help us keep informed as to the change of address or change of rank of those we are honoring.

The undersigned have been appointed as a committee to take charge of this work. We will greatly appreciate any help you can give us.

Ruth Andreassen. Richard Sorensen.

Our Synod In American Lutheranism

Our synod is one of the smaller church groups in American Lutheranism. Besides that, it is not affiliated with any other synod, having an official fellowship with the other Lutheran bodies only in the National Lutheran Council. And when we look at the "big three" of American Lutheranism, the U. L. C., the Synodical Conference, and the American Lutheran Conference, we are prone to feel rather insignificant and isolated, and are tempted to draw back and be content to leave all constructive effort and leadership to them.

But the strength of a church body and the degree of its influence on other Christian denominations and on the world in general, does not depend on its numerical size but on the quality of its membership. A church whose members are well informed and well read in the doctrines it confesses and who are wide awake and really interested in its teachings and its work is a strong church no matter how small. Such a church will have more influence on Christian thought throughout the world than a much larger denomination whose members hardly know any more than the basic rudiments of its doctrine and in which the entire burden of teaching must rest on its ministers and theologians.

We can see this in the amazing contrast between the power and aggressiveness of the early Christian Church where practically everyone could, if asked, give a reason for the faith that was in him, and many who were not ministers of the Church were engaged in active missionary labors, and such a church body as the Greek Orthodox Church, which, largely because of the ignorance of its members and their consequent lack of interest in anything except guaranteeing their own salvation by obedience to the rules laid down by its clergy, has for more than eight centuries failed to make the slightest headway either in Western Europe or in Asia, its logical missionary field. For the Christian Church is a brotherhood of believers and those who believe must know in what they believe and be able to present it to others, both those of other denominations within the Church and those outside the Church, when asked. Missionary endeavor can not be laid entirely on the shoulders of the ministers and the theologians. Only a truly confessing Church in which each member is well informed and well read concerning the Faith he professes can make any real headway in the world.

And our Synod must be such a confessing Church. For it is a group with a mission to perform both inside American Lutheranism and without, to American Christianity in general. We are not just a synod for Danish Lutherans in America. We call ourselves "Grundtvigians" and are in fact the American representative of the Grundtvigian party in the Danish State Church. And it is time that we begin to match the work

that the Grundtvigian party in Denmark has done in bringing the true Lutheran revival, as distinguished from the revival of 17th century orthodoxism under the name "Confessionalism", before the eyes of European Lutheranism and European Christianity in general.

We must begin first with ourselves, for the missionary efforts of a weak church where the entire burden rests on the ministry and the theologians, can never be successful. We must educate our people and arouse their interest in the spirit and teachings of the "Prophet of the North" so that they can be truly members of a body, living branches of the tree.

To accomplish this, we must have a tract society comparable to the "Catholic Truth Society" of the Roman Church and the "Society for the Promotion of Christian Knowledge" and the "Society for the Propagation of the Gospel" maintained by the Church of England. Inexpensive booklets each covering a separate subject in non-technical language could then be prepared and new booklets added to the list from time to time. These would be available not only to our own members but all Lutherans and all members of the other denominations as well, placed on sale in all Lutheran church supply houses on the tract racks of our churches, and also in the non-denominational religious book concerns. Pamphlets also could be prepared and sent without charge to all who made inquiries and to our congregations for free distribution.

In addition to this, a series of evening services during the week should be held from time to time, in Advent and Lent, for example, in all our congregations, where, in place of a sermon, a talk on some aspect of our Faith would be given by the pastor:—both for the education of our own people and as a means of presenting our views to all who might be interested.

There is very evident today a growing dissatisfaction in Lutheran circles with both orthodoxism, pietism, and rationalism, called in our day, "modernism", and a groping for something better, a Lutheranism in the spirit and power of Luther true to the principles of the Reformation and founded like it on the Word of Life and the means of Grace instead of on the Bible and the Book of Concord, on the "Bible only," or on human reason. If these people knew about Grundtvig and his teachings, their search, at least for many of them, would be ended. But who shall tell them about this living Lutheranism except that synod which calls itself "Grundtvigian"? And how shall we tell them about him unless our synod becomes strong in the only way a Church can be strong — in the power of a well informed, well read, intelligent membership?

We are not merely a synod for Danish people in America. We have a mission to perform — to bring a life giving message and a light to those who long for a better way. We must become first a truly confessing Church, a true spiritual priesthood which knows and can give

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OUR WOMEN'S WORK

Mrs. Edwin E. Hansen, Editor, 2015 W. High St., Racine, Wis.

Iowa District W. M. S. Meeting

The work and fellowship of our W. M. S. has always been carried on by the spontaneous and willing efforts of friends of mission work. It is a work of love rather than that of a formal organization. However, work does progress more easily and more speedily if it is planned and for this purpose the women at our District IV meeting met immediately after supper one evening for a brief business meeting at which Mrs. Ernest Nielsen presided. Letters from Mrs. Clarence Petersen (Chicago) and Mrs. Thomsen (Ringsted) were read. Mrs. Thomsen's letter was a report on the W. M. S. work in our district. It was moved and seconded that we accept Mrs. Thomsen's report with thanks. She asked to be relieved of her duties as District Representative and Mrs. Ernst Nielsen was elected in her place.

It was voted that a recommendation concerning reports from the various districts to the W. M. S. page in Lutheran Tidings be sent to our editor. The recommendation reads as follows: It is recommended that there be a brief report of W. M. S. work from some district in every issue of Lutheran Tidings. That this report be written by someone appointed by the district representative. And further that the district representatives send these names to the editor of our W. M. S. page so that she may know whom to call upon for articles.

Several good suggestions were discussed concerning W. M. S. in the various congregations. It was a short but very friendly little meeting and we felt our W. M. S. had been strengthened by it. Immediately following there was an evening meeting given entirely to mission topics. I shall not discuss this as it will be included in the report from the District IV meeting.

Mrs. J. Knudsen.

Women's Mission Work In The Iowa District

Dear Friends: There is not so much to report on the mission work done in our district, but, still, from the answers to my inquiries received from our local representatives, I feel that there is an increased interest in women's mission work, in most of our congregations. At least one new group has been started, where they will take up the work in their Ladies' Aid.

The reports show there are three groups where they have special mission meetings, and five groups who carry on through their Ladies' Aid. \$391.00 have been contributed by the women of our district. This sum would have been larger if all groups had reported. One very active group did not send in their financial statement and two groups did not report at all.

The largest sums have been sent to the Santal Mission and the Women's Mission Society, but Lutheran World Action, Porto Nova Mission, Seaman's Mission, Ebenezer, Lutheran Welfare Society, American Bible School, one Presbyterian Mission besides Red Cross have all been remembered by one or more groups. This

is not a bad showing as I am sure we all have contributed to mission work through our congregations also.

I do want to recommend that all those who do not have regular mission meetings should start them as soon as possible. Try at least to meet two or three times a year. Meetings are held in our different groups, from 2 to 12 times a year. At all these meetings the main topics and discussions concern mission work, either home or foreign. I'm sure you will not regret spending these few hours together, for it is truly an interesting subject to study. These meetings become of special benefit to us, as there is very little business, so we can spend our time with the things that edify and inspire the individuals. I also wish you would take up at least some of the entertainment work yourselves. One group tried it last year and liked it. I think the person who must work to get a reading or a report ready, will always have more interest in that topic, and also inspire her listeners to read more about it, so they also can take part in discussing it.

This does not mean that we do not need our pastor's help. We are very thankful that they stand by us and help us in so many ways. Our pastor leads us in our devotion, helps us in our discussions, entertains at our guest day meeting and is always willing to help out in our programs if we do not get our part prepared. So we feel we cannot carry on without him, but we must also work ourselves. The more we can think about and absorb of a good cause the more valuable it becomes and will gradually be reflected in our lives.

I wish to thank everyone of you who has in any way helped in our mission work. I hope you may find much joy in doing your part. I also wish you a good meeting in Des Moines, and may God be with you, guide you and help you and us all in the coming year.

With kind greetings to you all, I am sincerely yours,
Mrs. Martin Thomsen. Ringsted, Ia.

Gifts To Women's Mission Society

S. N. Nielsen, Chicago, Ill.	\$ 5.00
Ladies' Aid, Oak Hill, Iowa	6.00
Ladies' Aid, Port Chester, N. Y.	5.00
Ladies' Aid, Enumclaw, Wash.	25.00
Collection at District Convention, Des Moines, Iowa....	41.78
Ladies of Withee, Wis.	13.50
Relatives and Friends of Mrs. N. N. Sendager, Tyler, Minn.	15.00
Total	\$111.28

With sincere thanks, Agneta Jensen, Treasurer.

DISTRICT VI CONVENTION

(Continued from page 4)

Charles Terrell, vice president, and Mrs. Alma L. Nielsen, secretary-treasurer.

A letter from Rev. Arthur E. Frost of the Pension Fund Committee, was read by Rev. Eilert Nielsen. Rev. Alfred Jensen commented briefly on this letter and urged that all congregations provide for a collection for the Pension Fund.

The chairman appointed Mrs. Harold Petersen and Mrs. Emil Andersen to serve with him in the Allocation Committee.

The chairman stressed the need of sending the current addresses of our young men and women in the service to the office of Dr. Ylvisaker of Minneapolis.

Rev. Alfred Jensen was called upon to give a report on N.A.D.A. and Lutheran World Action. He urged that we all endeavor to sign the Roll Call of N.A.D.A. He stated that a fund for Danish Refugees in Sweden, will be started soon.

The Lutheran World Action Drive last year was not quite completed and he urged all congregations to make an effort to finish the drive 100%. Opinions on the next year's L. W. Action budget were expressed. As the budget has been raised, District VI voted that they go on record as favoring the amount of the next year's budget, kept within last year's figures.

Rev. Alfred Jensen gave detailed information on the Synodical budget for next year. He recommended that all congregations especially remember with gifts, the Old People's Home, and other institutions of our Synod, not on the budget, or those that might need more than the budget allowed. He announced that a folder explaining the budget was being printed and would soon be distributed to all members of the churches in our Synod.

The apportionment of the various districts was read by Rev. Alfred Jensen.

A discussion followed on Lutheran Tidings, with comments by several of those present and suggestions as to gifts to the paper and the material used in the paper, were given.

The Allocation Committee reported that they had made their basis per capita, on the schedule that Rev. Alfred Jensen had worked out, with the exception of the average amount per member to be \$3.94 in place of \$3.76. The allocation was as follows:

	Members	
Diamond Lake -----	45	\$ 177.00
Ruthton -----	50	197.00
White, S. D. -----	18	71.00
Tyler -----	295	1,162.00
Viborg, S. D. -----	70	276.00
Gayville, S. D. -----	41	162.00
Hetland, Badger, S. D. -----	65	265.00

It was moved and carried that the recommendation of the committee be accepted.

As there was no further business the meeting adjourned.

The women of the district held a meeting immediately following, with Mrs. Charles Terrell, district representative of W. M. S., presiding. This will be reported later on the Women's Page.

Saturday evening at 8 p. m., Rev. Ernest Nielsen spoke to us on the "Problems of Religious Education of our Children and Youth." He said, among other things, that a challenge awaits us all in the home, the church and the school. He urged that everyone give serious thought to the religious education of our children, every effort we make to spend some time with our children, is worth it. We should give them a Christian view of God, of Life and of the Universe.

Sunday morning at 10:30, many gathered to worship, and services were conducted in Danish at the church. Rev. Harris Jespersen had charge of the Communion services and Rev. Alfred Jensen delivered the sermon.

Simultaneously, English services were held at the Hall. Rev. Charles Terrell conducted the Communion services and Rev. Eilert C. Nielsen preached the sermon on the Gospel for the day. Luke 14-1-11. He spoke of the sacred privilege we, as Christians, have, to come to the Lord's Table. We come because we feel a need of spiritual guidance and strength. Jesus has said, "Who so ever cometh unto Me — I will in no wise cast out." Many accepted the invitation to share with one another the Christian fellowship at the Lord's Table.

At 2:30 p. m., we again assembled at the church where Rev. Ernest Nielsen spoke. His theme was "The Reformation" — and he spoke in the Danish language. He told of how the young Luther had had a strong faith in God and had dared to do what he did. After the services, coffee was served at the Stone Hall.

At 8 p. m., the church bell called us to the closing service. The service opened with the hymn "Lord speak to me, that I may speak", after which Rev. Ernest Nielsen spoke to the large assemblage, of the Promise that now is and that is to be. He urged all to live a Godly life, to keep our faith and expressed the hope that it would not be after this war as it was after the last World War, that many lost their faith. We must cling to it. Jesus said to His disciples, "Ye did not choose Me, I chose you." We should appreciate that "Faith" is something precious. After the hymn "Faith of Our Fathers", Rev. Harris Jespersen spoke, bringing a sincere message in closing. He said, among other things, that we must make a choice, either accept or refuse. We will also have to sacrifice if we will obtain the proper relationship with God. "Man does not live by bread alone, but by Word and Faith."

Rev. Alfred Jensen brought a closing greeting to us all — and left with us a message of hope and strength in our God. He expressed his appreciation to Rev. Harris Jespersen for his work in District VI and wished him success and God's blessing in his new pastorate at Clinton, Iowa. We all joined in singing "And now we will bid one another farewell" and then received the Benediction.

After the services we were all invited to the Stone Hall for coffee — as the guests of the Danebod congregation. Here Rev. Eilert C. Nielsen, in behalf of District VI expressed his appreciation to the Tyler congregation for their hospitality and thanks to the ladies for the fine meals served during the convention. He also thanked Rev. Jespersen for his fellowship and work in this district, and wished him God's blessing in his new pastorate.

Those of us who had the privilege of sharing with one another, so many good things, these two days, felt richly blessed spiritually and our desires and aims were in accord. I am sure with the thought that Rev. Alfred Jensen expressed in his closing words — that we were all seeking the "Home" up yonder, and these days of Christian fellowship had drawn us all closer together. In spite of rationing there were many in attendance on Sunday from the adjoining congregations, as well as from the vicinity of Tyler. Thank you, Tyler, for your hospitality and for all we shared while there.

Mrs. Alma L. Nielsen, Sec'y.

IN THE WIDE, WIDE WORLD

Alfred C. Nielsen, Grand View College.

Some Thoughts On Martin Luther

They have burned books in Germany. Hitler, Himmeler and Goebbels have ordered them destroyed because they contained words speaking of the worth and dignity of the human spirit. Nearly five hundred years ago there was another man, also a German, who burned publicly a Pope's decree because it attempted to enslave the soul of mankind. This man was Martin Luther. **He was the father of modern freedom.**

On November the 10th of this year it will be 460 years since he was born at Eisleben in Saxony. A poor miner and his wife were the parents. Little did those parents realize that this tiny bit of humanity would some day rock the very foundations of the world.

As a child he was full of fear. He was afraid while he was a youth. Fear haunted him while he was a student in a law college. It was fear that drove him into the Augustine Monastery at Erfurt. Would he never find peace of mind and soul?

While still a monk he found a sentence in Paul's Epistle to the Romans which brought light into his dark soul. It was, **"The just shall live by faith."** He had read it many times before. Now it took on a new meaning. Not by whippings, fasting and good works would his soul be saved; but faith, in the goodness and the grace of God, could and would do all for a penitent sinner.

He was sent on a mission to Rome. What he saw there in the way of pomp, idolatry and humbug must have amazed his peasant soul, but still he did not say anything. The time had not yet come.

Rome needed money. The Pope had a program of expansion and sent his salesmen out in all directions to get cash for indulgences. One John Tetzel came to Germany. Tetzel was a go-getter and people flocked to him. The hour had come for God to strike. Luther was the victim. Without dreaming of the consequences he posted his ninety-five theses on the Wittenberg Church door. Copies were made and scattered over Germany. An obscure monk had challenged the Roman Pope. John Huss had tried that a hundred years before and he had been burned at the stake as an example to future heretics.

Luther was called to Worms to appear before the Diet of the Empire. Here were assembled the mighty of the church and state. The mightiest among them was Emperor Charles the V. He ruled the largest empire in history. The simple Saxon Monk was asked to recant and confess his errors. He refused. God would not let him fail. He said to his accusers, "Confute me by proofs of Scripture, or else by plain just arguments: I cannot recant otherwise. For it is neither safe nor prudent to do aught against conscience. Here stand I; I can do no other. God help me." Truly this was one of the great moments of all history, and Thomas Carlyle was right when he said that it was the greatest moment in modern history.

The Roman Catholic priesthood, or hierarchy, had up to this time reserved for itself the privilege of in-

terpreting the Scriptures. Luther broke with this. He gave the Bible to the German people so they might read it and interpret it as they understood it. This was revolution. This was faith in the common man. Here began the modern democratic movement. Here were planted the seeds of the English, American and French revolutions of later days.

We have passed through an age of "debunking our heroes." Martin Luther has come in for his share. It has been said that Luther was not tolerant. I find that Luther was tolerant of unimportant things, but he was intolerant of **lies, humbug and idolatry.** To him sin and the devil were realities and he fought them with fury. One reason why our present world is in such a sad plight is that so many among us are tolerant of both good and evil. Our age is an age of paralyzing skepticism and few downright connections. People love to sit on the side line and be critical.

There have been endless arguments about Luther and Erasmus. Why could Luther not have been gentle and urbane as was Erasmus? Good Heavens! There was fire in Luther's soul. He was God-stricken. He had to act. Gentle humanists do not start revolutions. They run for the cyclone cellar when the storm comes.

Luther has been blamed for his attitude toward the German peasants in their fight for freedom. From our point of view he did make a mistake there. But let us remember that he lived a long time before such historic movements as the American and French Revolutions. The English Bill of Rights, the American Declaration of Independence, and the French Declaration of Rights of Man and of Citizen were still far away, but the life of Luther prepared the way for the Jeffersons, Cromwells and Mirabeaus of a later day.

Gleanings From The Annual Report Of The Santal Mission

By J. C. Aaberg, President of Santal Committee.

A few days ago I received my copy of the Annual Report of the Santal Mission for 1942. The report presents an extensive and intensely interesting account of all the various phases of the work during that year. And it would, I believe greatly interest all to read this report in full. But since space will not permit a complete presentation, I shall endeavor to present a few of its high-lights.

The Shadow Of War Threatens Mission.

One's first impression from reading the report is that of light and shadows. Mission-work is not all joy and sunshine. It has its disappointments, difficulties, set-backs and defeats, especially in these times. The war is closer to our mission-field than it is to us, and it throws its shadow upon everything. The cost of living has greatly increased, making it doubly hard for a people as poor as the Santals to obtain their daily bread; many of our Christians have enlisted in the army or engaged in war work which takes them away from home and scatters them to far away places, both

in and outside of India; labor shortages and financial distress compels many children and young people to leave or stay away from school; national unrest and the spirit of war tends to distract the attention and harden the heart against spiritual things, especially among the heathen and the less wide-awake Christians; and the report of "Christian Nations" engaging in barbarisms which even the heathen condemn creates questions concerning the whole truth and effect of Christianity. Besides these and many other things, the missionaries themselves labor under a cloud. They are over-worked, unable to obtain their usual vacations in their home-lands, cut off from almost all information concerning relatives, friends and, in many instances, children who had been sent home to go to school and to stay with relatives. With Denmark and Norway under the heel of a cruel enemy, all intercourse and support from these countries is severed, and they are forced to depend largely upon America for their means of support, although this country before the war supplied one-fifth of those means.

Despite these difficulties, the work has nevertheless, not only been maintained in all major fields but even in some instances gone forward. Thus Rev. Rosenlund writes in his annual report: "As a mission we both entered and completed the year under the same dark cloud as recorded in previous reports: Cut off from our home-lands with very little news coming through, even from our third home-land, America, after Pearl Harbor, we have felt very much isolated from the people of our faith who sent us out to this field of labor. Even so, it passes beyond our understanding that the Santal Mission of the Northern Churches has come through these troubled times as well as it has, and we are inclined to think that it is our devoted friends in the home-lands who have prevailed upon the Lord to take special care of us. Even during the weeks of unrest here in India, no harm came to any of our workers or to any of our buildings."

The Work In General.

Individual reports from some of the congregations describes a somewhat hardened attitude toward the mission in their districts, deplores the departure of many especially young men to the army or war-work in distant localities, and describes the hardships which poor crops and increased cost of living is inflicting upon many. But while these and other things have in some places hindered the work of the congregations, it is clear from the reports that the work has on the whole gone forward. Two new churches were built, five new native pastors were ordained, and a number of graduates from the divinity school were accepted and sent out in evangelistic and other congregational work. Interesting accounts are also given of fruitful district meetings in various parts of the field, and of a general meeting at which preliminary steps were taken to organize a real native church somewhat on the line of our Lutheran synods in America. During the year, the congregations also responded to call from Christian Santals in war-camps in Egypt, Mesopotamia and other places by sending our Christian workers to these camps, and a new and portentous forward step was taken by sending the first Santal foreign mission-

ary to Nepal, a country that is still closed to white Christian workers. Thus the work of God is still going forward, putting forth new branches and bearing new fruit.

As an over-all picture of the congregational work, the report lists: 49 foreign workers on the fields and 15 on furlough in the home-lands, 54 native pastors, 218 congregations with 26,044 members living in 1,003 villages, and 78 Sunday schools with 1,588 students, an increase of 12 schools and 243 students over last year. 813 children of Christian parents and 770 non-Christians were baptized, a total of 1,583.

The Schools.

The only phase of the work actually to suffer a loss appears to be the schools. Here the number of students, although still large, has suffered a distinct decline. Although the mission conducts several types of schools, these may roughly be divided into two kinds, the village schools and the boarding schools. The report gives no complete statistics of the former which are by far the most numerous and have an enrollment of several thousand pupils. But the record of the boarding schools is fairly complete. The most important among these are the boys' school at Kaerabani with an enrollment of 242, a reduction from former years of more than a hundred. This school, which offers an accredited high-school course, was formerly directed by Rev. B. Helland and is now conducted by the Rev. Johs. Krohn, a son of the Rev. Krohn who some years ago visited America.

The girls school at Maharo, similar to the boys' school, reports an enrollment of 232 students, also a considerable reduction from former years. Its president is Nancy Diesen, one of our oldest and best known missionaries. The school, like that in Kaerabani, has a most beautiful campus with fine and up-to-date buildings. The students live in small cottages where they prepare their own meals and learn to manage their own household.

The Industrial School at Benegaria reports an enrollment of 151 students, which is close to its normal attendance. This school teaches most of the trades common to India, and has conferred great practical benefits to the Santal people.

The Divinity School, which prepare its students both for the ministry and for evangelistic work, reports a graduating class of 13, but will be closed this year for lack of students on account of the war.

The Haraputa girls' school in Assam reports an enrollment of 80 students. This is the school at which Dagmar Miller was formerly stationed and for which funds some years ago were collected here in America. It is now directed by Miss Solveig Somming.

Eklakhi girls' school reports an enrollment of 51, the Tajobari girls' school an enrollment of 34, and the Samaguri boys' school an enrollment of 116 students. These schools are for the Bengali and Boro peoples, among whom our mission is now doing an extensive work.

The Medical Centers.

The two medical centers at Benegaria and Assam have rendered a very important service to the ill and suffering. Dr. Ostergaard, head of the Benegaria Chris-

tian Hospital, reports that 1,323 in-patients and 30,743 out-patients have received treatment at that hospital during the year, and that 273 major and 1141 minor operations have been performed during the same period. Dr. Dagmar Pedersen, head of the dispensary in Assam, reports that 40 in- and 12,142 out-patients have been treated there. The principal reason for the smaller number especially of in-patients at Assam compared with Benegary is that the dispensary is too small to care for more than a few patients at the time, and one of the prospects for the future is the building of a modern hospital there to replace the present inadequate dispensary.

Leper Colonies.

The two leper colonies at Saldoha and Santipara are both overcrowded and have been forced to turn many patients away. Saldoha reports 483 in-patients, that is patients staying in the colony, and 280 out-patients or patients who come to the colony only for treatment. During the year 18 patients have been sent home, apparently cured, and 77 have left the colony greatly improved. The Santipara colony reports 96 in-patients and 362 out-patients. This colony is quite new and has not yet had the chance to develop to its full capacity, another of those things which will have to wait until after the war.

Other Institutions.

Other institutions operated by the mission are: The Orphans' Home at Koroya, which at present cares for 17 children; the large printing and publishing establishment at Benegaria, and the extensive Mornai Tea Garden in Assam, which gives employment to a large number of Santals and has proved something of a life-saver to the mission during these critical times.

Our Help Is Needed.

Although this presents only a skeleton and very incomplete review of the mission as recorded in its annual report, I hope that the readers' imagination will help them to put meat on the dry bones and to envision how manifold, extensive and blessed the work is in which we have become partners. We are co-operating with the Lord in accomplishing great things. But it demands consecration and steadfastness to be co-workers with God, not only from the workers on the field but from us here at home. There is a constant daily need for help which must be met if the work is to continue. And we have fallen behind in doing our share so far this year. Less than two months are left and little more than half of our annual contribution has been received. I therefore plead with all individual members, congregations, Sunday schools, societies and groups within our synod to become busy and send in their contributions lest we fail to do our part of the great work. Send your gift and become a partner in this richly blessed work now. All donations should be sent to Miss Dagmar Miller, Hampton, Ia.

With thanks for all that you have done and the firm conviction that you will not fail in your support of the great cause this year.

AN OPEN LETTER

To Eric A. Johnston, President United States Chamber of Commerce, By L. C. Bundgaard.

Perhaps I am mistaken about your concepts of man's place and his directing drives in that future world which you so enthusiastically and ably describe. Your address in Dallas, Texas, which I heard over the radio and to some extent your address to Britons in the Readers Digest, will undoubtedly make many people look forward in great anticipation of the many enjoyable articles which are to be at our disposal in the post war world.

Somehow I fail to share some of your optimism. In the first place I know it will not be possible for me to enjoy some of the things you describe; I am not working in a war production factory and am still paying off debts accumulated as a result of some of the aftermaths of the last war. And even if I had the money to buy all the gadgets you describe I am not sure I would have the mentality and spirituality to enjoy them humanely.

You speak as if the inventions and improvements we have were of recent date; but is it not true that many of them can be traced back to World War I? The greater conveniences and marvels of transportation of the last decade have not made a new world; on the contrary it seems to me that these have in large become new weapons of destruction. We have invented gadgets to knock down other gadgets. And we seem to have failed to see that each war has brought into light the assumptions, the ideas and ideals by which men have lived. We are enabled by them to see what these things have been and are.

So where is our progress? Right here in my own community, and I know of thousands of others like it, there is a large number of young people — boys and girls — who know of nothing to do in their leisure time but to get into a car, which they are still paying for, to go to places that make them just a little more foolish than their parents and their education. These cars are not taking them to lecture halls, to public forums, to concerts, community sings, to recreative play, explorations of the country side or the church, on the contrary they are taking most of them to the roadside taverns and to commercialized amusements. Too many of these future citizens are not interested in character and spiritual building activities, and as long as they are not I am afraid they are not fit to own more fast moving vehicles nor airplanes.

As it is America is fast moving out on Sunday mornings from the things that wise men have called a soul. And that leads me to ask the question which has been on my mind all the while: What is the place of man in all the material glories you predict? As far back as I know history man has never been reproached for finding ingenious uses for his human skills; the Eternal is still standing by to see what we will call each new thing discovered in atoms and electrons. But I do know that man by his skill has often plowed head first into a calamity by leaving his potentialities as a man and God as a God out of it.

"In vain we build these glorious cities
If man unbuilted goes."

You may of course reply that man is made by the ingenious uses of his talents, which is true if he is conscious of a being beyond self. But for the sake of the future man I am afraid that we as a nation shall say: "The skill of my own hands has brought me all this wealth." With the accumulations of inventions upon us most of us do not have Solomon's sense to ask for wisdom in the use of them. If the last 25 years have not taught us that "Life does not consist in the abundance of the things we possess" then we are still a menace to the future if we go on and eat of the tree of knowledge without a consideration of our predestined relationship.

Not very long ago, and not very far apart, two books were written here in America, which are highly suggestive of the exile of man and God from the relation of things, Henry C. Link wrote his "Rediscovery of Man" and Dr. Alexis Carrell wrote "Man the Unknown." Perhaps I have misunderstood you Mr. Johnston, but I almost held my breath, when I heard you say in your Dallas address that we have lost faith — faith in what? Did you mean the kind of faith St. Paul spoke of when he said: "I can do all things in the Christ that makes

me strong?" You did not say what you meant by faith, hence I am afraid you want to take us into that promised land which twice in twenty-five small years has proven so void, dark and waste, because "the natural man" is such a fickle and selfish thing. Yes I do want to enjoy the glories of the unseen in tangible tools of service, but I am afraid of the many who are not fit to enjoy them because we are educating them to be part of the machine they are making. Long ago a man said to his community: "If anyone of you is deficient in wisdom let him ask God who gives generously to everyone and does not reproach one with it afterward, and He will give it to him."

Your article in Readers Digest (October 1943) was fine. But why did you not dare to say that both Britain and United States will have to find their relationship to divine purposes before they can "be a good world" — "based upon a healthy and prosperous whole, based upon healthy and prosperous parts." What is the source of health and prosperity? And what is "the basic truth" that you speak about? To me mankind is linked with a basic truth which I can name — but you did not name it, and until you and many others who speak for a nation do so, I shall be skeptical about your ability to build another target of destruction for a future technological superman, who knows of no relationship except those that belong to his biological make up.

I see no future for a new world unless we learn as D. R. Davies has put it in England: "In the depth of the divine Being is the Oneness of humanity." The era of a humanistic order has played its last card, man will have to discover himself in the light of an eternal voice or he will go on blundering from worse to worse in his own skills.

DISTRICT I CONVENTION

(Continued from page 3)

while. The day's business went with an "et-to-tre" which kept at least the secretary hopping. We heard the report from our president in which he summarized the developments in the District during the past year. Outstanding among these are the addition of two new pastors in this District. Pastor James Lund, recently accepted in our synod, is serving the congregation at Troy; Pastor John Christensen and the Eighth Law of Moses are now carrying on the work at Hartford. At Brooklyn, Rev. Dorf has resigned after thirteen years of service to that congregation. Since the President's report, Rev. Marckmann has resigned his position as pastor of the Bronx congregation. Pastor Kildegaard of Bridgeport was married in May. The report stressed that the Eastern District is still falling short of its quota to the synod and to Lutheran World Action, and urged that special effort be made to reach those quotas in the coming year.

We heard a report written by Gunnar Knakkegaard — our representative from the Eastern District to the National Church Convention. Mr. Knakkegaard had enjoyed the convention greatly and made an interesting report concerning it. Our treasurer, Marius Andersen, read the financial report which indicated that our District has at present \$284.67. Rev. John Pedersen then gave a brief report of the District President's meeting which was held in Des Moines in November, 1942. Rev. Pedersen was deeply impressed by this meeting, and expressed his hope that such meetings would be continued. Mr. Axel Olsen reported on the Children's Home Fund. We were told about an orphanage in Greenland, formerly dependent on help from Denmark, which we have been able to help financially. Rev. Dorf then told of the work of the Danish Seamen's Mission. He emphasized the difficulty of doing a work that would need the full atten-

tion of at least two men whereas he had been able to give only part of his time.

After some discussion a motion was made and passed that our District unite with the United Danish Ev. Lutheran Church's Atlantic District in sponsoring a Bible camp which the Atlantic District has been holding for some years at Lake Winnepesaukee, New Hampshire. After this the work of the Women's Mission Society was brought up, and Mrs. Viggo Nielsen was asked by the meeting to serve as director of this activity in the Eastern District. Concluding the business sessions, election of officers was held resulting in the re-election of those in office: Rev. John Pedersen, president; Marius Andersen, treasurer; and Rev. Axel Kildegaard, secretary.

After the business meeting closed we had our very necessary "Eftermiddags-Kaffe". The Newark congregation had recently built an addition to their parish hall, and the Newark ladies did a magnificent job of serving the guests at all meals. After coffee, we heard Rev. Lund in an inspiring talk, "The Man Outside Our Church Door". After this, Viggo Nielsen told of the Grand View College Jubilee Drive and urged convention guests to support and sponsor local drives for this cause.

The small church was well filled for both services Sunday morning. Rev. Christensen preached at the Danish and Rev. Lund at the English. Rev. Baden officiated at Holy Communion at both services. The Newark ladies reported that well over a hundred guests were served at the noon time meal.

After dinner the group joined in a visit to a local button factory, and it must be admitted that afterwards we could all have answered, "I!" to the old question, "Button, button, who's got the button?" At four we gathered again at the church for coffee following which Pastor Dorf presented a lecture dealing with the development of and the need for Christian Faith and experience in human relations. Our President then formally closed the meeting with a short talk and a benediction.

After supper we were all given a chance to say a few words. We felt that all went home refreshed and strengthened in faith. Many expressed their desire and intention to meet again next year at Bridgeport where the district meeting is tentatively planned in connection with that congregation's Golden Jubilee.

Axel, C. Kildergaard, Jr., Secretary.

Golden Wedding In Minneapolis

Sunday evening, October 3, a large number of friends and relatives gathered in the parlors of St. Peder's church in Minneapolis to celebrate the Golden Wedding Anniversary of two of the congregation's most respected and beloved members, Mr. and Mrs. James Haue. The actual anniversary came on October 5th, but since it would be difficult for many to take part in the celebration on a week-day during this busy wartime, the celebration was arranged for the earlier date. About a hundred and twenty-five guests were seated around the decorated tables when Mr. and Mrs. Haue, accompanied by Paul Steenberg entered the hall to the strains of the wedding march played by Mrs. M. S. Rasmussen. After a welcome by Paul Steenberg, president of the congregation, the ladies of the church served a fine supper. The remainder of the evening was spent very happily in speaking and singing. Two songs had been written and printed for the occasion. Mrs. Hans



OUR YOUTH IN U. S. SERVICE



Youths From Our Synod In The U. S. Service

Alden, Minn., 37 young men.
Askov, Minn., 90 young men, 2 WACS and 1 nurse.
Bridgeport, Conn., 21 young men, 1 WAC.
Bronx, N. Y., 8 young men.
Brooklyn, N. Y., 52 young men.
Brush, Colo., 18 young men, 1 Red Cross Worker.
Cedar Falls, Iowa, 49 young men, 1 WAVE.
Chicago, St. Stephen's, 24 young men.
Chicago, Trinity, 52, young men.
Clinton, Iowa, 12 young men.
Cordova, Nebr., 19 young men.
Cozad, Nebr., 15 young men, 1 nurse.
Danevang, Texas, 45 young men, 1 WAC, 1 WAVE.
Davey, Nebr., 9 young men.
Des Moines, Iowa, 30 young men.
Detroit, Mich., 38 young men.
Diamond Lake, Minn., 16 young men.
Dwight, Ill., 32 young men, 1 WAC, 1 Chaplain.

Easton, Calif., 15 young men.
Enumclaw, Wash., 21 young men.
Exira, Iowa, 10 young men, 1 WAC.
Fredsville, Iowa, 33 young men.
Gayville, S. D., 6 young men.
Grayling, Mich., 11 young men.
Greenville, Mich., 45 young men, 2 nurses.
Hampton, Iowa, 11 young men.
Hartford, Conn., 38 young men, 1 WAVE.
Hetland-Badger, S. D., 19 young men.
Junction City, Ore., 18 young men.
Kimballton, Iowa, 43 young men, 3 nurses.
Kronborg, Nebr., 24 young men, 1 nurse.
Lake City, S. D., 5 young men.
Los Angeles, Calif., 23 young men.
Ludington, Mich., 46 young men.
Manistee, Mich., 12 young men.
Marinette, Menominee, Mich., 21 young men.
Marquette, Nebr., 14 young men.
Minneapolis, Minn., 28 young men.
Muskegon, Mich., 15 young men.

Newell, Iowa, 49 young men, 1 nurse.
Nysted, Nebr., 14 young men.
Oak Hill, Iowa, 17 young men.
Omaha, Nebr., 22 young men.
Parlier, Calif., 14 young men, 1 WAC.
Pasadena, Calif., 8 young men.
Portland, Me., 24 young men.
Racine, Wis., 30 young men.
Ringsted, Iowa, 39 young men.
Ruthton, Minn., 20 young men, 1 nurse.
Salinas, Calif., 25 young men.
Seattle, Wash., 67 young men.
Solvang, Calif., 46 young men.
Tacoma, Wash., 16 young men.
Troy, N. Y., 34 young men, 3 young women.
Tyler, Minn., 85 young men, 1 nurse.
Viborg, S. D., 25 young men.
Waterloo, Iowa, 36 young men, 1 Lady Marine.
West Denmark, Wis., 21 young men.
White, S. D., 3 young men.
Victory, Mich., 13 young men.
Wilbur, Wash., 17 young men.
Withee, Wis., 42 young men, 1 nurse.

Please send the editor the latest number on young men and women in the U. S. service from your congregation.

Pedersen, who like Mrs. Haue is of Swedish descent, sang a number of Swedish songs, a brother of Mrs. Haue read the poem printed below, other songs were sung from the song-book, and many speeches were made, all expressive of the friendship and high esteem in which Mr. and Mrs. Haue are held by all members of the congregation.

Mr. James Haue was born in Missouri but grew up in Alden, Minnesota, where his parents had moved and engaged in farming. Here he met and married Miss Ingrid Mathilde Bengtson, who was born in Smaalund, Sweden.

Mr. Haue's parents had early become very active members of the Danish Lutheran church in Alden, his father serving for many years as president of that congregation, and so the young Mr. and Mrs. Haue also joined and became active members of the Alden church until they in 1920 sold their farm in Alden and moved to Minneapolis, where they joined St. Peder's congregation. During the intervening years, they have continuously been faithful and active members of that congregation, and their unassuming ways and unfailing kindness has to a singular degree won them the respect and love of all. Although Mrs. Haue is Swedish born and her family, many of whom live in Minneapolis, all belong to the Swedish church, she has loyally followed her husband, taken an active part and won a host of friends in our Danish congregation. Mr. Haue has for the last eighteen years served as secretary of the church.

Mr. Haue mentioned during the evening, that at his wedding, which was performed by the Rev. P. K. Kjølhede, the congregation sang the hymn: Your house must be builded upon the Rock that stands, and that it had challenged him then as well as afterward how true that was, and he and his wife had, therefore, in all humbleness sought to build their home on the Rock that endures. And it was, of course, especially because of the kind, helpful and devoted Christian life they have lived among us that we were so happy to celebrate the great day with them. A fine porcelain coffee service was given to them in memory of the occasion.

The following poem written by a brother of Mrs. Haue, Mr. Otto C. Bengtson, expresses very well the thought of the gathering:

Home building demands a strong, solid foundation,
There must be both careful and wise preparation.
A marriage requires not only the love
But wisdom and guidance from heaven above.

Too many lay stress upon riches and glory,
A sadly repeated and common-place story,
Neglecting divine and essential things
Till glory departs and riches take wings.

The Christian home is the strength of the nation,
Its mightiest bulwark and fortification,
Established in city or out on a farm,
The Savior alone can save it from harm.
Your home has shown us in generous giving
The blessing and riches of Christian living,
Rewarded with friendship and honor today,
The fiftieth year of your pilgrimage way.

Your loved ones are here at this family convention
With neighbors and friends in loving attention.
Your beautiful home in this city so fair
Is shielded from want and old age despair.
The love-birds are still rejoicing and singing,
The wedding bells are yet continually ringing.
This must be in part the regained Paradise,
And hence we award you the honoring prize.

Our heartiest wishes and congratulation
We hereby extend on this happy occasion.
In future when evening draws silently near
May sunset be bright without sadness or fear.
We look for a greater, more glorious greeting,
The loving embrace at the personal meeting
In heavenly mansions which God will prepare,
A blessed reunion is pending up there.

OUR SYNOD IN AMERICAN LUTHERANISM

(Continued from page 5)

a reason for what it believes, then we must make that which we believe known to all who, in Lutheranism and without, are searching for a better way.

"And no man when he hath lighted a lamp covereth it with a vessel or putteth it under a bed, but putteth it on a stand, that they that enter in may see the light."

St. Luke VIII—16.

Einar Anderson.

N.A.D.A Starts New Drive

The National America Denmark Association has taken the initiative to a national drive for the relief of Danish refugees, 7,000 of whom have escaped to Sweden. News of the organization of national and local committees will be released at an early date. In "An Appeal to All Danish Americans", the president of N.A.D.A. says:

Over 7,000 Danish citizens have escaped to Sweden, escaped from Hitler's and Himmler's manhunt, escaped through untold dangers and suffering. These Danish refugees, who include people from every walk of life, and of every creed, need help, deprived as they have been of everything but their very life.

The wonderful way in which the Swedish Government and the Swedish people have received them, again proves the close tie that unites the two Brother Countries. But we in America of Dan-

ish birth or descent should and must be ready to give them a helping hand, and in a small way lighten their frightful plight.

The very first purpose clause in N. A. D. A.'s by-laws reads: "To provide aid and assistance to Danish people by means made available through Danish-American organizations in the United States, as, and when, the need for such assistance may arise."

Situations like the one now existing are the very reasons for which N.A.D.A. was founded. I am sure you agree with me that we should immediately start a fund to send financial aid to our unfortunate brothers.

N.A.D.A. has an asset of some \$16,000 in U. S. Bonds. The Board of Directors is starting the Drive with a donation of \$5,000 from our treasury. This means we will have to sell some bonds, but after all, this money was collected for that very purpose — to aid and assist the Danish people.

Many of you have often said that when the time comes, and we can really give financial aid to our Danish friends, just call on us, and we will support N.A.D.A. to our fullest ability.

I am calling on you now, and I feel sure that all Danish-American citizens, who have always stood ready to help, will get behind this worthy cause. Send in one dollar, or 50 dollars, or 100 dollars, or more, it all helps. Let every Danish-American organization throughout the United States start the ball rolling by forming local committees. I suggest that all monies be sent to N.A.D.A.'s treasurer, Axel Skelbeck, 908 W.O.W. Building, Omaha, Nebraska. Later such contributions will be forwarded to Minister Kauffmann in Washington.

Our Danish friends will bless you, and our American friends will be proud of you.

Jean Hersholt.

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E. A. Farstrup, Pastor Telephone Axminster 9170

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Karl J. Moller, Council Pres.

1615 Navarro Avenue Telephone LY&-3202

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Church St., Salinas, California

Rev. Enok Mortensen, Pastor

213 Church Street Telephone 7769

BETANIA LUTHERAN CHURCH

Solvang, California

Aage Møller, Pastor

Solvang, California

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Cor. Francisco and Cortez St., Chicago

Rev. Ottar S. Jorgensen, Pastor

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Rev. J. C. Aaberg, Pastor Telephone Dr. 6987

HOPE LUTHERAN CHURCH

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Eilert C. Nielsen, Pastor Telephone 56

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Howard Christensen, Pastor

Cozad, Nebr. Telephone 12F2

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730 So. 50th Street Telephone WA 2321

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CHURCH and HOME

By REV. M. MIKKELSEN

Sometimes when you sit and listen to someone describing in rather elaborate terms, perhaps extemporaneously, the beautiful art of soldiering, getting himself all cooked up in oration display, choosing his adjectives without discrimination, and lauding his praise on the celestuality of war, as if heaven was open only to men in uniform, you begin to wonder, as a feeling of fatigue stealthily saunters through the hair of your head, whether this is really the serviceman's apprehension of it, or perhaps just a conjecture in the mind of one who collected his information primarily in banquet-halls and at street parades?

There is at least another side to it which is not given adequate consideration. One is almost certain that the speaker is letting himself go on a subject which has not concrete reality to stand on; it is like feeding stones for bread to hungering souls.

Certain types of speeches, more religious than patriotic in nature, easily leaves the impression with us that war is the only sane thing at the present time. War is undoubtedly necessary, but not sane. No matter how essential it is that we go "all out" for war, it remains as insane as ever; and the boys, who are called into it, know, when they leave home and a peaceful task they love, that it is not right, and nothing can ever make it so.

War's aspect is not changed because some hideous monster somewhere is driving nations to insanity; because nations, in order to stop this bestial slaughtering, are being forced to submit to a similar course of action, asking all young men to answer the call of their country, and be ready to sacrifice to the utmost.

They probably can and will do so gladly and compliantly, but we must never forget that they have been reared for quite another task, and therefore the change from civilian to army life must have come rather abruptly as a terrible jolt to all of them when life was brought to a stand still. Their conception of the future was suddenly changed; it ceased to have any real meaning; only a dark present remains as they are facing the task of clearing the road for a new future which it is difficult to believe in when you see only chaos and destruction before you.

For obvious reasons it's hard for me to see the glory of it all.

A Greeting Of Thanks

Through "Lutheran Tidings" we would like to extend our warmest greetings and heartfelt thanks to all friends who with kind thoughts and gifts remembered us on our fortieth wedding anniversary, the 8th of October.

In time I shall gladly endeavor to write to each individual; if not now,

The Lid Is Off

I had hoped that the unfortunate strife within the household of the Lutheran Tidings should have died in the same issue in which it burst into its printed pages. But now I see in the Lutheran Tidings of Oct. 20th, that it has been made a major issue by the Iowa District convention. They even felt it necessary to appoint a committee of three to reprimand, to study the duties of the editor and business manager and the policies of our paper. Now I only hope that this committee will not have to make a report on the floor of the national convention on its findings.

Should this matter not have been quietly handled by the synodical board? I think so. Or has the Fourth District taken upon itself the heavy burden of informing, the otherwise not so timid synodical board, how to handle this and other situations? If the duties of the editor and the business manager were not clearly defined by our national conventions it must be assumed that the synodical board should have clarified and taken that matter up long ago. When a situation arises, I for one would find it most unreasonable to expect the synodical board to wait for the deliberations from District conventions and again wait for the national convention to authorize the board to state definitely to the business manager of Lutheran Tidings his exact duties.

I doubt our editor was as disturbed by the business manager's article as were our Iowa friends. The slap at mid-western complacency and their lack of interest in the outlying congregations may not be justified but I have lived long enough in the middle west to know it to be, if not a sweeping truth—then a constant danger.

Holger O. Nielsen.
Junction City, Oregon.

Who's Who In This Issue

(Names appearing in former Who's Who since Oct. 1st, not repeated)

James N. Lund is pastor of our church in Troy, N. Y. He was formerly a pastor in the United Danish Church. For more than a year he has served the Troy church and was accepted into our synod at the last annual convention.

Inger Rasmussen Holman, who writes from Dalum, Alberta, is daughter of Rev. P. Rasmussen and lives in Drumheller, Alberta.

Axel C. Kildegaard, Jr., is the pastor of our Bridgeport, Conn., church.

Mrs. J. Knudsen is the wife of Dr. Johannes Knudsen, president of Grand View College.

then for Christmas. At the present time I cannot manage it.

It was an unforgettable festival which the Danes here sponsored for us.

Both you and they deserve deep gratitude.

Kathrine and P. Rasmussen.

Mrs. Martin Thomsen, who contributes on the Women's page is a member of the Ringsted, Iowa, church.

J. C. Aaberg is the pastor of St. Peter's Lutheran Church, Minneapolis, Minn. He has through many years been the president of the Santal Committee of our synod.

Mrs. Alma Nielsen, who contributes the report from the District VI meeting, is a member of the Diamond Lake, Minn., congregation.

Holger O. Nielsen is pastor of our congregation in Junction City, Oregon. He is the president of District 9 of our synod.

P. Rasmussen is the pastor of the Dalum, Alberta, Canada, church. Through more than 25 years he and his wife have been faithful workers in the large Alberta-Saskatchewan district. Through many years they conducted a Folk School in their large home.

Richard Sorensen is a student in the seminary at Grand View College. He served the congregation at Marlette, Mich., during the past summer.

Einar Anderson is a student in the seminary at Grand View College. He is from Yonkers, N. Y., and is a newcomer in our group.

Ruth Andreassen is a first year student at Grand View College, and comes from West Denmark, Wis.

Our Church

Rev. James N. Lund, Troy, N. Y., was the guest speaker at a Harvest Festival in the Perth Amboy, N. J., church on Sunday evening, Oct. 24th.

Officers of District 9 Board met on October 6th in Seattle, Wash., to discuss matters pertaining to the work of our churches in the Pacific Northwest. The District officers are Rev. Holger O. Nielsen of Junction City, president; Rev. Ove R. Nielsen of Enumclaw, Wash., secretary, and Hans Eskesen of Seattle, treasurer.

From Alden, Minnesota a correspondent writes: A Harvest Festival was observed on Sunday, Oct. 3rd. Rev. Harold Petersen of Ringsted, Iowa, was the guest speaker. On Sept. 19th members of the congregation and the young people's society sponsored a surprise party on Rev. and Mrs. J. A. Holst who on that day observed their 30th wedding anniversary and also the 30th anniversary of Rev. Holt's ordination to the ministry. The old parsonage has been sold and a better house located next to the church has been purchased.

Trinity Topics is the name of a monthly publication of six mimeographed pages sponsored by some of the young people of Trinity Church in Chicago. The contents consists of news, excerpts of letters and addresses of the young people from Trinity now in the U. S.

service. The editors are three young ladies, Eleanor Teisen, Ethel and Ruth Andersen. The publication is sent monthly to all the Trinity Church youth in service and to all members of the church. We regard it a very fine plan for contact between the youth in U. S. service and the church group at home.

Harvest Festival was observed in Ringsted, Iowa, on Sunday, Oct. 24th. Rev. Eilert C. Nielsen of Ruthton, Minn., was the guest speaker.

The Golden Wedding Anniversary of Mr. and Mrs. J. P. Sorensen of Askov, Minn., was observed on Sunday, October 10th, in the Bethlehem Church in Askov. Many friends had gathered to share in fellowship with the honored couple. One of their daughters is married to Rev. N. B. Hansen, pastor of the United Danish Lutheran Church in Hutchinson, Minnesota.

Dr. Dahlby, a minister of the gospel of Seattle, Wash., was scheduled to speak in the Enumclaw, Wash., church October 28th at the monthly "Meningheds-aften".

The District III Convention held in St. Peter's Church, Dwight, Ill., Saturday and Sunday, Oct. 30-31, was well attended. Especially on Sunday quite a number of extra guests came out from the Chicago churches. All pastors in the district were present and the congregations of the district were well represented with delegates. Our synodical president, Rev. Alfred Jensen, had been invited to speak on Sunday afternoon. He was with us through the entire meeting. A report of the meeting will appear in the next issue of L. T.

Rev. Enok Mortensen preached his farewell sermon in the Salinas, Calif., Church on Sunday, October 24th. On Sunday, October 31st, he filled the pulpit in the Luther Memorial Church in Des Moines, enroute to Tyler, Minn., where he, according to plans, will be installed on Sunday, Nov. 7th.

Rev. J. M. Girtz, former missionary to Santalistan, India, and now serving as pastor in the United Danish Church in Albert Lea, Minn., is scheduled to speak on Monday, Nov. 8th, in our church in Troy, N. Y.

Gifts To Lutheran Tidings

Olga Andersen, Danevang, Texas..	\$ 1.25
Rev. Aage Møller, Solvang, Calif..	.60
Birgitte Jorgensen, Chicago, Ill....	.60
Fred Bonnesen, Kimballton, Ia....	1.00
Erik C. Christensen, Exira, Ia.....	.60
Ludwig Fransen, Dwight, Ill.....	.40
S. A. Thomsen, Selma, Calif.....	.60
Aage Jacobsen, Tyler, Minn.....	1.35
Chris Miller, Chicago, Ill.....	.60
Marie L. Petersen, Fresno, Calif....	2.00
Karoline Jensen, Cedar Falls, Ia....	1.90
J. N. Bendesen, Chicago, Ill.....	.60
Guiding Circle, Ringsted, Ia.....	10.00
Ladies' Aid, Omaha, Nebr.....	10.00
Mrs. C. C. Clausen, Omaha, Nebr....	1.25
Soren Paulsen, Selma, Calif.....	.60

Total gifts to date.....\$36.65

With sincere thanks.

Ove R. Nielsen.

To Santal Mission

For the General Budget:

Rev. Bando, Farmington, Minn., \$1.50; Mr. and Mrs. Henry Pralle, Latimer, Iowa, \$1.00; Marie Miller, Withee, Wis., \$5.00; Danebod Congr., Tyler, Minn., \$150.00; Solvang, S. S., Solvang, Calif., \$5.85; Lloyd Bisballe, Royal Oak, Mich., \$2.00; Dan. Luth. Church, Marinette, Wis., \$35.00; Mrs. Holden Hansen, Askov, Minn., \$1.87; Mrs. Johanne David- sen, Ringsted, Iowa, \$4.00; St. John's S. S., Hampton, Iowa, \$2.72; Fredsville Ladies' Aid, Cedar Falls, Iowa, \$25.00; Miss Ida Hoffman, Chicago, \$25.00; Mr. and Mrs. Sam Andersen, Withee, Wis., \$2.00; Mrs. Karen Petersen, Ruthton, Minn., \$2.00; Mr. and Mrs. Peter Rookus, Bay City, Mich., \$5.00; Dist. II, Grant, Mich., \$43.50; Mrs. Rev. R. Jensen, Brookings, So. Dak., \$2.00; Mathias Andersen, Lake Benton, Minn., \$1.50; Hope Luth. Church, Enumclaw, Wash., \$17.85; Bethania S. S., Racine, Wis., \$5.00; Sorensen Children's Mission Box, Seat- tle, Wash., \$3.00. In memory of Mrs. N. N. Sandager, Tyler, Minn.: Mr. and Mrs. Jens Borresen, Mr. and Mrs. Victor Jensen, Mr. and Mrs. Jens Jensen, \$3.00; friends in Danebod church, Tyler, Minn., \$15.00. In memory of Peter Berthelsen, Kimballton, Iowa, Imman- uel Church, Kimballton, Iowa, \$5.00. For Leper work, M. C. Nielsen, Manis- tee, Mich., \$5.00. Total for Oct., \$368.89. Total since Jan. 1st, \$3,578.59.

On behalf of those in need, **thank you friends.**

To you who, as yet, have not con- tributed — the Radio and your con- science would suggest: much suffering and dire need solicits, also today, your support as you are led to give it.

D. M.

Acknowledgment of Receipts From The Synod Treasurer

For October, 1943.

For Budget.

General:

Previously acknowledged ---*	\$ 1,100.14
Kristen Poulsen, Frederic, Wis.	5.00
Congregation, Perth Amboy,	
N. J.	125.00
Congregation, Muskegon, Mich.	50.20
Congregation, Manistee, Mich.	60.00
Congregation, Racine, Wis....	68.39
Congregation, Des Moines, Ia.	25.00
Congregation, Withee, Wis....	39.85
Congregation, Omaha, Nebr....	25.00
Congregation, Los Angeles,	
Calif.	13.85

Total to date\$ 1,512.43

*Reported as \$1,099.14 by er-
ror last month.

For Annual Reports:

Previously acknowledged ----\$	88.80
Congregation, Bridgeport,	
Conn.	2.50
Congregation, Juhl, Mich.....	3.00
Congregation, Manistee, Mich....	2.50

Congregation, Menominee,	
Mich.	1.75
Congregation, Marinette, Wis....	1.75
Congregation, Trinity, Chicago,	
Ill.	6.00
Congregation, Waterloo, Iowa....	3.75
Congregation, Des Moines, Ia.	5.25
Congregation, Withee, Wis....	7.50
Congregation, Dannevang,	
Tex.	2.50
Congregation, Granly, Miss....	1.50
Congregation, Los Angeles,	
Calif.	3.75
Congregation, Salinas, Calif....	2.00

Total to date\$ 132.55

For Home Mission:

Previously acknowledged ----\$	295.58
Congregation, Dwight, Ill., ear-	
marked for Lutheran Tidings	52.72

Total to date\$ 348.30

For Canada Mission:

Congregation, Hampton, Iowa..\$	8.55
(only receipt for this Mission	
to date)	

For Pension Fund, Miscellane- ous Contributions:

Previously acknowledged ----\$	136.18
Congregation, Fredsville, Iowa	25.00
"A Friend", Viborg, S. D.....	7.30

Total to date\$ 168.48

For Pension Fund, Pastors' Contributions:

Previously acknowledged ----\$	59.20
Rev. John Pedersen	10.00
Rev. John Christensen	10.00
Rev. A. Th. Dorf	14.00
Rev. James N. Lund	12.00
Rev. Ottar S. Jorgensen	12.00
Rev. Marius Krog	11.20
Rev. Alfred Jensen	10.00
Rev. Svend Kjær	10.40
Rev. Jens P. Andreasen	4.00
Rev. Enok Mortensen	10.00
Rev. P. Chr. Stockholm	7.00
Rev. J. J. Lerager	6.50
Rev. Niels Nielsen	7.00
Rev. Alfred Sørensen	14.00

Total to date\$ 197.30

For President's Travel

Account:

Previously acknowledged ----\$	221.07
Congregation, Withee, Wis....	17.32
District No. 6, Annual Meet-	
ing, Tyler, Minn.	10.00
	\$ 248.39

Received for Items Not on Budget.

Lutheran World Action:

Previously acknowledged ----\$	4,357.48
In memory of Mrs. Margaret	
Marks, Minneapolis, Minn.,	
by Mr. and Mrs. Paul Steen-	
berg and Mr. and Mrs. Nels	
Petersen	8.00
Lutheran Guild, Withee, Wis....	10.00
Emergency Mission Group,	
Brush, Col.	34.31
"A Friend", Watsonville, Calif.	1.00
Congregation, Brooklyn, N. Y.	47.90
Congregation, Trinity, Chicago,	
Ill.	88.58

Congregation, Kimballton, Ia.	82.00
Congregation, Withee, Wis.	2.00
Congregation, Bone Lake, Wis.	4.50
Congregation, Gayville, S. D.	32.50
Congregation, Viborg, S. D.	1.00
Congregation, Junction City, Ore.	2.50

Total to date ----- \$ 4,671.77

**For Grand View College
Jubilee Fund:**

Contributions in cash:	
Previously acknowledged	----- \$10,482.64
Mrs. Hartvig Jensen, Des Moines, Iowa	----- 10.00

Total to date ----- \$10,492.64

**Contributions in Bonds (listed
at maturity value):**

Previously acknowledged	----- \$ 5,550.00
Mrs. A. W. Pieper, Hartford, Conn.	----- 50.00

LUTHERAN TIDINGS

Mr. Nels Christensen, Cedar Falls, Iowa	----- 125.00
Mr. and Mrs. Hans Petersen, Seattle, Wash.	----- 50.00
Mr. and Mrs. Olaf Juhl, Minneapolis, Minn.	----- 25.00

Total to date ----- \$ 5,800.00

Thank you all very much.

Olaf R. Juhl, Treasurer.

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Write for Catalog

Johannes Knudsen.

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TYLER, MINN.

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