

Lutheran Tidings

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Lutheran Commission on Evangelism



Rev. Alfred Jensen

"Blessed are they that hear the word of God, and keep it" (Luke 11:28). In a world largely devoted to slogans and signs, booming loud speakers and brilliant neon lights, there are still aching hearts, burdened consciences and souls hungry for more than bread alone or pleasures and comforts. "Speak, Lord, thy servant heareth" is still whispered by sincere and eager hearts. There are many more than 7,000 in Israel that have not bowed their knees to Baal.

The Lutheran Church through its Commission on Evangelism has enlisted its consecrated manpower to give voice to God's saving love and care for sinful, but repentant humanity, that it may come to hear and believe, accept and keep the word of God in order to serve and obey His will henceforth.

May I urge the membership of our churches to follow the leadership of our pastors in full cooperation with other Lutheran churches in order that Jesus Christ may be crowned Lord and Savior of all those "who are of the truth and heareth His voice."

ALFRED JENSEN, President,
Danish Evangelical Lutheran Church.

THE PROGRAM The years 1949 to 1950 have been set aside for a cooperative Lutheran effort in Evangelism consisting of preaching, prayer and lay visitation. The aim of this concerted program is, under God, to deepen the spiritual life of the church and to enroll every pastor together with 300,000 trained lay visitors in an earnest endeavor to reach the spiritually indifferent, the unchurched and the unsaved with a living witness to the power of Christ to regenerate life.

Activating The Program

The Preparation

Months have been given to the careful preparation of materials and to the planning of the program of the Lutheran Commission on Evangelism. Two manuals and a poster have already been printed. We hope that in the near future the pastor's kit, with a selection of suitable tracts, will be ready for distribution in areas where the program has begun.

The Seminars

Some sections of the country have already gotten their programs well under way. On December 16 and 17, 1948, a Seminar for the training of pastors in the southeastern states was held at Columbia, South Carolina. Pastors from seven of these states were present. Some of these pastors are now at work on the program in Maryland.

Pastoral Conferences have been held in ten of the southern states, and the work of visitation is progressing satisfactorily. State Planning Boards have

been organized in all of New York and in western Pennsylvania.

On February 1 and 2, a Seminar was conducted in Minneapolis. Institutes for Lay Visitors will be held in Minnesota between April 24 and May 7. The period of visitation closes in that area on June 8.

The Timing

The schedule of Seminars is as follows:*

Aberdeen, South Dakota	May 10-11
Madison, Wisconsin	May 31-June 1
Des Moines, Iowa	June 2-3
Albany, New York	June
Austin, Texas	September 6-7
Toledo, Ohio	September 13-14
Chicago, Illinois	October 4-5
San Francisco, California	October 17-18
Tacoma, Washington	October 20-21

On the parish level, the evangelism program will be put into action on the following dates:*

1949

Minnesota	April 24-May 6
Ontario and Quebec	April 24-May 20

Nova Scotia	May 22-June 3
Texas	September 11-October 15
New York	September 18-December 15
Wisconsin	September
North and South Dakota	October 1-November 15
Ohio	October 9-November 23
Michigan	October 23-November 14
Iowa	Fall
New England	Fall

1950

California	January 1-Easter
North and South Carolina	January 1-Easter
Washington and Oregon	January
Indiana	Epiphany
Illinois	Epiphany
Nebraska	Spring
Kansas	Spring
Eastern Pennsylvania	Fall
Wyoming, Utah and Colorado	Fall
Montana and Idaho	November

*Dates subject to minor changes.

Let Us Work Together

We urge all parish pastors to note the time of the program in their particular region and to strive to co-ordinate their efforts in parish evangelism with the larger cooperative program. It would be impossible to cover all parts of the United States and Canada simultaneously. We shall do well to initiate a thorough-going evangelism program in the two years allotted to us.

This does not mean that the local parish must stand idly by, doing nothing at all, until the program is activated in its region. Each one should remember, first of all, that evangelism is basically and **continually** the work of the church. Secondly, there is much work that needs to be done in preparation for the program. If a recent canvass has not been made of the community around the local church, that should be done, so that the congregation is up-to-date on its information and has an idea of its total responsibility to the community. A responsibility list should be compiled from this information, and a card file completed. If such initial steps have been taken beforehand, the cooperative program will take hold and function with a much greater opportunity for success.

A great deal of thought and effort have been put into the pastor's manual, "That They May Hear His Voice," and the layman's manual, "Approved Unto God." Much of the material concerns the cooperative aspect of evangelism. These publications, therefore, will serve their intended purpose best when used on a cooperative basis.

Our aim is to make the effect of a total Lutheran impact felt in a community; that aim will be nullified if individual congregations attempt to put the program into effect in their communities without waiting for the neighboring parishes.

God has richly blessed our cooperative evangelism program thus far; we have every reason to believe that He will continue to do so, if we make every effort to give our best, in His name and to His glory.

"IF" -- THE KEY TO THIS FREEDOM

Fourth Sunday After Easter

By A. E. Frost

Pastor of St. Ansgar's Ev. Luth. Church, Waterloo, Iowa

Then Jesus said unto them: When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father taught me, I speak these things. And he that sent me is with me; he hath not left me alone; for I do always the things that are pleasing to him. As he spake these words, many believed on him. Jesus therefore said to those Jews that had believed him:—If ye abide in my word, then are ye truly my disciples; and ye shall know the truth, and the truth shall make you free. They said unto him:—We are Abraham's seed and have never yet been in bondage to any man. How sayest thou, ye shall be made free? Jesus answered them:—Verily, verily, I say unto you. Every one that committeth sin is the bondservant of sin. The bondservant abideth not in the house for ever; the son abideth for ever. If therefore the Son shall make you free, ye shall be free indeed. John 8:28-36.

How all important the little word, "if," is in life. Upon it life's greatest decisions depend. It is as the hinge-word upon which the door swings that opens for us into the fullness of life.

In our every day world we are constantly confronted by this word. The farmer's year is full of "ifs." If the seed is not fertile;—if it is not laid down in the good mother earth, there will be no increase. If the conditions in nature are not favorable for germination and growth the harvest will be accordingly.

The urban dweller also faces this all determining

word. If the patterns or the blue print is not correct, the product will be imperfect. If health fails or work stops, worries multiply rapidly. Close on the heels of worries comes the truth of the old saying:—"When the manger is empty, the horses bite."

Far reaching economic, social and political programs for the betterment of life in our world rest upon this little word. If the hearts of men and women beat for righteousness and truth, justice will prevail and honesty become the policy among men. If the hearts beat in love for others and they are warmed to God's great cause, the means to carry out his missions great or small will be forthcoming. Thus we might go on indefinitely pointing to the many "ifs" so determining in life. Rudyard Kipling once wrote a beautiful poem entitled "If," in which he centered all thought around this little word.

In the Gospel of John little words are brim full of deep meaning. He reveals to us how Jesus frequently used the word: "If." We meet it twice in our text. "If you continue or abide in my word," and again, "if the Son shall make you free." In the 15th chapter Jesus speaks on the necessity of the branches and the twigs remaining in close union with the vine. Apart from him they can do nothing.

In his first epistle, chapter five, John says:—If man "hath the Son, he hath life," if he "hath not the Son, he hath not life." Eternal life with God is dependent upon that if and that intimate "tie that binds our hearts in mutual love." It is a tragic truth, that man may exist in this world without having any part in the life with God that overcometh sin and death.

It was this highly important fact which Jesus so fully realized and that day in the temple in Jerusalem tried his utmost to reveal to his people, whom he, as his Father, continued to love unto the end. With the background of the waiting cross Jesus spoke to them. "When you have lifted up the Son of man, then ye shall know." As the Israelites during their wandering in the desert region beheld the brazen image of the serpent, and they who turned to it in faith to God's promise were saved from the sting of the poisonous snakes, so all those who would turn to Jesus, the crucified Savior, in faith to his word would be saved from sin and spiritual death and have eternal life with him.

"The truth shall make you free."—What truth? Can it be the awakening of man to the reality of his own sin and helplessness, his plight? That is the first and a very essential truth for man to learn, for until he has come to see that he is ill unto death, he will not seek the great healer. But this awakening in itself can not help him. At most it reveals to him how bound he is, fills him with dread and anxiety, and causes him to cry out as David and Luther:—"My sin, my sin! Who shall relieve me?" Evidently this truth, however an important first step it is, is not the truth that can make man "free indeed."

But, thank God, Jesus Christ came to reveal to mankind, that God stands ready to extend his hand to all the wayward sons and daughters who have seen their folly and returned to seek his forgiving grace. For "God so loved the world that he gave his only begotten Son, that all who would believe in him should not perish but have everlasting life." It is this truth which shall make men, who believe in Christ, truly free, as the slave who has been given his freedom; free as the men and women in the concentration camps in whom the living word of God, Jesus Christ, liveth and giveth peace and strength. The "peace which passes all understanding shall guard your hearts and thoughts in Jesus Christ." How blessed this truth is, the Holy Spirit stands ever ready to help us to see.

All this depends upon the one little word, *if*. "If you remain in my word." Faith in his word is all he asks for; faith in his whole revelation, all he taught by word and action. "All the truth men require for living they have in Christ," as Dodd writes. Faith in all that is summed up in our Baptismal Covenant. Our relationship with God is dependent upon our remaining in Christ Jesus, God's living word and life of his life pulsating in us. If this living contact is disrupted our spiritual life withers and decays.

Strange as it may seem, the people, who heard Jesus himself speak to them about this freedom, did not care for it. Oh yes, they wanted freedom, but not this kind.

They wanted political freedom from oppression. We hear much about the four freedoms, nations seek today. But what good will all these types of freedom do mankind, if man is still bound by the bonds of sin and is still a slave to sin? As one man has said:—"Our freedom is limited to our choice of that by which we wish to be bound." No more, no less.

But Jesus knew man's need better than man himself knew it. As the one "with Astigmatism or Myopia must get glasses that will show him the real world and he then is safe and free to go and come," so Jesus sought and still seeks to open the eyes of sinful man to the truth about himself and God, that they may see his glory.

That day in Jerusalem their eyes remained "holden." They turned against their emancipator and sought to stone him. Truly, no one is more blind than he who will not see.

So even in this day of enlightenment some people in their self-conceit feel themselves above the wisdom of Christ, while others in their lethargy only wish to remain undisturbed in the peace of their self-contentment.

But as many as have accepted the truth and have seen the way unto freedom and life revealed through Jesus Christ, they have testified with joy:—"We beheld his glory, the glory as of the only begotten of the Father, full of grace and truth."

His revelation of the truth unto freedom still stands unchanged. What all the works of man can not accomplish unto his salvation out of the bondage of sin is reached by the grace of God through faith in Jesus Christ. Strange as it may seem to those outside, it is true, that the tighter the bonds of God's love binds us to him the freer his children become.

Unique Record

Eleven generations of ministers in one family is probably a unique record in the history of Christianity. On March 27 this year, however the record was broken when the Rev. Dr. Edvard Boethius conducted his last service in the ancient church of Norberg, the ministerial calling having gone from father to son for eleven generations in his family.



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THE LUTHERAN REFORMATION

To ask: Should the Lutheran Reformation really be continued, is to ask: Should Christendom make a complete return to the original Christianity? Everyone who knows how powerfully the Spirit moved in the first congregation of believers (the Hebrew) will answer this question in the affirmative. The multitude of believers then were one heart and one soul—(Acts 4:32); they had that unity for which Jesus prayed the last evening of his days in the flesh, and for which Christendom now is groping.

The question now, therefore, is: How was that unity attained? How did it come about that they were one heart and one soul? Did it come about by man-made doctrines to which all must subscribe? Or does history show that it is man-made doctrines that has rent that unity?

Again: Did the first church preach several different gospels, as we today speak of the social and other gospels? Must we not admit that our variety of gospels have come about by what has been conceived in the heart of man and not by what "no eye has seen, nor ear heard, nor the heart of man conceived, what God has prepared for those who love him" (1 Cor. 2:9)?

In other words: Did or did not the first church have definite words from the Lord which for them were the gospel, to which they held fast, in, through and by which they knew that they were saved if they held them fast in their mouths (confession) and in their hearts (subjective faith) (Rom. 10:8)?

What does Paul say about this? He is so certain that he has the gospel from the Lord Himself that he dares write to the Galatians: "Not that there is another gospel, but there are some who trouble you and want to pervert the gospel of Christ. But even if we, or an angel from heaven should preach to you a gospel contrary to that which we preached to you, let him be accursed. As we have said before, so now I say again, if anyone is preaching to you a gospel contrary to that which you received, let him be accursed" (Gal. 1:8-9).

Pretty strong words these, if Paul had gotten up the gospel himself—right and good and proper words, if he has received them from the mouth of the Lord.

Paul claims that he has: "For I delivered to you as of first importance what I also received, that Christ died for our sins according to the scriptures, that he was buried, that he was raised on the third day, according to the scriptures — — —." Do not these words sound much like the words of that Faith into which we all have been baptized? And Paul says that he has received them. If anyone will say: Yes, he received them from other men, then whence the certainty with which he speaks to the Galatians of the gospel which he has preached to them.

Again 1 Cor. 11:23: "For I received from the Lord what I also delivered to you, that the Lord Jesus on the night when he was betrayed — — —." Paul has received from the Lord himself the words of institution of the Lord's Supper, just as the twelve received the words of "Our Father" when they asked him to teach them to pray, (Luke 11).

There are, then definite words from the mouth of the Lord which Paul and the other apostles have received and have delivered to the first congregations of believers: The Words of Faith, "Our Father, thou who art in heaven," and the Words of institution in the Lord's Supper. Especially to the first of these Words there are any number of references in the Acts and in the Epistles: "The Word is near thee in thy mouth and in thy heart."—Sometimes it is called "The Word of God," as in Acts 4:31; sometimes the Word of the Lord, Acts 8:25, and many other places.

Turning to Paul we find him calling this Word "the Faith" (Rom. 1:5 and 17; 10:8); or "The Word of God" (1 Cor. 14:36); or "the Gospel" (1 Cor. 15:1; Gal. 1:8-9); or "The Word of Life" (Philip. 2:16). In 1 Thesl. 2:13 he says: "And we also thank God constantly for this that when you received the word of God which you heard from us, you accepted it not as the Word of men but as what it really is, the Word of God." Can any statement be more definite as to the fact that Paul has a Word of God which he delivers to those who become believers? If we ask when and where this Word was delivered to each individual, it seems that the question is answered plainly in Eph. 5:26, "Christ loved the church and gave himself up for her that he might consecrate her, having cleansed her by the washing of water **with the Word.**" Is not this a reference to baptism?

There are then, three definite Words from the mouth of the Lord: The Word of Faith, Our Father and the Words of institution in the Lord's Supper. Jesus says of the Holy Spirit: "He will not speak on his own authority, but whatever he hears he will speak and he will declare to you the things that are to come. He will glorify me, for he will take what is mine and declare it to you" (John 16:13-14). Could it not be that the meaning of these words are: What the Spirit hears believers repeat from the mouth of the Lord, that is what the Spirit speaks, makes into living words in the mouth and hearts of believers? I do not doubt that the Spirit hears words in heaven and speaks them to the church, but is it not most likely, that the Words which Jesus has given to the church as special expression of her faith, her hope and her love, that these will be Words which the Spirit will make alive to the believers, declare to them and glorify Jesus through these Words?

If so then we have an answer to the question: Whence the unity in the first church; whence shall the unity come for which we are groping? It is the Spirit that does all things in through and by the Word of God. If Jesus has given his believers one definite Word of Faith, then they can be one in faith as long as they hold fast the right form of those sound words (2 Tim. 1:13). If Jesus has given us "Our Father" as the definite Word of our hope, then we can be one in hope as long as we pray "Our Father." If Jesus has given us the Words that make the eucharist the Lord's Supper, and the meal of his love, for greater love than this has no man — — — then we can be one in love as long as we go to the Lord's Table.

Why? Because the Spirit takes these Words of our Lord and makes them alive to us, so that faith, hope and love lives and increases in our hearts.

Let us therefore hold fast to the right form, let us "follow the pattern of these sound words" (2 Tim. 1:13) which we have heard from our mother, the church, whom Jesus himself has assured: "He who hears you, hears me" (Luke 10:16). Then, I believe, we will be on our way to that unity which Jesus prayed that his believers might have.

Valdemar S. Jensen.

The 72nd Annual Convention Of The Danish Lutheran Church

The Danish Evangelical Lutheran Church of America will meet for its 72nd annual convention during the days of June 21st to 26th, 1949, at Greenville, Mich., upon invitation by the First Lutheran Church of Montcalm County, Mich.

The opening service will take place at the High School auditorium in Greenville Tuesday evening at 8, June 21st. All meetings and services will be held at that place except as otherwise announced during the progress of the convention. The opening business session will start Wednesday, June 22nd, at 9 a. m.

All congregations belonging to the Danish Lutheran Church are asked to send delegates to the convention. Each congregation is entitled to be represented at the convention by one delegate for each 50 voting members or fraction thereof. The congregations in Districts 1, 8 and 9 as well as at Dalum, Canwood, Danevang and Granly should send delegates according to the rules found in the 1946 Annual Report, pages 104-05. All pastors of the synod are urged to attend the convention and members of our congregations as well as friends of our synod and its work are invited to share our meetings and services. As is customary we will begin with devotions every morning and a Bible Hour. Business matters will occupy most of the day while the various activities, institutions and missions of the synod will provide the interest and topics for the evening meetings.

Attention is called to the following provisions of the synod constitution: "Every member of the synod shall be privileged to submit topics for discussion to the convention. These topics shall be sent to the president of the synod, who shall publish them at least six weeks prior to the convention."

All reports to come before the convention should also reach me early in May that they may be printed and distributed to all pastors and congregations by June 1.

In these days of great opportunities, as well as great responsibilities for the Christian churches the fellowship and messages to be received and shared on the occasion of our coming convention should prove invaluable to the life and work of our congregations and homes. May we through prayer and preparation approach the convention at Greenville, so that God's blessing may enrich and strengthen us individually while there, and deepen as well as extend the vision and the work of our Danish Lutheran Church in the future.

Alfred Jensen.

March 30, 1949.

The First Evangelical Lutheran Church of Montcalm County, Michigan, hereby extends its most cordial invitation to pastors, delegates and friends of the Danish Evangelical Lutheran Church of America to attend the 72nd Annual Convention of our synod, which will be held in the First Lutheran Church, Greenville, Mich., June 21 to 26, 1949.

All pastors and delegates are requested to register with Mr. Richard Grow, 206 S. Clay St., Greenville, Mich., before June 1, 1949. It is required that the host congregation send in a list of pastors and delegates to the convention chairman by June 1.

All other guests to the convention should also register early in order to be assured of accommodations.

Chris Frederiksen, President.
C. A. Stub, Pastor.

Topics For Discussion

I

The appointment of 2 pastors and 3 laymen as a committee to formulate and propose a plan for the general improvement and advancement of Pastoral compensation and social security in order to create synod wide standards of minimum salaries worthy of the profession and attractive enough to bring young men into the ministry. Such plan to be submitted for consideration at the 1950 synod convention.

B. P. Christensen,
Marlette Mich.

II

To change the date for the convention of the Synod so as not to conflict with the two weeks of Bible school.

Bethania Lutheran Church Council,
Mrs. Peter Sommers, Secretary,
Racine, Wisconsin.

III

That the Danish Evangelical Lutheran Church in America adopt as part of their belief and creed that all human beings have been given by God, their Creator, the right to equal opportunities for the exercise of their respective faculties.

Jacob Jacobsen,
1100 Oak Grove, San Marino, Pasadena, Calif.

How To Get To Greenville

Where is Greenville?

Greenville is a small town—about 7,500 population—in central Lower Michigan. It is about 50 miles east of Muskegon, 150 miles northwest of Detroit, and about 225 miles northeast of Chicago. It lies in one of the largest rural settlements of Danes in the United States. And this year it is to be host to the annual convention of our Church, June 21 to 26.

How to get to Greenville?

By Rail: From Detroit to Grand Rapids there are three trains: 8:20 a. m., 12:10 p. m., and 6:10 p. m., on the Pere Marquette District, Chesapeake and Ohio Railway.

From Chicago to Grand Rapids, on the same railway, there are also three trains: 7:15 a. m., 4:40 p. m. and 11:35 p. m.

By Bus: There are a number of buses from Detroit and from Chicago to Grand Rapids every day.

From Grand Rapids to Greenville there are three regular buses every day.

By Car: If you come by car from the east, you can come via Detroit or through Canada via Port Huron.

From Detroit take U. S. 16 to M (Michigan) 66, to M 44, to M 91 to Greenville.

From Port Huron take M 21 to M 66 to M 44 to M 91 to Greenville.

Those who come from the west can come by way of Chicago, Milwaukee, Wis., across Lake Michigan, or Manitowoc, Wis., across the lake. Or you can take the longer but more scenic drive north of Lake Michigan, across the Straits of Mackinac and down through central Michigan.

Ferries: Those who want to take their cars across the Lake should make reservations beforehand to be sure to get on the ferry.

From Milwaukee to Muskegon take the "Clipper": Mondays at 1:30 a. m.; Tuesdays and Thursdays, 8 a. m. or 11:55 p. m.; Wednesdays and Fridays, 4 p. m.; and Saturdays, 8 a. m. or 11 p. m. The cost is \$4.41 per person and \$5.67 for a car, tax included. Reservations can be made by writing 350 N. Plankinton Ave., Milwaukee, Wis.

From Milwaukee to Ludington, Mich., take car ferry at 4 a. m., 11:45 a. m., or 8:15 p. m.; or

From Manitowoc, Wis., to Ludington, Mich., take car ferry at 12:45 p. m. or 11:55 p. m. Cost on car ferries is \$3.30 plus tax per person and \$6.25 for car. Reservations may be made

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IN THE WIDE, WIDE WORLD

By Alfred C. Nielsen

SOME THOUGHTS ABOUT WORLD GOVERNMENT

Some readers of Lutheran Tidings have written to me about the problem of world government. Perhaps others have been thinking about it.

One morning I went before one of my classes and announced seriously that I had just now heard a flash on the radio that the state of Minnesota had declared war on the state of South Dakota. The immediate response was a good laugh.

Some time later I walked into another class and told the students that the radio had just now reported that the state of Soviet Russia had declared war on Nationalist China. There was no laughter, but rather a look of concern.

Now why should these young people have laughed at the first announcement and not at the latter?

The states of the United States belong to a union, and that union has a stronger government, (stronger force) than any of the states. War is prohibited. When the different states entered the union each of them surrendered a number of rights, among these the right to declare war. None of the states in the union is sovereign. They are subject to laws which are enforced by a superior power.

It should, however, be kept in mind that loyalty to our union did not grow up over night. After the federal union had been in existence for eighty-five years the states of the South rose up and challenged the authority of the United States government, and seceded. It took a bloody civil war to bring them back. Robert E. Lee, one of the noblest men of his time, had a very difficult time in making his decision. Finally he made the choice. He chose Virginia rather than the United States. His loyalty to his home state was greater than his loyalty to the United States.

We must not forget that there was a time when the civilized world belonged to one union. That was at the time of the Roman Empire. During the first two centuries of its life, Rome gave the world two centuries of peace. So far as is known that has not happened before or since. Rome simply did not permit the provinces within the Empire to make war, and there was peace. This did not mean that all men within the Empire loved each other. It did mean that Rome had a strong organization and that there was enough loyalty to that union to make it hang together. A world government is now a possibility, if not a probability. Inventions have made our world very small; in reality much smaller than the Roman Empire. Planes now fly non-stop around the world and the human voice is flashed around it every minute.

Not only is a world government a possibility, but it is also an urgent necessity. Inventions are now at hand which can destroy civilization as we now know it, and usher in a new dark age. If we are to have peace, the nations of the world must surrender their sovereignty, and obey the laws of a kind of super government.

Now this sounds very simple but it is not. It might not be too difficult to draw up a constitution for a

world union, but it will be very difficult to teach men loyalty to such an organization. Without that loyalty the world government would either break down or have to resort to the worst form of repression yet known to man.

Switzerland is a union of states or cantons. At least four nationalities live within that union. A large percentage of the people speak German. When the late Adolf Hitler appealed to Swiss Germans to join the great fatherland, they laughed contemptuously at him. Switzerland does not need many laws. It is said that the people are governed by silk-gloved hands. Now why is this? It is because of their deep loyalty to the Swiss union. They have an organization, and enough good will to make it work easily and effectively.

Hitler also had organization. He organized Europe as it had not been organized since the days of the Romans, but outside of Germany proper, and perhaps Austria, he had little good will. In Norway, Denmark, Holland, Belgium, France, Poland and Russia the people rose up and struck back. He and his gestapo had to contend with the strongest under-ground movement the world has ever seen.

The people who want a world government **now** should not forget this lesson. Organization, while necessary, is not enough. If the people are not ready for it, they will as the people under Hitler, fight back. Loyalty is fully as important as organization.

It would not be surprising if God had become weary with us. Surely we have been disobedient children. While we live and there is yet time let us strive to live as God's children should. There is indeed need for a world organization, but there is fully as great need for grass-roots work, right at home. There can be no peace till there is more good will among men. Let us begin in our homes and our communities.

How To Get To Greenville

(Continued from page 5)

by writing Chesapeake and Ohio Docks, Milwaukee, Wis., or Manitowoc, Wis.

By Car: From Muskegon take M 46 to M 37 to Kent City. Go east on M 57 to Cedar Springs, south on U. S. 131 to M 57 to Greenville.

From Ludington take U. S. 10 to U. S. 131 to M 57 to Greenville.

Of course, all other roads also lead to Greenville, but these are the most direct. One beautiful trip leads around the northern end of Lake Michigan, across the Straits of Mackinac and down through central Michigan. If you want to take this trip, you find U. S. 2 in Upper Michigan. Follow U. S. 2 to St. Ignace. Ferries cross the Straits every hour—no reservations needed—to Mackinaw City. From there take U. S. 27 to Mount Pleasant, then M 20 west to M 66 to M 46 to M 91 to Greenville.

Here at Greenville we are looking forward to the convention and shall be happy to welcome you all. If anyone has any questions about how to get here, write to me and I shall be glad to give what information I can.

C. A. Stub.

Our Women's Work

Mrs. Johanne Lillehøj, Kimballton, Iowa
Editor

Women Of The Bible

"Women should adorn themselves by good deeds as befits women who profess religion."—I Tim. 2, 10.

The Bible is replete with stories of women who "shunned braided hair, gold, pearls, or costly attire" but "adorned themselves by goodly deeds." A few are Sarah, Hannah, Naomi and Ruth, Esther, Elizabeth, Mary the mother of Jesus, Mary Magdalene, Martha and Mary the sisters from Bethania, and Dorcas.

History, too, is cognizant of the good deeds of women. Florence Nightingale, Joan of Arc, Clara Barton, Marie Curie, Helen Keller and Jane Addams top the list perhaps.

Women have advanced in the fields of science, medicine, literature, music and religion. For decades women have left the trodden paths of civilization to blaze the dangerous trails of distant India, China and Africa as missionaries. The life of Anna Marie Pedersen is a living example of "good deeds done by a woman who professed religion."

Our modern society with its misconstrued conception of the mother-in-law concept has need of women like Naomi and Ruth. A few daughters-in-law—and they are only too few—still realize the full import of Ruth's affirmation: "Whither thou goest, I will go; thy people shall be my people; and thy God my God." But what woman will deny the fact that we need more women like Ruth and more mothers-in-law like Naomi?

"Women of good deeds who profess religion."

Let this description of womanhood from St. Paul be a challenge to all women!

Marie M. Hald.

"The Trip"

By Anne Marie Lind Børup

II

The American Tour began in November, and it started most adventurously as the group traveled to New York on seven different airplanes and four different ships.

On November 29, we gave our first performance at the "Academy of Music" in Brooklyn, and on that very day we had welcomed ship No. 4, which carried with it the last of our missing comrades.

I felt the responsibility of being one of the leaders of this group of young people, but fortunately it was a very fine group of young Danes that had been chosen for the Tour.

Our visits of shorter or longer duration in the many Danish-American homes and communities could be written into several chapters. This I shall not endeavor to do. Only a few personal impressions will I be able to give.—We first had "Our Home" in Brooklyn. Much could be written about the cordial friendship extended to us from the many good people in Brooklyn. Due to certain complications in the planning of our tour, we stayed in Brooklyn two months. We had

our "Home" in the Seamen's Church on 9th Street, as well as in the new and beautiful Salem Church on Ovington Avenue. Here we spent our Christmas, a Christmas we shall never forget. One side-trip made from Brooklyn, was to Hartford, Conn., which stands out in our memory.

On January 9, our journey into the far West began. We now had to leave our "Home" in Brooklyn which had become so dear to us.—First we spent eight wonderful days in Washington, D. C. Flensted Jensen was always helpful in arranging for us as much sight-seeing as possible.—We also had the privilege in Washington to hear Mr. Carlo Christensen give several fine lectures on the history of America, the influence of Danish-Americans in the country, etc. The Ambassador from Denmark, Hr. Kauffmann, was in every way very helpful and friendly toward us. The beauty of nature at springtime was at its best at this time in Washington.

Our journey now went westward, and we visited many American Colleges and Universities and many of the Danish-American communities, giving our exhibition evening after evening.—In Chicago my hostess was Mrs. Margaret Mose. When I left America in 1912, I had the privilege to visit in the home of her father, Mr. S. N. Nielsen. It was therefore an experience to see and visit with these people once more.

Our visit at Grand View College in Des Moines naturally became one of the mile-stones on our journey. We had wonderful days there enjoying the hospitality of Johannes and Ellen Knudsen and all the others who helped to make our stay most pleasant. It was a joy again to meet Pastor Rodholm and all the many friends from years gone by.

Cedar Falls was an experience in itself. To meet again the Holsts, August Bang, our visit with Pastor Arthur Frost in Waterloo and later our visit in the Kimballton community meant much to all of us, as we felt that these were some of the typical Danish-American communities. In Kimballton I met other old friends, Johanne Bjørn, now Lillehøj, Astrid Faaborg, Dr. Sjøe, etc.

We also visited Kronborg, Nebr. Here I shared with former friends, Kai Gerlofs, Solvejg Thomsen and many others. I had wonderful days with Julie and Albert Eriksen in Omaha, Emma Hansen in Denver, and I could continue to mention names. Throughout the entire trip I met comrades from Grand View College.

We crossed the Rocky Mountains in snow and mist; and from Salt Lake City our journey went southwest through distances without end, deserts and National Parks, etc. And finally one evening we drove in under the palms of Los Angeles, Calif. We visited Tijuana in Mexico, saw nature in its beauty at Santa Barbara and at Solvang, Calif. Here I met my friend, Agnes Brøns and others. We then enjoyed the long tour along the Pacific. We shall never forget the cross-

ing of "The Golden Gate Bridge," the majestic nature in Yosemite National Park, the drive through the Redwood forest, and finally reaching that first view of the magnificent Mt. Ranier near Seattle, Wash.—Here in Seattle we spent eight unforgettable days, and I met again and stayed with old friends from Nebraska, Mr. and Mrs. Harald Smith. Here I also met Sigrid and L. C. Larsen, former Grand View friends.

We were now to cross the border and on into Canada, where we enjoyed eight days in Vancouver and a most interesting excursion to the "St. Mary Indian Mission." My host in Vancouver was Consul Bush, who secured tickets for me on the steamship "Batory."—As I now had to part with the group, I did not know whether I was to be happy or not. The team would again be going back to the U. S., other parts of Canada, and last to Cuba.—My work as director of the girls was taken over by Miss Signe Bertelsen, now married to Thorkild Tromholdt Madsen. According to present plans both of them will take part in the leadership of the next tour which is being planned.—I traveled through the beautiful Canadian Rockies to Toronto, visited my good friends, John A. Madsen, in Unionville. I then traveled by plane to New York and from there was a passenger on the SS. "Batory."

The team did not return until a few days before Christmas, and not until then did I feel that I also had reached home. To such a degree one can become associated with a group of young people through responsibility, work and living together day after day.

I have not written about our performances as it would require too much space. But it was a delight for me evening after evening to be the leader of these eighteen young girls, as they performed in the art of gymnastics which also they had learned to cherish.

Ties of friendship were established in the group, and many of these will last for life. It is to be hoped that we, as a group, may have helped to build bridges between the Denmark "at home" and Denmark "abroad," bridges of national and international importance.

Even if we—or I—should make other long journeys in the future, this one will be "The Trip."

Annie Marie Lind Børup,

Strandparken 35, Aarhus, Denmark.

Are We Getting Off The Track?

Mr. B. P. Christensen, Marlette, Mich., wrote an article in a recent issue of LUTHERAN TIDINGS entitled "Is Labor Worth Its Hire?" In this article he suggests that the financial status of our ministers should be improved.—This should undoubtedly have taken place a long time ago.

However, our synod with its constantly enlarged financial program is probably the greatest hindrance to the realization of such a plan, due to the fact that the financial obligations imposed upon our churches by the synod are increased year after year.

As an example, the congregation of which I am a member, the St. Peter's Danish Church in Detroit, is expected to pay the following amounts to the synod for this past fiscal year: General Budget, \$1,120.37;

Debt Retirement Fund, \$244.77; Church Extension Fund, \$337.50. A total of \$1,702.64. And contributions to Lutheran World Action is not included in this figure.

This is, we are told, the same proportionate amount as other congregations in our synod are asked to pay. But judging from what has taken place in recent years, we can expect this amount to be raised again for the coming year.

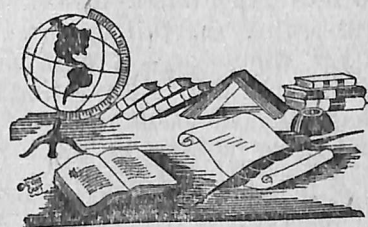
Considering also our congregation's own plans for the future, it is no wonder that many members in attending their Sunday morning worship service, from the time of the opening prayer and on through the service, are more concerned about money matters, than about the saving of their souls.

It is therefore to be hoped that B. P. Christensen and others who have the welfare of their church in mind, will do all in their power at the forthcoming synodical convention in Greenville, to prevent a further increase in the synodical financial burdens, and eventually get them reduced.

When this is accomplished, then it will be easier for us to do our duty to our ministers. And we shall again on Sunday mornings sit in church with an untroubled heart and in peace of mind.

John Emanuelsen,

Detroit, Mich.



Across the Editor's Desk

We certainly appreciate the interest manifested in the article in this issue by Mr. Emanuelsen of Detroit, Mich., for better salaries, etc., for the pastors of our synod. Undoubtedly this topic needs considerable study and will be given that by the convention delegates and the proposed committee for same.

But we definitely disagree with the writer when he contends that the financial obligations to the synod are so enormous, that it tends to even disturb the average church member during his Sunday morning worship service.—We did not realize that any worship service in our synod gave much, if any room, for the mentioning of our financial obligations to our synod, etc. It would probably be well if we did. It might be an eye-opener to most of our people, if we really discovered how **little** we give to the Kingdom of God, **compared** to the amounts we are willing to squander on many **non-essential luxuries**.

Let us look at the figures mentioned in the article for a few moments. We need not repeat the figures here, but turning to the number of contributing and confirmed members in said congregation, according to the 1948 annual synodical Report it means that each contributing member would have to pay annually the total sum of less than \$8, or if divided on the number of adults (confirmed members) it would be less than \$5 per person.—This again according to very simple arithmetic will be a little over 2 cents a day

per family (contributing member) or less than 1 cent per day for each adult (confirmed member) in the congregation.

We are not too familiar with the people in Detroit and their habits of daily living. But we venture to assert, that most likely more money is spent by the same people in a year's time **on each** of the, shall we say quite non-essentials—at least if we mean anything with Christian living—such as movies, cosmetics, tobacco, and we could mention many other of our pet American luxuries, that according to the standards of many come first. There was one who said once: "Seek ye first the Kingdom of God . . ." Many various statistical reports come out in the course of time. One report came out not long ago, which told us that the American people give out **ten times** as much to luxuries that they do to Church or charitable institutions. We do not know how those figures would fit on the various communities, etc. But if we really made study of the stewardship of our money, I fear, that most of the people in our synod would have to blush in shame, as they discover how **little** we really give of our time, our effort, our money.—It would probably be well, if our preaching brought out more than we do in that respect. We fear, there is too much of the "untroubled heart (s) and peace of mind" in one sense of the word.

We have just read a little story, which we feel may give its own message. Please read it:

IS RELIGION TOO EXPENSIVE?

"I want to go to church where they won't ask for money," said Bill.

Standing outside the church after the Sunday morning service, two men were overheard in a conversation that ran like this:

"You look disturbed, Bill. Was the pastor's sermon too strong for you this morning?"

"No, Tom, it's just that I'm fed up with the whole situation here. By the way, you're a member of the church council. I wonder if you would do me a favor. Get me a letter of transfer at the next council meeting."

"Bill, I didn't realize you would allow one sermon to make you so bitter against the church."

"Oh, it wasn't this morning's sermon, Tom. It's just a series of things."

"I always thought we had a fine church here," said Tom. "Don't you agree that we have a good building, well-heated, well-lighted, clean? There is the choir and the organist . . . I admire the work they are doing. As for the pastor, I think he has awakened a great spirit of friendliness and enthusiasm among our people. Most of us are doing more for the church than we ever dreamed of doing. What are the things you don't like about our congregation, Bill? Why do you want a letter of transfer?"

"Well, Tom, I agree with you . . . we do have a fine church building here . . . I enjoy the music, and I think the pastor is sincere in his efforts. But I want to transfer to a congregation where the pastor isn't always making a plea for something or other."

"In September it's for youth work. In October it's for evangelism. In November it's the every member canvass. And in other months it's church extension, college, Lutheran World Action.

"To top things off, all year long we hear about giving money to repair and improve our own church. Then, as if we weren't having enough troubles of our own, trying to make both ends meet, the church tells us we ought to give twice as much as we are giving. They tell us a story about tithing. Imagine, they expect me to give 10 per cent of my income to the church!"

"No thanks, I'm going to join a church where they don't

ask for money, or for volunteers to call on lapsed and prospective members."

Before Bill could proceed further, Tom interrupted. "Look, Bill," he said, "let me tell you a little story out of my own experience. A little youngster was born into our family. From the day of his birth, he began to cost money. It was money for the doctor, the hospital, special formulas, clothing and medicine, not to mention the special furniture and equipment we had to buy.

"Before many years he was on his way to kindergarten. All through school it was more costly with each passing year. Then came the day when he started to go around with girls, and you know how much that can cost. Finally, we sent him to college, and believe me that did cost money—almost a third of my annual income, but, I'm not complaining, I'm only telling you my experience.

"It was in his last week of the senior year at college that suddenly one night he became ill. They rushed him to the hospital and performed an emergency appendectomy—but it was too late. Before morning his body was cold. Then we buried him. And do you know, Bill, from that day to this he hasn't cost me one cent."

Bill got the point. "Tom, I'm sorry. I guess I've been just plain selfish. Thanks for the lesson in real stewardship, and by the way, if you need someone to go on the every member canvass, I'll be glad to go with you. And please forget what I said about a letter of transfer."

—Selected.

From New York to Denmark Via London

By J. C. Aaberg

After these tales of German filthiness, it was doubly pleasant to walk down to the clean beach. During the occupation this too had been desecrated by German rubbish and mining. But winter storms had washed away the rubbish and the government had removed the mines. At least, we hoped they had. And the beach looked as clean as a newly scrubbed floor. It was really fine to stroll or roll about in the clean sand, listen to the lazy murmurs of the waves, observe the exuberant joy of the bathers, and gaze out over the blue immensity of the sea, roofed over by the similar blue of a cloudless sky.

Unlike most places on the west coast of Denmark, the water along the beach of Fanø is shallow for a considerable distance from the shore, a fact which makes it exceptionally safe for children and others who just want to wade or splash about in the water. But swimmers have some distance to go to reach deep water. For their convenience, however, a number of bathhouses on wheels are available for a small fee to draw them out in the water. And it was interesting to see rows of these houses standing far out in the sea and observe the antics of the bathers, playing around them or bobbing up and down on the waves.

It was such a fine day for bathing too. The sand was so clean and the water so pure and pleasantly warm. I wanted desperately to take a swim myself. But I had no bathing suit and could not obtain one for either love or money. And so I had to be content with rolling up my trousers and just wade about in the shallows. Civilization can sometimes be annoying.

Yet we spent a splendid day at the sea, lolling about in the sand, drinking in the pure air, enjoying the fine foods my host had brought and rejoicing that the Germans and their rubbish had been washed away from one of the finest spots in Denmark.

The other trip of particular interest, which I have already mentioned, was a visit to the city graveyard where I was told that a number of American soldiers were buried. The graveyard was located about three miles from the home in which I stayed, and there was a question about how we could get there. My niece told me that there was an hourly bus service but that it would be much easier to go there on bicycles, if I could ride on one. But that was the question. I had not been on a bicycle since my visit to Denmark in 1929. Yet I could at least try. But I had forgotten more about riding the thing than I thought I had. In spite of my best effort I could not make it run straight. I wobbled all over the street. Seeing me, other riders scurried away from me like frightened rabbits, or burned me with dirty looks. My niece, riding behind me was alternately pale with fear or convulsed with laughter. And remembering that most Danes almost grow up on a bicycle and handle them like a part of themselves, I expect I did present a comic picture. Yet I kept pedalling and gradually gaining confidence, I promised myself that I would make my dear niece pay for laughing at me. The road home was downward most of the way, and I made it at such a speed that my niece was all out of breath when we got there. "My land!" she puffed, "why did you ride so fast?" Then she almost choked laughing, "But you did look funny."

The graveyard, like all Danish graveyards, was very well kept. It was divided into sections by belts of evergreens. And one of these sections had been set aside for the graves of those killed in the last war, both German and Allied. The German graves were on one side of the section and the Allied on the other. The graves of the Germans were marked by frayed, weatherbeaten wooden crosses, bearing the name, birthplace, date of birth and death, and the rank of the deceased. The graves looked forlorn and untended, just weed-grown mounds of earth above the dust of hundreds of young men who had lost their life in a strange land where they were neither known nor wanted, even in death. They were enemy dead. One could not blame the Danes for not caring for their graves. Yet I could not look at these desolate mounds without a feeling of sadness for the youths who, misled or perhaps forced into an unjust war to satisfy the ambition of an inhuman monster, had sacrificed their life in an evil cause only to be buried in the soil they had sought to conquer. These mounds should present an unforgettable lesson to us all about the consequences of transgressing the laws of God and humanity.

In striking contrast to the German graves, those of the Allies were marked with gleaming white crosses, planted with flowers and tenderly cared for. Most of the graves were those of flyers who had been shot down on flights to or from Germany. The majority were British or men from various parts of the British dominions. But there were, perhaps, forty to fifty

Americans, all buried here and there among their Allied comrades. Most of the crosses bore the name, rank and military number of the fallen. But a number of the crosses bore only the simple inscription: "Unknown American flyer." And these it seemed to me were the saddest to look at of them all. My God! How long are fathers and mothers to rear sons to be sent into the hell of war and buried in unknown graves? What a price the world is paying for its own ungodliness.



CLAYTON MORRISON

CAN PROTESTANTISM WIN AMERICA?

Harper & Brothers, publishers, \$2.50

If every minister in America reads this book we should have a lot of hot reaction and I would be terribly disappointed if we did not have it.

Can Protestantism win America against Roman Catholicism and Secularism? That is the core of the book. If anything is breaking down our culture and substituting for it what past history does not accept as culture, what are these forces? Many keen eyes have been upon the American scene for a long time, they have seen subversive forces dissolving the American society, but while that is true I also contend that the voices of those who can speak with authority, because both conscience and intellect is informed, are not heard. People will not learn from history, and too many of our congregations instead of being light and salt, are asking of their preachers a fact-evading, soothing, sentimental gospel. They fail to see that by an overamplification of emotion we have left many of the stark realities of life untouched. These same people have long ago limited their romance to unrealistic notions.

The Roman Church will wish to get Morrison's book off the market, but the Harper Publishing Co. is to be reckoned with and so is the name of Clayton Morrison, he knows better than most Protestants what Christianity is; and he knows, when we see Roman Catholicism in its entirety, that it is not the way nor the truth nor the life, even though some of its men often preach a good evangelical message over the radio.

But Morrison's book is more than a guard against The Roman Church, it is a keen analysis of subversive elements in the American social structure. We have these subversive elements because we have become indifferent about the social order where the Roman Church has not. Hence there is grave danger that we will slip back to the necessity of another condition such as once gave the Roman Church power over kings and nations.

Yes, it's a keen book, how I wish it might stimulate us for a long time.

The fact that Protestantism has forty-three million members and Roman Catholicism twenty-three million does not impress the "bigness" attitude of many Roman Catholics, they are the Church and the rest of us are not Christians.

Roman Catholicism is a big business, when its headquarters speak its congregations follow like irresponsible power stations. Protestantism has no such voice, it depends upon the conviction of individuals. We may draw up resolutions but we will be told by high authorities that they do not take our resolutions seriously.

The Roman Catholic Church does not ask its people to pass resolutions, they simply say from headquarters; thus speaks the hierarchy!

Morrison diagnoses our ailments and prescribes a cure which to be sure is not an easy one.

We could use South America as a mirror for what could

happen here if Roman Catholicism should win all of America. In South America they have revolutions and dictatorship. The absolutism of the Roman Church is the seed of Fascism; we still have democracy, but the Roman Church is not democratic. "The aggressive activity of Catholicism, should provide Protestantism with a reinforcing incentive to arouse itself, to throw off the illusion that it still holds the predominant position in American society, and to meet the formidable challenge which secularism presents to the Christian faith." And to quote Morrison further: "Protestantism must now confront the contemporary scene as if the christianization of America depended, under God, upon it alone. Catholicism is not an ally of Protestantism in winning America to the Christian faith. No sentimental tolerance should blind Protestant eyes to this fact." p. 86.

It is God's intention that all people shall come to the knowledge of their salvation, so if we are responsible for the impartation of that knowledge we must know our own weaknesses and the barriers that impair our progress. With a keen analysis Dr. Morrison throws all the obstacles at us and we are indeed steeped in indifference if we try to shake them off.

Here is a book that should engage the attention of serious minded study groups for a long time.

L. C. Bundgaard.

The Santal Mission Annual Convention

May 20, 21 and 22, 1949

The Danish Evang. Lutheran Trinity Church, Chicago, Ill.
Dr. Ernest D. Nielsen, Pastor

PROGRAM

Friday, 8 p. m.

Devotional and Welcome by Pastor Ernest D. Nielsen.
Response by Rev. O. Gornitzka, President of the Santal Mission.
Sermon by Rev. C. A. Stub, Greenville, Mich.

Saturday, 10 a. m.

Devotional Message by Rev. M. E. Hauge, Nazareth Lutheran Church, Chicago, Ill.
Survey of the work at home and on the field by Rev. O. Gornitzka and Rev. M. C. Diken.
Discussion: How may we strengthen the Home Base?
Election of Board Members.

Saturday, 2 p. m.

"Work Among the Women Has its Own Problems."
Led by Miss Dagmar Miller and Mrs. Adelaide Landoy.

Saturday, 6:30 p. m.

Fellowship Dinner. Toasts by friends, missionaries and Board Members.
Short movie film.

Sunday, a. m.

Missionary message to the Sunday School.
10:30, Festive Service. Dr. John E. Gronli preaches in the Convention Church. Other Missionaries and Board Members preach in neighboring churches. Mission offering.

Sunday, 2:30 p. m.

India's Great Need: Medically, E. Ostergaard, M. D., Spiritually, Rev. J. M. Girtz.

Sunday, 8 p. m.

7:30 p. m., Children's Service. Miss Grace Johnson.
Devotional message by a Board Member.
"A Visit to the Field of the Santal Mission"—color movie film.
Closing.

TURN YOUR EYES TOWARD INDIA

Where one fifth of the human race lives.
Where idol worship reigns supreme.

Where only 3% of the people are Christian.

Where child marriage is still the practice.

Where widowhood is a terrible curse.

Where over a million people are lepers.

Where the Santal Mission has two fine leper colonies.

Where the country is open to the missionary.

Where we have 100 missionaries preaching the Gospel.

Where we have four doctors and over thirty nurses struggling against disease.

Where the hearts are opening to the Gospel.

Where one fifth of the world is waiting for Christ.

Where we have labored since 1867.

Where we have a native church of about 30,000 souls.

Where we have the responsibility for about 12 million souls on our extended field.

Reviews And Ratings Of Current Films

by the

PROTESTANT MOTION PICTURE COUNCIL

(Cooperating with the Protestant Film Commission, Inc.)

Audience Suitability Ratings:

A—Adults; Y—Young People 12 to 18; C—Children under 12.

Picture of the Month: JOAN OF ARC

By now, as you doubtless have observed, all the superlatives from the motion picture industry's well-stocked reservoirs have been freely drafted to describe RKO's production of "Joan of Arc."

And, for the first time in years of subjection to Hollywood's phraseological extravagance, I feel there has been no overstatement! In this monumental portrayal of the Maid of Orleans by the gifted Ingrid Bergman, I feel we have by all the tests the picture of any month in which it is released.

This reviewer repeats here what he said in an earlier editorial: "It will stand alone, in any year, as a work of art in its field and as a masterpiece of great acting." A major contribution to our time, Miss Bergman's Joan is a masterpiece because, in my opinion, it is fundamentally the flaming triumph of an unconquerable faith.

The presentation is episodic. Joan is shown at the beginning as a guileless and other-worldly spirit, zealous with patriotism and driven by religious fervor. Humble, honest, searching, she undergoes transformation from timid maid to dynamic leader of the Dauphin's army in a manner rapid but convincing. She is commanding when necessary, inspiring at moments of uncertainty, a virtuous rebuke to the profligate Dauphin (Jose Ferrer), a chaste girl in the armed camp of rough men—and always a daughter of France who calls forth the best in those who follow her. At the trial she is her own keen defender but no match for the vindictive Bishop Cauchon (played with great skill by Frank Sullivan).

As a Protestant, this reviewer finds the distinction subtly but successfully made between venal churchmen of Joan's time and the Church Universal, which includes all of us. Certainly this drama sets the impression that Joan's martyrdom entitles her to sainthood. But the fact that, nearly five centuries before she was canonized, bishops, inquisitors and clerics assembled in formal court and condemned her to be burned at the stake as a heretic will never be forgotten by those who see the picture.

Historically, the account is true in general outline, though slanted to save the Roman Catholic Church as much embarrassment as possible. It is hard on certain aspects of British history, but this too is history. And perhaps French chroniclers will claim certain misplaced emphases, especially during the trial scenes. But "Joan of Arc" is nevertheless the re-creation, on a vast canvas and in smashing color and pageantry, of an event in history that is both profound and epic.

But whatever your judgment upon the picture's inner message, I think you will agree that it is a production as dramatically and emotionally powerful as it is technically excellent. For me, it was a moving experience beyond tears.—A, Y.

Reviewed by Dr. Daniel A. Poling.

OTHER CURRENT FILMS

YELLOW SKY (20th Century-Fox). The post-war disintegration of moral values is well portrayed in this superior and tense Western. Mature evaluation is required, since the film is concerned with adult situations in which the desires of men are nakedly shown.—A.

HIGH FURY (United Artists). Poignant drama revolving around French children who, as wartime guests in a Swiss village, are happily leaving for home—all but one who has no home, and no parents. Well handled, played with reserve, dignity and respect for human values. Beautiful Swiss settings.—A, Y.

MY OWN TRUE LOVE (Paramount). Situations developing in the aftermath of the late war are met honestly, showing that difficulties can be solved when they are in the hands of a woman of character. The plot is developed carefully, naturally and plausibly. The play is soberly directed, the characters believable, and a feeling of earnestness pervades story and acting. Wanda Hendrix is miscast as an English girl.—A, Y.

ADVENTURES OF DON JUAN (Warner). The legend made familiar by novel and opera takes its hero through new adventures in this colorful, sumptuously set and elegantly costumed picture. Errol Flynn is dashing and debonair as Juan, excelling in swordsmanship and engaging in fast-paced action. Entertainment in the romantic, adventurous manner.—A, Y.

—By Courtesy of Christian Herald.

Grand View College And Our Youth

Yes, Why Don't We?

"As we meet in council to consider a new pastor, we hear the constant hue and cry, 'Why aren't there more ministers available, why doesn't Grand View Seminary furnish more material for the ministry?'"—This quote is from an article in "Lutheran Tidings," April 5, 1949. The article was entitled "Is Labor Worth Its Hire?" It emphasized one reason why we have a shortage of ministers in our Church, viz. the economic. However, necessary as this factor is, I believe that the reason for the shortage lies deeper.

I think Mr. Christensen in his article touched upon the problem in the negative, perhaps without realizing it. He writes: "—Why doesn't the Grand View Seminary furnish more material for the ministry?"—Let us remember that the Seminary does not furnish the material. It **should** be furnished with material for the ministry. It treats the material with various tools: Classes and discussions in Exegesis, Dogmatics, Ethics, Church History, etc. And these tools are handled by capable hands. That there is a shortage of material on which to use the tools is not the fault of the Seminary. It must depend on the supply given it from the homes and the congregations of our synod. It is there that the ground work must be done.—Therefore it may be well to change the foregoing statement to read: "Why don't **We** as homes and congregations furnish more material for the ministry?"

The Seminary faculty is making plans for the future. But it definitely needs all the help it can get from all concerned. We do not need "Grædekoner" bewailing the shortcomings of our school.

Let us get behind the new project of the Alumni of securing more students both for our College and our Seminary. A movement has come about in our synod in which our young people take over a complete Sunday service. Let us support them in such service and projects. Let the young take part in family devotion and in offering table grace.—It is a pity when a father and mother, in the presence of their children have to ask a visitor, who is a seminary student, to say grace, with this added remark: "We don't usually say grace, but since you are studying for the ministry, we will ask you to do it."—It can really hurt to see children, possible "material" for the ministry, being discouraged in this manner.

Let us live our religion every day, and not just by going to church now

and then on Sunday. And do not forget, parents and friends of possible candidates for the ministry, that the call to serve God as a full-time minister is a matter concerning the individual and God. Do not be a stumbling block to the purpose and will of God, but guide and lead the young from their birth, that their lives may be God-centered and live according to His will and to His Glory.

"Yes, why don't **We** — — —?"

Carlo Petersen,
Seminary Student.

Camps At Danebod

Junior Camp July 17-24

Recreation Institute July 24-31

Danebod Folk School announces two camps during the last two weeks in July.

The annual Junior camp will be held July 17-24. This is open to all young people between the ages 12-16. There will be talks, discussions, games, folk dancing, sports, swimming, singing, etc. Total cost for room, board and tuition will be \$13.00 plus a registration fee of one dollar. Please register early! Send for special folder with more detailed information!

The annual Recreation Institute is designed for older young people and leaders in young people's work. No one under 17 years old will be accepted unless by special permission. There will be helpful and practical instruction in folk dancing, square dancing, singing, crafts of many kinds, discussion of leadership technique, how to lead meetings, etc. Last year's recreation camp brought young people and leaders from half a dozen different states and from many different backgrounds. There were several ministers enrolled. Excellent leadership will be available. The cost for this course will be \$16.00 plus a two dollar registration fee. We urge all Y. P. Societies to send at least one representative. Ask for special folder with more information! And register now! The dates are July 24-31.

Enok Mortensen,
Tyler, Minn.

From Newark, N. J.

It has been a wonderful experience to watch the growth of our little church the last few months. Only a year ago, the outlook was dark. We had found a buyer for the old church, but we had no place to go for a worship center, and we had no place to house a pastor.

Then last June we heard of this ideal church home which we now have at 55 Roseville Avenue. Much devoted work has gone into the planning and the renovation of the church proper and the living quarters for our pastor and his family, but we feel that we have excellent results.

Since Pastor Verner Hansen came to

Newark in October, the membership has been steadily growing. Not until December could we begin to have our worship services in our new church, and not until about three months ago were we able to clear all papers, so we could call the building our own. We still share the church with the Swedes, who as yet are without a church.

Our ambitious young minister has started an active young people's society, a Sunday school and even a choir. It seems a good beginning for such a short time.

The Ladies' Aid in Newark has always been willing and efficient workers for the church. It has in many respects been the financial backbone through many years; and it seems that when new burdens are added, we find the strength and courage to go forward.—We have just finished another bazaar, after which we were able to give \$850 to the church treasurer. We have further promised to help the treasurer with \$300 a year.

The new altar in the church has been beautifully decorated. Much work has been done in carpentry, painting, decorating, etc. All labor and material has been donated. Many willing hands have worked for weeks. On Easter Sunday an Easter Lily took the place of the statue of Christ. A fine statue will be placed there the day of the dedication of the church. This is being planned for Sunday, May 15. And we hope to have Pastor Alfred Jensen, the synodical president, and Pastor Willard Garred, the district president, with us on that day. We hope to be able to tell more about that later.

Ebba Trang Ostergaard.

Newark, N. J., May 10, 1949.

OUR CHURCH

Newark, N. J.—The new church edifice in the Newark congregation was dedicated Sunday, May 15. We hope to bring a more complete report in the next issue of Lutheran Tidings.

Granly, Miss.—Rev. Johannes Pedersen of Danevang, Texas, served the Granly church on Sunday, May 15. Through several years the Danevang pastor has served the Granly congregation each month in which there is a fifth Sunday.

Juhl, Mich.—On April 26, forty men from Juhl and twenty men from Sandusky, Mich., enjoyed a fine dinner prepared by the Esther Circle ladies. A musical program was offered, and the evening's address was given by Dr. Mauch of Michigan State College on the topic: "World Trade."

At a recent congregational meeting, the Juhl members voted to try the new stewardship envelope system using the duplex Homilope style.

Troy, N. Y.—The Immanuel Lutheran Church of Troy will observe its 75th anniversary during the week-end, May

20-22. Rev. Alfred Jensen, synodical president, and Rev. Willard Garred, District I president, will be the guest speakers.

Cedar Falls, Iowa—Twenty-one adults and a number of children were recently bid welcome in the Bethlehem Lutheran Church in Cedar Falls.

The Annual District I Convention will be held during the Decoration Day week-end, May 28-30, in the Bridgeport, Conn., church.

The D.A.Y.P.L. District III annual convention will be held in the St. Peder's Lutheran Church in Minneapolis, Minn., during the week-end July 8-10.

The Danevang, Texas, Congregation has extended an invitation to District VII of our synod for the annual District convention to be held this fall. We have not heard if the invitation has been accepted. The distance to Danevang from all the other congregations of the District is, with the exception of Granly, Miss., more than 1,000 miles. But the Danevang people have always been faithful in sending their representation to district and national conventions as well as supporting synodical and district projects financially.

Rev. A. J. Tarpgaard, pastor emeritus, Mount Vernon, N. Y., was highly honored recently when he was chosen as the oldest "Jyde" from America who could represent the Danish emigrants to America at an Exhibition, "Jylland i København," held there during the month of April. Pastor Tarpgaard, who is 85 years of age, made the trip to Denmark via the Scandinavian Airlines System; and he was, according to Press reports, treated royally during his stay in Copenhagen.

Denmark, Kans.—Four adults were received into the congregation on Palm Sunday by adult baptism and/or adult confirmation.—The Denmark congregation has met its 1949 Lutheran World Action quota.

Five young people were in charge of the worship service on Sunday, April 24, in the Denmark, Kans., church, when the pastor was absent due to a series of meetings he was attending in Iowa.

Solvang, Calif.—Mr. and Mrs. Viggo Tarnow announce the annual summer school for children, age 9-15 years, at Atterdag College during the five-week period, June 20-July 23. Following this session a Youth Camp will be held for older youth, primarily for former "Summer school children," during the two-week period, July 25-August 6.

Rev. J. C. Aaberg recently spoke in Our Savior's Church in Brooklyn, N. Y., on the topic, "The Santal Mission." Rev. Aaberg is the chairman of our synodical Santal Mission Board, and he is a member of the larger Stantal Mission Board of America.

Withee, Wis.—A Forum and Panel Discussion was held on Sunday evening, May 15, sponsored by Rev. L. C. Bundgaard and the congregation where four pastors, representing four different denominations, presented the following topics in the light of the dis-

cussion on same at the Amsterdam Conference last August: "The Universal Church in God's Design," "The Church's Witness to God's Design," "The Church and the Disorder of Society," "The Church and the International Disorder." After the presentation by the four speakers, the discussion was thrown open for questions and comments from the audience.

Wolters Corner, Wis.—Eight adults were accepted into the congregation by adult baptism and confirmation on Sunday, May 8. Rev. L. C. Bundgaard is serving this congregation.

Perth Amboy, N. J.—Two years ago the Perth Amboy congregation began a Mission project in the Raritan Township suburb, of their city. A survey was taken at that time for the possibility of a Sunday School work. A good beginning was then made. The attendance has now grown to a total of forty-five children in the Sunday school.—\$7,000 has now been pledged by members and friends of the Perth Amboy church, and plans are in the making for a building for the Raritan Township Sunday school. It is estimated that the project will cost approximately \$11,000.

Correction—We apologize for the appearance of the last two news items under "OUR CHURCH" in the last issue of Lutheran Tidings.—Thomas Olesen Løkken from Denmark visited America a year ago, and is **not** planning a visit again this year.—Evidently the print shop has been "spring housecleaning" and had discovered these year-old items, and by mistake they have slipped into the form. It was indeed "NEWS" to the editor!

Acknowledgment Of Receipts From the Synod Treasurer

FOR THE MONTH OF APRIL, 1949

Towards the Budget:

Previously acknowledged	\$19,825.23
Less over-credit to Flaxton, N. D. (March)	45.00
	<hr/> \$19,780.23

Unassigned Receipts to the Budget:

Congregations—	
Perth Amboy, N. J.	967.64
Bronx, N. Y.	88.75
Bridgeport, Conn.	121.15
Newark, N. J.	150.00
Portland, Me.	200.00
Brooklyn N. Y.	34.75
Grayling, Mich.	75.00
Montcalm Co., Mich.	750.19
Germania, Mich.	93.23
Juhl, Mich.	315.28
Victory, Mich.	33.78
Detroit, Mich.	448.92
Ludington, Mich.	10.80
St. Stephan's, Chicago, Ill.	53.00
Dwight, Ill.	789.23
Marinette, Wis.	174.84
Trinity, Chicago, Ill.	328.50
Racine, Wis.	524.98

Clinton, Iowa	100.00
Menominee, Mich.	16.25
Newell, Iowa	953.05
Des Moines, Iowa	156.94
Waterloo, Iowa	282.00
Exira, Iowa	114.00
Cedar Falls, Iowa	262.01
Fredsville, Iowa	960.00
Hampton, Iowa	217.25
Oak Hill, Iowa	225.37
Kimballton, Iowa	698.50
Bone Lake, Wis.	89.00
Alden, Minn.	432.50
West Denmark, Wis.	32.40
Wolters Corner, Wis.	45.00
Withee, Wis.	472.98
Askov, Minn.	22.75
Tyler, Minn.	233.00
Diamond Lake, Minn.	212.50
Viborg, S. D.	258.60
Ruthton, Minn.	238.62
Lake Norden, S. D.	287.24
Rosenborg, Nebr.	143.10
Davey, Nebr.	47.70
Cozad, Nebr.	461.10
Nysted, Nebr.	149.90
Danevang, Texas	312.00
Granly, Miss.	14.75
Cordova, Nebr.	346.50
Omaha, Nebr.	64.00
Kronborg-Marquette, Nebr.	574.00
Los Angeles, Calif.	132.05
Parlier, Calif.	26.45
Easton, Calif.	84.49
Salinas, Calif.	516.10
Pasadena, Calif.	112.50
Solvang, Calif.	125.00
Seattle, Wash.	83.94
Junction City, Ore.	321.25
Wilbur, Wash.	40.00
Tacoma, Wash.	114.00
Enumclaw, Wash.	146.00

To Pension Fund:

Congregations—	
Perth Amboy, N. J.	40.00
Brooklyn, N. Y.	12.00
Montcalm Co., Mich.	86.50
Detroit, Mich.	85.00
Menominee, Mich.	30.75
Trinity, Chicago, Ill.	71.00
Clinton, Iowa	5.00
Withee, Wis.	24.50
Cedar Falls, Iowa	128.24
Tyler, Minn.	146.00
Omaha, Nebr.	49.00
Mr. and Mrs. Jess P. Jepsen, Cedar Falls, Iowa	10.00
Jorgen Christensen, Sandstone, Minn.	1.00
Rev. K. Kirkegaard Jensen	1.75
Rev. R. C. Schmidt	20.22
Rev. Ronald Jespersen	28.00
Rev. J. C. Kjaer	51.80
Rev. Svend Kjaer	46.06
Rev. W. R. Garred	34.00
Rev. John Enselmann	26.00
Rev. John Pedersen	27.00
Rev. C. A. Stub	30.96
Rev. Harris Jespersen	36.00
Rev. Marius Krog	34.00
Rev. Marvin E. Nygaard	31.30
Rev. A. E. Frost	43.50
Rev. Holger O. Nielsen	48.30
Rev. Harald Ibsen	34.00
Rev. Alfred E. Sorensen	36.90
Rev. James Lund	32.00
Rev. Verner Hansen	11.28
Rev. Peter Thomsen	38.05

Rev. M. Mikkelsen	6.00
Rev. Alfred Jensen	45.73
Rev. C. S. Hasle	20.00
Rev. L. A. Kirkegaard	25.00
Rev. Ove R. Nielsen	50.00
Rev. Enok Mortensen	49.16
Rev. Viggo M. Hansen	22.67
Rev. Ernest D. Nielsen	46.06
Rev. Svend Holm	15.00
Rev. Halvdan Knudsen	50.08
Rev. Ottar S. Jorgensen	40.46
Rev. A. E. Farstrup	33.50

Home Missions:

Congregation, Montcalm Co., Mich.	102.00
Danish Ladies' Aid, Diamond Lake, Minn.	23.20
"Memory of Mrs. Otto Madsen, Lake Norden, S. D.," Mr. and Mrs. J. C. Christenson, Mr. and Mrs. Arnold Christenson, Mr. and Mrs. Chester Jacobsen, Mr. and Mrs. Arthur Norden	4.00
"Memory of R. C. Mitchell," from Friends at Diamond Lake, Minn.	15.00
"Memory of Lars Hansen," Viborg, S. D.: Mr. and Mrs. Niels Hansen	2.00
Mr. and Mrs. Nels Pedersen	1.00
Mr. and Mrs. E. J. Madsen and Mrs. C. A. Keller ..	5.00
H. P. Jorgensen	1.00
"Memory of Mrs. Elsie Buckstead," Viborg, S. D., Mr. and Mrs. W. C. Collins, Mr. and Mrs. Elmer Lien, Mr. and Mrs. Stephen Nelson ..	3.00

Earmarked, President's Travel:

Congregations—	
Omaha, Nebr.	20.00
Withee, Wis.	18.02
Nysted, Nebr.	25.00
Solvang, Calif.	30.00
Parlier, Calif.	12.00
Easton, Calif.	23.51
Salinas, Calif.	11.03
Seattle, Wash.	25.50
Wilbur, Wash.	29.00

Earmarked, Lutheran Tidings:

Congregation, Montcalm Co., Mich.	24.50
Misc. subs. and ads	12.75

Earmarked, Annual Reports:

Congregations—	
Des Moines, Iowa	7.00
Nysted, Nebr.	1.50

Old People's Home, Tyler, Minn.:

Direct receipts:	
Congregation, Detroit, Mich.	15.00
Ladies' Aid, Marinette, Wis.	5.00
Ladies' Aid, Manistee, Mich.	10.00
Ladies' Aid, Newell, Iowa	10.00
Ladies' Aid, Kimballton, Iowa ..	15.00
Ladies' Aid, Des Moines, Iowa ..	10.00
Ladies' Aid, Volmer, Mont.	10.00
Ladies' Aid, Dagmar, Mont.	15.00
Ladies' Aid, Diamond Lake, Minn.	10.00
Ladies' Aid, Ruthton, Minn.	10.00
Ladies' Aid, Cordova, Nebr.	10.00
Ladies' Aid, Brush, Colo.	5.00
Sunday school, Dagmar, Mont.	10.00
Friendship Circle, Kimballton, Iowa	5.00

W. P. Schmidt, Marinette, Wis.	5.00
"In Memory of A. M. Nielsen, Dagmar, Mont."	11.00
"In Memory of Mads Strand-skov, Dagmar, Mont."	28.00
"In Memory of Mrs. Mitcheel, Diamond Lake, Minn."	9.00
Memorial gift, Tyler, Minn.	28.00
"In Memory of M. Jensen, Lake Norden, S. D."	5.00
"In Memory of Leo Madsen, Lake Norden, S. D."	17.00
"In Memory of Niels C. Thom-sen, Lake Norden, S. D." ..	9.00
"In Memory of Severt Ander-sen, Lake Norden, S. D." ..	2.00
"In Memory of LeRoy Beck, Lake Norden, S. D."	3.00
"In Memory of Mads Strand-skov, Dagmar, Mont."	20.00
"Friends at Dagmar, Mont. in Memory of Jens Nielsen" ..	17.00
"In Memory of Lars Hansen," Viborg, S. D., Mr. and Mrs. Morris Sorensen, Mr. and Mrs. Donald Storgaard, Mr. and Mrs. Emil Jespersgaard, Mr. and Mrs. Soren C. Sor-ensen	5.00
Earmarked, Grand View Col-lege: Congregation, Greenville, Mich., previously credited to G. V. C. Room Furnish-ings	10.00

Total towards 1948-49 quota \$37,473.84

Received for Items Outside the Budget:**To Church Extension Fund:**

Congregations—	
Newark, N. J.	45.00
Muskegon, Mich.	74.50
Grant, Mich.	27.00
Victory, Mich.	18.00
Cedar Falls, Iowa	405.00
Fredsville, Iowa	272.00
Hampton, Iowa	25.00
Withee, Wis.	28.00
Bone Lake, Wis.	25.50
Askov, Minn.	27.00
Viborg, S. D.	67.50
Lake Norden, S. D.	28.76
Rosenborg, Nebr.	57.00
Granly, Miss.	15.00
Omaha, Nebr.	73.69
Kronborg-Marquette, Nebr.	13.70
Brush, Colo.	67.50
Easton, Calif.	46.01
Tacoma, Wash.	60.00

Andrew B. Paulsen, Minne-apolis, Minn.	1.50
Rev. Marius Krog, Lake Nor-den, S. D.	68.24

To Eben-Ezer Mercy Institute, Brush, Colo.:

Congregation, Perth Amboy, N. J.	30.40
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To Lutheran World Action: (1949 Quota)

Previously acknowledged, con-gregations, Ladies' Aids and miscellaneous	\$ 993.59
Congregations—	
Bridgeport, Conn.	100.00
Brooklyn, N. Y.	36.00
Germania, Mich.	70.50

Muskegon, Mich.	100.00
Manistee, Mich.	22.50
St. Stephen's, Chicago, Ill.	244.80
Marinette, Wis.	62.00
Trinity, Chicago, Ill.	275.00
Clinton, Iowa	239.61
Dwight, Ill.	429.43
Ringsted, Iowa	164.00
Cedar Falls, Iowa	222.69
Exira, Iowa	74.00
Kimballton, Iowa	706.50
Askov, Minn.	174.45
Wolters Corner, Wis.	14.08
Minneapolis, Minn.	200.00
Denmark, Kans.	144.08
Tyler, Minn.	10.00
Omaha, Nebr.	9.00
Omaha, Nebr., to L. W. Re-lief	10.00
Seattle, Wash.	153.85
Los Angeles, Calif.	243.23
Salinas, Calif.	199.80
Pasadena, Calif.	26.50
Cordova, Nebr.	35.85
"In Memory of Mrs. Otto Mad-sen, Lake Norden, S. D.": Mrs. Marie Ringgard, Bad-ger, S. D.	1.00
Mrs. K. Bergren, Mr. and Mrs. Vigil Delly, Mr. and Mrs. H. Ross, Mr. and Mrs. R. Ross and Mr. and Mrs. Franklin Ross, all of New London, Minn.	3.00
"In Memory of Leroy Back," Niels P. Nielsen family, Lake Norden, S. D.	1.00
C. B. Andersen, Withee, Wis.	5.00
Martin Lauritsen, Viborg, S. D.	20.00
"In Memory of Lars Hansen," Mr. and Mrs. Soren Simon-sen, Viborg, S. D.	1.00
"In Memory of Mrs. Elsie Buckstead," Mr. and Mrs. Willis Long and Maurice, Viborg, S. D.	1.00
"A Friend in South Dakota" ..	1,000.00
	\$ 5,993.46

Previously acknowledged from Sunday school	98.75
Sunday School, Askov, Minn.	15.27
Sunday School, Dwight, Ill.	155.11
Dorothy Nielsen, Mrs. Frost, Sim and Clara Petersen, and Sunday School, Withee, Wis., for Lutheran World Relief	18.60

	\$ 287.73
Total to date	\$ 6,281.19

To G. V. C. Building Fund Debt Retirement: (The 3.34 Fund)*

Previously acknowledged	\$ 3,610.23
Rev. and Mrs. Alfred Sorensen, Chicago, Ill.	20.75
St. Stephen's Congregation, Chicago, Ill.	44.00
Congregations—	
Los Angeles, Calif.	23.00
Marinette, Wis.	34.00
Cedar Falls, Iowa	19.65
Des Moines, Iowa	125.00
Trinity, Chicago, Ill.	84.17
Bronx, N. Y.	45.00

Parlier, Calif.	14.00
Nysted, Nebr.	42.00
Diamond Lake, Minn.	47.00
Dwight, Ill.	187.00
Seattle, Wash.	132.00
Tyler, Minn.	57.00
Wolters Corner, Wis.	9.00
Flaxton, N. D.	18.00
Withee, Wis.	1.00
Rosenborg, Nebr.	38.00
Newark, N. J.	30.00
Viborg, S. D.	42.50
Cedar Falls, Iowa	262.35
Muskegon, Mich.	104.55
Fredsville, Iowa	200.00
Granly, Miss.	10.00
Hampton, Iowa	88.00
Kronborg-Marquette, Nebr.	102.00
Alden, Minn.	105.00
Brush, Colo.	45.00
Grant, Mich.	15.99
Lake Norden, S. D.	70.00
Juhl, Mich.	68.78
Easton, Calif.	28.00
Victory, Mich.	7.38
Montcalm Co., Mich.	5.00
Menominee, Mich.	30.00
Tacoma, Wash.	15.00
Cordova, Nebr.	9.00
Kimballton, Iowa	181.00
Andrew B. Paulsen, Minne- apolis, Minn.	1.00
Peder and Dagmar Pedersen, Minneapolis, Minn.	4.00
	<hr/>
	\$ 5,975.35
Less overcredit to Ludington, Mich.	\$ 10.80
Less overcredit to interest ..	6.25
	<hr/>
	\$ 17.05
Total to date	\$ 5,958.30

*This was the \$3.42 on the March, 1949 receipt list. Your contributions have helped reduce the debt so the daily interest burden in April was \$3.34. Your continued effort and assistance in this respect will be greatly appreciated.

With sincere greetings,

Olaf R. Juhl,
Synod Treasurer,
5557 Blaisdell Ave.,
Minneapolis 19, Minn.

NEWS BRIEFS

BISHOP BERGGRAV TO VISIT U. S. FOR BIBLE SOCIETY MEETING

New York—Bishop Eivind Berggrav, Primate of the Lutheran Church of Norway, is scheduled to visit the United States this summer in his position as president of the United Bible Societies, which will hold its annual meeting in this country, June 8 to 18.

This will be the third meeting of the international agency and its first in America. It was organized to co-ordinate the activities of Bible societies in more than a score of countries throughout the world. The place of

the meeting has not been determined as yet, but in all likelihood it will be held in New York or vicinity.

Bishop Berggrav, who has charge of the Oslo diocese of the State Church, is making his first trip to America. During the Nazi occupation of Norway in World War II, the church leader was one of the outstanding figures in the resistance movement. He was confined to a concentration camp for various lengths of time, and for a long period was under "house arrest." He was liberated early in 1945. Later that year he published a book on his experiences which has been translated into several languages.

Other Scandinavian churchmen who will attend the meeting of the United Bible Societies include Dean Olle Ny-stedt of Stockholm, secretary of the Swedish Bible Society, and the Rev. Torvo Winter, secretary of the Finnish Bible Society. Denmark will also be represented, as will Germany.

DEAN LINDEGAARD NAMED BISHOP OF RIBE, DENMARK

Copenhagen—Dean M. C. Lindegaard has been named bishop of Ribe, succeeding Bishop C. I. Scharling, Ph. D., who resigned January 3 at the age of 70. Appointment was made by King Frederik IX.

The new bishop was born in 1889 in Grimstrup, where his father was a farmer. In 1910 he became a teacher and later began the study of theology at

the University of Copenhagen. He was ordained in 1917 and became curate to the vicar at Brande. Four years later he became vicar at Hvejsel and since 1932 he has been dean at Vehen, the small town in which several folk high schools are located. He represents the Grundtvigian National Society.

The first Danish bishops after the Reformation were appointed by the king and were all consecrated Sept. 2, 1537. According to the church ordinance put into force at that time, the vicars of the diocese had an influence on future appointments.

With the introduction of the absolute monarchy, and according to the so-called Danish Law issued by King Christian V, bishops could be appointed by the king only. In 1922 this was changed by the law of bishop election. Under it, pastors of the diocese and lay members of the congregational councils choose a number of electors who meet to discuss possible candidates. After nominating the candidates, the electors take a vote. One of the three receiving most votes must be nominated to royal appointment; if a candidate receives more than two-thirds of the votes of both pastors and lay members, he must be appointed by the king.

The existing law has been criticized and on several occasions discussed in Parliament. It does not state that representatives of the diocese must be called to an assembly to discuss possible nomination of candidates, and it has frequently happened that proposals for candidates have been made in both the church press and the secular press



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as soon as a bishop office has been vacant. The nomination of candidates has been made partly at the initiative of individuals from various church groups.

NORWAY'S CHURCH BOAT SAILS 25,000 MILES WITH GOSPEL

Oslo—Since the beginning of the project in April of 1946, the Norwegian church boat has covered 25,000 miles in plying the coasts of northern Norway.

During the first nine months of 1948, 209 places were visited, 92 services were conducted, 139 children baptized, 10 couples married, and the sacrament administered to 241 persons.

Three years ago, the "sailing church" was just an ordinary fishing boat, 47 feet long from stem to stern. It resembled hundreds of other fishing vessels until it was bought by funds contributed by Lutherans in America through Lutheran World Action.

Outwardly and from a distance there is little apparent difference between the church boat and other fishing craft, but when the hatches are removed one finds in place of the hold for the stowing of fish, a fine little church with an altar, crucifix and two candelabras.

A small ladder serves as the church gate and from the cabin a door, three feet high, leads to the former cargo space, transformed into a church room in which 40 persons can gather. The room has been beautifully painted and decorated. By using this cabin and the open space on deck, at least 80 persons can participate in worship services.

No special pastor serves on board. When the boat arrives at a parish, the pastor of that congregation boards the sailing church and then visits his various preaching points, conducting services almost every day for two or three weeks. Since the crew consists of only

two men, the pastor will also function as a sailor, taking his turn at the rudder. Wearing his gown only during the service, he otherwise walks about shod in heavy boots, in oil-skins and sou'-wester, and helps to steer the boat safely through storms and black nights.

LUTHERAN WORLD ACTION SUNDAY OBSERVED

New York—May 15 was set aside as Lutheran World Action Sunday in congregations of the National Lutheran Council churches to draw special attention to this year's appeal for \$4 million for church relief and reconstruction abroad.

All pastors in the 10,000 churches throughout the U. S. and Canada were asked to read a resolution which was adopted at the recent annual meeting of the Council calling on all congregations "to support with loving liberality the causes represented by Lutheran World Action in 1949."

Complete text of the resolution follows:

Whereas the fellowship of suffering and sharing is a practical expression of the fellowship of faith; and

Whereas the world-wide Christian witness of our Church through emergency deeds of mercy and loving kindness continues to hold a first claim on our prayers and giving; and

Whereas the blessings and benefits which our congregations enjoy should impel them as those who are strong to bear the burdens of those who are weak; and

Whereas in recent years our people, by their compassion and generosity, have shown that they recognize in Lutheran World Action a clear call of the heart of God to their hearts;

Be it resolved that, first having solemnly renewed our own commitment, we call upon the congregations of the National Lutheran Council churches to support with loving liberality the causes represented by Lutheran World Action in 1949; and to thank God without ceasing for the opportunity which is ours through Lutheran World Action to demonstrate that the Lord's compassions fail not.

The Loom Of Time

Man's life is laid in the loom of time
To a pattern he does not see,
While the weavers work and the shuttles fly
Till the dawn of eternity.

Some shuttles are filled with silver thread
And some with threads of gold,
While often but the darker hues
Are all that they may hold.

But the weaver watches with skillful eye
Each shuttle fly to and fro,
And sees the pattern so deftly wrought
As the loom moves sure and slow.

God surely planned the patterns;
Each thread, the dark and fair,
Is chosen by His master skill
And placed in the web with care.

He only knows its beauty,
And guides the shuttles which hold
The threads so unattractive,
As well as the threads of gold.

Not till each loom is silent,
And the shuttles cease to fly,
Shall God reveal the pattern
And explain the reason why.

The dark threads were as needful
In the weaver's skillful hand
As the threads of gold and silver
For the pattern which He planned.

—Unknown.

The Right Kind Of People

Gone is the city, gone the day,
Yet still the story and meaning stay:
Once where a prophet in the palm shade
basked

A traveler chanced at noon to rest his
miles.

"What sort of people may they be," he
asked,

"In this proud city on the plains O'er-
spread?"

"Well, friend, what sort of people
whence you came?"

"What sort?" the packman scowled:
"Why knaves and fools."

"You'll find the people here the same,"
the wise man said.

Another stranger in the dusk drew near,
And pausing, cried, "What sort of people
here

In your bright city where yon towers
arise?"

"Well, friend, what sort of people
whence you came?"

"What sort?" the pilgrim smiled,
"Good, true and wise."

"You'll find the people here the same,"
The wise man said.

—Edwin Markham.

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Organist and Choir Director, full-time or part-time position. Give training and experience in first letter.

FIRST LUTHERAN CHURCH
Rev. Carl H. Sandgren
464 Maria Ave., St. Paul 6, Minn.

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

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