

Lutheran Tidings

PUBLISHED BY THE DANISH EVANGELICAL LUTHERAN CHURCH OF AMERICA

Vol. XVI

September 20, 1949

No. 4

Wilderness

The gray-white poplars hoist
Their mighty baldachins
High over the darkening earth.
The birds have sought their nests,
And little animals of day
Have found at last their lair.
Now screams the wildcat
From the dismal swamp,
Before it stalks the mother
Doe and fawn across
The trackless wilderness
Of dark-laid, sleeping earth;
Only the cross-wise branches
Of the balsam firs stand
Sharply cut against the
Pale gray sky mute witness
That also day must die.

Svend Holm,

Au Sable River, Grayling, Mich.

Abundant Harvest

Whenever we use the word "harvest" we usually think of the yield of oats and flax and corn on the fields that we have plowed and seeded. Generally speaking, this has been another good year. We could have used a little more rain, but most of us have no cause for complaint. We have had an abundant harvest for which most of us are probably duly grateful to the Giver of all good gifts.

But there is another kind of harvest other than the one which results in golden grain and bins of corn. If we neglect our fields, if we fail to cultivate and to spray, we shall probably harvest weeds rather than wheat. So it is on the wide fields of our farms; and so it is in all other phases of living. There will always be a harvest of some sort. The question is, what do we harvest?

Paul, though city-bred, lived close enough to people, to the land, and to God, so that he knew the answer. "Whatever a man sows, that he shall also reap." Paul reminds us in the Letter to the Galatians.

This is not a new-fangled tirade used by preachers to frighten people into being good. This is an old, established truth experienced again and again by each generation. It is a law of nature. A farmer who has planted corn may wish that he had sowed flax. But the patient earth shows no favors. It deals impartially with those who sow. Generously and faithfully it yields what it has been given but it can never give anything else.

"The tissue of life to be

We weave with colors all our own

And on the fields of destiny
We reap as we have sown—"

There are people who wonder in bitter resignation why they are not happier. Might the answer not be that they have failed to cultivate the soil of their souls so that the result was an abundant harvest of happiness? Perhaps they have spent their lives thinking only of themselves, their own security and their own comfort. What right have they now to expect anything but loneliness, fear, and defeat?

But—someone may object—what about those other people that we know, people that have been generous and kind and God-fearing all their lives, and yet they have sickness and sorrow and poverty. Is there always a harvest? Is it true that God always rewards the good? Look at the selfish and the sinful with their fat purses and their bulging bank books!

That's not an easy objection to meet. On the surface it is by no means the meek that own the land. It is often the proud and the crafty that sway the power. Yes—but Jesus did not say that it was the meek that owned the land. He said, "The meek shall (some day) inherit the land." God lives not only today, but tomorrow and forevermore. He works at long range.

Someone has said, God does not pay every Saturday night; but he does pay. That's simply another way of saying it. If you and I are concerned about the harvest of our lives perhaps we had better look to what we are sowing now.

Enok Mortensen.

—From "Danebod Hilsen."

Selfish Ambition

Thirteenth Sunday After Trinity

By Rev. A. C. Kildegaard

Professor of Theology, Grand View College Seminary, Des Moines, Iowa

Matthew 20:20-28: Then came to him the mother of the sons of Zebedee with her sons, worshipping him, and asking a certain thing of him. And he said unto her, What wouldest thou? She saith unto him, Command that these my two sons may sit, one on thy right hand, and one on thy left, in thy kingdom. But Jesus answered and said, Ye know not what ye ask. Are ye able to drink the cup that I am about to drink? They say unto him, We are able. He saith unto them, My cup indeed ye shall drink: But to sit on my right hand, and on my left hand, is not mine to give; but it is for them for whom it hath been prepared of my Father. And when the ten heard it, they were moved with indignation concerning the two brethren. But Jesus called them unto him, and said, Ye know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them. Not so shall it be among you: But whosoever would become great among you shall be your minister; and whosoever would be first among you shall be your servant; even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

Certain incidents in the ministry of Jesus would seem to be preserved for us in an almost miraculous manner. Surely there is no stronger argument for the truth and authenticity of these records than is heard here through the very human quality of the disciples. It would have been very easy to gloss over this situation in its retelling; but had that been done, we would have lost the impact and the contrast of the teaching of Jesus. That these young followers were human and subject to the same pitfalls and temptations in their thinking as you and I, makes it possible for us to reach the spirit of the Master in an extraordinary manner. His gentle understanding and calm wisdom are yet accessible despite the many centuries since passed. Because of stories such as this one, the whole account of those few years when Jesus wandered within the physical sight and reach of man becomes warm with a genuine feeling and depth that cannot be denied.

It was a Mother who came to Jesus daring to make a bold request simply because she loved her sons. It would mean so much to her if they could be given the honored places in His Kingdom. Out of her love she spoke—and yet her request reflected not love but selfishness. To say that she sought for others, not for herself, does not lessen that selfish character. Mothers have a way of identifying their lives with those of their children. It may well be that in so doing, they are beginning to discover the deeper significance of love which is inclusiveness. But even this is not enough. The positive force of an outgoing love always includes those outside the group which is one's own. Self-love excludes all who are not one's own—whether that expression refers to one's self, family, community, or nation. True love includes all neighbors whether their home is next door or across the sea. True love includes all those neighbors who belong to a different group regardless of whether that difference is one of geographical, racial or religious definition. The horizons of Salome, the Mother of our story, were simply too narrow.

Before passing judgment, let us examine for a moment those standards that we accept so often in our own day. The common view of success is still very close to the one that Salome held. We accept as quite normal the "pulling of strings," or the use of influence to effect a rise on that gilded ladder. If a Mother or Father uses methods very similar to the one told of here to gain favors, we think little of it. But we are nonetheless shallow and shortsighted. Somehow honor has become more important than responsibility; office and power have been placed before service. This attitude threatens our personalities; they are in danger of becoming empty and vapid. No real satisfaction can be had from efforts spent in politics at the expense of creative and productive service. We do not ourselves grow. We know that high price does not guarantee value; goods must be worth the price to constitute a value. So it is with success. Being recognized is never as important as being worth recognition.

Jesus does not hastily condemn the attitude of James and John as reflected in the request of their mother. The patience and wisdom of the great Teacher afford us with a striking contrast. In a method that validates all that which is best on the modern approach to education, Jesus meets the situation. Patiently and without singling out James and John from the group nor putting them on the defensive, He makes use of the opportunity to broaden their outlook and to deepen their spiritual insight. A similar experience comes often to those Christians who even today approach the questions and problems of their lives prayerfully. At first these problems may seem so simple, but when our spiritual heritage and the Word of God give light upon their true significance, our spiritual growth is stimulated.

Jesus reverses the question, and thus gives it a new import. "Ye know not what ye ask. Are ye able to drink the cup that I am about to drink?" Did they enter into a long conversation here or do we have the entire account preserved? The latter is doubtful. Matthew has given us the crystallization of the thought of Jesus. The request had stirred no indignation in His heart—only a great compassion. James must have remembered this hour years later when he suffered martyrdom by the sword of Herod Agrippa, and John likewise during those long hours in exile on the isle of Patmos. At the moment they may not have understood fully the words of Jesus, but they were certainly impressed by the sober reply and must somehow have felt the shallowness of their former attitude. They were to share in the mighty passion drama—that was the promise given them. But an admonition had followed: The crown of life was not a gift, but a prize to be won. The honor that they asked was not His to give—it is for them for whom it has been prepared of the Father. How far above their first concept of favoritism is not this! To be worthy, to be

prepared in life by an intimate fellowship with the Father, these were the qualifications of true success.

The wisdom of Jesus in not singling out these three for censure soon made itself manifest. For when the other ten heard of the action of James and John, they were "moved with indignation." The almost humorous conclusion is that, by so reacting, the ten showed themselves no closer to the consecration of their lives to service for which Jesus was preparing them than were their two fellows. Now the lesson is directed toward all twelve. A teaching situation has arisen wherein Jesus can impress upon His disciples the revolutionary concepts of His message. He calls them to Him and describes that contrast most clearly.

The keyword of true greatness is service. It is a truth that Jesus shares with His disciples several times, and we will recognize the same truth in the lives of those whom we know to be great. They have been the greatest who most have served and who have

given of themselves most freely. Just as the greatest perversion of life or sin comes through self-love, so does the greatest realization of the soul come through the loss of self. For then is love found. In that love, service is most natural. In that service lies our fellowship with our Father whose very spirit is love. It is in this service and fellowship that we can aspire toward the real meaning of success.

Jesus would have us face that great question, which is life, humbly, even as a child. He would teach us to serve as the greatest among us have served—Jesus, Himself, most of all. Thus we too may know greatness of soul, of vision, and of personality. "For the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many." In His words, in His life, is the key to the Kingdom of God most clearly to be found. Through His love and His fellowship, the doors are open even to us. Amen.

The Meaning of Hebrews 4:12

I

"For the Word of God is living and active, sharper than any two-edged sword, piercing to the division of soul and spirit, of joints and marrow, and discerning the thoughts and intentions of the heart." Hebr. 4:12.

What is the meaning here of the expression: "The Word of God"? Is it the Bible, or is it a Word from God with which the Christians, to whom this author was writing, all were acquainted?

The epistle opens by saying that God has spoken: "In many and various ways God spoke of old to our fathers by the prophets; but in these last days he has spoken to us by a Son."

And the author distinguishes between the way in which God spoke by the prophets and the way in which he has spoken by the Son. He even goes so far as to say that the Son "upholds the universe by his Word of power." This could never be said about any prophet. There is, then, a difference between the words of God spoken by the prophets and those spoken by the Son. This difference becomes even more evident when we hear Jesus saying to his disciples: "You are already made clean by the Word which I have spoken to you." (Jn. 15:3). No prophet could ever have made such a statement.

John the Baptist seems to indicate the reason for the difference in the Word of God spoken by the prophets and that spoken by the Son when he says: "He whom God has sent speaks the Words of God for he gives not the Spirit by measure." Jn. 3:34. Even though the prophets were in closer communion with God than other persons, they nevertheless were sinful men, and could receive the Spirit only in the measure to which they had been cleansed. But Jesus could say even to his enemies: "Which of you convicts me of any sin?" He could receive the Spirit in its fullness.

Now, even about mere men, we use the expression: "He spoke with spirit." And whenever that is said about a man, we know that he spoke with power. The spirit is power. Even the human spirit is power; and the Spirit of God is called "the power from on high." (Luke 24:49).

When God speaks there is such a power in his Word that we can say: "He spoke and it was done; he commanded, and it stood fast." (Ps. 33:9). Isaiah has realized this power in the Word from the mouth of the Lord when he says in the name of the Lord: "The Word that goes out of my mouth shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the things whereto I send it." (Is. 55:11).

Now, the epistle to the Hebrews does not merely open with the statement that God has spoken both by the prophets and by a Son; it speaks also of a Word of God which seems to have been a definite Word known to the readers as such: "You need someone to teach you again the first principles of God's Word,—unskilled in the Word of Righteousness" (5:12-13); "The first principles of Christ's Word" (6:1).^{*} "Those **who have been enlightened**, who have tasted the heavenly gift and have become partakers of the Holy Spirit, and have tasted the good Word of God" (6:4).

Is the author here speaking of words spoken by the prophets, which could be read by the Jews in their Bible; or is he referring to a Word spoken by the Son?

In speaking of the Word of God, the author, at the same time refers to a confession which is so definite that he calls it "our confession": "Jesus, the apostle and high priest of **our confession**" (3:1); "let us hold fast **our confession**" (4:14); "let us hold fast **the confession of our hope**" (10:23). The passive "our" is repeated in all three places, indicating a confession common to writer and readers, i. e. to all Christians. Where else but in baptism have Christians received one and the same confession?

^{*}Why do the learned men translate "stolkeia tes arkos ton logion tou theou" in 5:12: "The first principles of God's Word"; and "ton tes arkos tou Kristou logon" in 6:1: "The elementary doctrines of Christ"? Rørdam translates 5:12: "Børnelærdom om Guds Ord" and 6:1: "Kristi Begyndelsesord." If the one is translated "Word of God," why not the other? Does the difference in translation in the English and the Danish signify the difference in understanding of the original Christianity?

Again we find that this author lays stress upon a covenant: "This makes Jesus the surety of a **better covenant**" (7:22). "**The covenant** he mediates is better" (8:6). "Speaking of a **new covenant**" (8:13); "He is the mediator of a **new covenant**" (9:15); "This is **the covenant**" (10:16).

Can it be that "the Word of God" here spoken of, "the confession" and "the covenant" are one and the same thing? Let us see what is meant by the expression "being enlightened" in 6:4 and 10:32. "Rørdam says on 6:4: 'The oldest church fathers use the word 'enlightened'—'baptized.' That it also here must be understood in the same way is indicated by the added word 'once.'" And Albeck in the epistle to the Hebrews (Dansk Bibelselskabs Fortolkning): "In accordance with the language used in the time of the apostles and that of the ancient church the baptized persons are called 'the enlightened ones,' because baptism has moved them across from the darkness of heathendom to the kingdom of light of Christendom (Acts 26:18; Col. 1:13)."

When therefore this author says, "After you were enlightened," he means: "After you were baptized." He is, then, writing to baptized persons. He is reminding them that God has spoken to them in a special way, namely by a Son. He urges them to hold fast "**our** confession"; and he reminds them that Jesus by his life and death has mediated a new covenant.

But who has entered in under the new covenant except those who have been baptized? And who has received Christian baptism without receiving in and with baptism a definite confession? And if "the seed is the Word of God" (Mt. 13:34) and "he who sows the good seed is the Son of man" (Luke 8:11) where else but in baptism does the Son of man sow the Word of God as a seed in the heart of man?

Furthermore the author links the gift of the Holy Spirit to the receiving of baptism: "Those who have once been **enlightened**, who have tasted the heavenly gift and have become partakers of the Holy Spirit." (6:4-5). The Apostle Peter does the same in his sermon on the day of Pentecost. When his hearers were cut to the heart and asked, "Brethren, what shall we do?" Peter answered and said: "Repent and **be baptized** every one of you in the name of Jesus Christ for the forgiveness of sins; and you shall receive the gift of the Holy Spirit. (Acts 2:38).

We have, then, a confession which in baptism is a Word of God giving the gift of the Holy Spirit to the one who in baptism acknowledges the confession by saying, "I do," when he is asked: "Do you renounce?" "Do you believe?"

The above is preliminary. In a following article I hope to touch more directly upon the meaning of Heb. 4:12.

Valdemar S. Jensen.

Kimballton, Aug. 26, 1949.

Ministers Pension Fund

The District convention season is with us again and our church people will meet to discuss matters pertaining to the activities of our synod. Among these is also that of the Ministers' Pension Fund.

Perhaps the Pension Fund has become so well established a part of our church work that it has become unnecessary for the president of the fund annually to bring this cause to the attention of our people as the rules require. But I would never forgive myself, if such neglect on my part should in any way fail to bring in the funds necessary to meet our obligations to our pensioners.

With the change in our synodical setup, whereby we must gather in funds to meet the two-third year budget before December 31, it becomes necessary to urge our congregations, Ladies' Aids and others to send in their special collection or donation as early as possible.

The first Sunday in November is designated in our rules as the day for taking a special collection or offering at church services for the Ministers' Pension Fund. Another day may be more appropriate for this in-gathering in some congregations. The date is not important, so long as all our congregations that do not budget an amount for this cause remember to respond. Whatever you send in from such collections will be credited to your congregation's quota to the synod budget.

Congregations that budget an amount for this cause should remember, that part of such budgeted money, if not able to send it all, should be in the synod treasury before the end of this year in order that the Pension Fund treasurer can meet the October and January pension payments on time.

Your Pension Fund board is anxious to be able to continue the payment of \$700 to a couple and \$400 to a single pensioner annually. However, in order to do this we must rely upon the willing and generous support of the members of our congregations as in the past years. The minimum pension promised by the 1948 convention to be paid quarterly was \$620 to a couple and \$360 to a single pensioner. Surely we can do better than that in these times.

Those congregations which wish to use the Pension Fund Collection Envelopes should order their supply now from Mr. J. K. Jensen, 4837 Bernard St., Chicago, Illinois.

Pastors, who wish to contribute part of their dues for 1950, may do so and thus help financial matters as we change our synodical year. Several pastors failed to send in their dues for last year. While such back dues are charged against the pastor's pension account, such anticipated funds necessary for paying present pensions, when unpaid, must be drawn from some other funds if pension obligations are to be met in full.

One widow pensioner has passed away since our convention but by October another couple will be added to our pensioners. We will then have 29 pensioners, six couples and seventeen single pensioners.

Let none of us fail in our responsibility to keep our promise toward our former church leaders.

As to the discussion about our relationship to the United Lutheran Church of America I have nothing to report from the Pension Fund at this time. We shall endeavor to get in touch with their pension director and try to compare their plan with ours. However, I doubt very much that our pastors would be willing to contribute 4 per cent of their salary, plus \$300 for parsonage, and our congregations contribute a like amount annually in monthly payments to their pension plan where each pensioner receives according to the amount he has paid into their treasury and not on a mutual basis as we do. We will try to meet with their representative again and try to learn on what conditions they might accept us into their setup.

A. E. Frost.

Church And Youth

Stringfellow Barr says in "The Pilgrimage of Western Man" that the man of the west took leave of the church proclaiming the City of God, in the 13th century. He then set out to erect the City of Man. He left the cathedral, the synthetic symbol of the church, and now he started to build ships, discover new lands where the city could more easily be established, ferret out the secrets of nature in order to use them, improve social conditions, make many new things, indulge in world trade, found a secular school system, plan nation states with sovereign competitive governments, idolize a flag and a national song and demand subservice on part of the church.

The reason why U. S. takes the lead in history now is that the City of Man has its best chance here. The U. S. people do implicitly trust the technique of that city and they know little of despair. Goethe is being elaborately celebrated in San Francisco these days. He was the great humanist who believed that the City of Man will bring forth the man universal in whom art, science, history, citizenship and reverence have been wonderfully united.

During the pilgrimage toward the City of Man the preaching of God, revealed fully in Christ, has increasingly become an absurdity, and young people demand strongly to be in tune with what is in style. Should they go into the church they might hear, that man is by nature an angry man, that pride and aggression must go through a death crucible, that God wants the sermon on the mount to become normal existence, that our magnificent war system, our efficient school system, our virtuous humanitarianism are under God's judgment, that our credit system is the very antidote of God's grace, that God is always found in my neighbor, the person who is next to me, and his welfare may require forfeiture of success and prestige, that our standard life is an illusion, and our virtues the adversaries of God; that incarnation and resurrection are the basic realities, that nothing of importance happens till God in his own way breaks into man's soul.

All that and much more is so different from what they ordinarily hear, so unpractical and it cuts across our beloved common sense. That what they hear should ever become the acumen of their souls seem to be utterly impossible.

Let the church demand on their part that they believe the impossible. Let it openly and avowedly present itself to the young people as a church which in spite of history keeps on proclaiming the City of God. Only by being true to itself can the church be a goad in the conscience of young people even when they do not enter the sanctuary.

Aage Moller.

October Itinerary For Bishop H. Fuglsang-Damgaard And Wife

- Sunday, October 2—Oakland, Calif. Service a. m.
- Sunday, October 2—San Francisco, Calif. Service p. m.
- Monday, October 3—Fresno, Calif. Service p. m.
- Wednesday, October 5—Los Angeles, Calif. Service p. m.
Emanuel Danish Lutheran Church.
- Thursday, October 6—Los Angeles, Calif. Service p. m.
Olivet Lutheran Church.
- Friday, October 7—Salt Lake City, Utah. Service p. m.
Tabor Lutheran Church.
- Sunday, October 9—Brush, Colo. Service a. m. and p. m.
- Tuesday, October 11—Ruskin, Nebr. Service p. m.
- Wednesday, October 12—Lectures to ministers and students at
Trinity Seminary, Blair, Nebr., 3 p. m. and 7 p. m.
- Friday, October 14—Omaha.
- Sunday, October 16—Blair, Nebr. Service a. m. Kimballton,
Iowa. Service p. m.
- Tuesday, October 18—Tyler, Minn. Service.
- Wednesday, October 19—Ringsted, Iowa. Service.
- Thursday, October 20—Des Moines, Iowa. Service in Luther
Memorial Church.
- Friday, October 21—Des Moines, Iowa. Grand View College.
- Sunday, October 23—Cedar Falls, Iowa. Service a. m.
and p. m.

Do not fail to hear and meet the Bishop.

Alfred Jensen, President.

The Danish Evangelical Lutheran Church.

N. C. Carlsen, President.

United Evangelical Lutheran Church.

Lutheran Tidings -- PUBLISHED BY THE DANISH EVANGELICAL LUTHERAN CHURCH OF AMERICA

Office of Publication: Lutheran Tidings, Askov, Minnesota.
Editor: Rev. Holger Strandskov, 325 W. Chippewa Street, Dwight, Ill.
Circulation Manager: Svend Petersen, Askov, Minnesota.

Subscription price: 1 year, \$1.25; 2 years, \$2.25

Published semi-monthly on the 5th and 20th of each month. Entered as second class matter September 16, 1942, at the post office at Askov, Minn., under the act of March 3, 1879.

IN THE WIDE, WIDE WORLD

By Alfred C. Nielsen

Some Notes on My Trip to the West Coast

(Continued from the Aug. 20 issue)

My next stop after Solvang was Salinas. I went there by train, which runs along the fabulously rich Salinas river valley. In this valley are raised vegetables which help feed the American people. To assist in gathering the harvest they use the most ingenious machines, such as a machine with long conveyor belts to load the lettuce heads into trucks.

Salinas is a great vegetable packing center. She boasts that they make 4,200 tons of ice daily for use in refrigerated freight cars. That's a lot of ice, but it does take a lot of ice to ship fresh vegetables all over this large country.

Our congregation in Salinas, I think, is doing well. The people there have improved their property considerably since I was there first in 1937. Among other things they have quite recently built a nice parish hall.

On the morning that I left Salinas it was quite chilly. In fact, the summers are cool there. I took a bus for Fresno, and after we had passed the mountain range, climatically we were in a different country. It was 104 degrees when I arrived in Fresno. To those who think in terms of 104 degrees east of the Rocky Mountains, I should say that the humidity in the Fresno community is usually low. It was about twenty-five per cent, while the day I left Des Moines, Iowa, the thermometer stood at 96 degrees, and the humidity was eighty-five per cent! I was glad to leave.

Fresno lies in the San Joaquin Valley which is flat and rich. When there is plenty of water for irrigation things really grow. I have never seen more luscious grapes than here, and the cotton fields yield heavily. In 1948 the California cotton crop was about 960,000 bales. They tell me that it is a very high quality cotton. It was not Texas people who told me this.

Our church has two congregations in this community, one at Easton and one at Parlier. I remarked to my host that it was doubtful that many people would attend a meeting on a hot evening. I was pleasantly surprised to see a goodly number.

California is surely a state of contrasts. When I left Fresno the thermometer stood at 103 degrees. When I arrived at Oakland, a distance of about 150 miles, a cold wind was blowing in through the Golden Gate. I took a ferry across the Bay. The lights were just then coming on in the area. There seemed to be millions of them. There lay San Francisco, a real city. The whole sight thrilled me.

I left Oakland by train an evening, and when I got up next morning we were near Mount Shasta. That great mountain standing serenely there in the bright sunlight is a scene not to be forgotten. It almost seemed that the mountain played hide-and-seek with the train, for at one moment it was on one side of the train and the next moment on the other.

North of Klamath Falls, Ore., the train passed near

the Crater Lake National Park, and what marvelous scenery. Beyond this we entered a national forest. This is about the grandest forest I have seen. The giant trees stand there as they stood when the white man first entered the region. Neither man nor fire has ravaged this forest. We owe Theodore Roosevelt much credit for first making us, at least slightly, conscious of conservation.

I always think of the interesting history of the Oregon country when here. The United States and Great Britain both claimed it, and at times it seemed that it would lead to war. Both Americans and the British established settlements. One thinks of such missionaries as Marcus Whitman and his indomitable wife, Narcissa, who played such an important part in winning Oregon and the whole northwest for us.

In the election of 1844 the question of the boundary between the U. S. and Canada became an issue. Resorting to our favorite national past-time of twisting the British lion's tail, the Democratic party chose the slogan "fifty-four forty or fight." The Democratic party won the election, and elected Mr. Polk who managed to get into a war with Mexico. Well, the British naturally were not willing to grant us the territory way up to 54-40, and President Polk did not want two wars at the same time, so he settled for an extension of the boundary at 49 degrees. The British could have made it very embarrassing for Mr. Polk had they chosen to.

As everyone knows, we have a congregation in Junction City. This city is situated not far from the sometimes turbulent Willamette river. The river valley is flat, fertile, and I think, beautiful.

Until quite recently our congregation had its property in town. Being right on the main highway was not an advantage, so the people decided to move to the outskirts. They did move the church and the parish hall and remodeled both. They have recently built a lovely new parsonage. It's all well done.

We have three congregations in the Puget Sound area, one at Tacoma, one at Enumclaw and one at Seattle. Enumclaw does not have a pastor at the present time, so I did not have a chance to visit that place. The congregation in Tacoma is small, but I do admire the people there for holding together and carrying on in spite of difficulties.

Seattle is a city of many beautiful places. Lake Washington, in the heart of the city, is surely one of these. Mr. Walter Brown, one of our seminary students, took me for a yacht trip on this beautiful lake, and it didn't rain while we were out on the deep!

My first visit to the Seattle congregation was in 1925. At that time they were, as I recall it, just breaking ground for their church. Their fine church and parsonage have served them well these many years. It is my impression that the congregation is well established, and certainly both church services and other meetings are well attended.

To the people of our congregation on the west coast

Our Women's Work

Mrs. Johanne Lillehoj, Kimballton, Iowa

Editor

Greetings From Menominee-Marinette

By Rebekka Hansen

Bethany Women's League, Menominee, Mich., has a membership of thirty-two and is a very active society where members share the work in a fine way.

At the annual meeting in January the president gives suggestions and points out possible projects for the coming year. At this meeting a number of standing committees for the year are named, flower committees to decorate the church on the great festivals and other special occasions. One committee serves all year and places flowers on the altar on ordinary Sundays. Committees also assist at the Sunday school Christmas party and the pre-Lent party for the children. This method gives all committees plenty time for preparation.

The major project at present is support of an organ-fund started by the League for the purpose of getting a new organ for the church. Four hundred dollars was set aside to begin with this spring. Letters have now been addressed to all who have been confirmed in the church through the years in which they are asked to support the cause. We hope these will meet with good response. Friends are also adding to the fund by contributions in memory of persons who have passed away.

Every spring a Mother & Daughter banquet is held and this has been very successful. A year ago a short play provided the entertainment. Last spring a friend gave a very interesting talk on a trip around the world and showed moving pictures taken during the trip.

Dinners served by our ladies are always very well attended, especially when it is known they serve Swedish meat balls.

To raise funds the ladies also hold bake sales which have been very successful, and they sell different articles such as Christmas cards and Everyday cards. Every year a plate or a box with a list of all members and their birthdays are given to members and they then donate a dime on each birthday. At the end of the year the society receives the money.

Marinette Ladies' Aid has 15 members who meet once a month. The major project of the society is a sale of fancy and embroidered articles in the fall. The ladies sew for this most of the year and work hard

I owe a deep debt of gratitude. The hospitality and the kindness I met, I can never repay. The best I can do is to say a sincere, "I thank you all." It also made me very happy that a number of young people from that area have decided to come to Grand View College.

and it is always very successful. Bake sales have also been held and always have a sell-out in a very short time. Once in a while sandwich suppers are held and they are well attended, especially when they serve "Æbleskiver." All members pay a dime to the society for the birthday of each member and a penny for each year on their birthday.

The members have been active in collecting old clothes for Lutheran World Relief and have sent a number of boxes of such.

The society supports the different activities of our synod, children's homes, Grand View College, Seamen's Mission, W. M. S. and its projects. The church, of course, also is supported in various ways with donations.

Both our societies join in a Mission Circle meeting every other month in different homes for mission study. Twice a year open meetings with a guest speaker or a mission film is arranged and well received. The Santal Mission receives most of our support but other mission work also may receive donations.

Every year at confirmation both our Ladies' Aids gives each confirmand a beautiful Bible, which is very much appreciated.

Women's Work In St. Stephen's Church, Chicago

Dear Mrs. Lillehoj:

Thank you for the invitation to write for the Women's Page. I had been thinking for some time I should tell something from St. Stephen's Church. We are not any different from any other group but it might interest some to read of our activities.

Recently I had the privilege of being present when the conference of club presidents and program chairmen of Illinois, Indiana, Michigan and Wisconsin gave an award to Dr. Albert Schweitzer for "distinguished service to humanity." Mrs. Schweitzer was present and when the mistress of ceremonies introduced her, she made this remark, "After Dr. Schweitzer had attained doctors' degrees in philosophy, music and medicine, he announced to Miss Ann Breslau, his fiancée, his intention of going to Africa as medical missionary and asked if she would accompany him. She answered, 'It is known man needs woman so you will need me. I have trained as nurse to go with you.'"

Within our church it is often evident that the hand of the woman is needed and none the less here. Our ladies' aid consists of a group of faithful members who always willingly step in whether it be to call on the sick or poor, or to clean, cook, or serve. On the annual "Tag Day" for the "Have A Heart Fund" several of the ladies volunteered to stand on the street

corner thus helping the "Danish Aid and Relief Fund." We have sponsored a festivity annually honoring our senior members or given a Mother-Daughter program. On the third Sunday of each month when we have a service at 4:30 in the afternoon, you will always find a congenial committee preparing a lovely sandwich supper. And not to forget the spring Smorgaasbord which is enjoyed by many and nets a neat profit.

Our meetings are held in the evening once a month. The men's club have their meeting at the same time in another auditorium. We share our refreshments and entertainment which consists of various lectures, cultural as well as spiritual. One feature many appreciate is the current news report by Rev. Sorensen.

To swell the treasury we have been quite successful selling the cook book "From Danish Kitchens," plastic bags, and greeting cards of all kinds. We have arranged food demonstration dinners. In the fall of each year we have a sale of many lovely articles, handwork, aprons, delicatessen, and other useful things for the home. Our bake sale in a neighborhood department store proved a success.

Some of the projects to which we have contributed are the Danish Children's Home, Grand View College, Cancer Fund, March of Dimes, the Heart Clinic, Seamen's Mission, Santal Mission, as well as improvements on the local church property. Generosity is displayed on their visits to the Oak Forest Infirmary, in flowers for the church, or the sick, and for Christmas baskets. Also when the pastor needs funds for travel expenses or is celebrating an anniversary.

Our budget for last year was over \$1,400.00.

The Women's Mission Society consists of many of the same ladies but meets at a different time. Our programs have been mostly around mission work such as motion pictures and talk about the work in the Amazon Valley Indian Mission, a biography of Lars Skrefsrud, mission work among Moslems, a talk by Rev. Carl Rasmussen in charge of the National Evangelistic Campaign who presented the procedure of the work, and a lecture by Dr. Joseph Simon on the conditions in Austria.

During the last eighteen months we have sponsored cleaning and packing of clothing for Syd Slesvig. Also some for Lutheran World Relief.

We have no specific membership, but at each meeting donations have been generous so we were able to send gifts to Ebenezer (Brush, Colo.), Porto Novo Mission, Salvation Army Christmas Fund, Rev. and Mrs. Harold Riber, Santal Mission, Grand View College, Seamen's Mission, Amazon Valley Indian Mission, and the W. M. S. General Fund. We also had the pleasure of serving dinner Youth Sunday.

At the May meeting we discussed the idea of specific membership and definite views. We agreed that numbers didn't matter but that anyone interested in Mission work, foreign and domestic, will attend and support the W. M. S.

Sincerely,

Gertrude Sorensen.

Christian Education

I have received more formal Christian education than most of you who may read what I here write. And yet, I have to confess that I cannot remember that I ever learned the Lord's prayer. If I had merely learned it as so much belonging to the catechism which had to be learned before confirmation I doubt that it would ever have to come to mean as much to me as it does. I grew up with it. Long before I can remember others were impressing the words of the Lord's prayer in my mind and my heart.

I learned in Sunday School or Summer School or some place that it was bad to swear. But the fact that I can never remember hearing my father use profane language taught me more on that subject than all the learned arguments about the sin of swearing.

Christianity is life, not just a study of the catechism. It is a directive force which seeks to shape the personality of man in such a way that man's whole life and soul responds with and for his fellow men. A formal Christian education can be of value only when this inner force is working. If a man could recite the entire Bible by heart it would be of no real value if he was not guided by the directive power which Christianity proclaims.

Many people seem to have the idea that their children should have a little knowledge of the Christian religion. But they claim that they are unable to give it to them. Therefore, they like to send them to Sunday school a few Sundays a year for a few years. Or they send them to released time classes because it is handy. But they forget that what really counts is that their children live and grow in an atmosphere created by men and women whose lives are directed by the spirit of the Christian religion.

If parents feel that the Christian religion is important, it is their duty to their children to take time for such preparation as is necessary for teaching them religious truths and history. But it is even more necessary that they insist on an environment for their children which is in harmony with what they claim to believe. A child's education is not primarily what it receives through conscious study in classrooms but what it receives from day to day in its relationship to the life all around,—in the home, in the community, in the school, and in the church.

I am confident that there are as many children going to Sunday school, released time classes, summer religious school, etc., as there has ever been. I believe there are more. And yet, I do not believe that children of today are receiving a Christian education. The reason is that too many people think a religious education consists of studies similar to what is received in classes in arithmetic or history. It is not taught in the home; it is not discussed in family circles; it is not shared as it should be as a family unit in the home or in fellowship with the community.

As long as the Christian religion is treated merely as another subject it has no real value. It must be felt as a living force in the lives of men and women

amongst whom we live. It must be felt in the father and mother of the children. It must be felt in the everyday life of the Sunday school teacher teaching the children. It must be felt in the businessman from whom you purchase your weekly rations. It must be felt in the way we play and in the way we work together. It must be felt in the public school classrooms.

We do not need to teach religion in our public schools. We do not even need released time classes. What we do need is a Christian community whose work, words and actions harmonize with what we confess to believe. I am not interested in seeing religion taught in our public schools. But I am interested in seeing teachers in our public schools whose teaching is directed by an inner religious force. It is far more important that the subjects already taught in our public schools are taught with the object of making the children better servants for their fellow men than it is to teach the Bible and otherwise teach them to think of themselves first, last, and in between.

Let us realize that Christian education is not something confined to the classroom. It is something gained through living contact with living personalities. If we really desire that our children shall receive a religious education, we must insist on a general environment which is in harmony with the Christian spirit. Real Christian education is not how much Scripture we can quote nor how great a Sunday school record we might be able to reveal, or how many religious subjects we teach a year, but it is how much we live from day to day in harmony with God's truth. Real Christian education will thus eventually be what we gain in work, in play, in study, and in community living because Christianity is a dynamic force governing our lives.

Harold Petersen.

—From "Askov Church Messenger."

Views On Vacationing

The editor of "Lutheran Tidings" in a recent issue placed some value on an editorial from "The Expositor" which centered on the need of vacations for a pastor, and the editorial opened with this statement: "This is the time of the year when the average pastor dreams about vacation." And further we are told that the average pastor is on the verge of becoming a wreck because of "the ceaseless demands of his parish."

Very likely the "average pastor" has quite a struggle complying with the many requests, which one who follows the trend of the times is asked to meet, but does this also mean the Lutheran pastor?

Am I wrong in saying that his first and great call is to bear witness to the Word of God and to administer the Gifts of Grace to those who are seeking spiritual rest and security?

If he fails this calling, I dare say, that though he is able to meet all sundry and petty requests of organizations and committees, his struggle would be in

vain.—We hear that conventions and meetings, youth gatherings, etc., can be more of a tension than a vacation. How then does that tally with the promise to people of the congregation: Come to this convention or meeting and you will be refreshed in body and spirit.—You will get help to start anew in your various tasks.

Is the pastor then a different human being, needing other things to build up his stamina?

I am not opposed to pastors getting vacations or rest periods, if really needed by him in order to fulfill his calling. There may be many situations within the different congregations, which can cause an earnest servant to have sleep-less nights. The indifference, complacency, the many divergent views about how best to carry on the work in a certain locality, such can no doubt cause great worry and anxiety. At such times a trip to the hills or the seashore for a few days in rest and seclusion might help to clear away the worry and give the weary soul renewed vigor.

Some have found a better way to get the needed energy and strength. I find it especially well expressed in those cherished lines from the song we have by Grundtvig, where we sing:

"Og naar min Sjæl blev af sin Grublen træt
Den hviled sig ved Fadervor at bede."

(Translated in "World of Song": "And when my soul was from its brooding tired, My childhood-prayer brought me consolation.")

There is another reason for this warning against vacations in the church. I do not like to see the church closed and empty on any Sunday morning. I like to hear the church bell ring out its invitation every Sunday morning.—In the cities one can see the Catholic churches open for private worship all the time, and people enter and leave at various times of the day. Most Protestant churches, including our Lutheran churches, are either closed or locked and one must have special permission to enter.—Some of our churches, however, do realize that the house of worship should be open every Sunday, and arrangements are made for a guest pastor to occupy the pulpit if and when the regular pastor is away.

I like the open church with open doors. No tradition, no church board, or kingly edict can decide or know **when** any of the unchurched or a member of the congregation might be in need of the silence of the house dedicated to God—with the memory of past worshippers lingering and vibrating with every murmur.

There is a movement to unite all Lutherans in a great effort of Evangelism. I am hoping that one result of this movement will bring forth some lay workers who can relieve the pastor of some of the less important chores pertaining to church work, and thus allowing him to follow his one great call.

Hans O. Jensen,
Galveston, Texas.

An Adventure in Cooperation With ULCA

Now it is nearly two months since our bus returned from Gun Lake but we're still talking about the wonderful week we spent at the Lutheran Summer Camp there. It was our privilege to be in attendance during the camping period for intermediates (ages 12 to 14) arranged by the Parish Education Committee of the Michigan Synod—United Lutheran Church. For most of our 23 young folks from congregations of the Michigan District—Danish Evangelical Lutheran Church, it was their first experience at a church-sponsored summer camp and every one of them had "the time of their life." In most cases their trip was partly financed by gifts from the ladies' aid or the men's club of the local congregation.

When we first arrived at the camp on Gun Lake some of us were surprised to find that the camp property was still in need of repair and cleaning. However, the camp director, (Pastor George Garver of Pontiac, Mich.,) soon explained the situation. The synod had just acquired the property in the fall of 1948. They had purchased the former Kalamazoo Rod and Gun Club property at cost of \$18,000. But the property had not been used for some time so there was much work to be done, probably more than they had anticipated. And then when the attempt was made to have much of this work done by volunteer helpers from their congregations in Michigan in order to eliminate too much additional expense, the progress was steady but not too speedy. So while we were in camp we saw electricians, plumbers, and carpenters working all the time. In fact we even helped to fill in one ditch after the plumbers finished laying a new pipe line to the chapel building. By the time of this writing the property must be looking very fine and be adequately equipped to serve as an ideal summer camp. Gun Lake, which lies midway between Grand Rapids and Kalamazoo, has over 100 miles of shoreline. The camp property has 750 feet of safe, sandy beach. We feel that we were most fortunate to be able to share in the use of this property by generous action of the Michigan Synod—United Lutheran Church.

But, of course, our greatest privilege and greatest joy was not in using the property but in sharing the well-balanced program which had been planned for the campers. We woke up each morning at seven o'clock and enjoyed a 20-minute swim. Then there was time for cleaning up ourselves and our dormitory quarters. At eight o'clock breakfast was served, but not until we had shared our morning devotional period around the breakfast tables using Luther's Morning Prayer, the Confession of Faith, and the Lord's Prayer. Each camper attended a class session from nine until ten o'clock and another from ten until eleven o'clock. Pastor Martin Zulauf of Detroit taught the course entitled "Wanted, Leaders!"; Pastor Everett Bunk of Jackson, a former missionary to the Virgin Islands, taught the missionary course, "Christ in the World"; Pastor Richard Sorensen of Marlette taught the course, "Bible Challenges." This entire program was under the direction of the camp dean, Pastor

Goodwin Olson of Detroit. The report from pupils and instructors alike was that these class periods had been enjoyable and profitable. By eleven o'clock each morning the gang was ready for another swim before dinner.

The campers were given great freedom to choose the activities they would enjoy during the early afternoon. Some attended the photography class, others went on the nature study hikes, many others played volleyball, croquet, archery, or some other game; and a few even took a nap! At three-thirty there was a ball game, usually won by the camp staff (L), so by four-thirty every one was ready for the afternoon swim.

After supper there was time for folk dances and square dances. Later in the evening the campers enjoyed a special program for each night. These programs included a fine variety musical program by the choir from Trinity Church, Grand Rapids; movies; baritone solos by Pastor Wolf of Kalamazoo (who had planned to sing three numbers but who must have sung a dozen at the insistence of his applauding young audience!); stunt night (with Pastors Zulauf and Sorensen on the wet end of the final stunt); and a closing night consecration campfire service. Each evening ended with a vesper service in the chapel. Lights were out at ten o'clock.

The camp staff (which included five pastors, five adult assistants, and two cooks) had their own little program after ten o'clock. The program usually included a staff business conference, general discussion, a midnight swim, and then lunch (with plenty of coffee). We tried our best to get to bed by one o'clock.

I have written of this experience in some detail in the hope that the readers may be able to gain an impression of the camp period which it was our privilege to share with the ULCA group. If synodical developments lead us to the point where we are to live in the same house with ULCA people, I believe we will be happy to find ourselves very much at home. I could not help but come to such a conclusion after this week's experience at Gun Lake.

Richard H. Sorensen,
Marlette, Mich.

News From Brooklyn, N. Y.

Sunday, August 21, was Seamen's Day in Salem Church, Brooklyn. Automobiles were placed at the disposal of Rev. Baagoe and the seamen, by church members, who also acted as chauffeurs, and the visitors were driven to Jacob Riis Beach for an invigorating swim in the clear, cool water of the famous beach. After the swimming excursion they were driven back to Salem to have a delicious supper of "Smørrebrød," "Brunsweiger," "Wienerbrød" and "Sukkerkringler," prepared by the ladies of the church and attractively served on tables set up on the lawn out in the garden.

Between the supper and the evening meeting Mr. Robert Videbeck, our organist, and Miss Dorothy Ber-

thelsen, a well known singer, supplied musical entertainment in the church. Miss Berthelsen sang various songs, among them "Kongernes Konge," a prayer for Denmark; and Mr. Videbeck played the well loved Danish national song, "I Danmark er jeg født, der har jeg hjemme," for the visitors from Denmark.

When the musical part of the program was over, Rev. Baagoe and Rev. Videbeck led the gathering in an open air meeting under the many colored electric lights donated by Mr. Jensen, our administrator. After an opening hymn and an introductory speech by Rev. Baagoe, Rev. Videbeck spoke briefly on the topic, "All of Grace," and stressed the fact that it is God, who does the work. We are merely the channels through which He works, and frequently our efforts hinder rather than further God's plans, but He accepts our efforts because He is our kind Father.

At the conclusion of the speech many hymns and national songs were sung, and the visitors were invited to introduce themselves by giving their names and birthplace in Denmark. They were also invited to speak of any interesting experiences they might have had during their travels. First Mate Nielsen responded by telling about a trip he had taken into the interior of one of the South American countries, and he later took the floor again to tell a story. The audience was permitted to ask questions of the speaker, and the meeting turned into a very enjoyable and instructive community gathering.

The people of Salem church always enjoy the visits of Rev. Baagoe and the Danish seamen, and it is to be hoped that we may be able to be of more and more service to them as time goes on.

Ida Johnson.

Consider Our Young People

In the course of the next few weeks our pastors and leading laymen will be meeting in district convention to consider the work of our church. This note is an urgent appeal that each convention give some time to a consideration of our church's work with its young people. In each district there is a pastor whom the young people have chosen as their district advisor. Certainly he can be given the necessary time to give his report on youth work within the district. Church district presidents should insist that such a report be given—and then be given ample consideration. We often hear expressed a desire for closer cooperation between our church and its young people's work. On the district level this cooperation can be expressed and advanced by the hearing of such a report and the sincere discussion that follows.

On the level of the local congregation there is an opportunity to express this cooperation in the annual observation of Youth Sunday. Local pastors and church boards should make plans with their young people for such a Youth Sunday this fall. The program for the day should lead the young people to feel that their society work is important in the eyes of their church. At the same time the adult members of the congregation can be lead to realize that the young

people's work is deserving of their moral and financial support. According to the decision of the 1948 synod convention the offering taken on Youth Sunday shall be used to support the youth work on the national, district, and local levels. The funds will help local young people attend the district workshops over the Thanksgiving week-end, will help district officers to attend the national convention and workshop at Grand View College, November 2-4, and help national leaders participate in various meetings at which they can gain information and inspiration.

The church that considers ways to help its young people will have young people considering ways to help their church.

Richard H. Sorensen,
Synod Representative—DAYPL Board.

Tentative Program

Annual Convention, District II, DELCA

Marlette, Mich., September 30-Oct. 2, 1949

Convention Theme: **THE CHRIST OF THE WHOLE WORLD**
Thursday evening September 29:

—Supper and open-house for pastors of district at Juhl parsonage.

Friday morning, September 30:

9:30 a. m.—Business session for pastors of the district. Rev. E. E. Hansen to lead discussion: "The Pastor's Part in an Evangelism Program." Report from Reading Circle secretary-treasurer. Informal discussion.

12:00 Noon—Luncheon for all convention guests. Registration of delegates begins.

Friday afternoon:

1:30 p. m.—Opening devotions, Rev. Svend Holm, Grayling. "The Christ of the Whole World."

2:00 p. m.—Convention business session begins.

3:30 p. m.—Coffee.

4:00 p. m.—Business session resumes.

6:00 p. m.—Supper.

Friday evening:

8:15 p. m.—Evening worship service, Rev. Svend Jorgensen, Detroit. "Our Christian Heritage From the Whole World."

Saturday morning, October 1:

9:00 a. m.—Morning devotions, Rev. John Christensen, Ludington. "Our Responsibilities in Christ's World."

9:30 a. m.—Business session continues.

11:00 a. m.—Meeting of Activities Committee.

11:00 a. m.—Meeting of Allocations Committee.

12:00 Noon—Dinner.

Saturday afternoon:

1:30 p. m.—Lecture, Representative of Michigan Synod, ULCA. "Unity in Christ's World." (Discussion follows).

3:30 p. m.—Coffee.

4:00 p. m.—Laymen's discussion periods. Work of the Women's Mission Society. Sunday School work. Our work as church leaders.

5:15 p. m.—Final business session.

6:00 p. m.—Supper.

Saturday evening:

7:00 p. m.—Women's Mission Society, business session.

7:30 p. m.—Hymn sing.

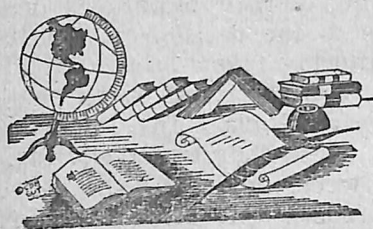
8:30 p. m.—Evening program, Rev. A. Amstutz, First Presbyterian Church of Marlette. "Symbolism in the Christian Church." (Illustrated in wood carving by Rev. Amstutz). Special musical numbers.

10:00 p. m.—Coffee.

Sunday morning, October 2:

10:00 a. m.—(Germania) Children's service, Rev. John Christensen.

(Continued on next page)



Across the Editor's Desk

The Catholic-Protestant Feud broke into the open again with the bald charge by The Reverend W. Russell Bowie, Dean of the Union Theological Seminary, that religious and civil liberties of all Americans will be jeopardized if the Roman Catholic Church succeeds in its stated purpose of making America Catholic.

Dr. Bowie, writing in the September AMERICAN MERCURY on the "Protestant Concern Over Catholicism," charges that the Catholic hierarchy is responsible for the growing religious tension in America.

"The fundamental reason for that tension," Dr. Bowie stressed, "is that Roman Catholicism, as it impinges upon the community and the State, is totalitarian."

The eminent and often-quoted Protestant clergyman pointed out that in every country where the Roman Church is strong enough, it controls education, the laws concerning marriage and divorce, and regulations about morality generally, not only for its own communicants but for the population generally.

"If it cannot destroy Protestant organization, worship and opinion," says Dr. Bowie, "it will lay upon them such harassing and arbitrary limitations as to make them, as nearly as may be, impotent."

Dr. Bowie points out that in March 1949 the Executive Committee of the Federal Council of Churches of Christ in America, in arguing the need for religious people to stand against the persecution of religious leaders in Communist countries, went on to say that "We cannot be silent about the fact that in Spain, in Argentine and elsewhere, there are today grievous abridgments of religious freedom."

Citing as examples the current situation in Italy, in Argentine and Spain, he says these "are not sporadic accidents. They are backed by the Roman Catholic authorities beginning with encyclicals of the Pope. In his encyclical Immortale Dei, Leo XIII declared, 'It is not lawful for the State . . . to hold in equal favor different kinds of religion.' In a catechism put forth by the Roman Catholic Church for use for religious instruction in Spain, 'freedom of conscience, freedom of worship and freedom of the press' are listed among 'the principal errors condemned by the Church.'"

Here in America, charges Dr. Bowie, the Roman

Church is trying the same tactics. He quotes from a book written by Father Paul L. Blakely. "Our first duty to the public school is not to pay taxes for its maintenance. We pay that tax under protest. The first duty to every Catholic father to the public school is to keep his children out of it."

The Reverend Bowie further charges Cardinal Spellman with "fantastic representations" when he, the Cardinal, complained on June 11, 1947, "that Protestant resistance to any use of public tax funds for the support or furtherance of Roman Catholic parochial schools was Protestant 'bigotry.'"

"If the public school is one bulwark of American freedom," says Dr. Bowie, "certainly free speech and free discussion, whether by the spoken or printed word, is a still more crucial one. But Roman Catholic pressure is frequently, and often successfully, exerted to prevent expression of views which the Church opposes." He cited the examples of the banning of The Nation and the threatened boycott of the San Francisco News as typical of the methods used by the Church.

Dr. Bowie concludes that the only hope for religious democracy in this country is if the Catholic hierarchy will sit down with Protestant leaders to "find out the reasons for the friction and whether they can be allayed."

To Become President Of Carthage

Chicago—Dr. Morris Wee, who has been executive secretary of the Division of Student Service of the National Lutheran Council for the past four years, has accepted election as president of Carthage College at Carthage, Ill. It is expected that he will assume the position early in 1950.

Dr. Wee submitted his resignation to the Council on Sept. 8, and expressed his willingness to remain at his post, if desired, until next March. Action on his resignation will be taken during the last week in September when the committee for the Division of Student Service, holds its semi-annual meeting here, and a successor to Dr. Wee will probably be named at the annual meeting of the Council next February.

Dr. Wee will succeed Dr. Erland Nelson as president of Carthage, a school of the United Lutheran Church in America. Dr. Nelson becomes professor of psychology at the University of South Carolina on Sept. 15.

Born in Jackson, Minn., on April 3, 1906, Dr. Wee was graduated from St. Olaf College at Northfield, Minn., and Luther Theological Seminary at St. Paul, Minn., and obtained his Master's and Doctor of Philosophy degrees from the University of Wisconsin. Before he came to the NLC staff, he was successively assistant pastor, associate pastor and pastor at Bethel Lutheran Church in Madison, Wis., from 1931 to 1945.

The Student Service Commission of the NLC came into being in 1945 when the American Lutheran Conference and the United Lutheran Church transferred their student work to the Council, and Dr. Wee joined the staff early in 1946. The commission became the Division of Student Service in 1949, by action of the eight participating bodies of the Council.

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- 10:00 a. m.—(Juhl) Communion service, Rev. C. A. Stub.
 11:00 a. m.—(Germania) Morning worship, Rev. Paul Wikman, Manistee.
 11:00 a. m.—(Juhl) Morning worship, Rev. E. Hansen, Muskegon. Sermon topics: "Winning the Whole World for Christ."
 12:15 p. m.—Dinner served in Juhl church and Juhl hall.
Sunday afternoon:
 1:45 p. m.—Afternoon meeting, Rev. Alfred Jensen, president of synod, Des Moines, Iowa. "Our Place in Christ's World."
 3:00 p. m.—Coffee. Farewells.

Grand View College And Our Youth

Report From Grand View

In order to meet the deadline for Lutheran Tidings, this report is written in the midst of sophomore registration. It is therefore impossible to get any clear picture of registration results, for although freshman registration was completed yesterday, no analysis has yet been made. About the only thing that can be said is that 125 signed up for freshman English on the first day, but this must immediately be qualified by the information that several freshmen are known to have delayed their registration for various reasons. It thus appears that the statement I made in the last issue, that our enrollment, would equal and perhaps even exceed the last year's enrollment, will hold up.

In the above figure the nurses are not included. They will be registered tomorrow when they appear for their first class. The Lutheran hospital informs us, however, that there will be forty in the class.

Opening meeting will be held in the Luther Memorial Church Thursday evening. Rev. Ronald Jespersen of Newell, Iowa, will speak and there will be music by the choir. A large group started rehearsing already Monday evening and more than 60 have registered for choir.

The enrollment from the Synod seems to have increased from last year. As usual Tyler is leading with eight students, but Minneapolis and Seattle are crowding that figure. One student has registered directly from Denmark and one has been accepted from Panama. Included in the group which returned last year is a boy from Guatemala, so there is quite an international flavor to the enrollment.

The Seminary has six students enrolled. Two of last year's students, Carlo Petersen and Walter Brown, have postponed their further Seminary studies while they complete their college work, but Harold Olsen has returned after getting his B. A. at Drake, and Harold Petersen, Marquette, and Theodor Kjaer, Salinas, Calif., have entered the Seminary. Harold Olsen and Arnold Knudsen will graduate next spring. Cand. theol. Jørgen Henrik Jørgensen from Denmark is continuing his American Seminary studies this fall.

Saturday evening a student-faculty mixer will be held under the auspices of U. K. The president of that body this year is Ottar Andreasen.

The reporting for Lutheran Tidings will be in the hands of Eunice Hermansen. She will arrange it so that there will be articles from the college in every issue.

Johannes Knudsen.

LIFE AT THE ASKOV FOLK SCHOOL

(Continued)

The next lecture brings us **Reed (Rud)**, another engineer. With him we meet Hans Christian Andersen and other great Scandinavian writers. We visit these writers' homes, meet their families, and travel with them. We learn from them how the characters in their stories, poetry and drama are not only characters of their day, but also expressions of their deepest struggles. The great literature becomes a living expression of the way of life and yearnings of the people of that age. Again we re-live history in a "new world" of yesterday. As we do, Hollywood's melodrama gets constantly duller and we discover why public reading of literature and poetry is a great joy. Now, book in one hand, glances flung energetically in all directions, Rud (Reed) takes us further into the plays. The hall resounds with his emotional dramatization of various characters.

Another class brings Bogh and his challenging battle against Americanism. The cold and rational is contrasted with the romantic inspired lives of the people. Old Norse mythology is the expression of the mystical urge of the early people. Saga comes forth as a more vivid expression of life's deepest creative expression. Christianity is a challenge to the whole imperialistic value pattern of the Roman Empire.

The materialistic, mechanistic, sensualistic and cold rationalism of modern American literature and culture are seen as deep perverters of the spiritual cultures of maturer ages. He feels the Soviet threat of totalitarianism is a transient one, but the subversive influence of the American cultural impact, with all the U. S. wealth and power behind it, can be permanently devastating. By means of Hollywood films, U. S. financed and controlled news services, and tons of magazines and books, other countries are devastated with the worst values of America.

Then there is Ingberg with his astute analysis of historic and political problems and his deep faith in the Danish people and their love for their fatherland. Political struggles are seen from their effect on the farmers and workers. We get passing glimpses of the lives of many political leaders. He is one of the most popular speakers, so alive are his lectures on political problems.

But of all, Jule Andersen packs the house. Even the students with faith in militarism would never miss his anti-war lectures. At first he took us into the homes and lives of the Chinese peasants and workers. As we began to understand their struggle for survival and the movements of China, the civil war there took on a new light. The fight of both sides against imperialistic domination and the blood sapping feudal system gave us a new understanding quite different from the press propaganda. From here we've gone into the

lives of the European workers and the struggle with Communism.

There are other teachers and classes in philosophy, religion, science, literature, mathematics, Danish, English, Swedish, German, Sociology, and the girls have needle work and weaving.

Gymnastics is an important course here as in all folk schools. It's no football coaching or Atlas building program, but a scientifically developed course for developing co-ordination, agility, limberness, rhythm, and form. One only has to see how easily and gracefully these farmers folk dance and do tumbling, in order to appreciate why all the world looks to Scandinavia in the field of gymnastics. Typical of the folk school spirit, it is no course in rough neck competition, but a training in personal growth and cooperation.

Life is very full. It is the rare student who finds extra time on his hands. Breakfast of milk and oatmeal, black rye bread, apple sauce, cheese and coffee starts the day at 7:45. Then comes a morning service with song, short talk and prayer. Classes are from 8:30 till lunch, and from 2 p. m. till supper at 6. Everyone is supposed to attend the two lectures per day, take gym and four hours of Danish. Although the rest of the subjects are elective, they are well attended. The elective classes include foreign language three hours per week, mathematics three hours, chemistry three, history one, economics two, sociology two, singing four. There are also study classes in a wide variety of subjects including among others Nietzsche; Dostoyevsky; life of Grundtvig; Bible study (very objective); physics, physiology and Scandinavian history.

Supper, as lunch, is built around a large bowl of boiled potatoes supplemented by black bread with a large variety of spreads, including cheeses, grated carrots, sliced cold meats, and apple salads. There is a variety of meats and fish once a day with soups now and then. Pickled beets are common. Kale comes in a kind of meat loaf or in soup. Tea or coffee always closes the meal. Dessert isn't mentioned. The diet is starchy outwardly—no green vegetables or fresh fruit, except apple salad—yet the lack of white bread, sugar and sweet desserts seems to throw the balance towards health. There is sickness, but I think less than with similar groups in the U. S. I've personally felt better than any winter for a long time. The worst part of the meals is the tempo of eating. Eating just isn't a social affair.

The evenings, too, are always full. Once a week there is folk dancing, open forum, and an evening in the teachers home. The rest is well filled with meetings, guest speakers, special films, student amateur night, and public poetry and literature reading.

It is difficult to evaluate Askov in a few words. Each teacher has his own

philosophy, his own methods, his own light to broaden the student's outlook. There is a real intellectual awakening here. Yet, with all the talk of spiritual values, it is doubtful whether there are any changes here. The folk school movement shows signs of old age. At Askov there is too much hindsight and little foresight. The glorious work of Grundtvig and others, who built one of the most socially advanced countries in the world, is well described. But many lectures get hopelessly involved in philosophical debates between romanticism and rationalism and various interpretations of Christianity.

The teachers probably see many of the problems of our day as clearly as any. They understand the devastating effect of city culture. They see the need for strong families and awakened youth. Some are leaders in the cooperative movement, peace, Friends Service Committee, WIL, etc. Others are clever philosophers. All are good teachers.

They lack, however, the real foundation of the early folk school. The inspired vision of a great new age—the belief in the flowering of the people joining together to build a better society—was the dynamic force which set the folk school on its world famous course and made the lives of its early leaders everlasting. But prophets aren't born every day, and Askov is doing a vital job today in spite of this lack.

Another problem, common to many other folk schools, is passiveness. Except for the required bimonthly compositions, the students are rarely challenged to think for themselves. The program is so full of intellectual lectures it is questionable how much the good material is really effective. The study groups are too often limited to questions to the teacher. Lively discussions and bull sessions found in American colleges are rare here.

Another well recognized problem is Askov's size. Its 350 students gathered together for only six months strains even the Dane's great ability of friendliness and hospitality. The tradition of personal leadership prevents strong institutionalization, but the family-like fellowship of the typical folk school is lacking.

Askov is thought of as a folk college because of these limitations. The fatherlike evaluating and challenging talks common to typical folk schools is replaced by intellectual talks. Askov lacks the challenging of youth to build their lives in a spiritual foundation and the cultural heritage of their country common to the typical folk school. Perhaps one reason for this lack is because students are expected to have attended another folk school before coming to Askov.

There is here an excellent intellectual awakening. Students are all very happy with their courses. I've talked with many students who came for a short visit and decided to stay to the end. I, personally, have gained so many new insights into the problems of politics,

life, religion and education that it would be hard to enumerate them. The most important, I would say, is a new understanding of the value potentialities of history and literature in the lives of the people and their struggle for a better way of life.

For those of you interested in reading further on the folk school movement, here is a bibliography:

(1) The Danish Folk High Schools by Fridlev Skrubbeltrang, Det Danske Selskab (1947). Order from Vagn Rasmussen, 2057 North Keystone Avenue, Chicago 39, Illinois. General, up to date description of the folk schools by a former teacher. Does not contain good explanation of the early spirit and philosophy.

(2) The Danish Folk High Schools and the Development of a Farming Community, by Lund-Begtrup-Manniche. Order from Cooperative League of the U. S. A., 343 South Dearborn Street, Chicago 4, Illinois. Good description of Danish rural development and the folk school's basic contribution. Excellent description of the best in the schools' educational philosophy.

(3) The Danish Folk School, by Olive Dame Campbell. Order from John C. Campbell Folk School, Brasstown, N. C. Story of a personal visit to the folk schools by a sympathetic American.

(4) Democracy in Denmark. Out of print. Order from Community Service, Yellow Springs, Ohio. Covers the same material as (2).

(5) Democracy a Social Laboratory, by Peter Manniche. The movement from the point of view of the Director of the International Peoples College.

Those of you getting this as the first general letter should write to Bond Collier, 1913 Dominion Boulevard, Windsor, Ontario, if you want to be on the regular mailing list.

Regards to all,

Bob Leutweiler,
Askov Folk School.
pr. Vejen St., Denmark, Europe.

OUR CHURCH

Askov, Minn.—Harvest Festival was observed Sunday, Sept. 11, with Rev. A. E. Farstrup from Grand View College as the guest speaker. In the evening a Stephen Foster song program was given.

A Joint Open Air Worship Service and picnic was scheduled for Sunday, Sept. 18, by the Omaha and Davey, Nebr., churches. Both pastors, Rev. Peter Thomsen and Rev. Gudmund Petersen, were scheduled to be present.

Tyler, Minn.—The annual Harvest Festival was observed on Sunday Sept. 11. Rev. Axel Kildegaard from Grand View College was the guest speaker both at the English worship service and again at an afternoon meeting.

Los Angeles, Calif.—A Sunday School Teachers' Institute was held in the Emanuel Lutheran Church in July. Miss Marie Hald and Miss Agnes Brons, both

of Solvang, and Mrs. Anna Rasmussen of Los Angeles (also from G. V. C. Girls' Dormitory) assisted Rev. Halfdan Knudsen in the leadership and the instruction at the Institute.

Dr. Ernest D. Nielsen, pastor of Trinity Lutheran Church, Chicago, recently gave an address at the University of Chicago on the topic: "Bishop N. F. S. Grundtvig of Denmark."

Weddings—Two former G. V. C. students, Valdemar S. Petersen, Jr., and Miss Else Baadsgaard, both of Minneapolis, were married in the St. Peder's Church in Minneapolis on Sunday August 28.

Donald Mose son of Mr. and Mrs. Einar Mose (and grandson of the late N. S. Nielsen) and Miss Ellen Andersen, daughter of Mr. and Mrs. Axel Andersen, both of Chicago, were married in the Trinity Lutheran Church, Chicago, September 3.

Hearty congratulations to both couples.

Racine, Wis.—The D.A.Y.P.L. District IV convention was held in the Bethania Church during the Labor Day weekend, Sept. 2-4. A registration of about sixty young people and a well prepared program resulted in a very good meeting in every respect. Five pastors of the district were present throughout the entire meeting and gave their contributions in services, Bible Hours and discussion periods.

Seattle, Wash.—Rev. Carl C. Rasmussen of Los Angeles has accepted a Call from the St. John's Lutheran Church in Seattle and will be ready to begin his work there shortly after Rev. J. C. Kjaer terminates his work on or about October 1.—Rev. Rasmussen has for a number of years been in civic work in the city of Los Angeles, after he for a period of years served the Los Angeles church.

The D.A.Y.P.L. District I convention and camp held at Hay Springs and Chadron State Park, Nebraska, was attended by one hundred and eight members. It is reported to be the largest attendance for such a meeting in the history of the district. In every way it turned out to be a very good convention and camp.

The Juhl Evangelical Lutheran Church in Michigan has an altar picture, which was recently replaced by a new altar piece, which may be had by any other church which could make use of same. For particulars about the picture contact Mrs. Delford Hendersen, Sandusky, Mich.

Tacoma, Wash.—Rev. L. C. Bundgaard was installed in the St. Paul's Ev. Lutheran Church on Sunday, Sept. 18, Rev. C. S. Hasle of Junction City, Ore., District president, officiating.

New Address After October 15—The new address of the Lutheran Tidings editor, Rev. Holger Strandkov, will be Kimballton, Iowa.

Synod Treasurer—After October 1, Mr. Charles Lauritzen, 222 Pollard Ave., Dwight, Ill., will take over as the synodical treasurer.

Greetings And Thanks From Our Children's Home In Chicago

The summer is gone; the home has been painted and trimmed outside and inside, cleaned and repaired, so it almost looks like new in spite of its age.

All the children are back from summer vacation and have started school and each one is happy and ready to grow both in body and soul for another year, until it again can be summer and vacation with travel joy and leisure at hand.

As the children have so happily returned from our synodical homes in several states, and are filled with good home spirit, we on the staff notice a helping hand from so many good parents in molding characters and sound joy into the hearts of our little children. Therefore, we wish to express our sincere thanks to all such homes and share together the joy that God gave us in your helping the children.

We only wish that you now could see the gain in each child both physically, spiritually and morally.

With hearty greetings in behalf of the entire home with board and staff.

Yours,

Erik M. Back.

District VI Convention

District VI of DELC will hold its annual convention at Lake Norden, S. D., on Sept. 23-25, 1949.

Marius Krog, Dist. Pres.

The Pioneer Ev. Luth. congregation of Lake Norden-Badger, S. D., extends a cordial invitation to pastors, congregational delegates and friends of our church work to be our guests during the district convention and the 60th anniversary of our congregation Sept. 23-25, 1949.

LeMoyné Anderson,
Council Chairman.

Marius Krog, Pastor.
Lake Norden, S. D.

District III Convention

District III of The Danish Ev. Luth. Church will hold its annual convention at Trinity Ev. Luth. Church, Chicago, Ill., September 30-October 2. Opening service will be held Friday evening, Sept. 30, at 8 p. m.

All congregations are asked to send delegates.

Viggo M. Hansen,
District President.

In accordance with above announcement of the coming annual convention of District III, Trinity Church in Chicago invites members and friends of the Third District to be our guests for the convention. The meeting will begin Friday evening, September 30, and last through Sunday, October 2.

Reservations should be sent to Miss

Ruth Andersen, 4535 North Bernard Street, Chicago 25, Ill., before September 24.

Walter Andersen, President.
Ernest D. Nielsen, Pastor.

District IV

The annual meeting of District IV (Iowa) will begin Friday afternoon, September 30, at two o'clock at Oak Hill, and close Sunday evening, October 2. Each congregation may send one delegate for each 50 voting members or fraction thereof, as listed in the 1949 Annual Report. Oak Hill is located three and one-half miles west of Brayton, which is on highway No. 71. Please bring your Hymnal for Church and Home, and register early.

Ronald Jespersen,
Pres., Dist. IV.

The St. John's congregation and the Oak Hill congregation extends a cordial invitation to pastors, delegates, members and friends of our church work in District IV to attend this convention. Please send your registration at least one week in advance to one of the following:

Andrew C. Nielsen,
Sec., St. John's,
Rt. 2, Exira, Iowa.
John P. Laursen,
Pres., Oak Hill,
Rt. 1, Atlantic, Iowa.
J. P. Andreassen,
Pastor,
Rt. 1, Atlantic, Iowa.

District VII Convention

District VII will hold its annual convention at Danevang, Texas, October 21-24. The congregations of the district are urged to send as many delegates and guests as possible. (Each congregation is entitled to one delegate for every ten members).

Convention Program

Friday, October 21:

8:00 p. m.—Opening service. Sermon, Rev. Howard Christensen. Welcome, Rev. John Pedersen.

Saturday:

9:00 a. m.—Morning devotion, speaker to be announced.
9:30 a. m.—Business meeting.
12:00 noon—Dinner.
2:00 p. m.—Business meeting continued.
6:00 p. m.—Supper.
8:00 p. m.—Evening meeting, Revs. Clayton Nielsen and Gordon Miller.

Sunday:

10:00 a. m.—Danish service, speaker to be announced.
11:00 a. m.—Worship service with Communion, Revs. Erik K. Moller and John Pedersen.
12:30 p. m.—Dinner.
3:00 p. m.—Lecture, Rev. Harris A. Jespersen.
6:00 p. m.—Supper.

8:00 p. m.—Closing meeting, speaker to be announced. Remarks.

Monday, October 24:

—Trip to Gulf of Mexico.

Registrations should be sent to Mr. Fred Swendsen, D. S. R., El Campo, Texas, or to Rev. John Pedersen, Danevang, Texas; at least one week before the convention.

Sincerely,

Rev. John Pedersen.

Rev. Erik K. Moller,

District President.

District V Convention

District V of the Danish Lutheran Church of America will hold its annual convention at Withee, Wis., on October 14 to 16. The meeting will begin with a service in Nazareth Church Friday evening at 8 o'clock.

Each congregation may send one delegate for each 50 voting members or fraction thereof. The congregations are urged to send the full quota of delegates. One delegate from each congregation is expected to give report of the work of the respective congregations.

Frantz-Oluf Lund,
Pres., District V.

The Withee congregation extends a cordial invitation to pastors, delegates, members and friends of our church work in District V to attend this convention.

Please help us by sending your registration at least one week before the convention to:

Convention Secretary,

Nazareth Lutheran Church,
Withee, Wis.

Richard Nielsen, Pres.

Santal Mission

General Budget:

Bethlehem Sunday School, Cedar Falls, Iowa	25.00
Mrs. Anna Christensen, Tacoma, Wash.	5.00
Danevang Ladies' Aid Birthday Pennies, Danevang, Texas	6.08
Convention Collection, Greenville, Mich.	102.52
Dalum Sunday School, Alberta, Canada	4.50
Mrs. Minnie Mathisen, Minneapolis	5.00
Mrs. Hald and Miss Marie M. Hald, Solvang, Calif.	25.00
Bethany Sunday School, Mission boxes, Ludington, Mich.	60.00
Mrs. N. P. Christensen, Highland Springs, Va.	2.00
Nazareth Sunday School, Withee, Wis.	17.00
Marie Olsen, Ruthton, Minn.	10.00
St. John's Ladies' Aid Mission meeting, Hampton, Iowa	13.50
Alice Jensen, Minneapolis	5.00
In memory of Peter L. Lund, Des Moines, Iowa, Jens P. Millers, Mrs. Karen Jorgen-	

sen, Dagmar Miller, Anna Miller, A. B. P. Millers, Jens Jessens, Hans Egedes, Sigurd Stovrings, Ezra Millers, Carl Johnsons Fredrick Johnsons, Leonhard Lunds	12.00
Albert Johnsens and Erwin Johnsens, Latimer, Iowa	2.00
Mrs. Jens Sinding and Michael Jorgensens, Tyler, Minn.	2.00
Marie Miller, Fred Millers and Rev. Dixens, Withee, Wis.	3.00
Johannes Tofts, Camanche, Iowa	5.00
In memory of Mrs. Minnie Keller, Tyler, Minn., Mrs. P. K. Petersen, Tyler, Minn.	1.00
And from other friends	15.00
In memory of Olivia Fredriksen, Tyler, Minn., Sigurd Pedersens, Ruthton, Minn.	2.00
In memory of Iver Mortensen by Mrs. Marie Sondergaard, Dwight, Ill.	2.00
In memory of Chris Larsen, Lake Norden, S. D., Mrs. Emma Nielsen and Peter Andersens, Lake Norden, S. D.	2.00
In memory of Mrs. Clarence Fredriksen, Fredsville, Hans Knudsens, Jessup	2.00
In memory of father, Knud Chr. Pedersen, and of uncle, Peder Pedersen, by Karl Pedersen and family, Cedar Falls, Iowa	64.00
In memory of Aage Jensen, Hay Springs, Nebr., Mrs. J. C. Jensen, Nysted, and Viggo Jensens, Newell, Iowa	2.00
In memory of Lars Sorensen, Cedar Falls, Iowa, Lutheran Brotherhood of Bethlehem Church, Cedar Falls, Iowa	5.00
In memory of John Hanson,	

Moorhead, Iowa, Ingemann's Ladies' Aid, Moorhead	6.00
From "Faster Maren," Mrs. Maren Andersen's estate, Kimballton, Iowa	200.00
From some of Kirsten Poulsen's co-workers in memory of her brother, Julius Poulsen	11.00
In memory of Carl Tambo, Diamond Lake, Mrs. Tambo, Lake Benton, Minn.	1.50
In memory of Mrs. Wm. Junso, Mrs. Emma Nielsen, Lake Norden, S. D.	1.00
In memory of Nels Horsted, Mrs. Emma Nielsen and Halvor Nielsens, Lake Norden, S. D.	3.00
In memory of Valdemar Lund, Lake Benton, Minn., Alfred Nielsens, Chris Meyers, Sigurd Nielsens, Jens Dahls, H. Chris Nielsens, Hans Meyers, Pete and Tinnie Nielsens, John Gyllins, Hans Krogs, John Simonsens, Hope Afternoon Club, Nels M. Nielsens, Mrs. Tambo, all of Diamond Lake, Jens Nielsen family, Holland, Minn.	20.50
In memory of Harold Jensen, "Buddy," Des Moines, Iowa, Mrs. Henry O. Thompson, Olga, Howard and Ole Thompson, Lindsay, Nebr., and Mr. and Mrs. Louis Sanddal, Omaha	15.00
Erling Jensens and Everett, Lindsay, Nebr.	2.00
Peter Nielsens, Harry Nelsons, Strafford, Iowa, Ralph Nelsons, Story City, Iowa, Walt Andersons, Boone, Julian Dysarts, Marshalltown, Mrs. P. L. Lund and Dagmar Miller, Des Moines	6.00
N. S. Kruse family, August Shriver family, Paul Feldtmose family, all of Tyler, and Robert Sorensens, St. Paul, Minn.	5.00
Mrs. Chas. Olsen, Harold Motts, Vernon Johnsons, A. E. Frederiksen and L. L. Haurums, all of Cedar Falls, Iowa	10.00
From neighbors and other friends	8.00

For Relocation of Hospital:

Mrs. R. Jensen, Brookings, S. D.	10.00
Trufant Mission Group, Greenville, Mich.	25.00

Toward the Riber's Work:

Germania Vacation Bible School, Marlette, Mich.	26.20
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Total for July and August...\$ 754.80
 Total since Jan. 1...\$5,784.70
 Acknowledged with sincere thanks on behalf of the Santal Mission.

Dagmar Miller.

Please note new address: 1517 Guthrie Ave., Des Moines, Iowa. Money orders made payable—Hampton, Iowa.

Acknowledgment Of Receipts From The Synod Treasurer

For August, 1949

Toward the Budget:

Previously acknowledged...\$2,493.50

Unassigned Receipts:

Congregations—	
Bridgeport, Conn.	30.00
Omaha, Nebr.	64.00
Solvang, Calif.	76.00

Earmarked for Pension Fund:

Rev. Richard Sorensen, Juhl, Mich.	36.40
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Earmarked for Publications:

Gifts and subscriptions, Lutheran Tidings	8.00
Ruthton, Minn., for Annual Reports	2.50

Earmarked for Welfare:

Received at Seaman's Mission from congregation, Brooklyn, N. Y.	47.97
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Total receipts for budget to date...\$2,758.37

Received for Items Outside of Budget:**For Lutheran World Action and Lutheran World Relief: (1949 Quota)**

Previously acknowledged	\$7,593.66
Congregation—	
Ludington, Mich.	200.00
Muskegon, Mich.	100.00
Fredsville, Iowa	326.50
	\$8,220.16

Previously acknowledged from	
Sunday schools	\$ 458.88
Sunday School, Victory, Mich.	15.00
Camp and Summer School, St. Stephan's Church, Chicago, Ill., for Milk Fund	12.10
	\$ 485.98

Total for Lutheran World Action and Relief to date...\$8,706.14

For Eben-Ezer Institute:

Albert V. Olsen, Ruthton, Minn.	5.00
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Thank you very much for these contributions.

Olaf R. Juhl, Treas.,
 5557 Blaisdell, Ave.,
 Minneapolis 19, Minn.

P.S.: Please keep in mind that after October 1, all remittances should be made to your new treasurer, Charles Lauritzen, Dwight, Ill.

ORGAN FOR SALE

The congregation at Tyler, Minn., wishes to dispose of its old organ. Further information may be obtained from the pastor,

Enok Mortensen
 Tyler, Minn.

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.

I am a member of the congregation at _____

Name _____

New Address _____

City _____ State _____

September 20, 1949

JENSEN, JENS M.
 TYLER, MINN.
 RTE. 2,