

Lutheran Tidings

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A WARNING

With the monstrous weapons man already has, humanity is in danger of being trapped in this world by its moral adolescents. Our knowledge of science has clearly outstripped our capacity to control it.

"We have too many men of science; too few men of God. We have grasped the mystery of the atom and rejected the Sermon on the Mount. Man is stumbling blindly through a spiritual darkness while toying with the precarious secrets of life and death.

"The world has achieved brilliance without wisdom, power without conscience. Ours is a world of nuclear giants and ethical infants. We know more about war than we know about peace, more about killing than we know about living.

"This is our 20th Century's claim to distinction and to progress.

"It is easy for us who are living to honor the sacrifices of those who are dead for it helps us to assuage the guilt we should feel in their presence. Wars can be prevented just as surely as they are provoked and, therefore, we who fail to prevent them must share in guilt for the dead.

"I have not come here today to consecrate war and its evils, for the sacrifices war has produced. For every man in whom war has inspired sacrifices, courage and love, there are many more whom it has degraded with brutality, callousness and greed.

"We have come to ask why it is that our young men must spend their bodies against the Siegfried Line—Why it is men cannot 'live' as bravely as they 'die.'

"In our hatred and renunciation of war we must not forget that the roots of conflict flourish in the faults and failures of those who seek peace, just as surely as they take shape from the diseases and designs of aggressors."

Gen. Bradley, Chief of Staff, U. S. Army.

GROWTH

(From a series of MATINS given by Dr. Johannes Knudsen, President of Grand View College, Des Moines, Iowa, on the Iowa State College Radio station. This is No. 3 in the series, No. 1 and 2 have been published in Lutheran Tidings earlier).

Where there is life there is growth! The rate of growth differs widely, but there is always a beginning, maturity, and an end. A constant condition is a lifeless condition.

Like life itself, organic growth is a miracle. It goes beyond our powers of comprehension; it goes beyond our powers of imitation and construction. We can prepare for growth, we can stimulate growth, we can correct growth, we can even predict growth with a great deal of accuracy, but we cannot create growth. The wonder of the seed that disintegrates in the warm and moist soil and begets new life, the wonder of the egg that embraces a sperm to form a new being, these are part of the miracle of life. It well behooves us to recognize and respect this fact.

Too often we fail to recognize the significance of growth. We talk and act as if harvest was the result of our efforts alone. It is granted, of course, that we have done much to improve the possibilities of growth and to increase the results, but we must still not forget that our role is only that of assistance.

Our Lord has given recognition to the fact of growth by the grace of God in the little parable which is retold by Mark in his fourth chapter. "And he said: The Kingdom of God is as if a man should scatter seed upon the ground, and should sleep and rise night and day, and the seed should sprout and grow he knows not how. The earth produces of itself, first the blade, then the ear, then the full grain in the ear. But when the grain is ripe, at once he puts in the sickle, because the harvest has come." (Mark 4:26-29). Notice that he says that the seed sprouts and grows **we know not how**.

When Jesus told the parable he applied the principle of growth to the kingdom of God, but he also applied it to human living. Like the life of plants our life is a matter of growth. A child is born. It is safeguarded, nurtured, directed, and trained, and all these things are important. But growth itself comes, we know not how. It is a miracle which happens before our eyes. The story of the childhood of Jesus, as it is told by Luke, bears witness to the natural and normative character of this. He tells us that the child grew in wisdom and stature and favor of God and man.

When we educate children we must ever remember that the main feature of their development is growth.

We can give them information, we can guide and direct them, we can share with them our experience and understanding. But we must not forget that they are growing, that forces beyond our power are at work.

When we educate children we must ever remember that the main feature of their development is growth. We can give them information, we can guide and direct them, we can share with them our experience and understanding. But we must not forget that they are growing, that forces beyond our power are at work. Negatively we must recognize this in refraining from forcing results that can only come naturally. Great harm can be done to a child by pressing it beyond its capacity in order to achieve what we consider to be a normative result. Positively we must recognize this by stimulating the child's own assimilation and understanding and by patiently awaiting the fruition which will come.

The law of growth applies also to Christian living. Jesus said this when he compared the kingdom of God to the growth in a field, and by comparison with other realms of living we arrive at the same result. Christian maturity is not achieved by forcing convictions or by confining within a framework of rules and requirements. It can be nurtured by guidance, stimulated and directed by example, but it can only be achieved by the grace of God.

We must not only think of growth in connection with children. All of us need to grow, to continue growing. Let no man think that he has ever reached Christian maturity and that he has no need for further development. The idea, that a man through learning, experience, confession, or office has achieved the full stature of Christianity, is out of harmony with the idea of growth. We are never ready for the harvest and the moment we think we are we may merely have become sterile.

When St. Paul wrote to his friends in Colossae he talked to them about growth. "I have never given up praying for you and asking God to fill you, through full spiritual wisdom and insight, with a clear knowledge of what his will is, so that the lives you live may be worthy of your master and wholly pleasing to him, and you may be fruitful in all kinds of good deeds, and may grow in fuller knowledge of God." (Col. 1:9-10). We may still grow in the knowledge of God, and may need to do so, when we have completed the days of our years.

It is a great blessing to us that growth does not come by our own effort, even in our Christian life. Judging by the failures and shortcomings that are ours in so many realms where we plan and work, we would undoubtedly as a whole make a terrible mess out of achieving growth. We can only be happy that despite our mistakes and muddling there is still growth, we know not how. God is great and God is gracious. He has not treated us according to our sins nor rewarded us according to our iniquities. Even as he gives growth to the lilies in the field, so will he give growth, maturity, and harvest to those whom he has given the great privilege of being his children.

UNITY

What real Christians do not want unity so that all may be one, as Jesus prayed? Many good men are now working for unity. We in the Danish Lutheran Church want unity. This is not merely because we feel small and insignificant among the other Lutheran churches; we feel a longing toward fellowship with other Christians. We would have "the communion of the saints" realized here on earth in an even wider circle.

The question therefore becomes: On what grounds can all Christians unite? Earnest efforts have been made to find common ground. Declarations of different kinds have been drawn up and submitted. That none have so far been made which all Christians could accept, is not strange. If Christ wants us all to be one, then he, of course, will have given the foundation upon which all can unite. If other than he could present this foundation, then he would no longer be the head of the church.

The question of common ground for all Christians is the same as the question on what grounds God has accepted each one of us to be his child through Christ. If the conditions for being christened were different for different persons and different people at different times, then all Christians could not possibly become one. But now the conditions for all at all times are the same. In this there is "neither Jew nor Greek, neither slave nor free, neither male nor female"; all were asked the same questions at the birth of water and the Spirit, all had to say, "I do" to the same questions, if they wanted to be born anew. All were asked to renounce the devil and believe in God, according to the Word of Faith which the apostles preached (Rom. 10). The first believer was asked the questions, the latest to be baptized today has been asked the questions. If any have performed baptism without asking these questions and receiving the answer, "I do" from the person baptized or from his sponsors, then we must pray that God in his great goodness will bear with the times of ignorance.

What else did God ask of us than that we renounce his enemy and believe in him if we wanted to be his children? Nothing. That was all that was asked of us when we wanted, by new birth, to become children of God. And Paul speaks of that which was asked and by question and answer was implanted in the heart (epitoma, 1 Peter 3:21) as a covenant word from God to man, as enough for salvation: "If you confess with your lips that Jesus is God, and believe in your heart that God raised him from the dead, you will be saved" (Rom. 10). But when Jesus gave the command to baptize he did add: "Teach them to observe all that I have commanded you." What did Jesus command his disciples: Three things: To baptize, to make use of his Table, and to love one another.

1. If a person is baptized and believes he will be saved (Mark 16). For that is the new birth and the beginning of life.

2. But Jesus has given us means for growth so that we may attain to the fullness of the stature of Christ. He has given us that by which his life-blood

comes to flow in our veins when we partake of his Supper.

3. And by the same means he gives us to love one another. Not only do we, in the cup, drink of the same Spirit of love (1 Cor. 12); but by going to his Table we come to live the new life ever more strongly by his life-blood who would and did say with regard to himself: Greater love than this has no man, that he gives his life for his friends.

We, as Lutherans, recognize all baptized believers as Christians, but for the present it seems we will have to limit ourselves to unity among those who truly observe what Jesus has commanded his disciples.

Now, can we, may we, when working toward unity among Christians, ask for anything else, or anything more than Jesus asked when he christened us? Is not that which is sufficient for salvation, also sufficient as common ground for those who by grace of God are saved in hope? Is not the Christian Faith sufficient as the foundation for Christian unity?

Someone might say: But even faith shall disappear (2 Cor. 13); only love will remain when we are with God in high heaven. Yes, but we are now in heaven here below under temporal conditions; and one who knew that he had the Spirit which guides into all the truth, has said that for salvation faith will suffice here on earth.

As far as I know, none of the men who are working actively for unity among Christians, have pointed out the Word of Faith as the common ground upon which all Christians can unite. As mentioned above, man-made declarations have been presented. Ever since the Council at Nicæa in the year of 325 man-made declarations have been presented as grounds upon which Christians were to stand. The declaration from Nicæa served to divide instead of uniting Christendom. Every man-made declaration in the matter of salvation since then has served to divide instead of uniting. Why, then, when our earnest striving is for unity, do we keep on presenting man-made declarations as conditions for uniting with each other?

The latest is what the U.L.C.A. demands of the Danish Lutheran Church of America if we would unite with them. It sets forth the Bible as the grounds upon which they and we may unite. And even the Bible has been made use of, and is being made use of to divide Christendom—as witness the two-hundred or more “churches” who all claim that they “stand on the Bible.”

That none other than we in the Danish Lutheran Church of America have thought of setting forth the Word of Faith into which all were baptized, as the common ground upon which all can unite, is understandable to those who know Danish church history. From Nicæa on, throughout the centuries, the Word of Faith had been obscured by man-made declarations, doctrines and dogmas, so that God had to reveal the Word again, so to speak, in order that Christians might know what to believe unto salvation. It came when the night was darkest in our church in Denmark. It came when Rationalism almost throughout the land had made the thoughts of men the subject for testimony, instead of the mighty works of God. It came

when one man had prayed and studied and asked of God through fifteen years, what was the true Christianity. Then it came to him like a revelation that true Christianity was that Word in which each believer had been accepted, and still was being accepted to be made a Christian by birth of water and the Spirit, the “Word of Faith which we preach.”

With this heritage Danish Christians came to America. With this heritage the Danish Lutheran Church of America was founded, as witness “Kirkelig Samler” and “Dannevirke” from their beginning. For this heritage our fathers risked the schism in 1893. Now we are asked: Will you, for the sake of uniting with the U.L.C.A., abandon this heritage and underwrite the man-made statement about the Bible which the U.L.C.A. presents?

All that is asked of a steward is that he remain faithful. We have by the grace of God been made stewards in this land of the light on the covenant Word in baptism, which God has made to shine in the church in Denmark. Can we sign the declaration presented to us by the U.L.C.A. and still remain faithful to what God has committed to us?

The longing of the heart is that Jesus’ prayer may be fulfilled: “Father . . . that they all may be one . . . that they may be one, even as we are one: I in them, and thou in me, that they perfectly may be one.” God give us, the Danish Lutheran Church of America, to be faithful and stand fast on the only ground upon which all may be one.

Valdemar S. Jensen.

Des Moines, Iowa, Jan. 7, 1950.

Millionaire

“If I were a millionaire” I seem to hear you say, “I’d live on but a modest sum and give the rest away. I’d found a home for aged folks where they could spend in ease the twilight of their fading lives, as happy as you please. I’d make a fund for widows too, to save their homes from wreck, and see that every month that passed each one received a check. A home for homeless animals I’d heavily endow, and make a happy hunting-ground for every lost bow-wow. I’d scatter seed of kindness with a free and generous hand, but as I’m not a millionaire, I can’t you understand.”

But though you’re not a millionaire, and never can be one, you still can practice giving and you’ll find it lots of fun. The happiness of helping needs no Rockefeller’s pile. It doesn’t take a million to win an orphan’s smile. It doesn’t take a million to make a garret bright; it doesn’t take a million to do the thing that’s right. It doesn’t take a million to do a lot of things, that bring a happiness beyond the happiness of kings. So when the chance of giving comes, remember every time, if you haven’t got a dollar, do your best, then, with a dime.

—Selected.

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IN THE WIDE, WIDE WORLD

By Alfred C. Nielsen

INDIA

Østerlide, Østerlide!
Det var vore drømmes land,
naar vi red ved bjærgets side,
naar vi sang ved hjertets rand —
Østerlide, Østerlide!
klang det over bjærg og strand.

—Ingemann.

For centuries the Far East has had its charm for the peoples of the West. Alexander the Great went to India about three hundred years before Christ, and much of what he saw seems like the India of a short time ago. During the late middle ages Marco Polo went to the Far East and wrote a best seller about his experiences there.

Europe wanted spices and the East had them. The route by land was long and expensive, so why not go to India and China by water? Columbus was on his way to India and in place of arriving there, he accidentally discovered a new world. The first modern European to visit India was Vasco da Gama and that was in 1498.

There was now a race for India by the Europeans. The Portuguese were the first, and after them came the Dutch, the French and the English. The white men fought gloriously for other men's territory, and England as usual lost many battles, but won the important wars. By 1763 she was supreme in India.

Things went fairly well for England in India until a meek, little man by the name of Mohandas Gandhi came along. He broke the British hold on India by a method that had never before been used in bringing conquerors to defeat. His weapon was non-cooperation. Who can tell what influence that weapon will have in the future? It is a tremendous thing that we have been permitted to live at the same time that he lived. Chancellor Hutchins of the University of Chicago has called Gandhi the greatest man of our times, and "the man who most resembles Christ in the last two thousand years."

India is experiencing a "new birth of freedom." The people are stirred by it, at least many of them.

While the people of India are enthusiastic about the newly won independence, the leaders are keenly aware of the baffling problems that face the nation. There is a high death rate (22 per 1,000), and a higher birth rate (35 per 1,000). The life expectancy is only 27 years while in the United States it is 65 years. Disease is rampant and there are only 47,400 doctors and 7,000 nurses for a population of 337 million!

Everybody knows about the poverty of the people of India, but it is not so well known that she is rich in natural resources. There are rich deposits of iron, manganese, coal, mica, bauxite and a fissionable material, thorium.

Like most backward nations India dreams of industrialization. This will require education and leadership. To this end 2,000 young students from that

country are taking advanced courses in technology in the United States.

India already has large factories and wants many more. It has already been mentioned that she has many minerals, and what is more she has great potential water power. There are the vast snow covered mountains, and from them flow torrential rivers which when harnessed will give power on a grand scale. There are now on hand blue prints for fourteen projects patterned after our own TVA.

There is much hungry and thirsty land in India. There are plans to clear the waste lands, and to bring water and fertilizers to them.

Many more factories are needed to provide jobs for the millions, and many more farms are needed to provide bread for hungry mouths.

An ignorant and superstitious people can't go far. Education is needed. Here too there are big plans. In March a law was passed making education in the mother tongue compulsory. Thousands of primary schools are being built. Aid is being given to the poor so they may go to school. Not to all, but to many.

But they can't wait till the children grow up, so they are educating adults. It is reported that 400,000 adults learned to read and write in 1948. (Let us hope they read more than the comic books).

One of the terrible evils of India has been the notorious caste system. It is of ancient origin, and has been enforced to a ridiculous degree. The most terrible victims of this system were the untouchables. There were about 44 million of them. These outcasts were denied the most elementary human rights.

When Gandhi came along he declared war on this system. As a result of his and the efforts of others, it is breaking down. We may be sure that it will take a long time to destroy such an ancient and socially accepted evil in all parts of India. But it is on the way out. The public schools are now open to untouchables. What is perhaps more is that these pariahs now go to the polls on election day and cast their votes like free men. In the March elections 27 million adults voted, and 95,000 untouchables were elected to village councils. Perhaps we in the U. S. could learn a few lessons from them in the matter of human equality.

Women too are taking their places in education, civic and political affairs.

We may conclude that old India is on the march once more. Wonderful, is it not, that the great ideas of Christ as to the rights and dignity of all men are reaching the India of our times.

How interesting it would be if Harold Riber could find the time to tell us something about the New India. I am certain that the readers of Lutheran Tidings would welcome some articles.

Our Women's Work

Mrs. Johanne Lillehøj, Kimballton, Iowa
Editor

To Live

"For me to live is Christ, and to die is gain." Phil. 1:21.

St. Paul possessed a profound philosophy of life. It found expression in this single comprehensive phrase, "For to me to live is Christ." As revealed in all his works, St. Paul's entire life was Christ.

This should be the pattern of all Christians. When Christ enters my life, unity, scope and meaning replace dissension, meanness and mediocrity. Life assumes a richer, deeper significance. It becomes glorious to live rather than tolerable to exist. He permeates my every activity and ennoble the most trivial task.

"For to live is Christ, to die is gain." What a powerful antithesis!

Out of chaos, confusion and despair we are led into confidence, courage and hope. Truly, St. Paul's letter to the Philippians is a message of joy. In its study one learns to sing songs even in the darkest night.

May Christ enter our lives! Amen.

Marie M. Hald.

W.M.S. Discussion At Grayling

I've been asked to send in just a little article covering our Mission meeting in Juhl, Mich., during the District II meeting. Mrs. Margrethe Kester, our president, had sent out questionnaires to four women of the district who acted as a panel. Mrs. Stub of Greenville, Mrs. Knudstrup of Manistee, Mrs. Nielsen of Muskegon and Laura McLeod of Grayling.

Questions were discussed by the panel and also by the listeners. It was a very interesting half hour and we did hear good reports from various groups.

Questions Discussed:

1. Are the purposes of Women's Mission Society work today the same as the purposes of its original societies?
2. What do you feel are the most suitable ways of raising money for W.M.S. purposes?
3. Do you believe that W.M.S. work can be carried out satisfactorily as part of the work of the Ladies' Aids?
4. Should the monthly meeting of the W.M.S. emphasize the inspirational, the educational, or the material aid activities?
5. Do you think W.M.S. work could benefit from better district and national organizations?
6. Do you feel that local Mission work would benefit if we followed the custom of sending a Mission speaker on tours throughout the district each year?
7. What do you think of the idea of having a week-end Mission rally in the district each year?
8. Do you know of any method used by Mission groups in other church bodies that we might be able to use?

Our half hour passed too quickly. Again at 7:30

o'clock in the evening we had another meeting in the church. Our president, Margrethe Kester, presided. A collection was taken and it was voted to send same to G.V.C. dormitory fund. We were asked to remember again the South Slesvig children this year and send a Christmas box. Again our half hour came too soon. We closed by singing, "God be With You Till We Meet Again."

Laura McLeod.

Women's Mission Society Of District VII

The meeting of the Women's Mission Society of District VII met Saturday evening, October 22, at Danevang, Texas, during the District convention.

Mrs. Virginia Nielsen of Denmark, Kans., called the meeting to order and welcomed all on behalf of Mrs. Mildred Sorensen of Nysted, Nebr., who was unable to be present.

The meeting was opened with a beautiful organ selection, Schubert's "Ave Marie" played by Mrs. John Pedersen of Danevang, on their new Hammond organ. We then sang "Thy Life Was Given for Me."

A letter was read from Mrs. Ida Egede, president of the W.M.S. Before going into action on her letter, Mrs. Virginia Nielsen explained that any woman of our W.M.S. or the Ladies' Aids of our congregations who directly or indirectly contribute to the Mission work was eligible to vote.

1. It was recommended that we remember "Child's Friend."
2. As a National group the W.M.S. has a debt of \$651.38 on the G.V.C. dormitories. It was explained that if all the Ladies' Aids in the synod would split the difference it would not take much to clear that debt. A motion was made by Mrs. Margaret Grobeck (Omaha, Nebr.) to take a collection that evening and earmark it for debt retirement. (Collection netted \$46.51).
3. There is still much need for clothing in South Slesvig. Send it to Mrs. Elsie Stub, New York.
4. All Ladies' Aids should appoint a representative to work with the district representative.
5. Mrs. Virginia Nielsen was elected our District representative in place of Mrs. Mildred Sorensen.

The business meeting was then adjourned after which we sang, "We Plow the Fields and Scatter."

The speaker of the evening was Rev. Clayton Nielsen, the husband of our District representative. Rev. Erik K. Moller introduced him on "behalf of his beloved wife." He lectured to us on the topic, "Getting the most out of life." He gave us much food for thought.

The evening closed with Rev. Howard Christensen leading us in devotion, and singing "The Country Lies in Deep Response."

Mrs. Margaret Moller.

(Continued on page 6)

Conference on Lutheran Organic Union

Alternative proposals for the furtherance of unity among the Lutheran Churches in America—one calling for merger and the other for federation—were drawn up here yesterday (Thursday, January 5) at an all-day session of the Conference on Lutheran Organic Union.

The group, known as the Committee of Thirty-Four, consists of representatives of eight general church bodies, with an aggregate membership of nearly four million, or two-thirds of American Lutheranism.

Also present at the meeting as unofficial observers were members of the Lutheran Church—Missouri Synod who comprise a committee which is now studying the question of membership in the National Lutheran Council. This committee will present its recommendations to the triennial convention of the Missouri Synod in Milwaukee next June.

The Missouri Synod delegation, attending the unity negotiations for the first time since the movement gained impetus a year ago by the organization of the Conference on Lutheran Organic Union, consisted of the Rev. Dr. John W. Behnken of Oak Park, Ill., president; the Rev. Dr. Lawrence Meyer and Arthur L. Miller of St. Louis, Mo., the Rev. Walter H. Meyer of Independence, Kans., Carl O. Geist of Cincinnati, Ohio, and W. C. Dickmeyer of Fort Wayne, Ind.

In a special resolution, the Committee of Thirty-Four expressed its "great satisfaction" at the presence of the Missouri Synod representatives, and voiced the hope that the Missouri Synod will decide to participate in the cooperative activities of the National Lutheran Council, thus bringing virtually all Lutheran bodies together in one agency.

The Committee of Thirty-Four voted unanimously to submit three questions to the eight church bodies associated in the National Lutheran Council for consideration this year, when all will hold annual or biennial conventions.

Each church body will be asked (1) if it is willing at this time to approve in principle complete organic union with other participating bodies in the National Lutheran Council; (2) if it will join in creating a joint ways and means committee to formulate a plan and to draw up a constitution for such a union; and (3) if it approves in principle the transformation of the National Lutheran Council from a common agency to a federation.

The parallel proposals were deemed necessary, it was said by the Rev. Dr. P. O. Bersell of Minneapolis, president of the Augustana Lutheran Church and chairman of the unity committee, because even in the event that organic union is agreed upon by the various bodies, it would take several years to consummate such a merger, making it advisable to establish a federation to function in the interim period. Should one or more bodies vote negatively on merger, then the proposal for federation will be considered as an alternative.

A general plan for federation of the Council was presented by a sub-committee of sixteen members, in-

cluding the presidents of the eight general bodies, and was amended and adopted by the full committee.

If approved in principle by a majority of the church bodies at their conventions this year, a detailed outline of federation will be prepared by the National Lutheran Council, including necessary amendments to its present constitution, and this must be given unanimous approval by the church bodies at their conventions in 1952.

As a federation, it is proposed that the National Lutheran Council be "autonomous and sovereign" in conducting various fields of work for such general bodies as may transfer activities to the final jurisdiction of the Council.

It is also proposed that the number of councilors at annual meetings of the Council be doubled from the present thirty members, and that a biennial conference of all Lutheran general bodies, both members and non-members of the Council, be held to consider "questions relevant to the contemporary life and mission of the Church, and questions relating to fuller Lutheran unity and eventual organic union."

Other bodies represented in the Committee of Thirty-Four, in addition to the Augustana Lutheran Church, are the American Lutheran Church, United Lutheran Church in America, United Evangelical Lutheran Church, Lutheran Free Church, Finnish Suomi Synod, Evangelical Lutheran Church and Danish Lutheran Church, the last two named participating as unofficial observers.

OUR WOMEN'S WORK District Representatives

(Continued from page 5)

- District 1: Dagmar Petersen, Portland, Maine.
- District 2: Mrs. William Kester, Marlette, Mich.
- District 3: Mrs. Aage Engelbreth, 1235 W. Blvd., Racine, Wis.
- District 4: Mrs. William Jacobsen, Audubon, Iowa.
- District 5: Mrs. O. S. Jorgensen, 3149—35th Ave. S., Minneapolis, Minn.
- District 6: Mrs. Marius Krog, Lake Norden, S. D.
- District 7: Mrs. Clayton Nielsen, Denmark, Kans.
- District 8: Mrs. S. Marckmann, 112 S. Grand Oaks Ave., Pasadena, Calif.
- District 9: Mrs. Victor Nielsen, R. 4, Box 203, Corvallis, Ore.

NOTICE

In District II at the Women's Mission meeting held at the District meeting, it was decided that contributions from various mission groups, Ladies' Aids and individuals should be sent to the District representative, Mrs. Wm. Kester, Marlette, Mich. She in turn will forward them to the W.M.S. treasurer. If this was done in all our Districts, it would lighten the work of the W.M.S. treasurer and also help the District representative to know her district and its work better, and the various groups will know their representative better too. Let us try to carry this out this year.

Reeta Petersen, Sec.

Fear, Hope, Despair—Lot of Baltic DPs

By Willmar L. Thorkelson
(Staff Writer, Department of Reconstruction and
Inter-Church Aid, World Council of Churches)

Munich, Germany—Life for the Baltic displaced persons in Germany seems to be a mixture of fear, hope and despair—in varying proportions, depending on who they are.

There is **fear** (or "angst" as they call it) that they will be caught in another war. As refugees from Communist terror, they are afraid what might happen to them if the Red armies should swarm over western Germany. Many of their families, not lucky enough to escape to the west, were sent off to Siberia, and have not been heard from since. They fear a similar fate if the Russians come.

There is **hope** that they might be among the 205,000 DPs going to the United States under the Wiley act within the next year. Or if they cannot go there, that they might emigrate to Canada, Australia, South America or elsewhere.

There is **despair** because so few job and housing assurances have been received from America, because immigration procedures move so slowly, and as some have sorrowfully learned, because they are not wanted by other countries—either for physical reasons or more strangely because they are too skilled.

Mr. Barent Landstreet, director for Europe of Church World Service, agency bringing together some 20 Protestant and Orthodox denominations, estimates that there is a hard core of 150,000 DPs who probably will not be able to get out of Germany.

This number includes the aged, the chronic invalids, and other incompetents. And it is for these people who will neither immigrate or be absorbed into the German economy that Mr. Landstreet feels church agencies must be prepared to provide continuing care.

Visiting a DP camp with a resettlement officer of the Lutheran World Federation, I had a chance to learn first-hand of the heartaches involved in the so-called "hard core" cases.

A Lutheran hospital in Minot, N. D., had sent job and housing assurance for two DPs to serve as practical nurses. Two women—a daughter and mother—were called into a DP office to be interviewed as possibilities. The daughter, who was 47, was a graduate nurse, with more than 12 years hospital experience. She was obviously more than well suited for the job. But her mother, who was 72, had both impaired hearing and heart trouble. It would be impossible for her to work. Furthermore, she could not live alone as would be necessary if her daughter lived at the hospital. The daughter would not want to leave Germany without her mother. But the chances of the mother getting a job, as required by the DP act, and then passing a physical examination seem slim indeed. As a result, the daughter will probably not leave Germany either—at least as long as her mother lives.

It is to help old people like this that Church World Service has established homes for aged refugees at

Prien, in the American zone of Germany and at Salzburg in Austria.

It is not only the aged or the physically handicapped who are not wanted in the United States and other countries, however. The "too skilled" come in the same category. Particularly is this true of doctors, dentists, professors, pastors and other professionally-trained people.

Americans have already become familiar with cases of doctor DPs who have come to the U. S., only to be told they are not eligible to practice because they have not been educated there. A few doctors still attempt to go as hospital internes, with the hope as they work they will be able to study at an American school and eventually pass state medical examinations.

The story is told of an Estonian DP who applied for immigration to Canada as a pharmacist. It turned out he was rejected because Canada didn't want pharmacists. He applied some time later as a logger and this time was accepted. An examiner noted that the DP's hands looked "soft," unlike those of a logger. The DP explained the reason was that he hadn't worked at his job for three years. Now the DP is in Canada, a logger—and doing a successful job—but he isn't working at his highest skill.

I heard the case also of two DP pastors who were going to France as "engineers."

Thousands of DPs have learned new skills since coming to Germany in order to improve their chances of immigration. A vocational training school operated by Church World Service at Hanau near Frankfurt, Germany, has just closed. There 19 courses ranging from millinery to blacksmithing were taught. In many camps, DPs have production units turning out layettes, fancy blouses, dolls, knitted goods and a variety of other articles.

It is probable that many Americans have a distorted idea of what a DP camp is like. It's not a prison-like affair, in which the DPs are closely confined. Rather, they are free to go and come pretty much as they please—in western Germany. Most of them live in camps where their care and maintenance is provided by the International Refugee Organization. Those who have found jobs in the German economy must turn back part of their meager salaries to the IRO.

A DP camp is generally located in a former military installation. There are usually a school, auditorium and chapel in the camp. A DP family never gets more than one room here and the whole family has to eat, sleep and live. It is amazing how clean some DPs manage to keep their quarters, although the surroundings are bleak and drab.

Visiting a Latvian camp at Berchtesgaden, from which one can look up to Hitler's former vaunted "eagle nest," I found an exciting basketball game in progress in the camp gymnasium between a team of

Latvian teen-agers and a team from a nearby Ukrainian camp.

It was Saturday night, and I saw fresh flowers on the altar in the camp's Protestant chapel in preparation for Sunday's service. An altar painting of Christ, made by a DP, helped make it an attractive worship center.

The camp pastors play an important part in camp life. Frequently, they serve as group leaders in dealings with the IRO. They are often enlisted by the voluntary agencies to register the camp inhabitants for immigration. Their advice and recommendations in a score of matters dealing with resettlement is

sought. They supervise the allotment of any extra rations that might be made available through the churches. All this they do in addition to their regular parish ministry.

The churches thus have a golden opportunity to help the DPs—not only in spiritual ministry, but to make sure that each individual is treated as a human soul in resettlement.

Whether good use of this opportunity will be made depends in large measure upon church members in the United States and the support they are willing to give to what is probably the most important project ever undertaken by church agencies.

The Church and the Migrant (or moving) Family

By Mrs. Willard Danielson

(This article has been submitted to us from the office of Division of American Missions of the National Lutheran Council in Chicago.—Many a reader of LUTHERAN TIDINGS who has moved about during these years will find helpful suggestions concerning what he ought to do or what he should have done. The story also gives suggestions to the congregations.—Editor.)

Since we have lived in six different communities in the past twelve years, we feel that we are a part of America's moving population. Every time we receive the notice that we are to be transferred, a "sinking feeling" comes over us, because it means leaving our friends and our church home. However, the outlook is brighter when we remember that we can find our church and new friends in the community to which we are moving.

The relationship between the moving family and the church can be treated from two points of view. First, let us note the part that the family can play.

Even before we move, we look in the Church Yearbook or the Annual Synodical Minutes for the name of the church and its pastor in the community to which we are moving. We also get other information such as the size of the congregation and the Sunday school, etc. Immediately we begin to look forward to contacting that church.

When we come to the new community, we always feel lonesome and lost until we attend services in our church. Surely the church is a welcome haven for the new family! There we feel at home as we hear familiar liturgy and hymns and confess the same creed. The sooner the new family finds the church the sooner it loses the lonesome feeling and becomes a part of the community. Since it is natural to want to be a part of that group, this feeling can be satisfied in the church.

By contacting the church, the new family can find the kind of people with whom they wish to associate as they have the same social and spiritual interests. Children of the families in the church will be fine companions for the children of the new family. Members of the church can help much by giving advice concerning community and business life.

Now, let us look at the part that the church can play in respect to the new family. In the case of the family which doesn't take the initiative to find the church, there is available to the pastor the exchange

list of people who are moving. The regular parish survey, also, helps the minister to locate newcomers.

Let us take the case of the family which contacts the church first. We shall never forget our disappointment when, upon moving to a very large city, we didn't receive a welcome in one of our own churches. Although we attended the services for over three months, only one or two members ever spoke to us. The pastor greeted us after the service, but he never called on us in our home nor invited us to join the church. Needless to say, we didn't join that church but found another of our churches where we felt welcome.

There are several ways for the church to make the new family welcome as we have found in our experience in different churches.

One of the most effective methods we have found was used in a church which had a welcoming committee, the purpose of which was to visit with strangers as they came to the church and to record on cards their names, addresses, and church affiliations. These, in turn, were read during the announcements by the pastor who extended a gracious welcome to these people. This had a definite effect on the visitor as it showed that this church was interested in him personally. Then came the follow-up work. If the visitor was local and unchurched, the pastor or parish worker called upon that family, and later, members of the congregation called. The new family could not but feel welcome.

The organizations of the church can play a large part in helping the new family to get acquainted in a social way. At the Sunday services there isn't much opportunity for people to get acquainted. The organizations can have committees to contact new members of the church and invite them and bring them to their meetings. In our church there are organizations for all members of the family: The Sunday school, the Junior Missionary Society, Junior and Senior Luther Leagues, Lutheran Brotherhood, Bible classes, Young Women's and Women's Missionary Societies, and the Ladies' Aid and its Circles.

The church and its organizations can do much to make the members of the new family feel that they belong by asking them to do some work. The pastor or members who call can usually find what members

District II Board Meeting*

The District II board met on October 26, 1949, at the home of Mr. and Mrs. Chr. Loding, Greenville, Mich. The following members were present: Rev. C. A. Stub, District president; Rev. Richard Sorensen, vice president; B. P. Christensen, secretary; Chr. Loding, treasurer; and Chr. Jensen, trustee.

After the reading of the minutes of the annual District meeting, a general discussion in regard to our District work followed. The District president, Rev. C. A. Stub, suggested the following procedure: That on or before September 1 each year, all congregations should notify the District president the exact number of contributing members, same to be used as a basis for allocating each congregation's share of the synod budget. Further that a "Contributing member" shall constitute a member of the congregation who contributes \$6.00 or more annually, irrespective of age. All congregations are invited to comply with these suggestions from the District board.

The District board further decided to recommend that the District meeting for 1950 be held at approximately the same time of year, same number of days and using same procedure as in 1949.—Further, all congregations are asked to send a report on activities to the District secretary not later than two weeks before the District meeting.

The Rev. F. P. Madsen of the U.L.C.A. was the guest speaker at the 1949 District meeting. Many at the meeting and also after the meeting expressed their appreciation of having such a guest speaker from some other Church group, and several suggestions had been made that a similar procedure be tried in 1950. This matter was left in the hands of the District president.

The District board recommends that the District meeting program for 1950 shall also include "Laymen Activities and Participation."

The following were appointed to act for the coming year on the Junior Camp Committee: Rev. Richard Sorensen, Rev. Paul Wikman and Calvin Nielsen of Greenville.

Rev. Richard Sorensen presented his resignation from the Committee on Religious Education, as he found himself unable to function properly on two District committees. The resignation was accepted. The board appointed Rev. Edwin E. Hansen to fill the

*Although the editor feels that such a report should be sent through some other medium to all congregations in District II, and is of very little interest to our readers in general outside of District II, yet we have consented to print this report, due to the possible value of a new idea of such District board planning meetings.—Editor.

of the new family have done previously or in what they are especially interested. One surely belongs when he has been asked to sing in the choir, teach in the Sunday school, or serve as an usher, an officer, or on a committee.

vacancy on the committee until the District convention be held.

The District Camp Site Committee reported, and the committee was charged to continue investigation for a possible camp site, and also to gather further information in respect to the U.L.C.A. Youth Camp at Gun Lake, and the terms for our young people attending same. This committee consists of Wm. Nielsen, Sam Seiferline and Rev. C. A. Stub.

The plan for Pulpit Exchange as voted by the District meeting was discussed. Sunday, April 30, was decided upon as Pulpit Exchange Sunday. The following assignments were suggested: Rev. C. A. Stub will preach at Muskegon, Richard Sorensen at Greenville, Paul Wikman at Grayling, Svend Jorgensen at Ludington, John Christensen at Marlette-Germania, Svend Holm at Manistee, and Edwin E. Hansen at Detroit.—The secretary was instructed to advise each pastor.

The board further discussed the Lutheran Evangelism Program, the relationship of the Michigan District to the Michigan Council of Churches, but no action was taken on either matter.

Our Youth Program was given a thorough consideration. It was the general contention that the District lacked in intra-District-Youth-activities, and one suggestion was made for the appointment of a District Youth Activities Committee. However, no action was taken. The visit of the G.V.C. choir in the District was considered, and a tentative schedule for the appearance of the choir was worked out. All congregations are urged to make all plans and announcements as effective as possible, in order to make the visit of the choir as outstanding and successful as possible. It can mean much in many ways, also in strengthening our District relationship to our College and Seminary in Des Moines.

Meeting adjourned close to the midnight hour, and Mrs. Loding served a midnight lunch, as she also earlier in the evening had served a most delicious dinner. Our appreciation to Mr. and Mrs. Loding for their fine hospitality.

B. P. Christensen,
District Secretary.

THE ECONOMIST

I bought gasoline, I went to the show,
I bought some new tubes for my big radio.
I bought candy and peanuts, nut bars and ice cream,
While my salary lasted life sure was a scream.
It takes careful spending to make money go round,
One's finance method must always be sound,
With habits quite costly it's real hard to save.
My wife spent five bucks for a permanent wave.
The church came round begging,
It sure made me sore,
If they w'd leave me alone—I'd give a lot more.
They have plenty of nerve, they forget all the past
I gave them a dollar the year before last."

—(Source Unknown).

Synod Statistician

Mr. Hermod Strandskov, Minneapolis, resigned as synod statistician last fall as reported by Rev. Holger Nielsen in his report from synod board meeting Sept. 29. After devoted and conscientious service for a number of years it was with regret the synod board saw Mr. Strandskov resign. There may be some people in the synod who do not realize that the statistician is also auditor of all the financial accounts submitted to the synodical convention and there may also be some who do not realize the importance of the office of the statistician. Disregard of facts and figures has been traditional with us, and for that reason we have on occasions been in a bad fix. Both Thorvald Jensen and Hermod Strandskov, the two men, who have held the office since it was created in 1937, have both been very efficient and careful in carrying out their assignment.

After some looking around the synod board decided to ask Mr. B. P. Christensen, Marlette, Mich., to be-



B. P. Christensen

come statistician and auditor. Mr. Christensen has accepted and is ready to begin his duties. There are very few members in our Michigan churches who do not know Mr. Christensen, or "Christy," as he is popularly known. As secretary of the district and in other ways his influence and practical approach to questions of mutual concern have become well known. May I ask that he be given wholehearted and unstinted cooperation by all the pastors and congregational and synodical institutional treasurers. I know that all those who will deal with Mr. Christensen in his capacity as statistician and auditor will find him pleasant and polite, but also very firm in his insistence upon complete and accurate figures.

According to Synod By-Laws Art. XI the synod statistician is appointed by the synod board and has the following duties:

- a) make arrangements to audit the accounts of all the institutions and activities which make reports to the convention.
- b) Compile a survey of the financial status of all the institutions of the synod. This survey is

to be reported to the convention and included in the annual report.

- c) Collect the Church statistics which are published in the Annual Report each year.

Expenses incurred relative to the work of the statistician shall be defrayed by the synodical treasurer.

We welcome Mr. Christensen as our new synodical statistician and look forward with confidence to the service he will render the synod in the years to come.

Alfred Jensen.

Greetings and Comments From Our Readers

Meditation—and the Work Before Us

Some time ago I read an article by the late Mahatma Gandhi in which he spoke of prayer in his life. He chose, however, to use the word meditation.

I have come to feel that maybe it would be better if we used meditation in our prayer too. I feel that I need that. If the soul was exercised in meditation we would more readily find the truth; and Jesus said that the truth will set us free.

Gandhi became free as he meditated. So would we, I am sure. A year ago when Holger Koch spoke to us here in Askov at our "Week of Folk School," he told us in one of his lectures that Gandhi's influence next to his own country was probably greatest in America. I hope this may be true.

We who have learned to love the Folk School way of life, we owe something to the generation in which we live, namely to transmit something of this spirit and way of life to our younger people.

Let us meditate on this way of life, and in some manner we shall be able to give something through our daily living. Without a spirit functioning in our bodies we are but flesh fit only for mental institutions. And that is not life, but death.

Gandhi also spoke of "every blade of grass that climbs up through the dark earth—in the teeth of gravitation so to speak—its witness to the triumph of the spirit."

We all know something about the value and beauty of grass, but Gandhi saw in the blade of grass "a witness to the triumph of the spirit." This should give all of us a burning desire to do more than we have, in order that we may truly be co-workers with our Creator, be it only in respect to understanding our fellow beings. The Holy Spirit will council with our spirits to choose the better life for all God's creatures. And then we shall learn to love our neighbor as ourselves.

Let us work trying to lay this foundation, that we may have Peace in the large world about us. Mari Støttrup.

B O O K S

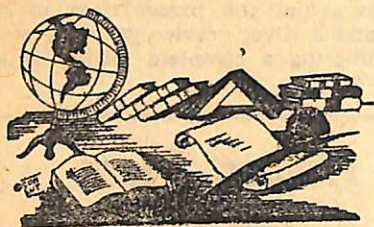
CHRISTIAN SYMBOLISM in The Evangelical Churches by Thomas Albert Stafford. Published by the Abingdon Cokesbury Press, Nashville, Tenn. 180 pages. Cloth, \$2.00.

This book is a study of Christian symbolism with special regard to the evangelical churches. The author is a Methodist pastor, and is a student in New Testament Greek, theology and Symbolism.

The treatise on Christian Symbolism describes the symbolical art and forms which have developed throughout Christian history. It traces the historical background of the symbols, fully describes them, and expounds the spiritual truths which have lent them their significance.

The book also outlines practical plans for using symbols as aids to instruction, as enrichment of worship services, and as motifs of church architecture. The last section of the book gives a detailed bibliography, a glossary, the definitions of church terms and usages. These with the author's drawings, make the book thoroughly practical.

H. S.



Across the Editor's Desk

The March of Dimes again invites us to support the National Foundation for Infantile Paralysis through its 2,817 chapters serving every county in the United States.

The 1949 infantile paralysis epidemic marks the seventh consecutive year of unusually high increase of the disease in the United States. It was the worst in the history of our nation with approximately 40,000 cases treated.—In the five year period, 1944-48, almost 97,000 cases were reported, more than twice as many as those recorded in the previous five-year period. The majority of polio patients are children under ten. However, there is a trend toward a higher proportion of polio cases among adults. This apparent increase of polio among the older age groups is attributed in part to population increase in these groups, and to more accurate reporting of cases.

Approximately \$17,000,000 was spent by the National Foundation in caring for the approximately 40,000 polio cases of 1949. A large number of these cases were cured. But it is estimated that it will take another \$5,000,000 for the continuing after-care-needs of the 1949 patients. Some cases will need care for probably several years.

Infantile paralysis is one of the most expensive diseases known to medical science. The average cost of a polio case for the duration of medical treatment today is estimated at \$2,000. Since its establishment the National Foundation has tested more than 1,000 combinations of drugs and chemicals in the search for a preventive or cure for infantile paralysis.

For use in combating epidemics the National Foundation maintains six equipment depots at Atlanta, Ga.; Boston, Mass.; Denver, Colo.; San Antonio, Texas; Portland, Ore.; and Columbus, Ohio. Each depot maintains a supply of respirators, hot pack machines, beds, surgical gauze, wool for hot packs and other emergency equipment. Through mid-September last year 556 respirators, 464 hot pack machines, 320 cribs, and 83 beds were dispatched by train and plane, to scores of epidemic-stricken areas. Four epidemic aid teams are at call of the National Foundation, at Harvard, Northwestern and Stanford Universities, and at the D. T. Watson School of Physical Therapy in Leetsdale, Pa. All four teams have served this year in epidemic areas on request of health authorities in the various states.

Chapters of the National Foundation serve every community in the nation. Your chapter stands ready to serve if polio strikes in your community.

January 16-31 has been set aside this year for the **MARCH OF DIMES**. We urge all our readers to support this worthwhile cause cheerfully and sub-

stantially. What a victory if we some day could wipe out this terrible enemy, polio.

Article in Saturday Evening Post Features Family Resettled by NLC—An Estonian family resettled in the United States by the National Lutheran Council is the subject of an article in a recent issue of the Saturday Evening Post. Authored by Sidney Shalett, a regular Post contributor, the article is entitled, "How are the DPs Doing in America?"

Mr. Shalett relates the joys and difficulties encountered by Mr. and Mrs. Oswald Noukas and their 16-year-old daughter Lia in adjusting themselves to a strange country. They arrived here last February and since then have been living in Genoa, Ohio, where Mr. Noukas is employed on the dairy farm of Forrest G. Huss.

The article deals briefly with Mr. and Mrs. Artur Velmes of Latvia, who were also resettled on the Huss farm and who, unlike the Noukases, have been progressing rapidly toward complete adjustment to American life, according to Mr. Shalett. He points out that after five years of homeless wandering in Europe, the Noukases face many problems in striving to resume normal lives in new surroundings.

"This story about the Noukases and the Velmes—two families among the thousands that are coming over—has a lot of significance for DPs and American employers alike," writes Mr. Shalett. "It is foolish to expect that every DP coming over is going to be transformed overnight by the alchemy of release from Europe into an always serene, uncomplaining, problemless, 100-per-cent-efficient and happy worker."

Although his article recounts the difficulties met by the Noukases, the author stresses the belief that their story will not have a negative effect on future placements. He says it has not had a negative effect on their sponsor, in fact Mr. Huss has provided an assurance for a third DP family, Mr. and Mrs. Waldeman Borizo of Latvia, and they are already settled on his farm.

"Six months hence," Mr. Shalett concludes, "another visit to the Noukases, wherever they may be, in all probability will reveal three happier people who are well on the road to contentment and success in this new land of theirs . . ."

"No great religious faith is possible for one who is unwilling to pay the price of sitting at the feet of the great religious teachers, or appraising and organizing their ideas in the light of his own experience. The great mystery of the human personality lies in the fact that as ideas are stored in the recesses of memory, they have a way of returning at some later date in new and glorified form."—Carl Wallace Miller in his book, "A Scientists Approach to Religion."

"What must the Angels think of a race that shudders at a cock-fight and cannot make up its mind to abandon wholesale murder in war?"—Arthur Brisbane.

District V D.A.Y.P.L. Workshop

February 17-19, 1950

Des Moines, Iowa

Registration fee -----\$0.50

Board and room at Grand View

College ----- 4.00

The opening of our District V D.A.Y.P.L. Workshop will be Friday evening, February 17, at 8 o'clock. The Des Moines Society will be in charge of a candlelight Vesper service, followed by refreshments in the church basement and a get-together in the gym.

In the near future you will receive a complete program of the Workshop. Please send in your registration a week in advance to Carlo Petersen, Grand View College, Des Moines 16, Iowa.

It is our hope that you will turn out in full force for our Vesper Service, Friday evening. It is through worship together that we become strengthened in our faith and in our work in His Church.

District V Board.

ITINERARY

For Rev. Harold Petersen

In District IX

February 23—Wilbur, Wash.

February 25-27—Junction City, Ore.
(Winter meeting).

March 1—Vancouver, B. C.

March 2 or 3—Seattle, Wash.

March 5—Tacoma, Wash.

March 7—Enumclaw, Wash.

C. S. Hasle, District President.

per L. C. Bundgaard, Secretary.

OUR CHURCH

Tacoma, Wash.—The Forum of Foreign Relations of the Tacoma church has extended an invitation to Arne Sorensen, former Minister of Church Affairs in Denmark, to be the guest speaker in their group when he comes to the Pacific coast.

Hartford, Conn.—A DP family, a Latvian couple, Arvid and Erika Klavins, and their 14-year old son, Edgar, arrived in Hartford on January 3 under the sponsorship of the Hartford congregation. The family is living rent-free in the attic rooms of the parsonage, and Mr. Klavins has been given employment.

The Hartford church recently received a special gift of \$4,500.00 from members and friends in Hartford, not to be used for running expenses, but to be set aside for major improvements in the church building.

Muskegon, Mich.—On Sunday, January 8, twenty-one adults and a number of children were received into full membership of Central Lutheran Church where Rev. Edwin E. Hansen is the pastor. These were admitted, some by adult baptism, some by adult confirmation and others by letter of transfer.

Portland, Maine—Cand. Theol. J. H. Jorgensen, who has attended the G.V.C. Theological seminary the past year, was scheduled to preach in the St. Ansgar Church on Sunday, January 15. He is now enroute to Denmark after spending more than a year in this country, but he is willing to return to America if he may be afforded a Call from a church in our synod.

Lake Norden, S. D.—A Displaced Person was expected the very first part of the New Year (may have arrived when this is read), to the home of Rev. and Mrs. Marius Krog. His name is Eduards Jaunciems, and he comes from Latvia. He will be given lodgings and board at the Krog home, and will assist Rev. Krog with the daily duties on the small 40-acre farm that belongs to the parsonage. It is expected that he will be able to find employment with the farmers of the community, especially when the spring farm work will begin.

Harald A. Pedersen, son of the late Rev. P. H. Pedersen, was recently honored with a Ph. D. Degree from the University of Wisconsin in the field of Social Science. His special study had been in the field of research in the Danish community at Withee, Wis., and the Polish community at Thorp, Wis., making a comparison of the cultural development of these two related and yet quite different immigrant community groups as they were being assimilated into the picture of American life.

Rev. Marvin Nygaard preached his farewell sermon in the Fredsville, Iowa, church on Sunday, January 8. A farewell party was held Sunday evening in the Parish house, where members and friends of the congregation gathered to greet their pastor and his wife before their leaving for the new field of work.

Rev. Nygaard preached his first sermon in the Dwight, Ill., church on Sunday, January 15, and installation services will be held on Sunday, January 22, with Rev. Alfred E. Sorensen of Chicago, District president, officiating.

Cedar Falls, Iowa—Rev. and Mrs. Holger O. Nielsen observed their 20th wedding anniversary on Thursday, January 5. In the evening approximately two hundred people gathered in the Parish hall to congratulate the honored couple. Rev. Alfred Jensen, synodical president, and Dean Alfred C. Nielsen, from Grand View College, a brother of Rev. Nielsen, had arrived for the occasion and both spoke, expressing their heartfelt gratitude for the rich fellowship shared, and best wishes for the future. Rev. A. E. Frost of Waterloo and Rev. Marvin Nygaard of Fredsville also extended greetings to the honored couple. Mr. August Bang, editor of "Dannevirke," who always has a poem or song ready for such occasions, offered his greeting through a song he had written and which was sung by the audience.—A program of music, read-

ings, etc., and the presentation of a purse and a silver service gave the entire gathering a complete setting of a real "Fest."

Grand View College And Our Youth

Grand View Basketball

Grand View has good reasons to boast this year about their basketball team. With an all veteran line up, Coach Harold Knudsen has coached his Vikings into a smooth running basket making machine. Individual ability, team spirit and willingness to cooperate have been kneaded into a championship team.

Working around Jerry Eshelman, our six-foot, seven-inch center, the team has provided a speedy passing and running attack coupled with a defense that baffles opponents. Jack Rider and Dick Hadley have proved their adeptness at handling the guard positions. The forward positions of the starting five, are wielded expertly by Ove Strandskov and Dick Case. A powerful bench adds strength and depth to the team. Veteran reserves are Dave Kalwishky and Dave Sisam. New to the bench but proving their ability very well are five freshmen, Dick Turner, Ron McCarty, Walter Michelson, Bob Beech and Warren Hunsberger. All have seen action and have played a calibre of ball not too short of the first string's play.

Muscatine fell first victim of the Viking's onslaught at Muscatine on Nov. 22. Behind Case's 17-point firing, the Vikings wrapped up the game 51-46. Marshalltown, Ellsworth and Red Oak fell by the wayside as the Grand View boys continued their winning streak. Ellsworth, however, put up a tough problem before the Vikings cinched it 44-40.

The team really flexed its muscles when they met Webster City's best here December 14. The sharp shooting, smooth team racked up an 80-52 score over a highly touted Webster City five. Creston failed to mar Grand View's average.

Fresh from Christmas, the team quickly extended its undefeated stretch by battling Ellsworth and Red Oak again into submission. But on the afternoon of Jan. 7, the Viking's winning streak ended with eight as Clarinda nudged them in the final quarter to the tune of 59-53.

But now with pressure off, we can look forward to a good remaining season which as Coach Knudsen says, "The best team I have ever coached."

Ray Johnson.

P. S.: January 11: Grand View 90, Creston 42.

Acknowledgment Of Receipts From the Synod Treasurer

From December 26, 1949 to January 10, 1950, Inclusive

Toward the Budget:

Previously acknowledged	\$21,833.99
Congregations—	
Salinas, Calif.	419.50
Tacoma, Wash.	106.10
Solvang, Calif.	543.00
Kimballton, Iowa	752.08
Wolters Corner, Wis.	45.00
Davey, Nebr.	38.00
Detroit, Mich.	740.83
Brooklyn, N. Y.	219.00
Clinton, Iowa	325.00
Trinity, Chicago, Ill.	193.24
Troy, N. Y.	428.00
Dwight, Ill.	52.68
Ringsted, Iowa	484.00
Pasadena, Calif.	50.00
Bridgeport, Conn.	176.65
Askov, Minn.	325.52
Los Angeles, Calif.	114.69
Muskegon, Mich.	228.91
Greenville, Mich.	565.90
Racine, Wis.	618.82
St. Stephen's, Chicago, Ill.	60.00
Lake Norden, S. D.	216.00
Junction City, Ore.	242.51
Newell, Iowa	10.00
Perth Amboy, N. J.	556.00
Bryam, Conn.	112.00
Germania, Mich.	31.35
Kimballton, Iowa	5.00
Detroit, Mich.	155.12
Grant, Mich.	64.35
Menominee, Mich.	53.40
Sunday School, Clinton, Iowa	20.34

Pension Fund:

Congregations—	
Solvang, Calif.	30.36
Clinton, Iowa	2.00
Trinity, Chicago, Ill.	96.00
Perth Amboy, N. J.	107.00
Los Angeles, Calif.	74.56
Greenville, Mich.	17.25
Bronx, N. Y.	17.00
Racine, Wis.	63.50
Ladies' Aid, Omaha, Nebr.	5.00

Children's Home, Chicago, Ill.:

Ladies' Aid, Diamond Lake, Minn.	25.00
Friendship Circle, Kimballton, Iowa	10.00
Immanuel Sunday School, Kimballton, Iowa	15.00
Congregation, Alden, Minn.	8.85
Contributions sent direct to Home	356.75
Congregation, Greenville, Mich.	15.20
Lutheran Guild, Withee, Wis.	10.00

Old People's Home, Tyler, Minn.:

Friendship Circle, Kimballton, Iowa	5.00
Congregation, Alden, Minn.	8.85
Willing Workers, Dwight, Ill.	18.59
Contributions sent direct to Home	230.00

Seamen's Mission:

Ladies' Aid, Tacoma, Wash.	10.00
Congregation, Greenville, Mich.	10.00
Contributions sent direct to Mission	999.18

President's Travel:

Congregation, Los Angeles, Calif.	25.00
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Publications:

Tacoma Ladies' Aid, Tacoma, Wash.	5.00
Congregations—	
Tacoma, Wash.	1.00
Davey, Nebr.	1.00
Greenville, Mich.	8.50
Soren P. Nielsen, Hartford, Conn., subs., Lutheran Tidings	3.00

Annual Reports:

Congregations—	
Manistee, Mich.	2.50
Troy, N. Y.	4.00
Bridgeport, Conn.	10.00
Withee, Wis.	10.00
Perth Amboy, N. J.	6.00
Los Angeles, Calif.	10.00
John P. Christensen, Hampton, Iowa	15.00
Lake Norden, S. D.	7.50
Muskegon, Mich.	5.00
Ludington, Mich.	6.00
Menominee, Mich.	4.00
Newell, Iowa	10.00
Lutheran Commission on Evangelism	4.00

Home Mission:

Immanuel Lutheran Sunday School, Kimballton, Iowa	15.00
In memory of Mads Bank, Los Angeles, Calif., Mr. and Mrs. Peter N. Nelsen, Luck, Wis., Mr. and Mrs. Pete S. Petersen, Webster, Wis., Mr. and Mrs. Clarence M. Nelsen, Milltown, Wis., Mr. and Mrs. Edw. N. Nelsen, Milltown, Wis., Mr. and Mrs. Albert N. Nelsen, Milltown, Wis., Mr. and Mrs. Christ Birkholm, Milltown, Wis.	20.00
In memory of Mrs. Julia Hansen, Greenville, Mich., Sidney Mission Group, Greenville, Mich.	5.00
Greenville, Mission Group, Greenville, Mich.	10.00

Total to date \$32,109.57

Received for Items Outside of Budget:

For Lutheran World Action and Relief:

Previously acknowledged	\$15,580.01
Tacoma Ladies Aid, Tacoma, Wash.	15.00
Sunday School and Teachers, Waterloo, Iowa	36.36
Greenville Mission Group, Greenville, Mich.	10.00
In memory of Mrs. Julia Hansen, Greenville, Mich., Einar Petersen Family, Greenville, Mich.	6.00

Settlement Trufant Mission

Group, Greenville, Mich.	5.00
South Sidney Ladies' Aid, Greenville, Mich.	10.00
Bethany Ladies' Aid, Greenville, Mich.	10.00
Young People's Society, Greenville, Mich.	19.86
Martin Holmgaard, Lake Norden, S. D.	1.00

Congregations—

Salinas, Calif.	123.00
Tacoma, Wash.	10.00
Solvang, Calif.	136.43
Solvang, Calif.	27.00
Kimballton, Iowa	5.00
Wolters Corner, Wis.	8.42
Ruthton, Minn.	256.75
Waterloo, Iowa	100.00
Detroit, Mich.	200.20
Clinton, Iowa	10.00
Trinity, Chicago, Ill.	148.50
Troy, N. Y.	187.50
Grant, Mich.	1.00
Marquette, Nebr.	190.50
Ringsted, Iowa	31.50
Ruthton, Minn.	1.00
Dwight, Ill.	19.00
Askov, Minn.	90.80
Perth Amboy, N. J.	40.25
Los Angeles, Calif.	50.50
Tyler, Minn.	1,009.55
Greenville, Mich.	55.00
Racine, Wis.	405.60
St. Stephen's, Chicago, Ill.	6.00
Lake Norden, S. D.	207.00
Hampton, Iowa	8.90
Junction City, Ore.	25.00
Tyler, Minn.	20.29
Error in last report	102.00

Total to date \$19,169.92

Des Moines, Iowa	\$100.00
Minneapolis, Minn.	2.00

Old People's Home, Des Moines, Iowa:

Friendship Circle, Kimballton, Iowa	\$ 5.00
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Santal Mission:

Will be acknowledged by Miss Dagmar Miller.

Church Extension:

Congregation, Withee, Wis.	9.00
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G.V.C. Building Fund:

Steinberg Construction Co.	500.00
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G.V.C. Debt Retirement:

Congregations—	
Trinity, Chicago, Ill.	15.83
Oak Hill, Iowa	54.25
	\$ 79.08

Though some congregations were short, we should be thankful that our Synod budget quota was made so the work of our Synod can be carried on as planned.

The Danish Evangelical Lutheran Church of America.

Charles Lauritzen, Treas.

From Kronborg, Nebr.

It is with no little regret that we must bring news of the death of Theodore Gravengaard. It seems so strange to think that we must go on without him. He was a hard worker and a very reliable and loyal part of the Kronborg church and community. At the time of his death he was serving as treasurer of St. John's congregation. "Ted" was soft spoken and of a kindly nature. He had many friends both in this community and others. He will be remembered by friends from school days at Nysted and Tyler and from the fellowship of young people's meetings. He often spoke of those by-gone days.

The statistics of the life of Theodore Peter Gravengaard express themselves as follows: He was the oldest son of the late Rev. N. P. Gravengaard and wife, Anna. He was born in Sioux City, Iowa, on October 23, 1893. His childhood was spent in Iowa congregations which his father served, moving with his parents to the Kronborg community in 1909. Here he grew to manhood and on Nov. 25, 1920, was united in marriage to Cora E. Petersen. The Gravengaards were engaged in farming during their years together except for six years spent in California where they were both variously employed.—"Ted" died at the wheel of his automobile on a relatively smooth stretch of otherwise mountain road about thirty miles west of Gallup, N. M., just across the Arizona border on Dec. 11, 1949. He and his wife were on the way to spend Christmas with their married daughter, Gladys, who lives at South Gate, Calif. Obtaining death removal permits from two states and all the additional red tape necessary, became rather a nightmare experience for Cora. However, she carried on bravely, and soon the daughter from California, and the son, Harold, and other relatives from home arrived with comfort and assistance.

The remains were laid to rest on the Kronborg cemetery on Sunday, Dec. 18. A very large group of friends filled the church to overflowing. The old widowed mother, who lives at Des Moines, Iowa, was able to be present and participate in the burial service. Several brothers and sisters were also present. May God bless the memories!

—Contributed.

Santal Mission

(Continued from last issue)

For Relocation of Hospital:	
Mrs. Minnie Mathisen, Minneapolis, Minn.	5.00
Friendship Circle, Kimballton, Iowa	10.95
Andrew Christensen, New Hartford, Conn.	2.00
Peter Nielsens, Tyler, Minn.	6.00
Trinity Lutheran Sunday School, Ludington, Mich.	18.00
Kedron Danish Ladies' Aid, Grant, Mich.	10.00

St. Ansgar's Ladies' Aid, Danevang, Texas	25.00
West Denmark Ladies' Aid, Luck, Wis.	10.00
Lake Emelie Ladies' Aid, Minneapolis, Minn.	10.00
St. Peder's Ladies' Aid, Minneapolis, Minn.	25.00
Central Lutheran Church Mission Circle, Muskegon, Mich.	31.00
Fred Millers, Withee, Wis.	5.00
Rev. J. P. Andreasen's, Oak Hill, Iowa	2.00
Martin M. Larsens, Oak Hill, Iowa	5.00
Trinity Ladies' Aid, Chicago, Ill.	25.00
Trinity Guild, Chicago, Ill.	25.00
Mission Group, Trinity, Chicago, Ill.	16.00
St. John's Ladies' Aid, Cordova, Nebr.	25.00
Anonymous, Newell, Iowa ..	10.00
Jens Gregersen, Hubbard, Ore.	10.00
Anton Buhls, Tyler, Minn.	2.00
Toward "Operations Ribers":	
Trinity Y. P. Society, Chicago, Ill.	60.00
Our Savior's Sunday School, Viborg, S. D.	30.00
S. Diken Sorensens, Dwight, Ill.	10.00

For Lepers:

Mrs. Johanne Lundsted, Westwood, N. J. 5.00

For General Budget:

(Continued)

In memory of Mrs. N. Steffensen, Cordova, Nebr., Wm. Dues, Hans Nelsons, A. C. Nelsons, and Chr. Nelsens, all of Cordova, Nebr.	4.00
In memory of Pastor N. P. Gravengaard, Des Moines, Iowa, Mrs. Gravengaard, Des Moines, Iowa	5.00
In memory of Hans C. Larsen, Tyler, Minn., from friends ..	9.25
In memory of P. L. Lund, Des Moines, Iowa, Andrew Olsens, Withee, Wis.	1.00
Anna and Arvid Eriksen, Coulter, Iowa	2.00
Mrs. P. L. Lund, Des Moines, Iowa	10.00
In memory of Claus Juul, Tyler, Minn., Hans Meyers, Diamond Lake	1.00
In memory of Hans W. Larsen, Minneapolis, Minn., Jacob Hansens, Hutchinson, Minn.	2.00
In memory of Mrs. Anton Jensen, Tyler, Minn., F. N. Thomsens and friends	3.00
In memory of Mrs. Lena Hansen, Brush, Colo., Mrs. Sophie Dahl, Hay Springs, Nebr.	1.00
In memory of Wm. Lauridsen, Troy, N. Y., Thorv. Lauridsen family	10.00

Total for December \$ 1,892.99

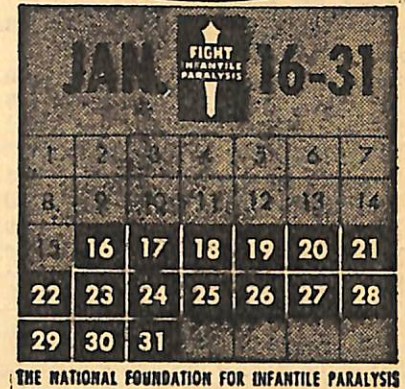
Total for 1949 \$10,234.48

Acknowledged with thanks.

Dagmar Miller.

1517 Guthrie Ave., Des Moines, Iowa.

JOIN THE MARCH OF DIMES



How You Fought Polio

The 1950 March of Dimes of the National Foundation for Infantile Paralysis began Monday, January 16, and goes on through January 31.

Circle those dates on your new calendar. Then flip back the pages of last year's four months—to last summer. Put a ring around September 17, 1949. That date should have a special significance which may not be immediately apparent. That was the day when dimes and dollars of thousands of Americans like yourself had chalked up a magnificent record of aid to polio patients in the worst infantile paralysis year in history.

By September 17, 1949, the National Foundation for Infantile Paralysis had sent for the year more than \$6,000,000 in emergency epidemic aid to replenish the exhausted treasuries of its chapters in 41 states. That was the day the polio-fighting organization had completed the shipment of 556 respirators, 464 hot pack machines, 320 cribs and 83 beds to outbreak areas since the first of last year. By that day also 2,148 nurses and 131



physical therapists had been detailed to emergency polio duty since the previous January.

Yes, and by that September 17 the National Foundation's funds for polio care and treatment had practically hit rock bottom.

You who have joined previous March of Dimes appeals can be proud of the job accomplished during last summer's terrible polio siege. As in every job in which you play a part, you are entitled to the credit.

But you want to keep up the good work. YOUR help is needed now, if the work is to go on. YOUR contribution to the 1950 March of Dimes will win the heartfelt thanks of boys and girls to whom YOU represent an ally in their fight against infantile paralysis.

Recall last September 17, and join the 1950 March of Dimes.

Contributions To Children's And Old People's Home

Tyler, Minn.

Hope Afternoon Club, Tyler, Minn.	\$50.00
Y. P. S., Askov, Minn.	5.00
In memory of Claus Juhl, from friends, Diamond Lake, Minn.	10.00
Rasmus Nielsen, Tyler, Minn.	5.00
Jens Bollesen, Tyler, Minn.	5.00
In memory of Claus Juhl, from Mr. and Mrs. Hans Andersen, Arco, Minn.	1.00
Danish Ladies' Aid, Askov, Minn.	10.00
Danish Ladies' Aid, Hutchinson, Minn.	10.00
Guiding Circle, Ringsted, Iowa ..	10.00
In memory of Hans Larsen, by relatives, Tyler, Minn.	22.00
Diamond Lake Ladies' Aid, Lake Benton, Minn.	10.00
Bethlehem Lutheran Ladies' Aid, Brush, Colo.	5.00
Bethesda Ladies' Aid, Newark, N. J.	15.00
Bethlehem Danish Ladies' Aid, Cedar Falls, Iowa	15.00
Dorthea Ingemann, Minneapolis, Minn.	10.00
In memory of Julius Thomsen, from friends, Tyler, Minn.	8.00
In memory of Lars P. Petersen, from friends, Tyler, Minn.	4.00
Hansen Paint Store, Tyler, Minn.	10.00
Nain Lutheran Ladies' Aid, Newell, Iowa	10.00
Virkelyst, Minneapolis, Minn.	10.00
Danish Ladies' Aid, Alden, Minn.	15.00
Danish Ladies' Aid, Solvang, Calif.	10.00
Danish Ladies' Aid, Marinette, Wis.	5.00
Ladies' Aid, St. Peter's church, Detroit, Mich.	15.00
In memory of Mr. and Mrs. Pete Andersen, from Mrs. Matt Krall, Ruthton, Minn.	1.00
Luther Memorial Ladies' Aid, Des Moines, Iowa	15.00
Victoria Lodge No. 5, D. S. S., Ra-	

cine, Wis.	5.00
St. John's English Ladies' Aid, Hampton, Iowa	10.00
Danish Ladies' Aid, Gayville, S. D.	10.00
Danish Lutheran Sunday School, Meckling, S. D.	40.00
Ladies' Aid, Omaha, Nebr.	5.00
Mr. and Mrs. Jens C. Lund, Tyler, Minn.	5.00
Ladies' Aid, Pasadena, Calif.	5.00
Mrs. Anna M. Andersen, Tyler, Minn.	5.00
In memory of Ediel Hartvigsen Bibble, Kimballton, Iowa, and Mrs. Anton Jensen, Tyler, Minn., from Mrs. Sophus Jacobsen, Kimballton, Iowa	2.00
In memory of Mrs. J. P. Johnson, Elk Horn, Iowa, by Mr. and Mrs. Einar Hansen, Kimballton, Iowa	1.00
Diamond Lake Ladies' Aid, Lake Benton, Minn., one lot of canned goods. Ladies' Aid, Ruthton, Minn., one lot of canned goods. Lars Bollesen, Tyler, Minn., one load of corn. Danebod English Ladies' Aid, Tyler, Minn., \$50 worth of dishes and spoons. Mr. and Mrs. Fred Bisballe, Detroit, Mich., one box candy. C. C. Sorensen, Tyler, Minn., \$280 worth of merchandise. Danebod Danish Ladies' Aid, Tyler, Minn., \$50, sheets and pillowcases. Mrs. Byron Olsen, St. Paul, Minn., sheets, pillowcases and bedspreads. Diamond Lake Ladies Aid, Lake Benton, Minn., \$10 worth of sheets and pillowcases. Ladies' Aid, Dagmar, Mont., \$15 worth of groceries. Thank you!	

Sincerely,

Johannes P. Johansen,
Tyler, Minn.

NEWS BRIEFS

NLC STATISTICS REVEAL ONE-THIRD OF PROFESSIONAL DPs "IN PROFESSION"

New York—Jobs "in profession" have been found for nearly one-third of 773 displaced European professional workers sponsored by the National Lutheran Council who either had arrived in this country by November 15 or had assurances to come. This information was revealed in statistics released here by Miss Cordelia Cox, director of the U. S. Lutheran Resettlement Service.

Miss Cox pointed out that of more than 8,500 NLC-sponsored DPs who had arrived in America by mid-November, the 773 listed as "professionals" were but a small fraction of the potential number of highly trained technical persons who could qualify to come to this country as professional people.

The Lutheran Resettlement director urged Lutherans in America to search out additional ways to provide more

job assurances for professional DPs, and in jobs related to professions.

NLC SPENDS \$65.79 FOR EACH DP BROUGHT TO U. S. FROM EUROPE

New York—"How much is freedom worth?"

For more than 8,500 former displaced persons who had arrived in the United States by November 15 with the assistance of the National Lutheran Council, their newly-found freedom is priceless—especially when compared with a near-decade of flight and persecution experienced in Europe.

In cash, according to most recent NLC financial reports, it has required an average of \$65.79 in Lutheran World Action funds for each of the 8,537 former DPs whom the Council had brought to America by the middle of November. This amount is exclusive of expenses in Europe for processing the DPs.

A large share of the figure, however, was advanced to the newcomers in the form of transportation loans for travel from ports of entry to final destinations. These loans are now being repaid to the NLC by resettled DPs at an ever-increasing rate. Ocean transportation for the DPs is paid by the International Refugee Organization, an agency of the United Nations.

The new arrivals have been placed by the National Lutheran Council's 35 state and area resettlement committees in jobs and homes in 45 states, the District of Columbia and the Virgin Islands. Included were 2,428 homeless refugee families who arrived in America on 38 airlifts and 111 IRO-chartered Army transports.

FILMING OF 1950 LUTHERAN WORLD ACTION MOVIE NEARS COMPLETION

New York—Filming of the 1950 Lutheran World Action sound picture, which began November 7, is expected to be completed by December 10, according to the producers, Caravel Films, Inc., of New York. Tentative release date is February, 1950.

Because aid to the 12 million refugees remaining in Germany is to be one of the chief emphases of LWA during 1950, the new film deals with the story of a refugee family, the Koerners, who have had to leave their home in Silesia. Through the aid and friendship of a young Lutheran relief worker from America, the family is re-converted to Christianity. The picture is tentatively titled "The Two Kingdoms."

Mr. Koerner, a lawyer and a former Nazi official, is played by Philip Coolidge. Mrs. Koerner is portrayed by Mildred Dunnock, currently the feminine lead in the Broadway production, "Death of a Salesman," which won both the Pulitzer Prize and the Critics Award for 1949.

The role of the daughter, Erika, is taken by Constance Ford, also of the "Death of a Salesman" cast. The son,

Willi, is played by David Anderson, a 12-year-old actor who for 3½ years was one of the Day sons in "Life With Father." He has also had numerous radio and television roles including appearances on "The Greatest Story Ever Told."

Taking the part of the relief worker, Fred Hoffmann, is John Alberts, currently being seen in the Broadway play, "Detective Story." John Graham, a radio and television actor, is the pastor, and Larry Hugo, also a radio actor, has the part of Fred's friend.

The indoor scenes were taken at the Hempstead, Long Island, studios of Caravel Films, and outdoor scenes were filmed at Eastern Military Academy, Cold Spring Harbor, L. I. The Hempstead City hall also appears in one scene.

DR. SCHIOTZ TO CIRCLE GLOBE ON VISIT TO ORPHANED MISSIONS

New York—Switzerland, Palestine, India, New Guinea, Australia and China will be visited this winter by Dr. Fredrik A. Schiotz, executive secretary of the Commission on Younger Churches and Orphaned Missions of the National Lutheran Council. He will start his round-the-world trip from New York on December 18 and will return on March 23, making the entire journey by air. During his stay in the various countries he will confer with church officials on problems of orphaned missions and the younger churches.

Dr. Schiotz will first go to Geneva, Switzerland, to consult with Dr. S. C. Michelfelder, executive secretary of the Lutheran World Federation, and then to Damascus, Syria, for a week of conferences with Dr. Edwin Moll, director of the LWF's Palestine Branch.

Nearly a month of Dr. Schiotz's trip will be devoted to India, where he will

spend a week at the Gossner Evangelical Lutheran Church, followed by visits to the orphaned mission fields of the Leipzig and Schleswig-Holstein Mission Societies of Germany and meetings with officers of the Federation of Lutheran Churches in India.

While at the Gossner Church, Dr. Schiotz will be accompanied by Dr. Isaac Canaday, who went to India in 1902 as a missionary of the United Lutheran Church in America and retired in 1946. Dr. and Mrs. Canaday recently returned to India to spend the rest of their lives there.

Bishop Anders Nygren of Lund, Sweden, president of the Lutheran Federation, is expected to visit India in January, and he and Dr. Schiotz are scheduled to confer with leaders of the Batak Church in Indonesia at a meeting in Trichinopoly on Jan. 20. One of the subjects of discussion will be the application of the Batak Church for membership in the Lutheran World Federation.

Dr. Schiotz will also devote a month to New Guinea, where he will visit the Lutheran Mission Finschhafen, operated before the war by the Neuendettelsau Missionary Society of Germany. A conference of missionaries will be held during his stay. The work at Finschhafen is now conducted by the American Lutheran Church, with funds provided by the National Lutheran Council from Lutheran World Action.

During the first two weeks of March, Dr. Schiotz will visit congregations of the United Evangelical Lutheran Church of Australia. His itinerary is being arranged by the Rev. A. H. Schubert, secretary of the UELCA's Board of Foreign Missions, who will accompany him.

Dr. Schiotz will spend four days in Hong Kong in conferences with the Rev. Arthur S. Olson, director of the China Branch of the Lutheran World Federation, and meetings with the LWF's China Advisory Committee.

Before returning to New York, Dr. Schiotz will meet with the executive committee of the Board of Foreign Missions of the American Lutheran Church at Columbus, Ohio, to discuss matters pertaining to the Finschhafen mission in New Guinea.

This will be Dr. Schiotz's fifth overseas trip since he became executive secretary of the Commission on Younger Churches and Orphaned Missions last year. In the summer of 1948 he visited England and Sweden, in late September he attended a meeting of the German Missionary Council in Germany, and from October to December he visited China and Indonesia. From April to August of this year, he traveled in South Africa, Tanganyika, Germany and England.

A POSITIVE PROGRAM FOR PEACE

Issued by the Department of International Justice and Good Will, of the Federal Council of Churches of Christ in America.

I. Our people should not tolerate any

SYNOD OFFICERS

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Des Moines 16, Iowa.

SECRETARY: Rev. Holger O. Nielsen,
1410 Main St., Cedar Falls, Iowa.

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TRUSTEE: Olaf R. Juhl,
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TRUSTEE: Erling V. Jensen,
1901 Easton Blvd.,
Des Moines 16, Iowa.

TRUSTEE: August Sorensen,
Ringsted, Iowa.

TRUSTEE: Viggo Nielsen,
190 Jewett Ave., Bridgeport 6, Conn.

complacency about war. War would engulf all in misery and would bring other consequences quite the opposite of our intentions.

II. Our people should combat a mood of hysteria or blind hatred.

III. Our people should reject fatalism about war. War is not inevitable. If it should come, it would be because of conditions that men could have changed.

IV. Our people should not rely primarily on military strategy to meet Communist aggression. Such reliance is more apt to bring war than to prevent it. There should be greater concentration on positive programs of an economic, social, political, and moral character.

V. Our people should press for positive programs which have immediate possibilities for peace and justice. They could, for example, quickly move toward:

(a) Greater economic well-being throughout the world.

(b) Greater emphasis on increasing social welfare.

(c) Greater observance of human rights, to check terrorism.

(d) Greater use of processes of international conversation and negotiation.

VI. Our people ought, each one of them, to contribute to a change of mood so as to increase the chance of averting war without compromise of basic convictions.

VII. Our churches ought to testify with renewed vigor to God's righteous love for all men and reality of the Christian world fellowship.

"VALBORGSMINDE"

The Old People's Home of the Danish Church, Des Moines, Iowa

For information concerning admittance, write to:

Theo. J. Ellgaard

1312 Boyd Ave.,
Des Moines, Iowa

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, Astor, Minn.

January 20, 1950

I am a member of the congregation at

Name

New Address

City

State

JENSEN, JENS M.
TYLER, MINN.

RTE. 2,