

Lutheran Tidings

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The Heart

By the Danish poet Hans Christian Andersen
Translated by Mrs. C. C. Nielsen

The heart, it is a heaven dark;
Like planets, sorrows there embark;
They come and go, yet silent loom,
Therefore, the bosom has not room.
Oh, weep, yes weep to ease your woe,
Each tear it is a world, you know;
A world so full of joy and pain,
Which in a bosom can't remain.

And have you wept with bitter grief,
I know your heart has found relief,
For sorrow, be it great or small,
This world of tears includes it all.
And do you think He who protects
The smallest insect one neglects,
That He forgets a world in need,
A world which on His mercy feeds.

The Cruciform Character of Human Existence

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A cross is a blunt and graceless form. It has not the completeness and satisfying quality of a circle. It does not have the grace of a parabola or the promise of a long curve. A cross is a straight-up line abruptly crossed by a counterline. The assertive **yes** of its vertical is crossed and broken by the **no** of its horizontal. A cross speaks not of unity but of brokenness, not of harmony but of ambiguity; it is a form of tension and not of rest.

The cross, is, nevertheless, the primary symbol of the Christian faith. It has the significance, of course, because it was the instrument of Christ's death. But it has a significance deeper than that, and it is into this deeper significance that we propose to inquire. It is the proposition of this address that the cross of Christ has an inexhaustible fascination because it is a form descriptive of the innermost character of human existence. It addresses life profoundly and redemptively because it addresses life truly. The cross is a simple form of boldest contradiction; and mortal life, itself in contradiction, knows itself to be like that.

There are many areas of consciousness and of experience in which this cruciform character of human existence can be seen with elemental boldness and clarity. Of these we select for our reflection today, three.

1. The Experience of Time

There is an understanding of time with which we are at the moment not primarily concerned,—time, that is, as measurable successiveness, as mere duration. We refer here, rather, to time as experienced passingness, mutability, irreversibility. Time so realized

imparts a sense not of something **past** but of something **lost**. There are few themes common to all human reflection which have been so widely or so poignantly celebrated in poetry. From Milton's verses one recalls the line

Nymphs and shepherds dance no more

and from one of the Shakespeare sonnets the moment in which the poet regards the gaunt trees in winter time, whose branches erstwhile were green and leafy against the summer sky, and sings of

Bare ruin'd choirs where late the sweet birds sang.

Time, so realized, carries within itself a contradiction. The days of our years are both promise and denial. Time unfolds itself both as illimitable aspiration and as inevitable limitation. That which is brought into existence within the rhythm of time is choked out of existence by the same time. We are born into time whose hands are full of promise; we come to our last hour with the clutch of time about our throats. Across the upthrust of that line of seeming endless time with which we are endowed as children and whose infinite promise constitutes the dream-stuff of our younger years—across that there runs the cross line of lostness, denial, and all ambiguity. This inner contradiction within blessed time itself has rarely been stated with greater clarity or concision than in the poem "Epitaph" by Walter De La Mare.

Here lies a lady of the West Countree,
Light of step and heart was she,
I think she was the most beautiful lady
That ever was, in the West Countree.

But beauty vanishes, beauty passes,
However rare, rare it be—
And when I crumble who will remember
My lady of the West Countree?

*Dr. Joseph Sittler was the guest speaker at our annual church convention at Greenville, Mich., last June. His recent book, "The Doctrine of the Word" was reviewed in our publication by Dr. Johs. Knudsen and has been acclaimed by many.

II. The Experience of Moral Reflection

Man knows, surely, that there is an ultimate significance which is not identical with himself. But man is, nevertheless, quite unable to dethrone himself from the central position which he knows he ought not to occupy. He tries, indeed, in many ways; and his noblest effort goes by the name of religion. And it is precisely when the effort to remove himself from the center of all things has assumed the form of a high religion that man becomes most acutely conscious of the cruciform character of his moral situation. For in that effort he comes to know as Luther once put it, that "... man seeks himself in everything, even in God."

Every effort of man to take off from the fixed runways of his imperious ego results in this,—that the proud craft of his desire returns always to the field from which it fled, the field of man's assertive, ever regnant self-interest.

"For I see a law in my members warring against the law of my mind, bringing me into captivity. O wretched man that I am, who will deliver me from this body of death!" cries St. Paul.

This apparently too critical and pessimistic analysis of his own situation with which Paul concludes the seventh chapter of Romans can, however, be confirmed within the commonest experience. Two fields of introspection offer simple and adequate material for this analysis. In the relation of love I believe myself to be raised above and taken quite outside myself by virtue of my love for another. This seeming self-transcendence, however, is not only illusory but constitutes a temptation to think about myself more highly than I ought to think. For it is precisely in the relationship of love that the general enhancement of all reality has at its center a particular enhancement of **myself**, the lover. I love the beloved, but even more than that I love that vision of myself reflected back to me from the beloved at ten times its normal size. I love the beloved, but even more I love that discernment of my own loveliness on the part of the other by virtue of which that other responds to me!

And in the experience of prayers, too, one knows himself to be in the presence of that "law in the members" of which Paul speaks. The life of prayer has been talked about with such unrealistic piety that one hesitates to point out that the unrealism of the speech often conceals that actual impiety which grounds even this good activity. For in prayer I have no sooner begun to address myself to God than I find myself commending myself for being in this attitude. I then condemn my commendation—and feel a positive virtue in having had sufficient perspicuity to see that I ought not commend myself before God and in having condemned myself for so commending myself. But, I reason further, the very fact that I know I ought not to commend myself means that I myself in the depths of my being am not so bad a fellow after all. And so in moral oscillation between condemnation, which I commend, and commendation, which I condemn, I come to know that when St. Paul talked about the wretchedness of life's captivity he was not being simply biographical.

III. The Experience of Self-Realization

The dynamics of man's nature, the law of his life,

is toward illimitable expansiveness. This is the upthrust of life's promise which corresponds to the vertical member of the cross. But across this upthrust of life in its creativity there juts the other member—the fact that all realization is won precisely along the way of limitation, rigid selection, the forcible throttling of many possibilities. The intellectual man may burn, indeed, with a hard, gemlike flame. But his bright little light of mental achievement gleams around a field where lie the corpses of dead vitalities. The man of the common life laughs at the professor—and behind that laughter at the essentially eccentric life, there is some lost, healthy promise that bubbles up from some primitive source and is very close to wisdom. For each man comes to himself, as we say, by bringing to facility or excellence some aspect of his nature; and at the same time that one's self is brought to realization in one area, there are a dozen other selves that die gasping for lack of air!

Now these reflections illuminate the depth, the meaning, and the ultimate adequacy of God's action for us in the deed of Jesus Christ. For there God has revealed himself in a cross. Not because God loves crosses but because he loves **men**! Because life itself is cruciform it must be addressed, if it is to be savingly struck, in an action which itself is cruciform. Hence the majestic word of the fourth Gospel, "The Word became flesh and dwelt among us." **Flesh!**—because that is **what** we are. **Dwelt** among us!—because that is **where** we are.

The task of theology is not to prove the Christian pronouncement by reference to categories outside itself; it is rather to describe God's Christ-deed in such a way that its relevancy, judgment and redemptive power become clear. When, therefore, in the areas of time, of moral reflection, and of self realization we confront central pronouncements of the Gospel, we arrive at the knowledge that something is here said which is startlingly relevant. It was a man who knew time in all of the fullness of its inner ambiguity, who, caught up in the deed of Christ, was able to say "We that love the Lord have passed from death to life . . . old things have passed away, all things are become new." And it was the same man who cried, not because he was ignorant of the Greek hope of immortality but in full consciousness of it, "Now unto the Blessed and only Potentate, King of Kings, Lord of Lords, **Who only hath immortality . . .**"

And when man's moral consciousness has been viewed in its ultimate nature and there revealed as Olympian, assertive, always tyrannically egocentric, the word of the Gospel is known to be the only word that God can speak to such a situation. I cannot be helped until I am related to God in a new way. I cannot perfect a structure on the existing foundation; new footings must be given. When Paul's cry, "O wretched man that I am, who shall deliver me from this body of death," has passed from ancient biography to personal confession, then one is prepared to know that the word of forgiveness is the only word that is either redemptive or real. Hence, the profound and everlasting rightness of the word of the Gospel, "Son, thy sin be forgiven thee!"

The White Cliffs

A poem by Alice Duer Miller, "The White Cliffs," tells of an American woman and her relationship to England during the first and the second World War. It is told in beautiful, smooth running verses. I shall in places let her speak for herself.

The poem begins with a declaration of love. The white cliffs made such an impression on her, that she exclaims: "When they pointed out The White Cliffs of Dover, startled I found there were tears on my cheek."

But in spite of all she has learned to cherish in England and has had her home there, she is still a stranger. And thus she goes on to tell her story.—She intended to stay only a week in England, and then it became a life time. And she raises the question, why?

She was young and fell in love. In some of the verses she describes the sun in England as wonderful because its appearance in the sky is so rare.—The attitude of the English people toward strangers is described in these lines: "The English are frosty when you're no kith or kin of theirs, but how they alter when once they take you in!"

Her beloved friend was John, and she reveals him as a gentleman in every way. And what a lovely time they had together in the spring of 1914.

But soon her strong American nature revolted to the English way of thinking and she decided to return to the U. S.—She stated in her farewell-letter to John: "We are both rooted deeply in the soil of our countries." She is somewhat emotional on the boat-train: "A girl within is battling with her tears and pride. But what a surprise when at the journey's end John was there and sincerely said: 'Did you really think I wouldn't be here to make you stay?'"

So presently they were traveling back again together. They were married and England looked different to her, and England was at war, it was 1914. "The English love their country with love, steady, and simple, wordless, dignified. "I think it sets their patriotism above all others. We Americans have pride—we glory in our country's short romance. We boast of it and love it.

As England was at war John also had to enlist. His oldest brother, Percy, was also in the army.

In the poem is a very humorous letter from her father in the U. S. He does not like the English. "I am a Yankee through and through, and I don't like them, or the things they do."—It is tempting to rewrite the whole letter, but that would take up too much space.

As she read the letter from her father the picture of the home and homeland caused sudden yearning; she saw it all, and memories are so strong. "I saw a little girl in scarlet mittens, trudging through the snow to school."

Now she settled down in Devon while John was in France. Such a tame ending to a great romance. She stayed with her mother-in-law, a woman of wonderful strong character who gave herself entirely to a service for the suffering Englishmen, among them her two sons.—In the month of December she went daily to

the hospital ward to write letters for the wounded and dying. Then came one day the vicar and said: "Dear friend, come home; I have tragic news."—She looked straight at him without a spasm of fear, and she asked: "Is it Percy or John?"

"Percy," he said. She dropped her eyes and said quietly: "I am needed here. Surely you know, I cannot go until every letter is written. The dead must wait on the living—This is my work, I must stay." And she did. Such a mother-in-law will be respected and loved.

And now the young war bride became a mother; a son was born—and hope was born—the future lived again. And John came home on leave and all was joy . . . "Somehow I became almost an English woman, almost at one with all they ever did—all they had done." There was a little disagreement about the child's name. Said she: "I want him called John after you." But three times she is told: "But the oldest son is always called Percy, dear."

So he was christened Percy. And the old lady who in her imagination had seen the world destroyed—the extinction of her race, her country, her class, her name, now she saw them live again.

Another question arose about the help from the U. S. "They must come in the spring." And again this thought: "Should they really come and fight for England's sake?"

Her father definitely opposed any help from the U. S., and she hid her father's letters.—Then finally one day they came. The band played, "Over there, over there," and "as the American flag went fluttering by—Englishmen unconcerned—I began to cry." It was a jolly crowd that came over: "We are here to end it, by Jingo," "We will lick the Heinies okay."

But John was killed in the war. "John was dead. All done and over—that day long ago—the white cliffs of Dover—little did I know — — —"

In the home was an old Scottish girl or housemaid, who helped care for the little boy. We are reminded of old Malene in Grundtvig's home. The mother was permitted to take a trip back to the good old U. S.: "Oh, to come home to your country after long years away — — —"

And then it was the greatest disappointment: "Was this America—this my home—Prohibition and Teapot Dome—speakeasies, night clubs, illicit stills, dark faces peering behind dark grills, holdups, kidnappings, booze, everyone gambling—"You just can't lose — — —" Was this my country?"—It seemed like heaven to get back to the dull, but secure Devon — — .

But now arose the most serious question. Should she go back to the U. S. with the boy or stay in Eng-

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land? She knew that war would come again, the second world war. And what about her son? "My child, my child, why should you die for England too?" He smiled as if saying: "Is it not worth it if I must?"

John would have answered yes, but John was dead. And then it finally dawned upon her mind that the forefathers were English, never more English than when they dared to be rebels against her — — —.

The tree of liberty grew and spread but the seed was English. As she had declared her love to begin with when she saw the white cliffs, so in summing up its love again: "I am American bred, I have seen much to hate here—much to forgive. But in a world where England is finished and dead I do not wish to live."

P. Rasmussen.

Synod Board Meets At Chicago, Ill.

February 6 and 7, 1950

February 6 the members of the synodical Board met at the conference room in the 327 So. LaSalle Building, Chicago, Ill., with Dr. Franklin Fry, president of the United Lutheran Church in America, and Mr. List, a lay member of the last mentioned church. Four presidents from nearby districts, representing the Home Mission Council of the DELC, were also present. The meeting was called in accordance with convention decision to study what our status as a constituent Synod of the ULC would be.

Rev. Alfred Jensen bid our guests welcome.

Rev. Alfred E. Sorensen led the devotions.

The meeting was rather an informal one. Dr. Fry gave us liberally of his time to inform us about the work and organization of the ULC. The secretary of the synod took notes of the day long session, and he will report to Rev. Erik Moller, chairman of the committee on Lutheran Church Relations. Pastor Moller will report to the annual convention held at Askov, Minn., this summer.

February 7, the Synodical Board met at St. Stephen's Church, Chicago. Rev. Alfred Sorensen and Mrs. Sorensen were our hosts. Members of the church had also opened their homes for us during our stay in the big city. To the congregation, their pastor and wife we extend our sincere thanks for their hospitality. It was the kind of hospitality doubly appreciated. We were first of all guests in their homes which is always something to be thankful for. Secondly, by using the facilities of the St. Stephen's Church a substantial saving was made for the synod.

Tuesday morning the meeting opened with devotions led by President Alfred Jensen.

All members were present.

The minutes of the secretary were read, corrected and accepted.

Mr. Charles Lauritzen presented his financial statement on the fiscal year from May 1, 1949 to December 31, 1949. The report was studied, and after considerable time was spent on discussing various phases of the statement, it was placed on file.

The chairman of the Finance Committee of the Synodical Board, Mr. Olaf R. Juhl, presented various

problems of the financial picture of our synod. He also explained to us what he thought was the status of the Finance Committee. There were numerous matters of routine to dispose of in regards to the business of the synod.

Radio. President Alfred Jensen read a communication from the secretary of radio station WCAL, Minneapolis, Minn., informing us that they had for several reasons found it necessary to discontinue the Danish service over their station.

I am sure there are quite a few of our people who will miss this service. If you do, write and tell the station about it. Radio stations like congressmen are sensitive to letters.

Air Transportation. Air Transportation Clergy Certificate was discussed in the light of a communication from the Inter-Church Transportation Committee. It will be of special interest to our pastors to know that this question is being considered by various Transportation Committees in the larger synods. It was left to President Jensen to keep us informed on further developments.

Bequests. President Jensen informed the Board of two bequests for the Danish Church:

- (1) From the estate of Andrew C. Rasmussen and wife, Caroline, Chicago, Ill.
- (2) From the estate of Mathilde C. Bekker, Hartford, Conn.

It is expected that these estates may be settled during the coming year.

Stewardship Committee. The meeting considered several persons to fill the vacancy of Mr. B. P. Christensen who was appointed Synodical auditor and statistician.

Liturgy Committee. President Jensen reported he had appointed the following pastors to this committee: Ottar S. Jorgensen, F. O. Lund and A. C. Kildegard.

Lutheran World Action. It was reported that our synod had contributed \$130,808.99 to the L.W.A. during the past ten years. Our largest individual contribution during the same period was \$8,850.00.

The total contribution from the membership of the National Lutheran Council is \$25,218,848.07.

Our quota for 1950 is \$17,311.54 or \$1.25 per confirmed member.

The contributions to the L.W.A. will slowly taper off, and it is recommended that L.W.A. be placed on the respective synodical budgets.

National Lutheran Council Building. President Jensen reported that the NLC had purchased a building in New York city for \$150,000.00 of which our share is \$750.00.

The motion was made, seconded and carried that our synod pay its share of the NLC headquarters building in New York.

Our meeting adjourned about 9:30 p. m. Tuesday. Before leaving the parsonage, Mrs. Sorensen served coffee which indeed gave us a "lift" after a very long day. Rev. Alfred Sorensen, with not too much time to spare, dashed us off to our respective stations of departure. The secretary caught his train, I doubt Viggo Nielsen did.

Greetings,

Holger O. Nielsen.

From The Board Of Welfare

During this year following our convention at Greenville, Mich., the various boards and committees of our synod are to meet with comparable boards and committees of the U.L.C.A. in order to explore the effect on our work should we join the U.L.C.A. as a constituent synod. The Board of Welfare has had such a meeting.

On January 17, Rev. Ernest D. Nielsen and the chairman of the Board of Welfare, Rev. Holger P. Jorgensen, met in Chicago with Dr. C. Franklin Koch, executive secretary of the Board of Social Missions, U.L.C.A. and Rev. Francis Shearer, secretary, Inner Missions.

Both these men were very gracious and generous in receiving us and carefully listened to the presentation of our welfare work as well as explained the work of the Board of Social Missions.

I shall here give a brief resume of what we learned at this meeting.

It was quickly evident that the work of our two boards is quite similar so that there would be no difficulty in working together.

The Board of Social Missions does not have any institution under its jurisdiction. Each constituent synod runs its own homes. The main function of the Board of Social Missions is in a consultative capacity. The services of the board is always available to the various institutions and committees of the constituent synods in helping to solve problems, but the board has no power to impose its advice. The board endeavors to keep a close relationship between the synodical welfare committees in order to develop long range policies. That means, that our Board of Welfare would function as it does now. It could at any time consult the Board of Social Missions and should work with it in developing a long range policy. Furthermore, no new work should be started without consulting the Board of Social Missions.

The Board of Social Missions, U.L.C.A. is divided into four parts or functions. 1) Inner Missions, which is the mission work at home and in institutions. 2) Social Action, which consists primarily of education of what is going on in legislation, both national and states. Materials and information are sent to all pastors and congregations on the various legislation effecting our church work. 3) Evangelism which is the work of the church to win men to Christ. 4) Disaster, in which a fund is available to help congregations in case of floods, earthquakes, etc.

One addition that should be made to our Board of Welfare would be to add the function and duty of evangelism. Either that or establish a separate committee on evangelism.

The Board of Social Missions has nothing to do with the finances of the Welfare work of its synods.

The only money it receives and uses is the fund necessary to maintain one office worker and its field worker. It does, however, hold the fund of \$9,500.00 for immediate use for disaster relief.

The Board of Social Missions conducts an extensive work for the blind by providing some braille materials and establishing scholarships for training men for the work among the blind. It also conducts schools for social missions at various places in which we could take part.

Both Rev. Nielsen and myself felt that we had profited by this meeting. We feel that an adjustment of our work to fit in with that of the Board of Social Missions, U.L.C.A. would not entail a major problem.

Greetings,

Holger P. Jorgensen,
Chairman, Board of Welfare.

To Our Pastors

Our synod this year is in a transition period when our fiscal year requires adjustments also in our financial setup. It is easily done on a convention floor but it is quite another thing in reality.

This change-over from our fiscal year ending December 31, naturally also affects the flow of income to our Pension Fund treasury for the time being. Formerly the contributions from our congregation came in fast during the closing month of April. Unless more of our congregations have decided to contribute on a quarterly or monthly basis during 1950, we presumably will find their contributions postponed until the closing months of the year. Somehow the synodical obligations are more distant.

However, we do have obligations to meet right along and one of these is our obligation toward our twenty-nine pensioners. We have promised each couple \$620 and each single pensioner \$360 and we expect to be able to add the extra gift to that amount as in the past few years. Our synod president assures me that funds will be available as adjustments are made. The only difficulty we may run into is to have the funds available for paying the April pensions on time.

After receiving a letter from our synod treasurer on this matter I decided to appeal to our pastors to send in their dues to the synod treasurer for the Pension Fund as soon as they receive their card from our Pension Fund treasurer some time in March if they possibly can. This amount of about \$1,500 would help very much toward meeting our obligations to our pensioners on time without borrowing funds for this payment. This does not relieve our congregations from their responsibility but it would tide the treasury over a difficult spot. To the pastors it will only mean sending in their dues a few weeks earlier this year.

A. E. Frost.



By
BUNDY

CONTINENTAL BORDERLINES. We have said so much about the terrible extermination of the Russian church that we have forgotten to ask about the reason. Lenin did not know Christianity, neither did Stalin, even though he spent some of his early years in a Theological Seminary, where he read Karl Marx instead of dry orthodox theology. Both of them had seen nothing but superstition in the Russian church; the "selling of sacraments" by an ignorant and underpaid Priesthood, was not impressive for a revolutionary mind. A few men like Tolstoy knew religion, but chances are that Stalin never read Tolstoy. And Tolstoy was too far ahead of ignorant Priests, and in a land where few people could read, the influence of Tolstoy could not have been great. But another factor is that Russia has never been European in its culture, and this may explain the feeble unworthy church of Russia. Russia never experienced the three changes which determined the evolution in Western Europe—namely The Renaissance, The Reformation and The French Revolution.

The Bolshevik revolution tried to accomplish in one stroke for Russia what the three former events took a long time to accomplish.

Priests of the Russian church were handymen for a tyrannical hated regime, they collected taxes for The Czar and were in general despised by the masses.

Stalin is supposed to have said, when he heard the Japanese Christian Kagawa speak about "Brotherhood Economics," "if that is Christian teaching it is what we want."

But Stalin and Russia knew only superstitious ceremonies and costly masses which only made the peasants more poor and the imperial regime more rich. God is not dead in Russia, but he just could not function under the guise of a magician. Some day Russian Communism will be Christian Communism and we will begin to learn from each other.

THE SEER ON YOUR WAY. After the convention at Solvang, nearly two years ago, my homeward journey had taken me a long ways toward home before I could say that I had experienced something unusual which is one of my objects in traveling. The country had been marvelous in its variety, and my companion in the Pullman through New Mexico and Arizona, was interesting and friendly and did not seem too proud because she was working for Warner Brothers as a promoter for their educational movie music. Three and a half days observation of the amazing Mormons—to which I shall return at some other date—was, to say the least, very profitable. But I longed for a contact with someone beyond the pale of the conventional. I found him in the bus station in Denver. Two gentlemen were attracting some attention because they were asking so many people where there

was a good place to spend a vacation; one of them gesticulated vigorously and betrayed a nervous temperament, his companion was more quiet and took a more penetrating look at people. I got up from my seat and no sooner had I done so before the busiest of the two asked me if I knew a good place to spend a couple of weeks or more. He confessed that he had plenty of money, was tired of crowds in Baltimore, Washington, New York and Miami; he wanted to get some genuine pleasure out of his life and also wanted to spend some money on something good. In introducing me to his friend he said, "Mr. — is a philosopher, and I take him along with me to keep me from becoming too materialistic even if he is a Protestant and I am a Roman Catholic." We finally agreed that the best place they could go would be to Estes Park. Before we knew it we had drifted into a conference about the present state of affairs in the world and we occupied a large floor space in the center of the bus station. I asked the doctor if he had read the amazing book by LeComte du Nouy. "He is a French scientist, is he not?" "Yes." "Do you have the book with you?" The doctor spread the book out before his eyes and, still standing, began to read aloud: "During the course of the centuries religions have always had to fight superstition; an enemy all the more dangerous because it seemed to be inseparable from the human mind—unevolved minds still constitute a majority." "Good!" "And here—" The doctor might have kept on reading if his more practical companion had not notified him that it was time to leave. We shook hands, and I confessed that I at first took them for a couple of more "crackpots." The money man said he appreciated my brutal frankness but it had been a delightful meeting. The doctor said "God bless you!" and I said, "The same to you both." He took a couple of steps and came back, pulled something from his inside pocket, gave me a couple of copies and said, "Make use of this if you can." Next Sunday I read it to a group of people and at last I pass it on here:

WORLD PEACE PSALM

The Lord is my Shepherd,
I shall depend on God.
Yet—I shall not be idle.
He Leads me to "The Green Pastures."
He guides me to His Purest Waters.
He returns me to Safer Highways.
He unlocks to My Soul His Treasures.
He acquaints me with Diviner Beauties.
He visits me now on Still Shores.
Knowing Thy Voice, I Help others!
Switch on Thy Healing Rays!
And supply the Needy!
Yes, even though I fly through
Many shadows of War,
I will fear no Death.
Our loved ones still live on.
My Lord is fighting for Lasting Peace.
Divine Victory for Divine Peace.
Thy Court and Thy Army,
They comfort me this day!
Are rebuilding One Peace World!
With One Human Brotherhood!
Surely Justice and Sympathy,
Thy Will-to-Goodness,
Thy Loving Protection,
Shall control me in my lifetime.
And I shall dwell in Thy One House,
Together with all the People,
In the Company of the Lord forever.
This is the Spirit of "Psalm 23."

—By Jesse Ashman.

The two are now raising oranges together in California. And the doctor takes an occasional stroll on the streets of Los Angeles.

Our Women's Work

Mrs. Johanne Lillehøj, Kimballton, Iowa

Editor

In The Lord

"Children, obey your parents in the Lord, for this is right."—Eph. 6:1.

The Epistle of St. Paul to the Ephesians is practical in both purpose and message. As we interpret his advice to parents and children, we must remember that all are regarded by Paul as members of the church, the mystical body of Christ. (5:32).

The family is the unit of society; it is the strength of the church. As it deteriorates, society does; as it dissolves, the church does. This was true then. It is just as true today.

St. Paul admonished subjection and reverence of the wife for her husband and in return he showed her love and respect. The former has been misconstrued and over-emphasized, making of Paul a denouncer of womanhood rather than its champion. The latter has been misinterpreted and minimized, making of man a superior—a "lord over all."

"Children, obey your parents in the Lord."

If this advice is disregarded, our family life is threatened. Serious social problems arise. The revolt of youth results in lawless demand for freedom without any thought for responsibility. Freedom without responsibility is **not** freedom.

"Obey your parents in the Lord—in the Lord."

Children belong to Christ. They are members of His Church. Obedience is to be a Christian obedience. Such training is one of the supreme needs of our day. Our children must learn respect for authority, reverence for age, habits of self control, and knowledge for Christ.

Lord, help us to know Thee. Amen.

Marie M. Hald.

A Call For Help

Through "Lutheran Tidings" may I have this privilege to reach all who read the paper and particularly the friends of the Danish schools in South Slesvig to whom you have been most generous during the time we have been sending clothes and food to those who needed our help.

I have been most grateful to each and every one of you who have heeded this appeal. So unselfishly have you answered the call of our children and parents in their distress in the faraway country, and through this work you have drawn me very close. I feel through it all that I have learned to know you through our church and social work.

We have sent over 4,000 tons of goods across during the 2½ years of activity, still I know we did not reach all those who were in need. So many letters are received from older people and families in need asking for help. Sadly we must refuse this help. Our relief can only be carried out in one way, first to headquarters in Denmark and then directly to the Danish schools in South Slesvig; it is the only control given us, and by that we must abide. The contributions sent

in for Christmas gifts this year were used partly for gift boxes to the schools and contained coffee, cocoa, rice and candy. This was packed in special boxes, and it proved to give great satisfaction, as the parents came to the schools for social gatherings and parents' meetings, and there they have refreshments and are given the gifts to take home.

I have received so many lovely letters of thanks and I sincerely hope you have too. As names and addresses of all donors are sent together with the gift boxes there is no excuse not to acknowledge with a "Thank You" card.

I am sending a few of the letters. They may be interesting for our readers, and once again I am saying thank you, and may I hope for your continuation in this work; without you I shall be very helpless.

Very sincerely yours for the South Slesvig cause,
I remain one of you, **Elsie Stub.**

A FEW OF THE MANY, MANY LETTERS FROM SOUTH SLESVIG

From Sønder Brarup Danish School, South Slesvig

Our sincerest thank you for all your wonderful gift packages during the year of 1949. Let us assure you that we are happy to receive them. And now we have had word that six large cartons are on the way for Christmas. How we will enjoy everything you have sent us.

There is in South Slesvig much poverty and unemployment. Then there are also all the refugees; these poor people must also live.

Children, parents and teachers.

From Nibal Danish School, South Slesvig

From the whole school—the children, their parents and the teachers—our heartiest thanks to all for the assistance you have rendered us in the past; to all we are most grateful. Today came word of 10 boxes of gifts for Christmas. We are very joyful and thank you all.

F. D. Hansen, Teacher.

From Duborg Danish School, Flensburg

Thanks to all our good friends in U. S. A. for all your wonderful gift boxes. We can not tell you how much they are appreciated. It is an overwhelming help you are giving our school children. Merry Christmas to all.

Henry Jensen.

Help To South Slesvig

The office in New York gratefully accepts packages of clothing for school children of South Slesvig. Used clothing—both for children and grownups will be very welcome; the clothing must be clean but does not need to be repaired.

East Asiatic Company will take the packages across free of charge and the clothing will be distributed by "Sønderjysk Forening" and by the "Grænseforening." Please send all packages to:

MRS. ELSIE STUB,

% Scandinavian Shipping,
104 East 126 St., New York, N. Y.

National Lutheran Council Adopts Resolutions

Resolutions condemning the continued imprisonment of Lutheran Bishop Lajos Ordass of Hungary, demanding the termination of diplomatic relationship with the Vatican, and urging liberalized displaced persons legislation were adopted by the National Lutheran Council at its 32nd annual meeting in Minneapolis Jan. 31-Feb. 3.

In other statements, the Council stressed the moral responsibility of the U. S. government to deal with the problem of expellees in Germany and Austria, and called upon the United Nations to study methods for prevention of genocide.

Texts of the resolutions follow:

Imprisonment of Bishop Ordass

RESOLVED: That we condemn the persistent and determined efforts of the present Hungarian government to dominate and control the life and work of the churches in that land, and in particular of the Lutheran Church of Hungary. As Lutherans, we cannot and will not forget that the continued imprisonment of Lutheran Bishop Lajos Ordass of Budapest is one of the most flagrant instances of religious persecution in Hungary. Bishop Ordass was tried and condemned on the basis of fraudulent charges in the fall of 1948. We record our conviction that he is being persecuted solely because he vigorously defended the Christian teaching that in matters involving faith, it is necessary to obey God rather than man.

The National Lutheran Council reaffirms its unity with Bishop Ordass and with our brethren who today suffer hardships because they stand firm for Christian liberty and truth against the encroachments of totalitarian governments and police states. We witness to the world our conviction that allegiance to Jesus Christ requires much courageous sacrifice like that made by Bishop Ordass, and we thank God for his example of uncompromising steadfastness and devotion. Our thoughts and prayers are ever with him in his sufferings and we pledge to him our continuing confidence and loyalty.

Representation at the Vatican

Whereas, the resignation of Myron Taylor as the personal representative of the President of the United States at the Vatican reminds us again of the impropriety of such representation,

THEREFORE BE IT RESOLVED, That the National Lutheran Council hereby expresses its firm conviction that no one should be appointed successor to Mr. Taylor as representative of the President at the Vatican, and that the diplomatic relationship with the Vatican should be terminated now.

That this expression of our conviction be respect-

fully communicated to the President of the United States.

Displaced Persons

That the Council approve, for Christian and humanitarian reasons, the extension of the national law to admit additional displaced persons to the United States, and the broadening of the definition of displaced persons which is included in proposed legislation before the Senate.

That the Council send a petition to Congress, urging it to enact an amended and extended displaced persons law which will provide that the continuing program be more fully a government operation, include the payment of inland transportation from government funds, and offer private agencies the opportunity to render supplementary services as needed.

That the church bodies participating in the Council be urged to accept responsibility for urging upon local pastors the importance of spiritual and social resettlement services to displaced persons in or near their parishes.

Expellee Problem

Whereas the presence in Germany and Austria of several million people who have been expelled from their homelands creates urgent economic and social problems which are growing in intensity; and

Whereas, the scope and seriousness of the situation indicate the need for cooperative international action; and

Whereas, our government, by participating in the decisions sanctioning the forced migrations of populations, shares moral responsibility to seek an effective solution to the expellee problem;

THEREFORE BE IT RESOLVED: That the National Lutheran Council respectfully urge the Congress, the State Department, and the Economic Cooperation Administration to do everything in their power, both directly and in cooperation with other nations, to deal constructively with the expellee problem through assimilation of expellees into the German and Austrian economy and through the emigration of some of them to other countries.

Genocide

Whereas, the barbaric practice of genocide (attempted extermination of racial or religious groups) rightfully arouses the abhorrence of all Christians.

THEREFORE BE IT RESOLVED, That the National Lutheran Council commend to the United Nations and several organs of the U. S. government their study of appropriate methods of preventing the recurrence of such tragedy.



Grand View College A Capella Choir

Choir Tour

The Grand View College A Capella Choir will soon depart on a 2,000 mile tour, visiting ten congregations. On the invitation of the program committee of District II, the tour this year is centered in Michigan with Cedar Falls, Iowa, Dwight, Ill., Chicago, Ill., and Racine, Wis., visited enroute. The Michigan congregations on the itinerary include Muskegon, Greenville, Manistee, Grayling, Marlette and Detroit.

The tour choir will consist of 56 voices, with the membership representing fourteen states. The original choir numbered 77 and the competition for a place on the tour group has been very keen. The choir has been working very hard under the inspiring direction of Oluf Lund. They will present a varied program of Sacred music. The program follows:

Part One—EARLY CHURCH MUSIC

Gloria Patri -----Palestrina
16th Century
Adoramus Te -----Corsi
17th Century

Part Two—RUSSIAN CHURCH MUSIC

Our Father -----Gretchaninoff
Salvation Is Created -----Tschesnokoff
Bless Ye the Lord -----Ivanoff
Cherubim Song -----Glinka

Part Three—F. MELIUS CHRISTIANSEN GROUP

Clap Your Hands
Exaltation
O Day Full of Grace

Part Four—DANISH MUSIC

Morgensang -----Gade
Aftensang -----Weyse
Kongernes Konge -----Horneman

Part Five—SPIRITUALS

Set Down Servant -----Shaw
Swing Low, Sweet Chariot -----Cain
So's I Can Write My Name -----Cain

OPTIONAL SELECTIONS

Longing -----Bull
Beautiful Savior -----Christiansen
Balm in Gilead -----Dawson

The choir this year has a fairly heavy Spring Concert season. They will sing five concerts in addition to those on the tour. The complete concert season is as follows:

1950 SPRING CONCERT SEASON

March 19 -----Corinthian Baptist Church, Des Moines, Iowa
March 24 -----Cedar Falls, Iowa
March 25 -----Dwight, Illinois
March 26 -----Greenville, Michigan
March 27 -----Muskegon, Michigan
March 28 -----Manistee, Michigan
March 29 -----Grayling, Michigan
March 30 -----Marlette, Michigan
March 31 -----Detroit, Michigan
April 1 -----Chicago, Illinois
April 2 -----Racine, Wisconsin
April 16 -----Madrid, Iowa
April 23 -----First Luth. Church, Des Moines, (Home Concert)
April 30 -----Kimballton, Iowa
May 14 -----Studenterfest (Homecoming)

CHOIR PERSONNEL

Almloff, Warren, Des Moines.
Ammentorp, Virginia, Des Moines.
Anderson, Richard, Minneapolis, Minn.
Andreasen, Ottar, Atlantic, Iowa.
Bishop, Robert, Des Moines.
Brady, Gerald, Des Moines.
Brandt, Barbara, Junction City, Ore.
Brower, Paul, Des Moines.
Burbank, Wendell, Des Moines.
Christensen, Bruce, Marlette, Mich.
Christensen, Joyce, Brush, Colo.
Christiansen, Norma, Seattle, Wash.
Clausen, Donald, Exira, Iowa.
Duus, Leif, Tyler, Minnesota.
Frost, Kenneth, Withee, Wisconsin.
Gantriis, Jean, Minneapolis, Minn.
Gravengaard, Beverly, Des Moines.
Grumstrup, Alma, Luck, Wisconsin.
Hansen, Arnie, Seattle, Wash.

Hermansen, Eunice, Junction City, Ore.
Jensen, Ann, Pasadena, California.
Jensen, Janice, Sandusky, Michigan.
Johnson, Raymond, Cedar Falls, Iowa
Jorgensen, Karma, Des Moines.
Jorgensen, Valborg, Tyler, Minnesota.
Knudsen, Helen, Lucedale, Mississippi.
Knudsen, Norma, Des Moines
Miller, Armond, Hampton, Iowa.
Morrow, Bettejane, Des Moines.
Mortensen, Greta, Tyler, Minnesota.
Mortensen, Linnea, Seattle, Wash.
Nielsen, Else, Hutchinson, Iowa.
Nielsen, Katherine, Minneapolis, Minn.
Nilsen, Robert, Salinas, California.
Norem, Edward, Des Moines
Pedersen, Andrew, Luck, Wisconsin.
Pedersen, Anne, Fords, New Jersey.
Pedersen, Erik, Luck, Wisconsin.

Petersen, Joe, Chicago, Illinois.
Petersen, Nancy, Maywood, Illinois.
Petersen, Norman, Tyler, Minnesota.
Petersen, Paul, Tyler, Minnesota.
Person, John, Milwaukee, Wisconsin.
Pierson, James, Eastlake, Michigan.
Rasmussen, Joy, Vesper, Kansas.
Rasmussen, Ralph, Seattle, Wash.
Ravnholt, Astrid, Luck, Wisconsin.
Rex, John, Des Moines.
Romans, Rosemary, Des Moines.
Stevens, Virginia, Des Moines.
Sundberg, Raymond, Madrid, Iowa.
Thomsen, Ellen, Minneapolis, Minn.
Thygesen, Joan, Seattle, Wash.
Torp, Elsa, Kane, Pennsylvania.
Weideman, Margaret, Garret, Indiana.
Williams, Esther, Minneapolis, Minn.

Report On Lutheran World Action

First of all I submit below with the permission of our synodical treasurer his account of receipts for Lutheran World Action, 1949. It is with regret I admit defeat in reaching our accepted goal for last year. That other church bodies in the N. L. Council also missed their goals is but little or no comfort. I believe it must be admitted that the change of the synod fiscal year to run concurrently with the calendar year had something to do with it, but it ought not to.

LUTHERAN WORLD ACTION STATISTICS FOR 1949 GOAL

Received from	Confirmed Members*	Paid		
Brooklyn, N. Y.	325	\$ 59.25	1,648	\$ 2,581.20
Bronx, N. Y.	135			
Byram, Conn.	60			
Newark, N. J.	65	69.00		
Troy, N. Y.	275	189.50		
Hartford, Conn.	212	250.00		
Perth Amboy, N. J.	546	40.25		
Portland, Maine	200	242.05		
Bridgeport, Conn.	220	100.00		
	2,038	\$ 950.05	1,753	\$ 2,421.00
Detroit, Mich.	381	\$ 200.20	Omaha, Nebr.	203 \$ 348.75
Grayling, Mich.	71	121.50	Kronborg, Nebr.	282 415.00
Muskegon, Mich.	210	327.00	Rosenborg, Nebr.	77 130.00
Ludington, Mich.	108	210.00	Nysted, Nebr.	63 96.00
Victory, Mich.	22	54.50	Cozad, Nebr.	131 10.00
Manistee, Mich.	89	72.61	Hay Springs, Nebr.	102** 58.90
Juhl, Mich.	124	400.25	Davey, Nebr.	52
Grant, Mich.	25	45.00	Cordova, Nebr.	148 222.05
Greenville, Mich.	375	245.36	Danevang, Texas	212 225.50
Germania, Mich.	69	70.50	Denmark, Kans.	92 144.08
District No. 2 convention offering		52.77	Brush, Colo.	120 180.00
	1,474	\$ 1,799.69	Granly, Miss.	17 30.00
Trinity, Chicago, Ill.	349	\$ 533.50		1,499 \$ 1,860.28
St. Stephen's, Chicago, Ill.	232	754.73	Salinas, Calif.	206 \$ 322.80
Clinton, Iowa	265	302.61	Watsonville, Calif.	23
Dwight, Ill.	378	644.28	Easton, Calif.	60 20.00
Racine, Wis.	465	405.60	Parlier, Calif.	45 67.50
Marinette, Wis.	49	67.50	Solvang, Calif.	408 407.64
Menominee, Mich.	90	69.50	Los Angeles, Calif.	259 293.73
	1,828	\$ 2,777.72	Pasadena, Calif.	40 26.50
Cedar Falls, Iowa	500	\$ 750.00		1,041 \$ 1,138.17
Waterloo, Iowa	284	444.36	Seattle, Wash.	261 \$ 505.00
Hampton, Iowa	153	229.50	Tacoma, Wash.	93 25.00
Newell, Iowa	350	525.00	Enumclaw, Wash.	120 15.60
Kimballton, Iowa	372	720.50	Junction City, Ore.	175 25.00
Fredsville, Iowa	341	356.50	Wilbur, Wash.	26 39.00
Oak Hill, Iowa	188	223.00		675 \$ 609.60
Exira, Iowa	67	74.00		14,443
Des Moines, Iowa	200	320.00	"A friend in South Dakota"	\$ 1,000.00
Moorhead, Iowa	36	54.00	"A friend in South Dakota"	60.00
Ringsted, Iowa	276	414.93		
	2,767	\$ 4,111.79		\$19,309.50

Withee, Wis.	190	\$ 341.43
West Denmark, Wis.	163	244.50
Bone Lake, Wis.	38	57.00
Askov, Minn.	417	580.52
Minneapolis, Minn.	282	424.00
Alden, Minn.	178	272.00
Flaxton, N. D.	32	53.00
Dagmar, Mont.	166	282.50
Volmer, Mont.	31	79.00
Dalum, Canada	76	139.75
Canwood, Sask., Canada	56	85.00
Wolters Corner, Wis.	19**	22.50

Diamond Lake, Minn.	181	
White, S. D.	68	79.00
Tyler, Minn.	800	1,164.84
Ruthton, Minn.	186	424.25
Viborg, S. D.	195	293.55
Gayville, S. D.	129	200.36
Hetland, S. D.	194	259.00

	203	\$ 348.75
	282	415.00
	77	130.00
	63	96.00
	131	10.00
	102**	58.90
	52	
	148	222.05
	212	225.50
	92	144.08
	120	180.00
	17	30.00

	206	\$ 322.80
	23	
	60	20.00
	45	67.50
	408	407.64
	259	293.73
	40	26.50

	261	\$ 505.00
	93	25.00
	120	15.60
	175	25.00
	26	39.00

		\$ 1,000.00
		60.00

OUR QUOTA -----	21,832.79
Short -----	\$ 2,523.29

*This figure taken from our 71st Annual Report.

**This figure taken from our 72nd Annual Report.

LWA COMPLETES ITS FIRST DECADE

Dr. Paul C. Empie, director of Lutheran World Action, made the following statement in his annual report to the National Lutheran Council regarding LWA receipts for 1949:

It should be stated frankly that the Canadian National committees' goal of \$103,330.00 was not included in the NLC's \$4,000,000.00 LWA goal. About half of the Canadian LWA income was to be applied toward items on our budget. Thus, although the total LWA receipts exceeded \$4,000,000.00, the participating bodies in both countries fell slightly short of the marks set for themselves.

This fact disappoints all of us. Yet such feelings must not mar our justified thankfulness that so large a sum was raised, under difficult circumstances, when general interest in this field among most other groups had subsided or vanished. It was no small achievement! This 98 per cent result enables us to maintain our leadership in orphaned mission support, resettlement of displaced persons and refugees, and inter-church aid, as well as in other lesser operations. For this we thank God, and acknowledge our debt to thousands of church leaders and pastors who threw themselves wholeheartedly into the effort.

The Record of A Decade

The outcome of the 1949 appeal serves notice upon us that the time has come to restudy the whole matter. This comes at the end of a decade of LWA. It began with emergency circumstances occasioned by war; it ends at a time when continued "abnormal" conditions must begin to be considered as the new norm of things. "Emergency thinking" must be replaced by long-range planning.

It would seem worthwhile to insert for the record our ten-year statistics of LWA receipts in the United States and Canada:

1939-'40 -----	\$ 383,000.00
1941 -----	400,966.65
1942 -----	622,668.20
1943 -----	1,319,723.70
1944 -----	1,536,128.22
1945 -----	2,342,337.28
1946-'47 -----	10,502,356.42
1948 -----	4,097,991.75
1949 -----	4,013,675.85
	<hr/>
	\$25,218,848.07

Added to this should be the total Lutheran World Relief receipts with an estimated cash value of \$11,135,186.00 and the larger part of Canadian Lutheran World Relief receipts valued at hundreds of thousands of dollars. This is an impressive total! Its beneficial effect upon millions around the globe, suffering physically or spiritually, directly and indirectly from war's effects, is beyond human computation.

Just as significant have been LWA's blessings to us. It has been a decade of revelation in this respect. In contrast to traditional procedures of our church bodies in dealing with one another in this country, we moved swiftly, boldly, and with imagination in attacking our overseas responsibilities. The results exceeded our widest expectations! As a result we have learned afresh 1) the amazing extent to which the potential which exists within our churches can be realized when, in faith, we let God use us, and 2) how much more can be accomplished cooperatively than separately. Depending upon the way in which we continue to benefit by these lessons in future years, they alone should be worth the price of the LWA effort. Their dividends have already been substantial.

The energetic promotion conducted by LWA church directors and by their group directors in each body was considerable and merits recognition and appreciation. Since they add this work to their other responsibilities, it meant double duty a good share of the time. We wish to place on the record again, as in previous years, that most LWA promotion operates on the local level under the direct supervision of these men, and that the successes achieved are largely due to their effective labors.

LUTHERAN WORLD ACTION—1949

Final Report

Church Body	U.S. Goal	U.S. Receipts	Per Cent	Canada Receipts	Total	Per Cent
U.L.C.A. -----	\$1,950,058.70	\$1,803,669.94	92.4	\$58,132.53	\$1,861,802.47	95.4
E.L.C. -----	749,116.44	799,116.44	106.6	14,712.42	813,828.86	108.6
A.L.C. -----	685,194.42	689,337.65	100.6	11,742.51	701,080.16	102.3
Aug. L.C. -----	457,731.60	458,208.99	100.1	3,585.99	461,794.98	100.8
L.F.C. -----	59,776.41	59,796.51	100.0	667.43	60,463.94	101.1
U.E.L.C. -----	43,474.17	42,088.28	96.7	1,388.25	43,476.53	100.0
F.S. -----	32,815.47	27,045.00	82.4		27,045.00	82.4
Dan. L.C. -----	21,832.79	19,309.50	88.4		19,309.50	88.4
Undes. -----		24,874.41			24,874.41	
Totals -----	\$4,000,00.00	\$3,923,446.72	98.0	\$90,229.13	\$4,013,675.85	100.3

The article reprinted above is worth studying. As usual Dr. Empie succeeds in making Lutheran World Action significant to the total life and work of all of our churches and to every one among us. It has indeed been the work of a good Samaritan and it has brought untold blessings upon those who have contributed, as well as those who have received.

In order that we of the Danish Lutheran Church may know if we have done our share, be it ever so small compared to that of the larger bodies, I submit the following figures taken from the Annual Reports:

1940	-----	\$ 1,870.66
1941	-----	2,522.31
1942	-----	4,057.35
1943	-----	6,223.95
1944	-----	8,658.33
1945	-----	10,583.88
1946	-----	34,803.57
1947	-----	22,517.25
1948	-----	21,559.56
1949	-----	19,309.50
		<hr/>
		\$132,106.36

Since the confirmed membership of our synod is about 54% of the total confirmed membership of the eight bodies in the National Lutheran Council, it will be seen that we have almost contributed our proportionate share.

LUTHERAN WORLD ACTION FOR 1950

The goal for all bodies of the National Lutheran Council is \$3,200,000.00. Our share of that is \$17,311.54. This was accepted by the convention in Greenville last year. On the basis of the confirmed membership for our synod reported last year: 13,931 it will mean \$1.25 per confirmed member. I will ask that the district presidents figure out both their district quota and the quota of each congregation and let the congregations know their share.

This year instead of "One Great Hour" wherein all churches including the Catholic Church participated we will have "One Great Hour of Sharing" wherein all Protestant and Orthodox churches participate. This is the plan as announced by L.W.A. headquarters:

Definite dates have been promised for the four half-hour network broadcasts, preceding the "One Great Hour of Sharing," March 12, 1950. Since local stations frequently make tape recordings of network programs and broadcast them at different times, it is advisable to verify dates and hours locally before publicizing them. Here is the schedule of dates and hours when these special network broadcasts will originate in New York:

Mutual Broadcasting System—March 2 (Thursday)

9:30-10:00 p. m., EST.; program on relief in Asia, stressing Japan in particular.

NBC—March 4 (Saturday), 4:00-4:30 p. m., EST—dramatic account of the immigration and resettlement of uprooted peoples all over the world.

ABC—March 9 (Thursday), 10:30-11:00 p. m., EST—the refugee program, making use of Frank Papp's tape recordings.

CBS—March 11 (Saturday), 6:30-7:00 p. m., EST—a round-up dramatic program on all aspects of the work done through Church World Service.

For all those who can I would suggest that an offering for Lutheran World Action be taken on Sunday, March 12. The pastors all have the small pamphlet describing the purposes and uses of LWA and these can be distributed. There is as usual going to be a L.W. Action Sunday in May, and for those who want to wait that is also in order.

Major emphasis of Lutheran World Action activity in 1950 will include:

Resettlement of Displaced Persons. The Lutheran Resettlement Service, financed with LWA funds, has received 18,000 job and housing assurances since it began work in the fall of 1948. These assurances will make it possible for an estimated 36,000 displaced persons to come to the United States from Europe, where they have been living in DP camps since the end of the war. LWA funds are also financing the Service to Refugees of the Lutheran World Federation, through which thousands of people have been resettled in Australia, New Zealand, South America and Canada.

Support of Orphaned Missions. Missions in India, China, Japan, New Guinea, Tanganyika, South and Southwest Africa, Palestine and Indonesia were cut off from their supporting societies in Germany, Finland and Scandinavia by the war. In many cases the home societies have not yet been able to resume support and the National Lutheran Council has accepted responsibility for the work, using LWA funds.

Service to Refugees. Through the Lutheran World Federation, funds from LWA are used to give spiritual and material aid to refugees and expellees in Germany and Austria. This includes building of emergency churches; aid to pastors and other church workers; gifts of Bibles, theological books and publications for refugees; supplementary food rations to children, sick and aged, etc.

Church Reconstruction and Rehabilitation. LWA funds have been used to build emergency churches in communities which lost their churches in the war; to aid church institutions, such as children's homes, homes for the aged, deaconess motherhouses, schools, etc.; to train catechists and lay workers, and otherwise to build up the church so it can be self-sustaining.

Alfred Jensen.

BOB LUITWEILER WRITES FROM TANGIER, MOROCCO

Many of our readers will recall a couple of very challenging articles that appeared in the Sept. 5 and 20 issues, 1949, of Lutheran Tidings on "Life at The Askov Folk School in Denmark" as seen by "A Young American."

Bob Luitweiler, who is of German-Swiss ancestry, learned the Danish language in order to share and fully comprehend the Danish Folk School idea.

He is now continuing his journey through Europe, North Africa and on his way to India. It is his hope later to return to America to begin a school after the pattern of the Danish Folk School.

As previously the following descriptive and interesting letter has been submitted to us through the courtesy of Mrs. Nanna Goodhope of Viborg, S. D., a close friend of this young international traveler and student.—Editor.

Letter No. 6

Dear Friends:

Although it has been a long time since you have heard from me, I hope you are not tired of waiting. Traveling during the last few months has been a bit strenuous; but friendly and generous people everywhere have helped me to learn and understand many things. The days were all so full, however, there seemed no time or even place to write until I reached here, so now I am trying to catch up with my correspondence, and also write some of the stories that the experiences of the past months have held. I have a sort of "roof-garden" here on top of a rooming-house, a little room that costs only twenty-five cents a day, an ideal place to write in the warm sun, where I can watch the ships from all the world pass through the Straits of Gibraltar and come in and out of Tangier's international port. I thought it was almost perfect until the other day a storm blew up and I awoke to find one of the transatlantic ships grounded, a large American yacht high on the beach and the mountains of the southernmost tip of Spain covered with snow. But the sun soon melted the snow, the ship was pulled off the bar, and now everything is warm, and as peaceful as one can expect in this crazy city.

From Scandinavia to Germany

Looking back over my Scandinavian sojourn—the scene of my last letter to you—I feel it gave me even more than I had hoped for. Knowing their socially-conscious, tolerant, democratic life, their easy-going friendliness and unexcelled hospitality, their love of family and community life—all this seemed to me one of the finest social educations one could have. But of course there were many problems, too—as in the mechanistic culture of urban Sweden and the post-war disillusionment throughout the other Scandinavian countries. It is the stories of some of these things that I am trying to write

for you now (separately from this letter). So much did I learn to love the Scandinavians that it was with a feeling of homesickness for my new-found land, that I crossed over into Germany the middle of last July. But I soon learned to love Germany, too, in spite of all the confusion, destruction and disillusionment there. Flossburg, just across from Denmark, is not a bombed out city as most of the others are, but even if one had not known of the war, one would quickly sense an underlying tension in the loud, excited voices of people on the streets and in buses, and in countless other ways. The drab buildings, drab clothing, hungry faces, are terribly depressing. The truckloads of soldiers constantly passing are an endless reminder. But even these post-war burdens would have been easier for people to bear if only all hope for their future were not so black: Their country slashed into pieces and occupied by traditional enemies who seem to be warming up to annihilate each other and all who stand between them, and in addition to all this, the influx of millions of homeless, jobless refugees. Grandiloquent talks and printed articles about democracy only increase the confusion when followed by damontage, censorship and even imprisonment of those who venture any criticism of such hypocrisy. With this depressing background, it was indeed a warming joy to see the courage and resolute spirit with which many selfless leaders, both young and old, were working to solve some of the knottiest problems. The cooperative movement, though lacking in a grass-roots educational program, was rapidly returning to its normal strong economic position and gradually beginning to resist the great profits in distribution. Youth movements were bringing to many the inspiration of liberating and constructive activities, but the majority, burned by the political complications of the Hitler Jugend, were afraid to join anything. One of the happiest months of my life was in a Quaker work camp. But if I should try to tell you of that in any detail this letter would never end. And anyhow, most of you are probably familiar with the general outline of their methods and work—young people from other countries as well as young Germans giving their time freely and joyfully to help the pitiable homeless, half-fed refugees fix up their crowded quarters. Even though I was from a former enemy country I was treated with royal hospitality everywhere. With the food shortages and poverty conditions the generosity of their giving was often embarrassing. Even the truck drivers stopped for me more readily when I had an American flag out. There is one wonderful thing the Germans have discovered. That is how wrong it is to identify the people with the government of the country from which they come. Not only in

their treatment of me did they show this, but I did not find one man who was prisoner of war in the Soviet for some months who did not have real sympathy for the Russian people, at the same time heartily disliking the Soviet government.

In Switzerland

Constantly pressing forward to make the best of the limited time my visa allowed made the trip a tiring one, and also accounts for no correspondence. Upon leaving Germany I decided to take off some time to catch up on correspondence, but a week passing through Switzerland stretched into a month of visits to Quaker yearly meetings, co-ops, and friends; and the myth of the little Alpine country of peace was forever killed. This myth is so well established I hesitate telling you in a few words how the good fortune of the Swiss, being spared from the slaughter of two Great Wars, has given them a false pride in their "chocolate soldiers" to such a degree that most of the people will argue it was their little cannons and wonderful military training that held back the powerful German *Vermacht*. Their handful of conscientious objectors are sent to prison every year and sometimes their property impounded for non-payment of military taxes. The Quakers continue valiantly and with little support to deepen the spiritual and intellectual understanding of the road to peace. The Swiss branch of Service Civil, the pioneer group for the whole European movement, still sends hundreds of volunteers to work of peaceful service in distant lands, but they have become so concerned with the idea of setting an example of disciplined, heavy work, to prove to their government the need for non-military alternative service, that they very often lose sight of the deeper values of personal growth and community development. It almost seems that the serene, prosperous existence of the Swiss has smothered their spirit. Nowhere, in all my hitch-hiking, have I seen so many people, while riding in automobiles, complain so bitterly of their poverty.

The Cooperative Movement

The cooperative movement, one of the largest in percentage outside of Scandinavia, is the only consumers movement that hates competition. Instead of welcoming the efficient competition given by a Swiss who has developed an American type chain store, and recognizing in it the jolt needed to awaken them from their old-fashioned ways, they call director Dettweiler a Fascist. Whatever his politics may be, he has brought down prices of many formerly luxury class foods, such as dried fruits, nuts and grapefruit, to a point where working people can afford them, and sells them in modern, streamlined stores. The people were so poorly informed that when Dettweiler changed the distribution end into a

pseudo co-op to avoid taxes even the co-op members fell for it.

But there are others who are really lighting torches for the future. Pestelozzi Dorf, for example, has become a model for other groups all over central Europe. This beautiful village for war orphans of many countries was made possible by the generous gifts of many Swiss people of not only money but labor in the construction. Children live together as in a happy family, in large, modern homes with house parents of their own nationality who are also their teachers.

(To be continued)

Sincerely,

Bob Luitweiler,

Tangier, Morocco.

Dec. 30, 1949.

Address until April 1, 1950:

% American Express

11 Rue Scribe

Paris, France.

Permanent Forwarding Address:

% Working Committee

1109 Sterling Ave.,

Berkeley 8, Calif.

Grand View College And Our Youth

Pastors' Institute

The eleventh annual Pastors' Institute will be held at Grand View College April 11-13. The meetings will begin Tuesday morning at 8:45 and end after the Thursday meeting which starts at 2 p. m.

The speakers this year will be Dr. T. A. Kantonen of Hamma Divinity School, author of "Resurgence of the Gospel," who will speak on "Luther's Approach to Ethics" and "Luther's Approach to Economics"; Dr. John C. Trever, director of the Department of English Bible for the International Council of Religious Education and the man who processed the newly discovered Isair manuscripts, who will speak on "Adventures With Manuscripts," "Paul to the Churches of Galatia," and "A New Chapter in Bible History"; and Mr. Arne Sorensen of Denmark, author, lecturer, educator and former member of the Cabinet for the Church of Denmark.

We ask the pastors to enroll soon so that adequate preparation may be made. The detailed program will appear in Lutheran Tidings March 20.

Summer Meeting

Grand View College is inviting its friends and alumni to participate in a summer meeting at the college July 1-5 inclusive. The program will be planned for those beyond the age group of DAYPL and will consist of Bible hours, lectures, discussions, singing and recre-

ation. The schedule will be adequate without being exhausting and there will be ample opportunity for relaxation and visiting. The speakers will be from our own group. We urge you to plan your vacation so that you can take in this summer fellowship meeting. A program will be published later on.

Teachers' Training

The Board of Educational Examiners for Iowa has accredited Grand View College for giving a course leading to the Standard Elementary Certificate. This means students who take a two-year course at the college can qualify for teaching in the elementary schools in Iowa or states with similar requirements. Keep this in mind when planning for college in 1950-51.

What Are We Doing?

A Speech Written and Given in Speech Class at the University of Wash- ington by Sis Larsen

As members of an economically rich nation what must be our interest in the happenings of the world? We attend school from twelve to twenty years of our lives, and as a result we should be among the most highly educated youth of the world. What are we doing with our **accumulated facts**? What are we doing with our liberal education which opens up these avenues of learning and enlightenment in many fields? Is our education providing us with methods of approach whereby we can provide a means of attack that can be applied to the solution of problems?

Sometimes as I wander around campus, fully concerned with my immediate obligations and needs, I feel that I can draw a direct, parallel line between myself and a Swedish lady who came to a small Danish village shortly after the war. It seems that she lived in a hut far up in the mountains in an isolated area in Sweden. By her astonishing remarks it can only be assumed that she was an uninterested person as to the events taking place in the world about her. She was greatly interested in finding out about the rationing and the severe shortages that were prevalent in Denmark at the time of her visit. However, upon inquiry as to why these curtailments were in effect, she was greatly shocked by the answer that she received, "WAR." She was not aware that Denmark had been involved in the war.

It is difficult to believe that a world war could actually have been in progress without all persons of the world being concerned and anxious, but I know this story to be a true one.

While in Denmark I had the opportunity of taking a trip to Switzerland. Since our route of travel went through Germany it was essential that we should have our food supply with us. This was very uniquely accomplished by attaching a trailer, well stocked with food from Denmark, to the bus. At designated points we halted at German inns, the food was wheeled to the inn on a cart

and prepared by the personnel of the inn.

One noon we drove into a village in the French zone of Germany. The buildings were gray in color, a cold contrast compared with the red brick houses of Denmark. Throughout the village the French flags were flying and in the square stood quite a large gathering of people. It was July 14, Bastille Day, but we soon learned that that was not the reason why old men and women and children as young as four years old stood looking at us as we **drove up**. "Please, please," spoken in English, was their only cry, but as we viewed their ill-clad bodies, dirty hands and faces, we knew that outward needs were not foremost in their minds. They wanted something to eat. We threw them crackers, candy or whatever food that we had and even though it lighted on the cobblestones it was quickly recovered. There was no question as to its value.

The men aboard the bus helped to push our rich supply of food to the inn and to guard its safe arrival.

The two small boys standing at the door as we entered the inn were still standing there waiting one hour later as we made our exit. What can be their interest in the happenings of the world? What opportunity do they have to change the conditions about them when they lack the bare essentials?

With our means and opportunities do we see what goes on about us? Does our education give us working knowledge or does it merely impart facts? Are we less blind than the Swedish lady who lived isolated from the world by distance? We have something to consider.

—From "Church Messenger,"
Seattle, Wash.

OUR CHURCH

The Committee on Publications met in Des Moines on Thursday, February 23. Members are Rev. Harris Jespersen, chairman; Dean A. C. Nielsen, Dr. Erling Jensen, Rev. Enok Mortensen and Rev. Alfred Jensen, ex-officio member.

Rev. Alfred Jensen attended the Lutheran World Action Director's meeting held in Chicago Monday, February 13.

Racine, Wis.—Having sold the old church on Silver Street, the Bethania congregation will meet for a "Last Service" in the so familiar worship center on Sunday, February 26. Pastor Edwin E. Hansen of Muskegon, Mich., former pastor of the church, will be the guest speaker at the afternoon and evening services.—The congregation will, beginning March 5, meet for Sunday school and worship services, at the Danish Old People's Home, 1014 Milwaukee Avenue, until such time when the new church building can be erected on the corner of Orchard Street and Wright Avenue.

Danevang, Texas—The Danish Ladies' Aid will observe its 50th anniversary

on Sunday, March 5, at an afternoon meeting in the parish hall.

The Kronborg, Marquette, Nebr., congregation recently welcomed a Displaced Persons family of eight members, husband, wife, six children and a grandmother. The husband is a carpenter by trade and will soon find employment in the community. The congregation has rented a farm home and furnished same with used donated furniture.

Greenville, Mich.—The First Evangelical Lutheran Church served by Rev. C. A. Stub at a recent annual meeting voted to increase the pastor's salary by 25 per cent.

The DAYPL Iowa District met for its annual Workshop in Des Moines during the week-end February 17-18-19. About forty young people from the various Iowa congregations were registered, and a good workshop was reported.

The Committee on Liturgy appointed at the last annual church convention met Tuesday, February 14, at Grand View College. The committee organized itself with Rev. Axel C. Kildegaard as chairman; the two pastors, O. S. Jorgensen of Minneapolis and F. O. Lund of West Denmark, Wis., are the additional members.—Their main task is to prepare a "Book on Ministerial and Church Acts." The last one published came out in 1925 in cooperation with the United Evangelical Lutheran Church. This edition has been sold out for some time.

Hans P. Gravengaard, son of the late Rev. N. P. Gravengaard, was recently elected Managing editor of the Diamond Life Bulletins of the National Underwriter Company, Cincinnati, Ohio. Mr. Gravengaard also serves as a vice-president of the company.

H. P. Gravengaard attended Grand View College and later the University of Nebraska and Harvard University. In 1924 he joined the Aetna Life Insurance Co., and has since been active in the field of Insurance, also having served as associate editor of the company's various publications.

Askov, Minnesota—Arne Sorensen, lecturer and author from Denmark, who is on a speaking tour in America, spoke Thursday evening, Feb. 23, and Friday afternoon, Feb. 24, in the Bethlehem church in Askov.

Rev. Harold Petersen of Askov, Minn., is at present on a speaking tour in the congregations of our synod in the Washington-Oregon District.

Waterloo, Iowa—As the Waterloo congregation is in the process of relocating, and having sold the old church, the congregation is now meeting for its services in the YMCA auditorium. The Building committee is busy with the plans of the new building and hope to have the new church edifice erected this spring.

The G.V.C. Board of Education met February 15-17 at Grand View College. Members are: Rev. O. S. Jorgensen, Rev. C. A. Stub, Prof. Harald A. Petersen,

Tyler, Minn., Dr. Erling Jensen, Iowa State College, Ames, Iowa, and Rev. Alfred Jensen.

MARTHINUSSEN NAMED BISHOP OF STAVANGER

Stavanger, Norway — Karl Marthin Marthinussen has been named bishop of the Stavanger diocese succeeding Bishop G. Skagestad who resigned on reaching the age of 70.

The new bishop was born Nov. 26, 1890, in Bergen and took his theological training in the University in Oslo, being graduated as a theological candidate in 1914. He has been resident chaplain in Sandviken, Bergen, since 1930, and previously was pastor of St. Jakob's congregation in Bergen. He is the author of a number of books.

Gifts To The Children's And Old People's Home

Tyler, Minnesota

Danish Brotherhood in America ----- \$181.77
W. P. Smith, Marinette, Wis. -- 10.00
In memory of Albert Sorensen, Nysted, Nebr., from Mr. and Mrs. Orville Sorensen, Mr. and Mrs. Richard Sorensen, Mr. and Mrs. Thos. N. Hermansen --- 3.00
In memory of Mrs. Ole C. Olsen, Tyler, Minn., from relatives -- 11.00
In memory of Julia Scheldrup, Palo Alto, Calif., from Mr. and Mrs. Walter Rasmussen, Solvang, Calif. ----- 2.00
In memory of Soren Holm, Tyler, Minn., from friends and relatives ----- 38.50
In memory of Mrs. James Andersen, Russell, Minn., from friends ----- 4.00
From The Corner Store, Tyler, Minn., \$10 worth of groceries.
In memory of Mrs. Kristine Larsen, Los Angeles, Calif., from friends and relatives, a floor lamp and easy chair.
The Annex Club, St. John's Church, Seattle, Wash., 2 boxes of apples.
The Danish Sisterhood Lodge, Tyler, Minn., one box of apples.
Harry Bornhoft, Tyler, Minn., one turkey.
Thank you for these fine gifts.

J. P. Johansen, Treas.

Sincere Thanks

On behalf of the trustees of the Old People's Home, "Valborgsminde," in Des Moines, I want to express our sincere thanks to all who have in any way given us a helping hand during the last eight months of 1949. We hereby acknowledge the following gifts:

Canned fruit from the Hampton congregation.
Canned juice from Mrs. Peter Sorensen, Cedar Falls, Iowa.
A hospital bed from Mrs. Gibson, Des Moines, Iowa.

Two bushels apples from Jensen Gardens, Ames, Iowa.

Ice cream from Mrs. Smith, Des Moines, Iowa.

Sixteen chickens from Congregation, Viborg, S. D.

Box of oranges, Mr. Paulsen, Dwight, Ill.

Christmas package for each person, from Mrs. Smith, Des Moines, Iowa.

Christmas box for each from Ladies' Aid, Luther Memorial church, Des Moines, Iowa.

Ladies' Aids—

Kimballton, Iowa -----	\$ 15.00
(Danish) Askov, Minn. -----	5.00
Marquette, Nebr. -----	10.00
(Danish) Tyler, Minn. -----	10.00
Newell, Iowa -----	10.00
(English) Hampton, Iowa ----	15.00
Lindsay, Nebr. -----	5.00
Cedar Falls, Iowa -----	10.00
Fredsville, Iowa -----	15.00
D. B. S. No. 15, Des Moines, Iowa	5.00
Mrs. Anna M. Christensen, Cedar Falls, Iowa -----	5.00
In memory of Peter Lund, Des Moines, Iowa, Mrs. Truman Elliott, Mrs. F. A. Besmie, Mrs. Forest Malsed, Mrs. L. E. Swartz, Mrs. Omer Evans, Mrs. Kermit Drier -----	5.00
In memory of Peter O. Damgaard, Lindsay, Nebr.:	
Sunset Home, Newman Grove, Nebr. -----	5.00
Mr. and Mrs. E. Jensen, Lindsay, Nebr. -----	2.00
Mr. and Mrs. M. Gabrielsen, Newman Grove, Nebr. ----	1.00
Mr. and Mrs. R. Jensen, Lake City, S. D. -----	5.00
Mr. and Mrs. R. Hendricksen, Lindsay, Nebr. -----	1.00
Mr. and Mrs. H. Hendricksen, Lindsay, Nebr. -----	1.00
Mr. and Mrs. B. Christensen, Lindsay, Nebr. -----	2.00
Mr. and Mrs. P. J. Christensen, Lindsay, Nebr. -----	2.00
Mr. and Mrs. A. Urwin, Lindsay, Nebr. -----	2.00
School District No. 40, Lindsay, Nebr. -----	3.00
Viggo Christensen, Lindsay, Nebr. -----	2.00
Norman Damgaard, Lindsay, Nebr. -----	2.00
Ivan Damgaard, Lindsay, Nebr.	2.00
Miss Olga Clausen, Lindsay, Nebr. -----	2.00
Erling Clausen, Lindsay, Nebr.	2.00
Leland Clausen, Lindsay, Nebr.	2.00
L. Thavenet, Lindsay, Nebr. --	1.00
Josie Thompson, Newman Grove, Nebr. -----	.50
Nellie Thavenet, Newman Grove, Nebr. -----	.50
J. C. Christensen, Marquette, Nebr. -----	2.00
Mr. and Mrs. H. Christensen, Central City, Nebr. -----	2.00
Mr. and Mrs. A. Christensen, St. Edwards, Nebr. -----	1.00
J. Jacobsen, St. Edwards, Nebr.	1.00
Carl Jacobsen family, St. Edwards, Nebr. -----	5.00

Mrs. L. Johnson, St. Edwards, Nebr.	2.00
Herbert Clausen, Genoa, Nebr.	2.00
Harold Clausen, Genoa, Nebr.	2.00
G. Clausen, Genoa, Nebr.	2.00
M. Clausen, Genoa, Nebr.	1.00
Floyd Hansen, Genoa, Nebr.	2.00
Alta Clausen, Genoa, Nebr.	1.00
Mr. and Mrs. H. Jepsen, Platte Center, Nebr.	2.00
A friend, Des Moines, Iowa ..	40.00

Total\$213.00

Since the first of January we have received \$25.00 and promises for the furnishing of two rooms in our new addition. It should also be mentioned that we have received a total of \$1,100 to be set aside for an elevator fund. Right now we need help for our room furnishing project. It will cost in the neighborhood of \$200.00 for each of the 13 new rooms. We hope that we shall soon receive gifts that will help us with that financial problem.

Again our sincere thanks to all for your generous gifts.

Sincerely,

Theo. J. Ellgaard.

Des Moines, Iowa, Feb. 20, 1950.

Santal Mission

General Budget:

Nain Lutheran Sunday School, Newell, Iowa	\$ 25.00
Hans Dixen, Ellensburg, Wash.	10.00
Bethlehem Church, Cedar Falls, Iowa	53.00
Our Savior's Ladies' Aid, Bridgeport, Conn.	25.00
Nysted Congregation, Dannebrog, Nebr.	10.00
Ingemann's Ladies' Aid, Moorhead, Iowa	10.00
Bethania Ladies' Aid, Racine, Wis.	10.00

St. John's Ladies' Aid, Exira, Iowa	10.00
St. John's Ladies' Aid, Parlier, Calif.	25.00
St. Paul's Ladies' Aid, Tacoma, Wash.	10.00
St. John's Sunday School, Hampton, Iowa	20.95
Juhl Ladies' Aid, Marlette, Mich.	16.92
Our Savior's Sunday School, Bridgeport, Conn.	5.00
St. John's Sunday School, Easton, Calif.	19.55
Our Savior's Birthday Fund, Omaha, Nebr.	8.00
C. William Petersens, Portland, Me.	20.00
Mrs. Catherine Potholm, Hartford, Conn.	5.00
Kronborg Sunday School Christmas Tree, Marquette, Nebr.	14.40
M. I. Miolunds, Withee, Wis.	60.00
Bethania Sunday School Birthday Bank, Solvang, Calif.	10.00
Denmark Sunday School, Denmark, Kans.	78.07
St. Stephen's Ladies' Aid, Perth Amboy, N. J.	10.00
Emanuel's Sunday School, Los Angeles, Calif.	25.00
In memory of Axel Olsen, Inglewood, Calif., Emanuel's Church, Los Angeles, Calif.	5.00
Claus H. Jensen, Shelley, Idaho, and Axel Christiansens, Idaho Falls, Mont.	6.00
In memory of Mrs. Anton Jensen, Tyler, Minn., Mac. Madsens, Kimballton, Iowa.	1.00
In memory of P. L. Lund, Des Moines, Iowa, Rev. and Mrs. Viggo Hansen, Bridgeport, Conn.	1.00
In memory of Peter Sorensen, Cedar Falls, Iowa, Mrs. Jens Nielsen, Askov, Minn.	5.00
In memory of Mrs. Esther Brus, Solvang, Calif., Mrs. Jens Nielsen, Askov, Minn.	10.00
In memory of Mrs. Clarence Frederiksen, Fredsville, Ia., Mrs. Katherine Johnson	5.00
In memory of Mrs. Julia Scheldrup, Tyler, Minn., Mrs. Frances Stevens, St. Paul, Minn.	5.00
In memory of Claus Juul, Tyler, and Mrs. Ole Olsen, Ruthton, Michael Jorgensens, Tyler, Minn.	2.00
In memory of Mrs. Anna Steffensen, Cordova, Nebr., St. John's Ladies' Aid, Cordova	10.00
In memory of Albert Sorensen, Nysted, Nebr., Mrs. J. C. Jensen, Nysted, Otto Larsens, Marquette, Mrs. Sophie Dahl, Clarence Stickls, Dick Heitings and Einer Jensens, all of Hay Springs, Nebr.	3.00
In memory of Robert Johnson, Withee, Wis., Niels Holm family, Albert Madsens, Walter Bluncks, V. A. Hansens, Mrs. H. P. Hansen, Dorothy	

SYNOD OFFICERS

PRESIDENT: Rev. Alfred Jensen, 1232 Pennsylvania Ave., Des Moines 16, Iowa.	
SECRETARY: Rev. Holger O. Nielsen, 1410 Main St., Cedar Falls, Iowa.	
TREASURER: Charles Lauritzen, 222 Pollard Ave., Dwight, Ill.	
TRUSTEE: Olaf R. Juhl, 5557 Blaisdell Ave., Minneapolis 19, Minn.	
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.	

Nielsen, J. L. J. Dixens and Louise Hansen, all of Withee, Wis.	7.00
To the Riber's Work:	
In memory of friends passed away in 1949, Marietta and Holger Strandskov, Kimballton, Iowa	10.00
Mission Group, Marinette and Menominee	25.00
St. John's Sunday School, Ringsted, Iowa	27.25
To Leper Work:	
Mrs. White, Ludington, Mich.	10.00
Rev. John Christensen, Ludington, Mich.	10.00
To Relocation of Hospital in Mohulpahari:	
Mission Group, Marinette and Menominee	10.00
Mrs. P. H. Lind, Hampton, Iowa	1.00
Bethania Mission Group, Racine, Wis.	50.00
Rev. Holger Jorgensens, Des Moines, Iowa	10.00
Rev. P. C. Stockholm, Portland, Me.	100.00
Special Gift, Ladies' Aid, Alden, Minn.	11.26
Michael Jorgenens, Tyler, Minn.	3.00
Mrs. C. Nelsen, Plainfield, N. J.	10.00
Mrs. Marie Sondergaard, Keyport, N. J.	1.00
In memory of Mrs. Thyra Dorf, Mrs. C. Mickelsen, Aksel, Erling, Ruth, Svend Aage, Helga, Anna Marie and A. Th. Dorf	100.00
To Children's Support:	
Nazareth Guild, Withee, Wis.	25.00
Bethlehem Sunday School, Askov, Minn.	25.00

Total for January\$ 970.40
May the good work of true charity continue throughout the year.

Gratefully acknowledged,

Dagmar Miller,

1517 Guthrie Ave., Des Moines, Iowa.
Correction: In the December list I had Albert Olsens contributing \$10.00; it was Alfred Olsen, Ruthton, Minn. Thank you.

D. M.

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.

March 5, 1950

I am a member of the congregation at _____

Name _____

New Address _____

City _____ State _____

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