

Lutheran Tidings

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The Lord's Day

Sunday is the Lord's own day,
Not that only this He gave us
As a day to sing and pray
Serving Him who died to save us,
But His light and life was given
On this day to us from Heaven.

On a Sunday God began
With His word our world's creation
And the light at His command
Came like bolts of lightening blazing.
While the darkness broke asunder
Sang the morning stars in wonder.*

On a Sunday dawned the light
Of a new creation story
When from death and darkest night
God raised up His Son in glory.
Death and darkness lost their power
On that Easter morning hour.

On a Sunday God baptized
With His Spirit hearts that waited
In the faith of Jesus Christ
Pardoned, hoping, consecrated.
Christ from God's right hand with power
Here returned that Sunday hour.

Welcome, Sunday, day of grace
With great memories returning!
In the Christian church we praise,
Sing, and pray with candles burning
Till, when o'er the world's horizon
Flaming red our Sun is rising.

N. F. S. Grundtvig.
By S. D. Rodholm.

*Job 38, 7.
"Søndag er vor Herres Dag".

The Loneliness Of Christ

Extract from a Lenten Meditation

"I have trodden the wine press alone."—Isaiah 63, 3.

When Christ on the last night went out from Jerusalem he was in company with friends and followers.—Blessed had been the hours spent in the Upper Room. Now as he entered into the Garden of Gethsemane, he left eight of his disciples at the entrance to the garden. He took with him James, John and Peter. They had previously accompanied him, when otherwise no one else could be with him, at the home of Jairus and on the Mount of Transfiguration. He needed their presence in his humiliation. He besought them to watch and pray. But they fell asleep. How tragic it is to hear him speak to Peter: 'Simon, sleepest thou? Could thou not watch one hour? Watch and pray, lest ye enter into temptation.'

When men failed, an angel from heaven appeared and strengthened him. How he did it we do not know. Probably by telling him of his resurrection and the heavenly home. Alone he met Judas and the great multitude with lanterns and torches, weapons, swords and staves. But then on the other hand how wonderfully he met that situation. We see him standing there majestically in such a way that some of the soldiers went backward and fell to the ground. He

could have prayed his Father to give him more than twelve legions of angels, but alone he faced his captors.

As he was taken prisoner all the disciples forsook him and fled. He was the only one taken. How lonely he is again in the palace of the High Priest, when Peter outside the door denied him, and John was the only one present but not assisting him.

We read that on the way to the Court of Pilate the whole multitude followed him to Pilate. But still he was alone. All those that followed him were his enemies. How terrible it must be to be surrounded by such a mob. Let us not forget that they led him away in bonds. Alone he stood before Pilate and heard them all cry out saying: "Crucify him, crucify him!" He was mocked by Herod and by the soldiers and at last delivered unto them to be crucified. Alone he carried his cross, but that was not the heaviest burden. The heaviest burden for him was the sin and the guilt of all mankind.

Alone he stood and preached his last sermon of repentance to the daughters of Jerusalem and to all the multitude: "Weep not for me, but for yourselves." This greeting reaches all of us, even today. But can we help weeping! The Loneliness of Christ came to its

terrific climax on the cross when he cried out: "My God, my God, why hast thou forsaken me."

Is that the last word? Forsaken by God! He was forsaken by God, but he clings to God and calls him, "My God!" And his last word is the word of devotion, rest and peace: "Father, into thy hands I command my spirit."

We may feel loneliness many times, but still we need never be alone. We have the promise of Christ: "I am with you always, even unto the end of the world." And we sing in one of our hymns:

"For me Thou did'st in anguish cry
And die, that I should never die."

and

"If you're weeping, He dries ev'ry tear;
You may not see him, yet he is near,
Jesus, your Lord and your Friend."

P. Rasmussen.

Our Church And Other Churches

"Jesus, where, O where to find Thee!
Seek Thee does the heart in vain
Even where apostle-writings
Show Thy image clear and plain."

That is the question: Where is Jesus found on earth today? What Word of God does the apostle John mean when he says that in the beginning was the Word, the Word was with God and the Word was God?—If we content ourselves by saying that the Word is Jesus Christ, we have merely repeated what John says when he adds that the Word became flesh. John added: "And he dwelt among us." He could say and did say that the Word was he "whom we have heard, whom we have seen with our eyes, whom we have looked upon and touched with our hands." That was "in the days of His flesh."

But we are not so fortunate as they who lived in the days of His flesh. Jesus has ascended into heaven and sitteth now at the right hand of the Father. We have not seen Him with our eyes, we have not touched Him with our hands. Neither is that necessary. One thing is necessary: We must **hear** Him if we are to find rest for our souls. As truly as we are sinful man, and as truly as He is the only One who has power to forgive sins on earth, we must hear a Word from Him that our sins are forgiven.

Luther learned this the hard way. In the monastery he had found a Bible and had read it with joy. He says that the words played and danced before his eyes. He loved his Bible and he knew his Bible. But the Bible did not help him in his hour of need. When in the procession of Corpus Christi it fell to his lot to bear the plate with the consecrated wafer he nearly lost his mind at the thought that here he was holding in his hand the body of Jesus Christ. It was the terror of sinful man when he believes himself near to holy God ("Lord, depart from me; I am a sinful man.") Luther did not in the Bible find a word to him for the forgiveness of sins. He prayed and wept.

He arose oftener in the night than the monastery laws prescribed. He knelt on the stone flags of his cell and cried to the almighty God; but no help came. He could not find Jesus.

But when an old monk said to him, Do you not know that you have been baptized to believe in the forgiveness of your sins, then the day began to dawn for Luther. From the man shaking with terror at the thought of the nearness of Jesus Christ he became the bold reformer who dared risk everything because Jesus was as near to him as the Word of forgiveness of sins given to him in the new birth, was near in his mouth and his heart.

Some will doubt this last explanation. But take a look at Luther's Small Catechism. There he says that baptism works forgiveness of sins, delivers from death and the devil and confers everlasting salvation on all who believe as the Word and promise of God declare. He never says anything like this about scripture.

Nevertheless Luther's intuition was more unailing than his thinking. When he is to answer the question what that Word of God in baptism is, which can produce these great things he refers us to the Lord's **commandment** to baptize, Matth. 28:19. Now it is clear that the Lord's command to baptize cannot give forgiveness of sins. Only the Word from the mouth of the Lord to each individual in baptism can do this. And who has taught us in the Danish Lutheran Church that God's covenant Word in baptism to each individual is the Word of Faith from the mouth of the Lord which says (Do you believe in)—the forgiveness of sins, the resurrection of the body and life eternal?

There was a man in Denmark who had to go through the same experience that Luther went through. He saw his sinfulness and terror seized him. His trial was shorter but as fierce as Luther's. He **did** lose his mind. But he had the advantage over Luther of having grown up with Brorson's

Let not the world, nor life or death,
Move us from our **baptismal Faith**;
But may our longing always be
O lord, forever unto Thee.

And in Grundtvig's childhood home the father and mother had been more articulate in the childhood Faith than had Luther's father and mother. For this reason Grundtvig could more quickly than Luther find rest for his soul in the childhood Faith.

He became a minister; the care of the babes in Christ was committed to him. Rationalistic sermons in the churches gave them stones for bread. What to do for them?

Like Luther, Grundtvig had found rest for his soul in the childhood Faith, the Word of Faith at baptism. Like Luther he had not realized that the reason his sin-burdened soul could find rest in this Word was that it was a Word from the mouth of Him who has power to forgive sins on earth. So he again takes his Bible in hand. That is the only Word of God that

he so far knows: He must find a short and simple word which the babes in Christ can hold fast and know that here they have the genuine Christianity. For fifteen years he searched. He searched Moses and the prophets. He searched evangelists and apostles. He searched the life-course of the Christian congregation which we call church history. The short and simple expression he could not find although he could say later: "Verily I searched diligently."

It was in 1811 that he became a minister; it was 1824 before the day dawned. And as the sun lights up the heavens before it appears on the horizon, so did the Spirit of Him Who is light cast His light before him. Six-seven months before the full light came to Grundtvig, he was filled with a wonderful joy and feeling of certainty. So sure was he of the coming of a new day that he could write:

"O, now comes the summer,
O, now dawns the day!
Now flowers are blooming
On fell and on lea!
Now growing are palms
Like ears on the straw;
Now sounding are Psalms
Where men the scythes draw!
Now dead things are singing,
The deserts are blooming
The mountains are dancing with joy."*

What happened to him in the summer of 1825 Grundtvig has described in several places and at different times in his life. I shall give what he said about this in his old age: "It now became clear to me that He Who testified that the mystery of salvation was hid from the wise and understanding but revealed unto babes could not possibly without self-contradiction bind the faith of the non-learned to the testimony of the learned. And it became just as clear that if Scripture were the rule of Faith for the Christian congregation then unbelief—would have a far more valid and a stronger testimony than the Faith.—I therefore concluded that as certainly as Jesus Christ was the only begotten Son of God the Father, as certainly must a far more valid and stronger testimony concerning the genuine, the original Christian Faith be found, than Scripture in any possible way could be for women and children and all the non-learned.

"When I in this direction unceasingly read and wrote with prayer and supplication, behold! It struck me in a blessed moment that the matchless testimony which I so laboriously sought in the whole world of the spirit, sounded like a voice from heaven through all time and through all Christendom in the apostolic confession of Faith at baptism."**

And what has this to do with the question: Should we unite with other churches on the confession that Scripture is the rule of Faith and the (life-giving) Word of God?

The editor of this paper has intimated that we in the Danish Lutheran Church are on the same level with those who believe that the scintilla of truth which they have grasped, is the whole truth. But are we? Has that Word in baptism which, Luther says, gives forgiveness and salvation, been pointed out to the babes in Christ in any other church, as it has been pointed out in our mother church in Denmark? Has a song been sung and a testimony to the Word been given in any other church like unto the song and testimony in the church from which ours has sprung? Has the Spirit of God born witness to this Word of God by a lasting enlivening of the Christian life, the folk life, the home life, the human life in any other church as He has borne witness in Denmark?

Now we are asked on the right hand and on the left, "What is this that has happened in your mother church in Denmark?" Is it only a mere coincidence that this question has arisen in our land simultaneously with the question of church-union? Or may He who watches the fullness of time for the different peoples here have seen to it that the questioning about the fullness should arise simultaneously with the craving? Will we have been faithful stewards if we now should answer these inquirers: What we have from our mother church in Denmark is merely a narrow certainty like unto the certainty with which many others think that they have the whole truth when in fact only a few rays of the truth have reached them? Will we not be nearer the truth when we say: The Spirit of God Who lives and moves and has his being in the Word from the mouth of the Lord to His bride on earth He has done great things in the church of our fathers, and "we were glad." He, not our fathers nor we, has done these great deeds. He has enlivened to us the Word of forgiveness from the mouth of Him who alone can forgive sins, and we have found rest for our souls. Are there not some among us who know that this is true?

The above may look like an attempt at proof. If I should attempt a proof for the work of the Spirit through the Word, I should be acting foolishly. The same statement which Jesus applied to His Words in the days of His flesh, applies now to the Word in which he draws near to us in the Spirit: "If any man wills to do His will he shall know of the teaching whether it is of God or whether I speak of myself." John 7:17.

Life is its own proof; and life cannot be proved; it can only be lived.

Valdemar S. Jensen.

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*Stanza 238 in the poem "New Year's Morning."

** "Kirke-Spejl," Selected Works X, p. 353.

"God And The Covered Wagon"

By Dr. T. F. Gullixson

As so many of our congregations are now observing 70th, 75th, etc., anniversaries, we feel that it can be fitting to print the following anniversary address given some years ago by Dr. T. F. Gullixson of Luther Theological Seminary, St. Paul, on the 75th anniversary of the Minnesota Conference of the Evangelical Lutheran Augustana Synod.—Editor.

—By permission from the author.

What connection between God and the Covered Wagon?

1. The Covered Wagons bringing your fathers, brought a church along; a church of God.

You might search in vain among the few and simple utensils in that wagon bed for any section of Gothic architecture or church furnishing; you might rummage in detail and thoroughly and find nothing, for the church in Sweden of those far days was not in the habit of sending souvenirs of sympathetic friendliness with the departing emigrant—and yet the church of God was on board. Indications of its presence you would find in the strong emigrant's chest, painted blue no doubt, with cream-colored decorations around the heavy iron work—there wrapped in the Sunday kerchief you discover treasure—a "katekes," "psalmbok," "pöstita," "bönbok"—the Bible. It was true as Grundtvig had written—

"Surely in temples made with hands,
God the most High, is not dwelling—
* * *

He whom heavens could not contain
Chose to abide on earth with men—
Built in our bodies His temple.

We are God's house of living stones,
Built for His habitation;
He through baptismal grace us owns
Heirs of His wondrous salvation;
Were we but two His name to tell,
Yet He would deign with us to dwell,
With all His grace and His favor."

Bearing each its segment of the Communion of Saints, humble, lowly, fearful oft, strangers in a strange land—the wagons came to the end of their trails. The Lutheran Church thus came to Minnesota.

The little log houses, the wee sod shanties, the frame cottages sent their contingents along the pathways from one to another for "the meetin'." The church was taking shape, for on the trail of the covered wagon came the Lutheran pastor—sometimes afoot, sometimes by horse, sometimes by canoe—but never was he very far behind.

We will look a little at these figures who laid the foundations of your church and mine so long ago, they were kinsmen, they were also full partners in America's great epic the pioneer movement.

The man on the driver's seat, who was he? Let me say it with a bit of newspaper verse:

"The suns of summer seared his skin;
The cold his blood congealed;
The forest giants blocked his way;
The stubborn acre's yield
He wrenched from them by dint of arm,
And grim old Solitude
Broke bread with him and shared his cot
Within the cabin rude.
The gray rocks gnarled his massive hands;
The north wind shook his frame;
The wolf of hunger bit him oft;
The world forgot his name;
But 'mid the lurch and crash of trees;
Within the clearing's span
There now the bursting wheatfields dip,
And God turned out a man."

Did you know him, the man on the driver's seat when our church came to Minnesota?

As the woman by his side when the wagon came to a stop where the homestead should be built, let me quote the tribute to The Prairie Mother which hangs framed in my study. It is by Herbert Kaufman and was published by The Minneapolis Tribune:

"She came to rock the cradle of a new empire. Adventure calls to men but duty summons women. And so when the time was ripe to breed new stars for the flag she set forth from Maine and Ohio and Kilarney's loveliness and her Swedish village and her fjord home to mother the wilderness. Only God and she know the fullness of her giving to the young Northwest.

"She lived in sod houses and hay-roofed huts, with the nearest neighbor often a day's trudge away. . . .

"She helped in the fields—at the plowing and the sowing, and she helped to scythe the crop and bind the sheaves. She watered stock and spun and knitted and tailored. She made a garden and preserved the winter food—milked her cows and nursed her children. The sleepy-eyed sun found her already at her tasks, and midnight heard her croon her baby to rest.

"Her beauty rest began at ten and ended at four. Year in and out she never had an orange, a box of sweets or a gift of remembrance.

"She fought drought and dearth and savages—and savager loneliness.

"Her 'Sunday bests' were calico and linsey-woolsey. She grew old at the rate of twenty-four months a year at the grubbing hoe and the washtub and the churn.

"She bore her bairns alone and buried them on the frozen prairies.

"But she asked no pity for her broken arches, her aching back, her poor gnarled hands. Or for the wistful memories of a fairer youth in sweeter lands.

"She gave America the great Northwest, and was too proud to quibble at the cost of the stalwart sons to whom she willed it. She mothered men."

Did you know the woman who sat beside the driver when God brought the church of the Augsburg Confession to Minnesota?

The third member of that triumvirate which under God brought the church in the covered wagon—is the pastor. We would rob no man in the past of his mantle of honor, but among those builders of the Northwest whose life influences are a part of the very weave of character and personality I would nominate for place in the very foremost ranks the pioneer ministers. If a better definition of success is to prevail, who shall deny them the place?

"Success when you sum it all up isn't gold.
Nor is it in doing some deed that is bold;
For the money we make and the houses we build
Mean nothing the moment our voice has been stilled.
But he has succeeded who when he is gone
In the life of another is still living on."

I, too, have known the spiritual children of Norelius and have seen his ministry bearing fruits unto children's children.

It is not difficult in this sophisticated age to sit in the critic's chair and twiddle the fingers at those old heroes of bluff and prairie, to sit cozily among the fruits of their labors and draw cartoons of the stern figures, lay and clerical.

Out of Ibsen's drama "Brand" comes the picture that always comes to mind with the image of the pioneer pastor who so well earned the tribute:

"No flood too deep,
No plain too vast,
No sun too fierce,
No storm too wild
When you set out to preach
The Word of God."

Ibsen's young pastor was on his way to souls distressed. The roar of avalanche and the diapason of waterfall was heard through blinding, driving snow—

Brand: "I must go through, as once I said."

Farmer: "Who tries it is as good as dead."

Brand: "I must, I bear a Monarch's word."

Farmer: "And who is He?"

Brand: "He is my Lord."

Farmer: "And who are you?"

Brand: "A pastor."

Never a wild Sunday storm over early Minnesota without that debate—and when it was ended, there were usually tracks in the snow toward the church that came with the covered wagon.

What manner of church did they build? This is no word concerning architecture. Houses of God differed and will differ from one another.

Their sins were red—raw and red. And their church was not a society for mutual compliments. Their preachers let play about them the searing white light of God's holiness and truth. There was not the day of an elaborate and finely constructed machinery for separating a man from the physical consequences of his sins. That was not the day when a man could keep his virtues in Minneapolis and his sins in Chicago; when one could be a playboy at the roadhouse miles away till Saturday midnight and a saint in church at 10:30 a. m. Their sins were usually committed in the home community and the pastors did not spare them. The experience of the colored clergyman would not fit their case:

"It is all right when I preach about the sunset, and it's all right when I preach about the moon playin' on the water; but it seems like a kind of coolness comes over dis congregation when I touches on the Ten Commandments."

Because under the light of the Law these their sins were heavy with guilt, there was in their sanctuaries preaching whereby Christ the Saviour was evidently set forth, crucified in their midst. To humble, contrite hearts the word of forgiveness; to wills struggling against sin, the word of power; the gospel of Jesus Christ.

And their children? These simple folks didn't know that their offspring had no souls but merely housed the interplay of atoms and molecules; that acts and thoughts and purposes and imaginations and hopes were only invisible secretions of mechanical processes in brain and nerve cells. The folks of the Covered Wagon knew only this: that on creation's morn God breathed into human nostrils the breath of life and man became a living soul; they only knew that all other human success paled into insignificance, when tested by the "after a while" of time and eternity, as compared with the glorious privilege of standing at last in the presence of their God and Father to say, "Here am I, and the children Thou gavest me." So they brought their babies to the Lord in baptism; they brought them up in the knowledge, in the trust, in the fear, in the admonition of the Lord; taught them prayers and precepts; arranged schools for them—called "Swede schools" in the books of today; built academies, colleges and seminaries for the training of spiritual leadership in the next generation; and bequeathed to this generation the precious heritage of a well-founded church.

The prairie schooner lost its canvas top. It was replaced

by a spring wagon. That in turn became a buggy. Then came the surrey with fringes around the canopy top. Then the touring car. Then the sedan, possibly with deferred payments. And we are down to today.

What is the church of the Covered Wagon folks doing here—seventy-five years away? Some say that it is merely a pious survival, drifting on by the impetus of the past and rooted in the purely human affections of children's children, and that it will soon dissolve by liberal application of the acid of modernity. With these, no doubt, the wish is the father of the stated thought. But today when we look upon the church in the midst of its perplexity and upon the congregations in the midst of their wants and privations, we very quickly sense that there is a power and a force in the background that is not registered in the stock market, that is not listed (as a force) by mechanical engineers; that here is the something acknowledged so long ago when the Saviour said: "The gates of hell, the counsels and the powers and agencies of evil shall not prevail against the church."

And so we face the modern today, still the church of the Covered Wagon, teaching the Word of God in Law and gospel, driving home at the needs of humanity with a message that knows the day, that meets the day, that is meeting its problems by a message still rooted in and bound to the changeless Word of God.

The wheel tracks of the prairie schooner have long since vanished. You cannot find them even after a prairie fire. The fields have been plowed, the forests have been slashed, but we face again the problem of the spiritual pioneer in the new day. God give to you of the Minnesota Conference grace and boldness to push on through to achievement with the glorious gospel of our God and Father, even as from the beginnings of the Augustana Synod here.

I often think of those old heroes, pastors, laymen and their pioneer wives, who pushed so bravely across the great rivers and over uncultivated plains to build homes and churches there.

I think of them at the crossing saying farewell to the security of the old and the familiar, greeting the dawn of the new and strange as they pushed into regions beyond.

There was something in their hearts—a faith and courage and personal boldness; something in these laymen and their pastors, their wives and children; something that must not go from us!

When these silver-haired saints come to the farther edge of life, trembling on the brink of that great crossing into eternity, I cannot but feel that there beckons them on, the lure of the pioneer trail; that by virtue of their knowledge of God, by virtue of walking long with Christ, by virtue of that spiritual boldness in Him which led them a lifetime through, that by His grace, there is at heart the old explorer's longing as they stand looking off across, that really welcome is the night and the dawning when they may go through the deep waters, beyond which to discover and explore a new land, the new promised land, the highlands and the mountains, the river valleys and the woods, and most of all the tree of life that grows by that mystic river in the heart of the Paradise of God.

They will find the loving Master there who rode with them unseen, the hard seat of the immigrant wagon.

From Dalum, Canada

Our annual three-day winter meeting was well attended, although some of the people, due to snow-blocked roads, had to go through fields or make long detours. The weather was fine, with sunshine and a balmy breeze.

Our only guest speaker was Rev. Overgaard Thomsen from Edmonton. Neither Rev. Jorgensen from Standard nor Rev. Pedersen from Calgary were able to be with us.

IN THE WIDE, WIDE WORLD

By Alfred C. Nielsen

Progress And Retrogression

There is an automobile show in our town this week. Long, sleek cars are presented at their best, to tempt Mr. and Mrs. John Doe. There is no denying that the modern automobile is a marvelous machine, if you don't get in its way, and if you don't sacrifice your peace of mind to meet the monthly payments. Compared with the old Model T of 1914, this is surely progress. But before we become too optimistic let's look into another field and see about progress there.

Following the French Revolution and the Napoleonic Wars which ended in 1815, there was a rather long period of peace and prosperity. The ideas of the American Revolution and the French Revolution made their way in spite of obstacles. There was the British Reform Law of 1832. There was agitation for factory reform and prison reform, and slowly but surely conditions were improved. Men and women worked day and night to abolish slavery. In 1833 Britain abolished slavery in her colonies, and during the American Civil war our slaves were emancipated. At about the same time serfdom was brought to an end in Russia.

People and trade moved more freely. Millions of immigrants came to the New World. In the late nineteenth century one could travel to all civilized countries without a passport. In England Cobden and Bright worked for free trade, and succeeded. Tariff walls were becoming lower throughout the western world. Even the United States followed. Under the leadership of the southern Planters, our tariffs came to the point of being for revenue only.

It seemed that freedom and democracy were on the march and could never be stopped. It was taken for granted that in civilized nations free men could speak their minds. Voltaire had expressed this spirit when he said, "I disagree with everything you say, but I will, if necessary, give my life that you may say it."

Wars there were between 1815 and 1870, but they were minor ones. Peace societies flourished and by 1860 it seemed that Europe would soon be disarmed. Men dreamed of peace and the English poet, Alfred Tennyson, sang:

Far along the world-wide whisper of the south wind rushing warm,
With the standards of the peoples plunging thro' the thunder-storm;
Till the war-drum throb'd no longer, and the battle-flags were furled
In the Parliament of man, the Federation of the world.

But by the middle of the century, hardly noticeable at first, a different spirit was stirring. Karl Marx was preaching the gospel of hate. It was a war between the classes, and it would be a struggle to the finish. At about the same time Charles Darwin came along with his theories of struggle. In nature there was a terrible struggle and it was only the fit who survived.

The new imperialism began in earnest after 1870, and the big powers of the world were in a mad scramble for colonies in Africa and Asia.

In 1862 a man by the name of Bismarck came to be the chief minister of Prussia. He did not believe in peace. He said that Germany would not be united by fine speeches and resolutions, but by **blood and iron**. With ruthless efficiency Prussia fought and won three wars, and Germany was unified. Neither did Bismarck believe in freedom. Minority groups within Germany were shown scant consideration.

The unification of Germany upset the old balance of power, and soon Europe was engaged in a mad armaments race which the rulers in each country said would bring peace. It helped to bring about World War I.

Since then we have seen the rise to power of Fascism, Nazism and Communism. Since the time of Jesus, and before, the best men have talked about the dignity of man, and the brotherhood of all men. For centuries men have fought and died that they might be free. We have heard men in high places say that freedom is a rotten corpse. Thousands of innocent victims have been tortured and have perished miserably in concentration camps. Millions of human beings have been driven from their homes. Secret police is now found in many lands. Suspicion is abroad in the world. Honest men are required to take oaths of loyalty. We are told that bigger and more expensive armaments will keep the peace. In many countries there is room for but one political party, and if you dare to disagree with the dominant party you will be liquidated. International travel is becoming more and more difficult, and trade among the nations is being strangled.

When we drive our shining cars at seventy, eighty or ninety miles an hour, let us remember that civilization is a fragile thing. It is essentially spiritual in nature. If it breaks, so will our fine cars and our smooth roads.

Alfred C. Nielsen.

From Dalum, Canada

(Continued from page 5)

With the exception of Sunday afternoon and Tuesday evening, all the meetings were conducted in the Danish language. And many of the good Danish hymns and songs were sung and appreciated to the full extent.

We began with a Communion service on Sunday morning, and we closed on Tuesday evening with a good Lenten service. Monday morning we shared in a Bible study hour. During all the other sessions we listened to timely lectures on various topics.

As usual our good and faithful ladies not only served dinner each day, but also coffee in the evening after our evening meetings.

P. Rasmussen.

Our Women's Work

Mrs. Johanne Lillehøj, Kimballton, Iowa
Editor

Greetings From Viborg, S. D.

Our editor has asked me to write about what we are doing for W.M.S. and about other activities in the Viborg congregation.

We do not have a mission group here, so I will tell you a little about our Ladies' organizations. We have two—the Danish Ladies' Aid and the South Lutheran Society. It has been our custom for several years to have a mission meeting in November with the two Aids as joint hostesses. Last year we had two such meetings. The first one was in the spring when Dagmar Miller was our guest speaker. She spoke interestingly of the work done among the Santals. The ladies of Bethany Lutheran Church were our guests. The collection placed on the coffee table was given to Dagmar Miller for Santal Mission work. Coffee and visiting concluded our meeting.

The second meeting was in November and we had as our guests this time the ladies of the Methodist church. After opening the meeting with song and prayer, Rev. Ibsen told us the history of W.M.S. and gave us a resume of the work which this society has done throughout our synod.

The collection from this meeting was sent to W.M.S. earmarked for the G.V.C. dormitory debt. It is good to work together and we hope to continue these meetings twice a year so that we may better understand the need and value of mission work here and abroad. Our next meeting will be in May. Rev. J. M. Girtz of Albert Lea, Minn., has been invited as our guest speaker and we plan to urge the attendance of the entire congregation for an evening meeting.

The Ladies' Aids also lend a helping hand here at home and other places. During this past year the two Aids have sent used clothing and gifts to a destitute family in Poland. That, however, will be discontinued now as we feel that our efforts to help in those channels will be better realized through Lutheran World Action. We contribute to the polio and Red Cross drives, etc. The Danish Aid donates a hundred dollars each year to the local church budget. The South Lutheran Aid has been "Carpet minded" of late having carpeted the church, and the halls and stairway in the parsonage. Both aids sponsored a bake sale in which all church members were asked to take part and the profits were used to purchase venetian blinds for the parsonage.

Much work has been done in and around our church property. A new parsonage was built with a great deal of the work being done by members and the pastor. It is a fine thing to work together when it is done in the right spirit! A Hammond organ was donated to the church and it adds a great deal to our worship services. The grounds have been leveled and

landscaped. This winter an oil furnace was installed in our parish hall. We are now looking towards remodeling the kitchen in the hall.

The South Lutheran Society is just now completing the sale of a Birthday calendar which they have compiled and have had printed in our local print shop. Thank you, Gayville Ladies' Aid, for the idea! It has proved a great success and the society expects to clear almost \$400. This Aid also sold doughnuts and coffee downtown one day in a new garage. The doughnuts were mixed, rolled and fried right there and served hot.

Members of the Danish Aid have each a small sock made of print material and a dime is put in for each holiday and the sock is emptied into the Aid's treasury at the end of the year. This Aid is planning a plate supper and Æbleskiver for next month. The ladies of both Aids are saving the coupons advertised in Christian Herald. The birthday box in the Danish Aid was emptied at the end of the year and the contents given to missions.

Best greetings to all.

Karen Hansen.

Life At N. S. D.

The statement made by Henry Ford, "Work does more than get us our living; it IS our life" certainly receives a grand and glorious acceptance from me now, though I must admit I have not always thought so. A change in my opinion took place shortly after becoming introduced to the career of "teaching the deaf" here at the Nebraska School for the Deaf. At this time I shall try to give a bird's-eye view of our work. A variable job we do have as we aim to develop the whole child—mentally, physically and socially.

To me my position at N. S. D. is so enlivening as well as encouraging and enlightening. A great deal of patience is needed and also the liking and understanding of children all ages. Yes, we have children from the ages of 5 years to that of 20. My classroom work has been mainly with the primary group and extra-curricular activities such as Girl Scouts, student recreation with teen-agers and so forth with upper classmen.

The first year in the so-called Preparatory department numerous things take place. First of all, a child must become adjusted to the fact of being away from home. Then, aside from having to live in a dormitory, eating in the school dining room with approximately 170 other boys and girls the little child must become acclimated to the schoolroom atmosphere. Surprising it is to note the quickness of the children to react to the schoolroom instructions. Due to the lack of space I shall only be able to give the highlights of our "daily lessons."

Contributing Member

What shall constitute a contributing member in our synod seems to be a perennial question in our congregations when we are to report our membership to our synod statistician. Apparently we are all con-

cerned about keeping our congregation's quota down as low as possible, which I suppose is only human.

We redefined our rule on this point at our last convention without changing the content of it. I fail to see, how Svend Petersen's suggested change would clarify matters. Adding another classification of members does not get at the cause of the problem.

Apparently every congregation has a number of accepted members who do not contribute enough to pay the per contributing member quota to the synod, either for reason of lack of understanding, disinterest, or financial inability.

Suppose we fixed the minimum at \$6 for the per member quota required by the synod budget this year and counted only those, who contributed that amount to our local congregation, when we send in our report. That might seem very logical. But it would only mean, that next year the total contributing membership of our synod would be so much smaller and, if the amount needed on the synod budget remains the same, the per member quota would have to be raised perhaps from ca. \$6 to \$8. The following year we would only count those members who had paid ca. \$8 to the local congregation. The total number of contributing members would again be lowered and, if the synod quota remained the same, the per member quota would be raised again, etc. However, each congregation would contribute its quota to the synod from the contributions received whether they be great or small.

The only remedy for deminishing our quota to the synod, which seems to be the real issue, is either to lower our synod budget, if possible, or by increasing the interest and understanding of our work of those members contributing less than needed so that they will want to raise their contribution to their congregation, if financially able to do so. There is no rule forbidding a congregation to fix a certain minimum dues before accepting a person as a member. But I would not advise doing this as we have no right to discriminate between rich and poor in this way and we do have young people, who begin to feel their obligation to their church by a small contribution.

If we are opposed to accepting our obligation to the synod, let us seek to lower our synod budget at our convention. We do not lower that by counting less members. It is unfair, when any congregation or district seeks to get by with paying less to the synod by such methods, so long as the rule has been accepted by representatives of their congregation at the convention.

I am certain, that Svend Petersen will agree in this, that all accepted members of a congregation ought to read "Lutheran Tidings" and should be entitled to a copy regardless of the size of his contribution. As I understand the situation regarding "Lutheran Tidings," we arrange for a copy in the home of every member. That means a copy also to those members who live individually or are not members of any home circle.

Speech and speech reading are stressed more than any other thing during a child's first year at N. S. D. In the former we begin with the elements of speech which are learned through imitation and feeling. For example: The child will learn to say "a (r)," then "m"; when these are mastered he will work toward the saying of "arm." This is the procedure all through school in learning to talk and say words, yells at the athletic events, songs for programs and so on down the line. At first objects are used rather than pictures in lip reading as a toy fish and a ball. The child must watch the lips of the teacher say "fish" then point to the toy; next will be "ball" and he points to the ball. This gradually changes from objects to pictures and the printed word-form is placed under the picture. Eventually the child learns to spell and write the word "fish," "ball," "baby," etc., from dictation. Interesting it is to note the eagerness and enthusiasm the children have when they feel they are mastering a task. Much more could be told of the preparatory but only highlights can be given at this time. The regular school subjects are introduced in the third grade and carried on through the high school.

Scouting is very popular on our campus. This year we have a troop of 30 Girl Scouts and about 25 Boy Scouts. The Girl Scouts have participated in several community projects, such as making Easter favors for patients at the Children's hospital and gifts for the Child Saving Institute. The girls have also assisted with the city-wide Needlework Guild which is beneficial to needy families in Omaha.

The teen-agers are very enthusiastic about dancing and especially square dancing. Sports of all types are popular here for some enjoy tennis, football, skating, while others prefer basketball, volleyball, softball, swimming and what have you. Social games such as Human checkers, spelling bee and relays of any type are thrilling. Too, the cheerleaders do a grand job of getting the student audience to boost the football or basketball teams.

Too, we have a staunch Vocational department which is definitely helpful to the students while in school as well as preparing for the time when making their own homes. The girls study cooking, sewing, as well as laundering of all types while the boys specialize in gardening and manual training.

That which has always impressed me more at N. S. D. is the congeniality among the teachers as well as pupils. I feel that life at N. S. D. is in many respects comparable to that fellowship we possess in our Danish folk schools.

Elaine M. Trukken.

A. E. Frost.

Church vs. Masonic Lodge

Dedicated to Rev. V. S. Jensen and Rev. Marvin Nygaard

For many, many hundreds of years, the Order of Free and Accepted Masons has practised its basic principle of brotherly love, charity and aid to widows and orphans and those weak with infirmity of the years. Why, of all secret societies, Mr. Jensen should choose this ancient order as a contradiction to Christianity, is indeed hard to understand. The article published by him in L. T. of Feb. 5, would probably have gone unnoticed, considering that the author has again and again exhibited his eccentricities both in writings and at assemblies. As a Free-Mason for nearly thirty years, I cannot let it pass, when one person, Pastor Nygaard, takes upon himself the liberty to state that, "The Danish Evangelical Lutheran Church of America" NOW takes a stand." (L. T. Feb. 20-50).

One has only to read V. S. Jensen's article to discover his contradictions and eccentricity. In one breath he defends and condemns Christianity.

Allow me respectfully to inquire from V. S. J., but first to quote from his article: "It has come to my attention, that young men here and there are going into secret lodges." When, Mr. Jensen, did this come to your notice? Just NOW? Thirty years ago? No, 50 years ago? This has been going on for centuries in respect to the order you picked on.

What inner domination caused you to shout at this late date?

It has been, and is with pride that I display my Masonic emblem upon my finger or coat lapel. To the best of my knowledge, only pastors are permitted to wear the ancient insignia of the cross, although many a Christian layman may be as worthy.—I do not here speak from "study" nor from outside experience. I have occupied official chairs within the order, and served in charitable causes without.

Your question, Mr. Jensen: "Is the Christian church with its worship, instituted by God or man?" My answer is that a goodly share has been added to the institution of the church by man. I do not say that this fact makes the church any less Christian. Neither did I, and I doubt that any man ever asked for membership in the order as a subterfuge for religion. The Masonic order has never to my knowledge declared itself as another religion. If a member chooses to so look upon his Masonic connection that becomes his personal conviction, but only his. It is a known fact, that 90 per cent of all Masons are also members of a church, and it is further an established fact that they are willing church workers within the church to which they belong. It would here be my advice to Pastor Marvin Nygaard that he be sure of his ground before advocating any "stand" in respect to the secret Order of Ancient Free and Accepted Masons.

The excellent tenets exemplified in the work of the Order will dispute every point of Mr. Jensen's article.

It is correct that we have altars, chaplains and use the Holy Scriptures. Perhaps through the centuries it has not been pointed out to us that we were trespassing upon the rights of the church, for it is quite apparent that Mr. Jensen would have that such is the case. We may not practice Christianity unless under the supervision of the church according to him. I have always thought that such was preached in the church so that we might go on using it in our daily surroundings and activities. Could it be that Mr. Jensen now condemns us because he is not let in on a secret pass? Who is to blame for that?

There are perhaps fewer lodge "widows" than church "widows." If I may be pardoned for a personal reference to myself, to illustrate the point. My wife, with whom, through the grace of God I have been privileged to share life for 36 years, has never been that kind of widow, (fishing excepted), sitting at home until "lonesomeness" overcame her, and in sheer despair joined the Eastern Star. She wasn't that kind, having raised four fine children, and then, too, of course there was the Ladies' Aid, the Mission Society and many other church activities in which she was interested, in spite of the fact that her husband was a Mason. Such exclamation on the part of Mr. Jensen is pure sentimentality. On the other hand, however, she could be classed a church

"widow," for Sunday after Sunday, she is compelled to sit without her husband in church. Oh, no, not because I am not there—what am I doing—ask my pastor if you can't guess. I have never heard my wife complain as yet on that score.

My heart was not lost to the lodge. I gave it to the church at baptism, and at confirmation when I was able to speak for myself. Masonry did not ask me for it. It did, however, insist that my trust be in God. Is not Christianity preached "in" church, in order to encourage its practice "out" of church? Was not that the ultimate object of God's institution of the church? Let us avoid repercussion within our synod in respect to any "stand" Rev. Nygaard.

B. P. Christensen,
Marlette, Mich.

The Lodge And The Church

In an article in "Lutheran Tidings" of February 5, 1950, "The Lodge and the Church," Rev. Valdemar S. Jensen endeavors to prove that the lodge and the church are entirely different. No one ever doubted or pretended it was otherwise. Every lodge member knows that the one is definitely not a substitute for the other. Therefore Rev. Jensen's efforts are wasted, he did not prove anything. To discuss the merits of the lodge here, would be out of place, but it might be well to remember that in our day and age, a man must of necessity take part in many things which have nothing to do with the church. However, that does not warrant any charge against him for not being a good church member. Whether he is a good Christian is a difficult question for a minister to answer, and must remain a matter of conjecture until he reaches the pearly gates, and even there the most worthy will only enter if his sins are forgiven.

Rev. Jensen has lately discovered that the young men are joining the secret lodges. It is a fair assumption that legions of older ones have belonged for a long time. It would be better for every one concerned not to question the desirability of having these men as members of our churches. If the ministers keep on sowing the good seed, it will take root as readily among lodge members as it will among others.

The statement that masonry is not Christianity because Jews are accepted, is tantamount to saying that those who associate with Jews are not Christians. Such teachings were practiced in Hitler's Germany and are not unknown in these United States of America. But we of the Danish Evangelical Lutheran Church of America intend to keep our churches free from bigotry and intolerance, as our fathers did.

Rev. Marvin E. Nygaard in "Lutheran Tidings" of February 20, 1950, takes a firm stand against "Lodgery," and says of the lodge and the church: "One is darkness, the other is light." The first statement can be forgiven, if we assume it was caused by ignorance. The second one we can readily accept as being the truth. But even a servant of the church can fail to see the light.

Rev. Nygaard wanted to prevent a man from getting employment, because the man was a mason. This took place at a meeting of the board of directors of the "Lutheran Welfare Society of Iowa," where Rev. Nygaard evidently represented the church we regard as a ray of light, and where we are accustomed to hear the ministers preaching peace on earth and goodwill towards all mankind. It is the church where we have taken our children from the day they were born, so that they may come to see the light.

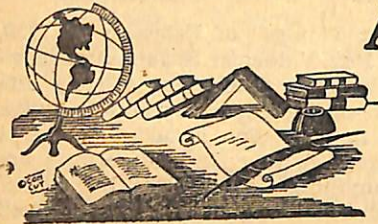
Rev. Nygaard says: "Perhaps we of the Danish Ev-Luth. Church have been hesitant in showing our colors." Let no one think the colors Rev. Nygaard is flying are those of the Danish Ev. Luth. Church of America. His colors were and are foreign to our mother church.

When ministers speak or write, we never question their veracity and very seldom their authority. But in this case we ought to know from where Rev. Jensen and Rev. Nygaard derive their authority. Nothing will be found in the constitution of our church to justify their attitude, and I know of nothing in the Bible or in the teachings of Christ which gives them the right to initiate a purge of lodge members in our churches. But I will listen to reason, if reason is to be found in a case like this.

In the meantime I will seek comfort in my own local church, where we have a considerable number of lodge members both of the Danish Brotherhood of America and of the Masonic Orders. They are in no way judged to be inferior to our other church members. And if any more of the kind wish to join our church they will be received with open arms. Of course, we too might draw a line. I think a Ku Klux Klanner would be voted down, unless he comes as a repentant sinner. But generally speaking we have open house all the time for anyone who likes our kind of church.

May every one within the Danish Ev. Luth. Church of America, and in all the world, see the light.

Johan Emanuelsen,
14930 Grandville, Detroit 23, Mich.



Across the Editor's Desk

A new Barden bill, H. R. 7160, pertaining to federal aid to education, has now been introduced in the House of Representatives in Congress. It is recognized as much improved over the original Barden bill.—Mr. Barden has recently been reappointed chairman of the subcommittee on education, a post he temporarily lost when Chairman Lesinski of the entire committee dissolved the subcommittee during the last session of Congress.

The most important issue before the committee is not the desirability of federal aid to education, which is conceded, but whether this aid shall include, directly or indirectly, assistance from public funds for Roman Catholic or any other parochial schools.

Delegates to the annual convention of the American Association of School Administrators, meeting in January at Atlantic City, by a vote of 7,000 to 2 adopted a resolution in support of "the American tradition of separation of church and state," which declared, after upholding the right of churches to maintain parochial schools meeting educational standards, "We believe that these schools should be financed entirely by their supporters. We therefore oppose all efforts to devote public funds to either the direct or indirect support of these schools."

The International Council of Religious Education recently sent out a letter of appeal to all its Member Denominational Boards and State Councils urging action in the support of the Barden bill. With this letter from the ICRE was enclosed a copy of an "Open Letter" by Bishop G. Bromley Oxnam to all Methodist ministers, and others concerned. In writing about the Roman Catholic demands for public support of its private or parochial schools, Bishop Oxnam writes:

"This is an issue of fundamental importance. To grant this demand would be to discard the principle of the separation of church and state. What is equally important, to drain off vast sums from the support of public education for the support of parochial or private education would so weaken public education as eventually to destroy it. The Roman Catholic Church does not believe in our system of public education. We

believe public education is a fundamental bulwark of democracy.

"If public support is secured for parochial education, it means the eventual setting up of a score of competing sectarian systems. This does not make for the **national unity** essential in such an hour.

"Furthermore, Roman Catholic attitudes toward our basic civil liberties are of such a nature that if an increasing percentage of our people is to be trained in such schools, fundamental changes will occur in American culture. The catechisms used in some parochial schools condemn and reject the basic civil liberties of free speech, free press, free assembly, and freedom of conscience.

"We wish precisely the same religious liberty for every Roman Catholic we wish for ourselves, but we are determined that clericalism shall not take root in this land, and that our freedom shall not be jeopardized.

"The issue is now before us. It is not only the issue of public funds for parochial education, but the largest issue of the first victory in a carefully calculated plan to change the underlying cultural outlook of this nation.

"Tremendous pressure is being brought to bear upon congressmen to take the Roman Catholic view. Our Congress is likely to respond to respectful request upon the part of Protestants across this nation who want nothing for themselves save the maintenance of this liberty that has enabled all communions to worship together in fellowship in this nation."

Bishop Oxnam goes on in his letter inviting all his people to write to their congressmen urging the support of the Barden bill.—"Protestants and Other Americans United" and many other organizations have rightly thrown their influence behind the passage of the Barden bill.

Only a few days ago a report came from Washington that the Barden bill has been pigeon-holed for the time being, undoubtedly an attempt by certain forces to prevent its passing. But ultimately it will come up for consideration. And we urge our readers to write their congressmen, making clear your views on same.—State your opposition to the use of public funds for parochial education. It might be well to point out that there are many hundred Protestant Colleges throughout our nation, and that these are all maintained and supported only by direct private funds. We are not seeking public support for these.

The Barden bill deserves the support of every citizen who is concerned about maintaining the religious liberties guaranteed by the principle of separation of church and state.

"The Lodge and the Church," an article appearing in the Feb. 5th issue of L. T. has received both favorable and unfavorable comments in our publication. The editor has received not only the articles that have appeared in Lutheran Tidings, but also letters expressing concern about this discussion.

One pastor writes to the editor: "The articles about the Lodge has caused a great deal of concern in our congregation. Many of our **good** members are lodgemen, including our president and faithful councilmen."

It is a well known fact that this has been an issue

in many Church denominations in years gone by. Some of our earlier pastors took a very definite attitude, warning against the dangers of substituting the Lodge for active church life.—It is undoubtedly a well-known fact to most of our readers that several Church denominations, amongst them the Missouri Synod and the Wisconsin Synod of the Lutheran Church, do not admit people who are members of Lodges into membership of the church, nor do they admit a Lodge member to Holy Communion.—However, there are other church denominations where it is quite common that also pastors are Lodge members.

We find in the "American Lutheran Magazine" of February, 1950, an article entitled "Toward Lutheran Union" written by Dr. F. Epling Reinartz, Secretary of the United Lutheran Church in America. In this article he deals with the many contrasting views found in the various Lutheran groups, and points out the difficulty in assimilating into one group such diversified views on many social as well as spiritual principles. He writes one chapter on **Secret Societies**: "Let's face it! We still have serious division among us in our attitude toward secret societies, particularly toward the so-called fraternal orders and lodges. There is rather widespread knowledge among us that these organizations often deal lightly with sacred things, take the place of the church in the life of many, are wont to bind consciences of church people to loyalties which are at issue with the pledge of absolute loyalty to Christ, and in some instances have been known to be aggressively anti-Christian. There are areas in which members who affiliate with such secret societies are either denied the privilege of participating in the Holy Communion, or are dismissed from the membership of the congregation. In other areas of our church, membership in such organizations is thought of as the personal responsibility of the individuals who unite with them. Joiners are not considered answerable to the congregation for such membership. To demand that the church members either give up their congregational or their lodge affiliation is, in the minds of some, to exalt unduly the importance and significance of the secret society, and to make an unwarranted invasion of the realm of conscience.

"However, it is a saving fact that no branch of our church is indifferent to the so-called lodge issue. All of us know our sacred obligation to enlighten consciences with the Word of God concerning the dangers to the congregation and to the individual in adherence to certain sects and societies. Even what is sometimes thought to be a liberal view of this issue is expressed in very earnest language:—'and we therefore lay it upon the consciences of the pastors and the members of all our congregations to scrutinize with the utmost care the doctrines and principles of all teachers, sects, organizations, and societies of every sort which seek their adherence and support, and to refuse such adherence and support in all cases of possible conflict or contradiction between (their) principles and doctrines and those set forth in Holy Scripture and in the confessions of the church.'"

We feel that Dr. Reinartz hereby has given a very fair and comprehensive analysis of this particular issue. We hope that this can be a help toward the personal decisions made by individuals within our group.

How Do We Keep Sunday?

By Kaj Munk, tr. by L. C. B.

We still have the point of view among many of our fellowmen that "on Sunday we work for ourselves." The church says, "Sunday is the Lord's day," but the people say: "Sunday is our own day." Those who in their younger days have learned from some of our best forefathers that we are a Christian people have some difficulty holding to that conviction on Sunday.

If we could really speak of a Christian nation, then it should be taken for granted that the people were to be found in the nation's churches on a Sunday morning. But Sunday is often an extended sleeping day.

In the congregations of our land there is any number who would be shocked to have us suggest to them that they should be in church; they would not be able to see what our purpose would be in suggesting such a thing. The superbold would retort that they could not see what joy God could find in seeing them sit in there and be bored. "We are not to go where we don't enjoy going, are we?" And so we continue not to go.

It is one of the most dismal misunderstandings among us that people are only to do the things that amuse them; such superficial nonsense finally kills its own overlord. And then one day come the brutal facts and demands: Now we have played long enough. And it puts its men in boots, places them in the trenches and bomb proof shelters, without asking them first whether it pleases them.

We are to attend church without asking whether a preacher can compete with present day amusement. We are first and last to attend church because that is our place. Because we as a baptized people have a duty to be there and we are to attend church for the sake of God, because He is short of a voice to praise Him when He does not hear yours. We are to attend church for the sake of the congregation, and congregation means that we are a fellowship. We should go to church for our own good. And it is healthy to have order in things.

It is costing us terrifically that we have vulgarized our Sundays. The world is becoming more and more soul-less. World powers use the Sundays for killing and Jesus used them for doing well. The world will not be a good world again until we make the Sabbath a day which is used to the honor of God. From the layers of Christian soil there will have to come a new understanding that it is no more beyond a penalty to debase and treat ignominiously the third commandment than it is to break one of the other commandments.

Grand View College And Our Youth

Program for Eleventh Annual

PASTORS INSTITUTE

Grand View College, April 11-13, 1950
Tuesday, April 11:

- 8:45 a. m.—Morning devotion.*
9:00 a. m.—Pres. J. Knudsen, Grand View College: "Confirmation."
10:30 a. m.—Arne Sorensen, Denmark.
2:00 p. m.—Arne Sorensen, Denmark.
4:00 p. m.—Panel discussion on "The Vacation Bible School Program," led by Prof. A. E. Farstrup, Grand View College.
8:00 p. m.—Communion service.*

Wednesday, April 12:

- 8:45 a. m.—Morning devotion.*
9:00 a. m.—Arne Sorensen, Denmark.
10:30 a. m.—Prof. T. A. Kantonen, Hama Divinity School: "Luther's Approach to Ethics."
2:00 p. m.—Prof. T. A. Kantonen: "Luther's Approach to Economics."
4:00 p. m.—Dr. Paul C. Empie, Executive Director, National Lutheran Council.
8:00 p. m.—Dr. John C. Trever, Department of English Bible, International Council of Religious Education: "Adventures With Manuscripts."

Thursday, April 13:

- 8:45 a. m.—Morning devotion.*
9:00 a. m.—Prof. A. C. Kildegaard, Grand View College: "The Character of Christian Worship."
10:30 a. m.—Dr. John C. Trever: "Paul to the Churches of Galatia."
2:00 p. m.—Dr. John C. Trever: "A New Chapter in Bible History."

* Devotions and Communion Service will be conducted by various ministers of the Synod.

Notes & News

The Grand View College basketball team won its first tournament game at Webster City, defeating Ellsworth 59-57, but it was eliminated by Sheldon in the second round 61-59. After the state tournament it turned its attention to the National Junior College Athletic Association, and by defeating Grace-land College 62-53 on March 10, it earned the right to represent Iowa at

the National Tournament at Hutchinson, Kans., March 21-25.

The college choir is busy getting ready for its tour to points East. March 8, it unveiled its program by singing at a service in the Luther Memorial church, and judging by that evening the 1949-50 choir should equal its predecessors. The tour starts March 24 at Cedar Falls and will cover Michigan plus Chicago, Dwight and Racine.

Guest speaker at the college March 9, was Arne Sorensen of Denmark, a former member of the Danish cabinet, lecturer, author and educator. He will return to the college for Pastors Institute.

Remember that Studenterfest will be May 13-14, and that there will be a summer fellowship meeting July 1-5.

Fastelavns At G. V. C.

February 20, practically all Grand View College students welcomed the dismissal of afternoon classes for the observance of the annual Danish celebration of "Fastelavn." Monday afternoon we gathered in the gymnasium for games prepared by the Seminary students. Ted Kjaer and Vincent Ligouri, who refereed and kept the ball rolling. Soon the time came for what everyone was hoping and waiting for; the choosing of the king and queen. The method of choosing the royal couple has been handed down from the "Fastelavns" customs in Denmark. Two very stoutly reinforced barrels are filled with candies and suspended from the ceiling by a rope. In the middle of each barrel is a toy cat. The boys line up behind their barrel as the girls do likewise. One by one the competitors grasp a heavy club, balance themselves on a narrow rail and heartily swing at the barrel. Shouts and laughter rang through the gymnasium as the contestants pounded the wooden cylinders. After an hour of batting, candy and peanuts spilled through the cracks. The cat remained in the barrel, however, until Ray Johnson administered the deft stroke, which blasted it from the shattered remains. A bit later Anne Jensen proved herself an able queen by clouting the cat with her well aimed blow.

With the games played and the barrels broken, everyone migrated to the school cafeteria where the king and queen served the host of followers coffee and "Fastelavnsboller" or hot cross buns.

Kenny Frost, the decorating committee-chairman, rounded up his squad of decorators to prepare the gym for the costume dance. By eight o'clock they had transformed the drab gymnasium into a novel and colorful room. A very large number of students turned out for the masquerade party in divergent and original costumes. Sheik Lee Jensen's harem attracted much attention, as did the gypsies, cavemen, comic strip peo-

ple, and numerous other unique and diversified characters. Later in the evening Arnie Hanson was chosen best costumed boy, and Shirley Jose was chosen as best dressed girl. Arnie came attired as a pilot, while Shirley appeared as a genie. Rev. and Mrs. Kildegaard received the best dressed couple prize with their Satan and flapper outfits. Mrs. Westerhoff and Mrs. Farstrup officiated as judges.

About mid-evening everyone retired to the cafeteria for a brief intermission over the coffee table. Shortly after coffee, the king and queen were crowned by Kenneth Frost, also master of ceremonies. King Ray Johnson reigned in a typical 1920 bartenders trousseau while the attractive Queen Anne appeared as a graceful gypsy. After the grand march led by the royal couple, dancing continued till girls' lock-up at twelve o'clock.

We owe much of our good fellowship in our lighter moments to these ancient Scandinavian customs that we have inherited here at Grand View College.

Ray Johnson.

Halvdan Helweg Will Visit America

Dear Friends:

Rev. Halvdan Helweg of the "Church of the Holy Spirit," Copenhagen, Denmark, has been invited to speak at the folk meeting at Danebod Folk School, Tyler, Minn., Oct. 3-8, 1950. Friends of Pastor Helweg who heard him three years ago, were so moved by his stirring message that they contributed the funds for his return trip to America and back to his homeland. He hopes to leave Copenhagen on or about Aug. 29, and must be back not later than Nov. 3.

Feeling that others might wish to hear Pastor Helweg in their own community, Rev. A. E. Sorensen has kindly consented to arrange a speaking tour for him, should you so desire. Time is very limited, so will you please contact Rev. Sorensen very soon, so he can draw up a practical and workable plan.

Rev. Helweg speaks both languages. He attended public school as a boy here in America. He loves us and feels very much at home amongst us.

Please write Rev. A. E. Sorensen, 8500 Maryland Ave., Chicago 19, Ill., as to your wishes, and he will try to arrange it to your satisfaction. It is Rev. Helweg's wish, if possible, to have an opportunity to speak more than once in each congregation. That is a good suggestion for you who yet conduct several day meetings in the fall.

Sincerely,

Thyra R. Nussle.

BOB LUITWEILER WRITES FROM TANGIER, MOROCCO

(Continued from last issue)

Home-Art

The Swiss Homearts Ass'n is the first I've seen that works with all sides of the folk arts at the same time. On the one hand they reawaken in the mountain peasants an appreciation of their handmade articles and at the same time have modern shops to sell the well made articles. On the other hand they are gathering the old folk costumes, dances and songs and teaching them to youth groups all over the country. One of the finest craft leaders I have ever seen was the director of the men's craft school. He started almost single-handedly by going into the mountains and holding short courses to teach the peasants how to repair their broken and worn-out household articles. An exhibition of the work of one course brought invitations for many more in the neighboring villages. Through the first courses he picked the cleverest youth to become teachers and brought them down for special training. He now has ten teachers who go into the most isolated mountains, often transporting their tools on horseback or even men's shoulders.

This man with little academic training had one of the finest spirits and keenest minds I've met. I wish you could have all been there that long evening when we talked of Gandhi, the beauty of a simple chair made with skill and joy, and finally the wilting of a proud peasantry. He knew every dialect and almost every valley in the country and that is no little feat for a country with four languages and many dialects for each language. With slides and personal experiences he took me back into the mountains where the peasants became poor with money. Isolated for a thousand generations in the vertical Alpine farms these people had had to make everything they needed. Then came the roads, the chance to sell for cash and with it the chance to buy in the shops. The limited cash income from the sale of cheese was soon eaten up in buying all the things formerly produced at home and the people became poverty stricken. So powerful was the urge to buy these novel and supposedly superior store goods that in a short time many of the peasants had completely lost the art of making things with their hands and could not even repair their own houses. In picture after picture he showed how the peasants had had to move out and desert solid houses because they could not repair the roofs and could not afford to pay a builder to make the long difficult journey into the mountains to do the job for them. Broken furniture, sleds, stable equipment, spinning wheels and every other type of household article strewn the yards, discarded for want of simple mending.

But the ending of this disheartening

story was a happy one for here I was sitting face to face with a man who was really fitted to forward the re-awakening and was devoting his life to the joyous task. "It is a waste of time to make something that is only useful and not beautiful," he said. But his extraordinary character had already shown itself in the united strength and beauty of the first articles of his I had examined upon entering the shop. Here was one of the truest artists I have had the good fortune of meeting, for he was not putting decorations on an artificial life, but making a deeply spiritual life the paint brush for the beautifying of a whole people's culture. His way of living seemed to be a unified masterpiece which carried its inspirations into the humblest hamlet and chalet.

Into Italy

It was with great difficulty that I resisted the temptation to stop there to become his apprentice, and left Switzerland in search of a place to write. In Italy, where it is cheaper to take the train half way across the country than stay overnight in a good hotel, I took shelter from the bitter cold snap and deserted roads. The first evening in Milano brought another "eye opening" story of the resurgence of Fascism through the powerful Catholic Church's influence in the government and schools. The people were fully as drab and poverty-stricken as the Germans and in the industrial districts the nutritionally deficient, pinched faces made the picture even more gruesome. They seemed to have no fight left in them and in case they did the policemen lined the streets with long ominous rifles.

Genoa had the life of a cosmopolitan seaport and the picturesque dark little alleys lined with tiny shops helped to overshadow the squalor and poverty. Wandering through the city I chanced upon a big cooperative sign and soon was being shown the cooperative of the municipal workers. Later, a chance to talk with the leaders brought out a sense of unity, of mission, and a desire really to serve the subservant workers. They gave me a brief history showing how the syndicalist movement had grown into the cooperative movement and how the cooperative movement was giving the workers a real economic and political foundation. Their spirit was so lacking in bitterness and capitalistic resentment that it was a real surprise to learn at the end of our visit that their political faith was a brand taboo in my home country: They were all Communists. Ever since meeting them the thought has been plaguing me how happy these people would be to be aided in their idealistic struggle to improve the conditions of the workers and how readily they would respond to a sincere democracy such as that in Scandinavia, if they only had the chance. In-

stead, the British and U. S. governments are throwing all their weight behind the most reactionary, almost completely Fascist forces.

The Riviera

Still looking for a place to write, I rushed past the Riviera and all its fine tourist hotels and gambling casinos, into Marseilles. In this cosmopolitan seaport I met with wonder the Frenchman's lack of race consciousness. The colored people were not merely a handful in number but constituted a large "minority" of the community. In spite of this, mixed couples walked through town together with no one giving it a second thought. I spent some time watching drunk men, and still there seemed to be no suppressed tensions giving vent. The relation with the Arabs was not, however, as happy, and white people were told not to go into their quarter of town because they might not only be robbed of their money but every stitch of clothing besides. It must be poverty resulting from discrimination in work, for here in Tangier the Europeans go through the darkest alleys every night without hesitation. Strange! The different attributes of poverty. The peasant with land and a long heritage of folk culture is often richer for want of money, healthier for lack of store goods, and happier for his serene, integrated contact with every creative job. The economically disenfranchised, poverty stricken city dweller is the most pitiable sight in the world. Deprived of his means of producing food, his land, and ignorant of the ability to produce with his own hands, he is often forced to choose between robbery and starvation. No wonder he is the prey of the first demagogue coming his way. Everywhere I have been in Europe there seems to be an almost perfect correlation between the strength of the Communists and the insecurity and poverty of the workers. One German school teacher who realized this organized the cooperative building of workers' homesteads and not only improved the health and spirit of these poor workers but changed their politics from Communism to a love of freedom. In these family-size self-built homes, surrounded by luxuriant fruit trees and vegetable gardens filled with happy children and milk sheep, these families rediscovered the joy in life that was their forefathers'. What a wonderful thing it would be if the propagandizers of democracy would only turn their energies into rejuvenating the roots and giving new life blood to our sick society. Totalitarianism is by no means the fault of the desperately insecure, misled populace, but the fault of the irresponsible well off people who allow the insecurity to become ever greater and believe they can resist man's desperate grasping for security with propaganda, police, armament, and finally atomic war. The source of Communism and other forms of totalitarianism lies in every home that lives

comfortably and complacently without compassion for all the starving and lost people around.

To the Land of the Moors

There is not much to tell about the trip through southern France that one cannot read in any tourist book. A few days in Marseilles and in Peignon and I hitch-hiked around the rocky Pyrenes coast into Spain. The story of this land of the Middle Ages I'll save 'til later. The people are good, hospitable and so generous I hitch-hiked the length of the country with little difficulty in spite of the real scarcity of autos. But typewriters were as scarce as cars, so bidding goodbye to a country I hope some day to know much better, I crossed to the land of the Moors and with every day become more enchanted with this mysterious place. There are few Europeans in this materialistic town sufficiently sympathetic with the natives to help one understand their truly great culture, but I have made a number of good contacts, especially with a few of the educated Arabs, and hope to do better from now on.

(To be continued)

Greetings From Dalum Ladies' Aid

Greetings from the Dalum Ladies' Aid. Our winter meeting has now come to a close. To the many Ladies' Aids in the U. S. that responded to help us with our new organ, we wish to inform you that the Viborg, S. D., Ladies' Aid won the fine quilt.

The visiting pastor at our winter meeting, Rev. Asgaard Thompson of Edmonton, drew the ticket at our "Fas-telavnsgilde."

We hope that many will plan to attend the District meeting which is scheduled to be held here in July. Then you will have the opportunity of enjoying the organ with us.

Sincerely,

Mrs. A. Jacobsen.

OUR CHURCH

Des Moines, Iowa—At the recent annual meeting of the Luther Memorial Church, the congregation voted an increase of the pastor's salary of \$300.00.

The DP project in the Des Moines congregation mentioned recently in L. T. was given a boost on Wednesday evening, March 8, with a "DP Rally Supper." Pledges were received that evening, totaling now about \$2,500.00 in money, material and labor, for the home which the congregation will build for its DP family.—After the supper, etc., the group gathered in the church for a Lenten and Thanksgiving service. The Grand View College choir, under the direction of Olaf Lund, rendered several numbers.

"Open House" was observed in the parsonage, Rev. and Mrs. Holger P.

Jorgensen hosts, on Sunday afternoon and evening, March 19.

Arne Sorensen, author, lecturer and former Minister of Church and Ecclesiastical Affairs in Denmark, spoke Wednesday evening, March 8, in Kimballton, Iowa, and the following day at Grand View College in Des Moines. He has previously lectured in Brooklyn, N. Y., West Denmark, Wis., Minneapolis and Tyler, Minn., Newell, Iowa, Iowa State College, Ames, Iowa, University of Nebraska, The Rotary Club, Champaign, Ill., Marquette, Nebr., Askov, Minn., and other places. Before going to the west coast he will speak in Chicago in the St. Stephen's Church and at Dania hall.

Detroit, Mich.—The Ladies' Aid of the St. Peter's Church has donated a new Individual Communion Service to the church.—Plans are slowly progressing for the raising of funds and the prospective building of the new church.

Tyler, Minn.—The Rural Life School held at Danebod Folk School February 28-March 2, was well attended. More than 200 people from the Tyler and neighboring communities registered for the three-day session. Several Extension specialists, Dr. Lowry Nelson of the University of Minnesota, Arne Sorensen from Denmark, Rev. and Mrs. Mortensen were the leaders. Several others assisted in various fields such as craft, recreation, etc.

Arne Sorensen has accepted the invitation to be the main speaker at the Danish folk meeting at the Danebod Folk School in the fall of 1951. Pastor Halfdan Helweg from Copenhagen will be the main speaker at the Danish fall meeting this year, the week of October 3-8.

DAYPL District I will, according to present plans, meet for the annual convention in Portland, Maine, in the latter part of the month of May.

Synod President Decorated by Danish King—The National Lutheran Council News Bureau reports that Rev. Alfred Jensen, president of the Danish Evangelical Lutheran Church of America, has been decorated with the Knight Cross of the Order of Dannebrog by His Majesty King Frederik IX of Denmark.—The decoration was presented through the office of the Danish consul general in Chicago, Poul Scheel. Pastor Jensen, who has been president of our synod since 1936, was active in Danish relief work during the war and has done much to promote friendship and cultural relations between the people of Denmark and the people of the United States.

The many friends of our synodical president join us, we know, in heartiest congratulations for this fine and well-deserved recognition.

District I will conduct a District Workshop at Bridgeport, Conn., on Saturday, April 15. Rev. Willard Garred of Hartford, District president, will be

in charge of the meeting. This workshop has been planned to take the place of the annual visit of the District president in the various congregations.

Tacoma, Wash.—Sunday, March 12, Pastor Rudolph Arendt of Vancouver, B. C., was scheduled to preach in the Tacoma church, while Pastor L. C. Bundgaard served in the Vancouver church.

Rev. Harold Petersen of Askov, Minn., was the guest speaker on Sunday, March 5.

Seattle, Wash.—A number of new members were accepted into the church on Sunday, February 12.—A committee has been appointed to make a survey of the possibilities of re-location of the Seattle church. Although the project may not be realized in the near future, it seems evident that a move will have to be made ere long, and the congregation is anxious to make a well-planned decision.

Rev. John Enselmann, Clinton, Iowa, left with his wife for Denmark on Monday, March 13. He writes in a letter to the editor: "When we realized that my wife had cancer and had only about three to six months to live, St. John's Danish Lutheran Church, Clinton, Iowa, offered to fulfill her last wish, to see her folks and die in Denmark. The doctor said that she could only travel by aeroplane.

"With very short notice the congregation collected over \$1,200 for this purpose. Two tickets from Chicago to Copenhagen cost \$885, including a sleeper berth for her.

"We will fly on the Scandinavian Airlines System, leaving New York March 13, 11:30 a. m. We will be served supper in Gander, New Foundland, and early breakfast in Prestwick, near Glasgow, Scotland; and we are scheduled to arrive in Copenhagen Tuesday, March 14, 9:30 a. m.

"Due to the great generosity of our congregation here, many friends in Dagmar, Mont., and people outside our church in Clinton, I am able to fulfill this wish of my wife.

"This beautiful and magnificent gesture we will never forget; and the dark clouds hanging over our lives have taken on a silver lining due to the love and sympathy of members and friends.

"My wife knows all the facts; I had to tell her to get her to go now and by aeroplane."

Our sincere greetings and sympathy go out to Pastor and Mrs. Enselmann. It was a grand gesture for the Clinton congregation and other friends to do this for someone truly in need of help and comfort.

Correction: A typographical error in the March 5th issue of Lutheran Tidings, in the report on Lutheran World Action by Rev. Alfred Jensen, had the confirmed membership of this synod printed as 54% of the total confirmed membership of the eight bodies in the National Lutheran Council. This should be 0.54%.

District VIII Convention In Solvang, Calif.

April 28-30, 1950

The annual convention of District VIII of the Danish Evangelical Lutheran Church of America will be held at Bethania Lutheran Church, Solvang, Calif., April 28-30, 1950. Opening services will be held Friday evening, April 28, at 8 p. m.

Svend Kjaer,
District President.

In accordance with above announcement of the coming annual convention of District VIII, Bethania Lutheran Church in Solvang invites members and friends of the District to be our guests for the convention.

Ministers, delegates and other guests can be housed at Atterdag College. A reasonable charge will be asked. People who prefer free lodging during the convention will be taken care of in private homes. When reservations are made it should be stated which you prefer. Please send your reservations one week in advance to Mr. Viggo Tarnow, Atterdag College, Solvang, Calif.

Alfred Jacobsen, President.
Aage Møller, Pastor.

Santal Mission

February, 1950

General Budget:

Mrs. A. White, Ludington, Mich.	\$ 15.00
Rev. John Christensen, Ludington, Mich.	15.00
Wm. Petersens, Ruthton, Minn.	10.00
Hope Sunday School, Ruthton, Minn.	8.00
Friends, Ringsted, Iowa	11.25
W. B. Schmidt, Marinette, Wis.	10.00
St. Peder's Sunday School, Minneapolis, Minn.	35.27
Bethlehem English Ladies' Aid Mission meeting, Askov, Minn.	10.00
Andrew Bornhofts, Tyler, Minn.	2.00
Mission Covenant Group, Des Moines, Iowa	5.00
Mrs. Christine Christensen, Hartford, Conn.	1.00
Miss Anna Jacobsen, Hartford, Conn.	200.00
St. Ansgar's English Ladies' Aid, Danevang, Texas	25.00
A Friend in South Dakota	500.00
In memory of Jess Jessen, Hampton, Iowa, Marius Hansen, D. Rasmussen, Jim Lambertsen, Mrs. P. Ostergaard, Mrs. Andrew Jorgensen, Anton Lambertsens, Herluf Hansens, Oskar Boughtons, Milton Ostergaards, Alfred Kibsgaards, N. C. Rasmussens, H. C. Hansens, Jens G. Jensens, Verner Petersens, Nels F. E. Jensens, Floyd Olsens, John Stadtlanders, Arlo Jensens and Henry Browns, all of the Hampton community	10.50

In memory of Mrs. Hans Larsen, Hampton, Iowa, Mrs. P. Ostergaard, Mrs. Jacob Christensen, Mrs. Hannah Guldberg, Mrs. A. Jorgensen, Henry Browns, Russel Hansens, Marius Hansen, Milton Ostergaards, Lester Schomburgs, Floyd Olsens, Oskar Boughtons, Alfred Kibsgaards, C. P. Christiansens, Herluf Hansens, Holger Rasmussens, H. C. Hansens and N. C. Rasmussens, all of same community	8.50
In memory of James Andersen, Tyler, Minn., Friends	5.00
In memory of Soren Holm, Tyler, Minn.:	
Employees Vadheim Drug Store, Tyler, Minn.	5.00
Peter N. Petersen family, Remsen, Iowa	2.00
Ed Franks, Arco, Minn.	1.00
In memory of Mrs. Hans Larsen, Hampton, Iowa, Einer Jensens, John Stadtlander and Jens G. Jensens, Hampton, Iowa	6.00
In memory of Mrs. Anna Cecelia Hansen, Newell, Iowa, Carl Christiansens, Newell, Iowa	5.00
In memory of Mrs. H. C. Hansen, Minneapolis, Minn., Emil Andersens, Askov, Minn.	2.05
In memory of Niels Sorensen, Dagmar, Mont., Hans and Mr. and Mrs. Peter Miller, Dagmar, Mont.	5.00
In memory of Mrs. Jens M. Jacobsen, Alameda, Calif., Mrs. Marie C. Petersen, Solvang, Calif.	5.00
In memory of Robert Johnsen, Withee, Wis.:	
From Friends in Frenchtown	10.00

Sina, Clara and Mrs. Petersen, Owen, Wis.	5.00
To Children:	
Danish Ladies' Aid, Dwight, Ill.	25.00
To Hospital Fund:	
Hope Lutheran Mission Circle, Enumclaw, Wash.	45.00
St. Stephen's Children's Hour Group, Chicago, Ill.	5.00
Friends of the Mission in St. Ansgar's Church, Portland, Maine	76.00
Trinity Lutheran Sunday School, Chicago, Ill.	50.00
Total for February	\$1,118.57
Total since January 1	\$2,088.97
Acknowledged with sincere thanks to each giver.	

Dagmar Miller.

1517 Guthrie Ave., Des Moines, Iowa.
N. B.: When using money order, please have it made payable to Hampton, Iowa.

To The Porto Novo Mission

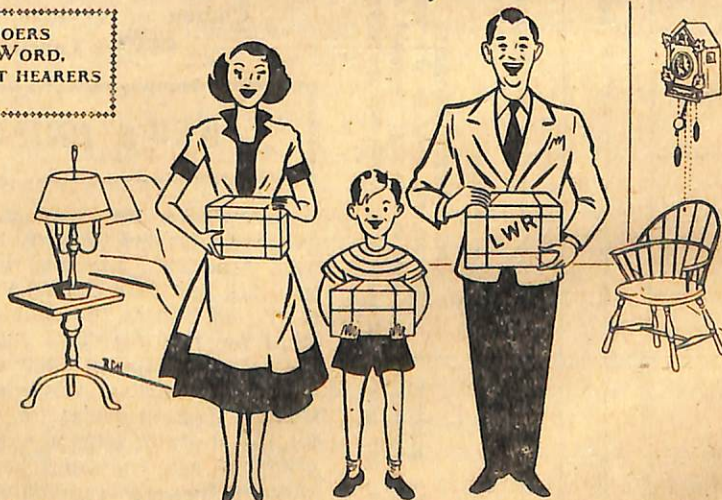
The following gifts to the Porto Novo Mission are hereby acknowledged:

Mrs. C. C. Nielsen, Omaha, Nebr.	\$ 1.00
Mrs. B. Bertelsen, Kimballton, Iowa	1.00
Mrs. Marie Strandskov, Ringsted, Iowa	1.00
Mrs. Knudsen, Ringsted, Iowa	1.00
Mrs. H. J. Nissen, Marquette, Nebr.	1.00
Miss Alice Jensen, Minneapolis, Minn.	1.00
Mission Society, St. Stephen's Church, Chicago, Ill.	10.00
Danish Ladies' Aid, Askov, Minn.	6.00
Christine Nielsen, Racine, Wis.	6.00
Hans J. Dixen, Ellensburg, Wash.	2.00
Mrs. A. T. Larsen, Missoula,	

LUTHERAN WORLD RELIEF

Lenten Clothing Appeal

BE YE DOERS
OF THE WORD.
AND NOT HEARERS
ONLY



Send your gifts for the needy abroad to your nearest LWR depot, or to
LUTHERAN WORLD RELIEF
North 13th Street & Bushkill Drive EASTON, PENNSYLVANIA

Mont. -----	5.00
A Friend, Ludington, Mich.	30.00
Mrs. A. Petersen, Alden, Minn. --	1.00
Mrs. M. H. Andersen, Brooklyn, N. Y. -----	25.00
Used stamps sold -----	3.60

Total ----- \$94.00
 A sincere thank you for the above mentioned gifts; and also for the used stamps sent to me for the Mission. We are happy to get your used stamps, and any kind of used stamps are welcome.

Johannes Jepsen,
 Pulaski, N. Y.

Acknowledgment Of Receipts From the Synod Treasurer

For the Month of February, 1950

Toward the Budget:

Previously acknowledged ----\$	808.46
Congregations—	
Bridgeport, Conn. -----	30.00
Menominee, Mich. -----	25.60
Askov, Minn. -----	68.54
Trinity, Chicago, Ill. -----	200.00
Clinton, Iowa -----	50.00

Pension Fund:

L. J. Olsen, Withee, Wis. ----	1.00
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Lutheran Tidings:

Subscriptions and gifts -----	26.75
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Children's Home, Chicago, Ill.:

Bethany Lutheran Sunday School, Ludington, Mich. --	20.00
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**Old People's Home, Tyler,
Minn.:**

In memory of Mr. Soren Holm, Tyler, Minn., from Mr. and Mrs. Viggo Beier, Mr. and Mrs. Joe Tissiere, Mr. and Mrs. Arthur Christiansen and

Dr. and Mrs. O. D. Gingrich, Dwight, Ill. -----	5.00
Total to date -----	\$1,235.35

Received for Items Outside of Budget:

For Grand View College Dorm Fund:

St. John's Ladies' Aid, Cordova, Nebr. -----	\$ 25.00
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American Bible Society:

Mr. and Mrs. Charles Lauritzen, Dwight, Ill. -----	2.00
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For Lutheran World Action and Relief:

In memory of Jens C. Jensen, Minneapolis, Minn., by St. Peder's Church, Minneapolis, Minn. -----	5.00
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In memory of Alfred Sandberg, by Emma Sandberg, Mr. and Mrs. Wm. Matus, Clara and John Sandberg, Ruthton, Minn. -----	4.00
A Friend in South Dakota ----	1,000.00

In memory of Mrs. James Andersen, Tyler, Minn., by neighbors of Mrs. James Andersen -----	5.50
Employees of Lumberman Pub. Co. -----	15.00

\$1,029.50

Eben-Ezer Mercy Institute:

St. John's Lutheran Church, Marquette, Nebr. -----	47.54
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Church Extension:

Rev. L. C. Bundgaard, Tacoma, Wash. -----	5.00
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It would be a great help to the Synod if the congregations could get in a position to pay their Synod dues quarterly. The Synod pays out funds every month and, with so many congregations paying the greater part of their dues near the close of the year, it makes a double hardship. I would like to see many more congregations pay on the quarterly or monthly basis.

Let us make 1950 better by doing more for our Church and Synod.

The Danish Evangelical Lutheran Church of America.

Charles Lauritzen, Treas.

NEWS BRIEFS

Fellowships for graduate study in Denmark, Iceland, Norway and Sweden. The American Scandinavian Foundation, 116 East 64th Street, New York 21, N. Y., announces the following fellowships for 1950-51: Two John G. Bergquist Fellowships of \$900 each for the study of Chemistry in Sweden; five King Gustaf V Fellowships of \$1,200 each for the study of language, history, government, art, literature or social sciences of Sweden (candidates must have a knowledge of the Swedish language); One Former Fellows Fellowship of \$600 for study in any of the Scandinavian countries; one John Motley Morehead

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.

Fellowship of \$500 for a graduate of the University of North Carolina to study in Sweden; one Frederic Schaefer Fellowship of \$1,000 for a graduate of St. Olaf College to study in Norway; one Frederic Schaefer Grant of \$600 for a student at the University of Pittsburgh to study at the University of Oslo Summer School, and two Carol and Hans Christian Sonne Fellowships of \$850 each for study in Denmark and Norway.

THE SCANDINAVIAN SYMPHONY SOCIETY OF DETROIT, sponsoring the Scandinavian Symphony Orchestra, has for 20 years played a vital role in the cultural life of Detroit.

The Orchestra now is preparing for a five week's tour this spring of Denmark, Norway and Sweden. It is composed entirely of amateurs who play without compensation under the direction of Eduard Werner who, once a professional conductor, became a lawyer and is now corporation council for the city of Detroit, Dept. of Street Railways. President of the Society and its moving spirit for many years is Kai Rasmussen, a successful manufacturer of furniture.

The Scandinavian Symphony Society of Detroit is often referred to as the Scandinavian movement that has successfully carried out the ideal of Nordic cultural cooperation in America having found music the common meeting ground.

The Orchestra, 75 members strong, has chartered two planes, and in April will fly to the Scandinavian North on its Good Will Tour and open with a concert in Copenhagen on April 11. Follows concerts in Danish cities, until the first concert in Norway (Kristiansand) on April 20 and a tour of Norwegian cities. The first concert in Sweden will be in Ostersund on May 2. Stockholm will hear the orchestra on May 6, and the following day there will be a special broadcast from there to Finland. The tour will end in Copenhagen with a concert on May 17 followed on May 18 by a Radio Farewell Broadcast in that city.

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 20, 1950

I am a member of the congregation at -----

Name -----

New Address -----

City ----- State -----

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