

Lutheran Tidings

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Waiting

Through long wintry days in sadness
Silent I wait for a sign of spring
God, only God, can give summer with gladness
We can but wait for what He will bring,
So through winter days in sadness
Yearning I wait for what God will bring.

Endless seems the path and dreary
Burdens grow heavier mile by mile;
Colder and longer winter days weary
Come and depart with a joyless smile.
Endless seem the days and dreary
Waiting for spring with its welcome smile.

Fly, my dove, o'er stone-wall mountains!
Fly out and see how it is over there:
Flowers of spring by murmuring fountains,
Sunshine and happiness everywhere.
Fly, my dove, beyond the mountains
See if sweet springtime has come over there!

Come, my dove! Bring back, returning,
One little leaf from the woodlands beyond!
Then shall my heart, now heavy and yearning,
Know that my winter will soon be gone.
Come, my dove! Bring back, returning
One little leaf from the life beyond.

H. A. Brorson.
By S. D. Rodholm.

"Her vil ties, her vil bies."

God Works Through The Son

By the late A. W. Andersen

(The following sermon was submitted to the editor of L. T. shortly after the death of Pastor Andersen.—We are happy now immediately after Easter to let one of those who witnessed the Gospel of the resurrected Christ speak to us through this sermon greeting.—Editor).

But Jesus answered them, My Father worketh even until now, and I work. For this cause therefore the Jews sought the more to kill him, because he not only brake the sabbath, but also called God his own Father, making himself equal with God.

Jesus therefore answered and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father doing; for what things soever he doeth, these the Son also doeth in like manner. For the Father loveth the Son, and sheweth him all things that himself doeth; and greater works than these will he show him, that ye may marvel. For as the Father raiseth the dead and giveth them life, even so the Son also giveth life to whom he will. For neither doth the Father judge any man, but he has given all judgment unto the Son; that all may honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father that sent him. Verily, verily, I say unto you, He that heareth my word, and believeth him that sent me, hath eternal life, and cometh not into judgment but has passed out of death into life. Verily, verily, I say unto you, The hour cometh and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. For as the Father hath life in himself even so gave he to the Son also to have life in himself; and he gave him authority to execute judgment because he is a son of man. Marvel not at this; for the hour cometh, in which all that are in the tombs shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life and they that have done evil, unto the resurrection of judgment.

—John 5:17-29.

On the Sabbath Jesus had healed the man who had been sick for 38 years. The Jews were filled with indignation. They called him a desecrator of the Sabbath. They sought to kill him, because he had made himself equal with God. Jesus does not deny this but emphasizes it when he says: All should honor the Son as they honor the Father. He that honors not the Son honors not the Father.

The Son is God together with the Father. With all the emphasis at his command Jesus insists that all should honor the Son. The Son is just as great, just as divine as the Father. And the entire work of the Father is, at the same time, and in the same way, the work of the Son. The miracle of healing the sick man was an exhibition of this creative power. The enemies of Christ at all times argue in the same way. Those who have no sin-consciousness have no use for the divine Christ. Jesus states that the Father raiseth up the dead; even so does the Son. He had proved that to the Jews by raising Jair's daughter, the Son of the widow and Lazarus, and although many of the Jews believed in him, his enemies still rejected him as their Messiah. Jesus is not thinking of the resurrection of the body at this moment but of a spiritual quickening. They that hear his word and believe in him have everlasting life and are passed from death to life. Since the Fall all men are spiritually dead. Through sin they have separated their souls from God. They have cast God, the source of life, out of their hearts and

have enthroned the things of this world in place of God.

Having separated himself from God, man goes from spiritual death into temporal and eternal death. And man can in no way effect a change. As little as man can restore physical life once it has departed, even so little can man by any powers of his own give himself spiritual life. All life is a free gift of God. And now Christ says that he, being God, is the giver of life. He is the giver of physical life, as, for instance, the resurrection of Lazarus proves. He is also the giver of spiritual life. When he brought Lazarus back to life, he used his word, "Lazarus, come forth!" Even so Jesus went out with his word, the Gospel-message, and brought forth spiritual life abundantly. He sent his apostles out with the message to all the world: Jesus Christ, the Son of God, crucified and resurrected from the dead is the Savior of the world. This message produced life and light, life in Holy Baptism and light through the powerful life-giving word: "I am the life and the resurrection whosoever believeth in me, though he die, yet shall he live!" This simple word shone into the hearts of men so that they believed in him as their Savior. Greater than raising the physically dead is the work of raising those who are spiritually dead, because they resist and fight against it, they love the world with all its false glamour, they love

their sins because it satisfies the desire of the flesh. Jesus came into the world to redeem man from sin and everlasting death and offers man spiritual and eternal life. "He that believeth and is baptized shall be saved: But he that believeth not shall be damned." This judgment which he will pronounce, this judgment, from which there is no appeal, this judgment, which is terrible for the unbelievers, will be the final proof that Jesus Christ is true God with the Father. All men should honor the Son even as they honor the Father.

"He that heareth my word and believeth in him who sent me, has everlasting life, and shall not come into condemnation; but is passed from death unto life." Christ came into this world to overcome sin and death and make atonement for men's guilt and therefore the Father gave unto him the judgment and he is a merciful judge because he loves men. He lived his life among them and knows the power of temptation, he wants to draw all men unto him by his love and reveals to them the love of the heavenly Father. This love is the power that shall overcome the world with all its hatred. It is the Christians duty to realize God's love in their own lives and bear witness to the world of God's love revealed in the life and death of Jesus Christ. Oh, that we might become true witnesses!

Would You Deliberately Starve A Child?

Before very many weeks more the public schools will close their doors and another summer vacation will begin. Many of our churches are now busy with the planning of the Vacation Bible Schools. During the last two years 39 of our congregations in The Danish Lutheran Church have sponsored such a school. The length of the school term has varied from one week to four. Last year at the synodical convention at Greenville, the synod went on record as favoring a minimum term of four weeks for the Vacation School. What is being planned for this coming summer in your community?

It is of course impossible to pass any binding rules as to how long a Vacation School term ought to be, but it ought to be clear to most of us that in planning for a minimum of four weeks no one is attempting to place undue burdens upon anyone. The question is much rather one of how much can be accomplished if less time is given. One week certainly can not be said to be more than paying lip service to the program of Christian education.

Have you ever stopped to figure out how much time is actually spent by the average child in the Church School? One hour each Sunday during the year is about the most. Of this hour only about 30 minutes are available for actual instruction. That cuts us down to about 25 hours a year without making much allowance for the usual absences. Unless something is being done by the parents in the home to add to this think of how pitiable little time this really is. Compare it for example with the fact that most children probably spend at least an hour a day (I think I am a little conservative here) listening to

radio programs and probably another hour a week in the movie. In other words, 25 hours a year for religious instruction; 400 hours a year for radio and movie! And how many listen to the really good programs, or to the Bible Story broadcasts? And then we wonder at the religious illiteracy of our youth!

Now it can readily be granted that the teaching of religion involves a good deal more than formal instruction, but some of it most certainly is necessary. Our Vacation Schools can do more for our children in this regard than our Sunday Schools providing a reasonable amount of time is allotted. And it does this without using every available hour of the school session for instruction. In the Vacation School, where worship, study and play blend harmoniously, the child can experience some of the richest moments of his life. It can be doubly meaningful if the parents show a real concern and interest in what is being done. Interested parents will already now be preparing their children for the Vacation School. Pastors and teachers who are concerned will be gathering resource materials and making plans for as rich and full a curriculum as possible.

HOW ABOUT IT PARENTS! Do you really think it is too much bother to put forth a real effort to get your children to the Vacation School? We have our children only for a few short years and then they leave "the nest" as it were. You are probably doing as good a job as possible seeing to it that their physical health is good. But would you deliberately starve them when it comes to Christian nurture? Of course you wouldn't! But we can easily do so by fail-

ing to redeem the time in which their impressions are being formed.

HOW ABOUT IT YOU CHURCH COUNCILS AND PASTORS! Don't you think we can do more to enrich the life of our children by planning, organizing and budgeting for a really effective Vacation School? "That they (the children) might set their hope in God, and not forget the works of God and keep his commandments: And might not be as their fathers, a stubborn and rebellious generation; a generation that set not their heart aright, and whose spirit was not steadfast with God" (Ps. 78:7,8).

A. E. Farstrup.

There Is A Difference

There is a difference in the conceptions of what a congregation is and should do.

1. On two successive Sundays my wife and I visited the same church in Kansas City. We were just inside the door on the second Sunday when the minister met us, pencil and pad in hand, and said, "This is the second time you have been here, let me have your name and address." There was quite a number of people, so I am sure the minister must have had help from the congregation in spotting us. They were all in the work of the congregation.

For what was that work? The work was to get members and to hold them.

Another example. A minister was addressing a ministers' meeting on the subject, "Hindrances to Ministerial Success." The title indicates the speaker's conception of a congregation and its work: A congregation is a religious association, and its work is to get and to hold the members. A merchant's success is measured by the number of his customers; a minister's success by the number of members that his church gets and holds. That this was the speaker's conception was borne out by his discourse—and that it in general was the conception of the ministers present was indicated by the discussion that followed. The speaker went so far as to question different ministers present: "How many have you held of those who joined your church at the latest revival here?" Those questioned all seemed to take for granted that they were helping to solve the problem of ministerial success—which, perhaps, they were.

These are not isolated cases. The conception that a congregation is a religious society and that its work is to get members and to hold them, is all but universal. Why the now universal demand from congregations for young men in their pulpits? Is it because the young men preach better than older men? That is not the reason given when individuals are asked about this. The reason given is: To get the young people. Indeed the young people must be "got," but the getting of them, I believe, should start in a different place and be gone about in a different way. To this I may return later. Here I merely want to point out that the desire to have a young minister is not expressive of need for edification, it expresses the congregation's conception that the work of the congregation (of

which the minister is one member) is to get and to hold members.

One result of this conception is that it is next to impossible for a member to get out. Suppose a person wants to change his membership from one church to another. This is business. He is not asked: "Have you found a church where you believe you can enter into a more intimate fellowship of faith and hope and love?" No. He is asked: Have you paid up here? He cannot get a letter of transfer until he has paid up; the other church will not accept him until he has paid up where he comes from. Indeed, a man should pay up, but should that be a main question?

If a person wants to join another church in the same town and of the same denomination the problem of transfer becomes still more involved. The minister is loath to let the member go. In such a case in Omaha the affair dragged along for months and months. The minister of the large church would not release the member to a smaller church. Under one pretense or another the transfer was deferred—would probably not have been consummated at all if the member had not said: "I am going."

That is the result when a congregation is conceived of as a religious society and its work as that of getting and holding members.

2. There is another and quite different conception of what a congregation is and what its work: A congregation is a living organism consisting of baptized believing members. Its work is to Christen people by baptizing them and to administer the Lord's Supper.

Why a living organism?

Because members are added and can be added only by new birth. By the new birth a person is grafted into the body of Jesus Christ on earth which is the congregation of believers. That is why Jesus could say: I live and you shall live. A congregation is as really and truly a living organism as a human body is a living organism.

Why baptized?

Because baptism is the new birth. At the font the grafting into the body of Jesus Christ takes place.

Why believing?

Unless a man believes in God through Jesus Christ he does not pray. Prayer is the breath of the new life. That life may linger on even though a person does not pray, but the life lies dormant. And except a man believe in Jesus Christ as his Savior he will not do what the Lord has told believers to do? "Take, eat, this is my body," and, "Drink ye all of the cup, this is my blood." The result of not doing this commandment is that the new life is starved out. The new life is a real life and shares the condition of all other life: It must be nourished if it is to be lived.

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Our Synod And Lodges

In the current discussion of the lodge issue in L. T., the position of the Danish Evangelical Lutheran Church has been stated already. It would seem right, I believe, to remember that our Synod has not taken any stand on this issue to my knowledge and that therefore no such stand is reflected in the constitution or by-laws governing our synod. Rev. Nygaard, therefore, is out of order when stating in L. T. that the Danish Lutheran Church has taken such a stand and is showing its colors. Rev. Nygaard refers to a previous article by Rev. V. S. Jensen saying in effect that Rev. Jensen's pronouncements constitutes such a stand. Careful reading of Rev. V. S. Jensen's article convinces me, that it does not deal with any particular church and its stand on the lodge issue.

I would suggest when writing on this and other issues, individual persons, be they ministers or laymen, restrict their utterances to cover only their own personal convictions and refrain from pronouncing positions, not accepted by the Danish Lutheran Church and reflected in its constitution and by-laws. I feel certain that the laymen answering Rev. Jensen and Rev. Nygaard will be willing to let these or as many

As a result of this in what should the life and work of the congregation manifest itself? It should manifest itself to the world as a fellowship about which the world would have to say: "Behold how they love one another!" Such a life in faith and hope and love will draw other persons to the fellowship. The Spirit which is love will be manifest. And man was made for spirit, made to bear spirit. And the man who comes to himself, his human Spirit will hunger for the fullness of the Spirit of God as the lost son in self-imposed exile came to hunger for his father's table. That is the way in which the church of God draws persons to become members. The congregation does its work by living its life of faith and hope and love.

But is not the work of the church, nevertheless, to "go out to the highways and hedges and compel people to go in?" Jesus has said something about this in the parable of the Great Supper (Luke 14).

Yes, Jesus wants believers to compel in the same way that God tells us in the Old Testament that he compels: "I drew them with chords of a man, with bands of love; and I was to them as they that lift up the yoke on their jaws, and I laid food before them" (Hos. 11). Jesus wants people to come in, but what does he want them to come into? Not into a religious society the work of which is patterned on the procedure of this world; he wants them to come in to his Supper where his Table is spread here on earth. He goes so far as to say to his disciples: "Who then is the faithful and wise steward whom his master will set over his household **to give them their portion of food at the proper time?**" That is what Jesus wants all mankind to come in for: To get food, the food from heaven.

Next time, the difference between the congregation and the society.

others as have similar convictions entertain such, proclaim such and use the ordinary means at their disposal to spread such convictions, through the pages if they do so as individuals and without usurping the space available in L. T.

It would seem unnecessary for any lodge member therefore to be disturbed regarding his membership and fellowship in our congregations and synod. I would suggest furthermore, that those who are possessing very pointed and strong convictions concerning lodges vs. church or christianity, take care lest they stratify the membership and fellowship of our churches. This can be done very easily by rating lodge members as doubtful or second class Christians. The result of such attitudes and practices would be very harmful in my opinion. Personally I have never felt any different toward a member of a church who happened to belong to a lodge, Chamber of Commerce, Farm Bureau, National Grange, CIO, A. F. of L., Farmer's Union Rotary, or any other of the multitude of organizations to which our members belong in addition to our Church than I do toward a member who has no such affiliations. I have always regarded all such as being of a social character or for business or charitable purposes. I would certainly exclude Ku Klux Klan from the above list, just as John Emanuelsen does and I feel the membership of our synod would join us in this 100 per cent.

The arguments about lodges, particularly the Free Masons, being religious institutions or practising religious rites leaves me very cold, since I am not in a position to judge as to the actual importance of these. I have never felt any desire to find out by joining and doubt the competence of anyone on the outside to judge fairly and squarely. That there are religious aspects of Free Masonry anyone having attended a Masonic funeral cannot deny. Much of what I have seen and heard of Free Masonry reminds me of the kind of religion widely accepted even in the churches of the age of the American revolution, of the Fathers of our Republic. I believe such religion has long ago ceased to satisfy. I am sure that when lodge members as has been maintained are good church members it is because they do not take serious the religiousness or religious implications of their lodge membership. They pay attention to this mainly as it can be interpreted by Christianity as preached and practiced in our churches of today. Much good in the way of relief and aid to worthy sufferers has been done by the lodges. This can neither be denied.

I refuse therefore to be scared into any fight on or denunciation of or any stigmatizing of lodges or lodge members. Certainly we need less stratification, segregation and discrimination within and without the churches today rather than more. Perhaps the lodges have filled a void left by churches concerned purely with other worldliness. Perhaps we in the churches could learn to become far more comprehensive in our care for those in need, to be more friendly and sociable and to develop types of fellowship, which would give to people the contacts, companionship, and security and do it even better than the lodges do. The challenge facing the church today is not found in passing judgment on lodges or various other organized

social conduct, nor on churches that in many, even fundamental respects differ from ours, but in building up, making useful all the resources God has put at our disposal. I most firmly believe we would harm our Synod and our effectiveness for good by adopting a handy system of labels, which would designate the kind and quality of our members. Surely, we need to have preaching and teaching that will proclaim God's grace for sinners, redemption in Christ and the way of sanctification. And there is none among us except he finds himself constantly in need of such grace, forgiveness and redemption. But the relationship to or membership in lodges in my opinion as well as in many other organizations neither increases nor decreases such need. "All have sinned and fall short of the glory of God" says Paul. And he is not referring to external conduct nearly as much as he is to inner nature. We need to be concerned more about the roots of sinful and errant behaviour, rather than the manifestations of such. None among us can point with pride. "He who is without sin cast the first stone" said Christ. The few scraps of good behaviour we may be able to claim count very little when confronted with the general corruption of human nature and its unworthiness (not worthlessness).

For such reasons I think we would be far better off if we would turn the spotlight inwardly rather than outwardly. Let the gospel of Jesus Christ be proclaimed and heard in all its power and beauty and we will not fear but welcome anyone who will join us in worship and Christian labor, regardless of what other allegiances he may maintain. I have the utmost faith in the power of God's Word and Spirit "to work faith in our hearts and to keep us in the way of truth and life" as it says in our opening Sunday School prayer. Devotion and surrender to Jesus Christ and complete trust in Him and His way of life and eternal glory are not "from the world in, but from the heart out."

Alfred Jensen.

As To Architecture

A building takes shape from within. Purpose and function are, and have always been, of primary consideration. Added considerations are the character and availability of building materials and—finances. Finally comes a sense and appreciation of beauty. Functions are constantly being better understood and defined and our appreciation of beauty is also changing. "Our needs today are different from what they were centuries ago, and our architecture, therefore, must keep pace with the changing requirements." Philip E. Keene, College Architect, Washington State College.

Grand View College was built during the period when architecture was at its worst. I know of no period in the history of the world when building style was as impractical and as ugly as during the last decades of the 19th century. Unfortunately our mid-western cities and many of our colleges were built during this time. That is why we have so many

blighted areas in our cities and such grave building problems on the campuses. "The buildings of this period reached an all-time low in purposeful design. Almost all college and university buildings were effortless imitations of Roman temples, Gothic churches, or Colonial meeting houses. It is a mistake, therefore, to continue repeating this thoughtless mimicry of a past era." Philip E. Keene.

The "purposeful design" of Grand View College is very bad. We are suffering from the costly, impractical, and unchangeable features of small rooms, narrow classrooms, large windows, impractical stairways, etc., etc. Main consideration was apparently an outer imitative design; practical purposes were minor.

In regard to the outward features of the architecture, the facade of the college was imitative of an architecture three centuries old. (No attention was paid to the rear which is not pretty). This architecture is the Dutch Renaissance style which came to Denmark from Holland in the 17th century and which became popular through the extensive (and lovely) use in castles by King Christian IV. The same style came to America from Holland and is known in the Eastern states. If I am not entirely wrong, the architecture of Grand View College is an imitation of a college in Virginia. It was undoubtedly chosen, because it resembled a style popular in Denmark.

With all this, it is remarkable that the college building is as lovely as it is. Most other college buildings of the same era are imitations of worse styles. But it should never be imitated. There is great danger in a static concept of beauty and architecture.

In the new dormitory "purposeful design" came first. Consideration of finances was an important factor, a factor which eliminated a planned pitched roof. As Keene says: "Administrators . . . have . . . responsibility to protect their institution from unnecessarily high construction costs, for there is a definite relationship in building costs between the traditional styles and the straightforward simplicity of modern functional buildings."

Harmony with the old building was an important consideration. There was to be harmony but not imitation. Harmony does not only mean stylistic harmony; it means harmony of location, of building materials, of purpose, and of tradition. All of these were considered in the new building. The result was a building that sits well on the campus, has clean-cut purposeful design, and a lovely ornamental entrance which combines modern materials, functional construction, and traditional Danish architecture in an entrancing way. I am grateful to Mr. Ingemann for his sensitive and sensible planning.

Many of our church people who are tradition-bound in a static concept of architecture criticize the new building on the campus. Many of them have grown to like it. But almost without exception non-Danish visitors exclaim: What a lovely building! And I don't think this is all just politeness.

J. Knudsen.

Grand View College, April 14, 1950.

IN THE WIDE, WIDE WORLD

By Alfred C. Nielsen

RUSSIA AND THE WEST

It was in 1812 that Napoleon led an army of 500,000 men into Russia. What began as a march of triumph, ended as one of the greatest military disasters in history. The vast spaces, the Russian winter, the Cossacks, and the scorched earth proved too much for the great conqueror.

The defeat of France and Napoleon made a deep impression upon Europe and especially upon England. For nearly a century England had a morbid fear of Russia.

In June, 1941, Hitler and Germany launched a great attack upon Russia. For about a thousand miles the German super-men marched into Russia, only to fail miserably and disastrously before Stalingrad.

This defeat too made a deep impression upon the world, and especially upon the United States, which now has a morbid fear of Russia.

For centuries Russia has been an enigma. In war she has often proved invincible. In peace she has proved a stubborn riddle. Part of Russia is in Europe, but hardly of it. It was Peter the Great who first started to Westernize, or to civilize, Russia. He did make his people reluctantly adopt some of the western ways. But it was only a thin veneer. Inside Russia there has been a war between those who face the west and those who face the east.

There is an old saying that if you scratch the back of a Russian you find a Tartar. That is the Asiatic in him. Stalin has said more than once that he is an Asiatic. Fifteen years ago Walter Duranty, an authority on Russia, wrote in his book, *I Write as I Please*, that every important person in the upper strata of the Russian government had a deep contempt for the Western ideas of freedom and democracy. It would seem strange indeed if the Russian leaders have changed their minds fundamentally after doing so much to defeat Hitler.

It was H. G. Wells who said that there has been a Magna Carta east of the Rhine river. The Russian people have never had much in the way of freedom and democracy such as we know it, and they do not have it now. The leaders do talk about freedom, but that is freedom to agree with the Communists. They shoot those who persist in disagreeing. That has been the way of Asia for centuries. Let us hope that Gandhi's influence will in time change this.

During World War Two, as long as they faced a common danger, the allies got along quite well. But once the war was over, relations deteriorated rapidly.

There were surely faults on both sides, but it soon became clear that Russia's definition of freedom and democracy in Eastern Europe differed greatly from the Western concept of those ideas. To the student of history the struggle for freedom and democracy in Eastern Europe is full of irony. Not so many years ago when such states as Roumania, Bulgaria, Yugoslavia and Poland had the vilest dictators, and freedom was crushed to the earth, neither the Western democracies nor the Roman Church complained, but now that these states have passed into the Russian sphere of influence, how the West does love liberty! It looks more like power politics than anything else.

The tug of war between the West and Russia, which really came out in the open with Churchill's Fulton Missouri speech on March 5, 1946, was not especially serious until February 1948. That was the time of the Communist Putsch in Czechoslovakia. It was surely done with the consent of Russia, and it has proved to be Moscow's greatest blunder since the War. It united the West as nothing else could have done. Every liberty-loving European state feared a similar Coup. There was now nothing to do but to prepare for such an emergency.

The aggressive tactics of the Communists led to the signing of the Atlantic Pact in Washington on April 5, 1949. What it really amounts to is a union of peoples who have common ideas and ideals. They are the peoples who because of their history and their culture will fight any enemy that challenges their way of life. It was well expressed by Mr. Lester B. Pearson of Canada who said at the time of the signing of the Pact, "We are a North Atlantic community of twelve nations . . . We are strong, above all, in our common tradition of liberty, in our common belief in the dignity of the individual, in our common heritage of social and political thought, and in our resolve to defend our freedoms together. Security and progress, however, like peace and war, are indivisible."

The West is now arming against the East. Will it be war? We all hope not. One thing that will surely make the western European nations think twice before they do anything rash is that their lands and homes will be the battle grounds. They know what that means. One thing that will make the United States hesitate is that if she becomes too aggressive, she will lose her European allies. They will want her to do her utmost to keep the peace. They do not want their homes destroyed again. One thing that will tend to make Russia careful is that formidable west European combination which has already been formed.

Perhaps our chances for peace are not so bad.

Our Women's Work

Mrs. Johanne Lillehøj, Kimballton, Iowa
Editor

My Ideal Self

Each one of us possesses an ideal self—the person I should like to be—some day, maybe “when I grow up.” The pathetic thing about this is the fact that some of us never grow up.

Let us analyze this ideal self. Oh, he's a good chap. He will get along well. He may perhaps amass great riches or attain world fame or make many friends. He will get along well with others. He will never gossip or be conceited or selfish or lie to get out of a predicament. He is likely to be a Godlike fellow.

But let us remember, my young friends, the old adage: “The boy is father to the man.” If we are mean, selfish, dishonest, deceitful, and petty now—today—we'll likely always be that way.

There is so much “passing the buck” in society today—blaming the other fellow for our shortcomings. When we are in a “tight squeeze,” it is so easy to blame others. “The other guy told me to do that.”

Let us analyze not only our ideal self. Let us study our real self. Let us ask ourselves sincerely and openly “What's wrong with me?” I lied the other day. I made Mom cry this morning. I hurt my best friend last night. Yesterday I disappointed my teacher. It all adds up to this: I cheated myself—my real self—not my ideal self. Remember: “The boy is father to the man.”

St. Paul has challenged us. “Ye are God's temple.” What a mess we—you and I—have made of that temple of God—our own lives. Oh, but it's too late now, you say. No, it's not too late yet. We can do something about it and the joyous thing about it all is the assurance that God will help us to straighten out the mess and to make of life a beautiful, sacred temple. Let us try!

“With my voice to Thee uplifted
I will praise Thy wondrous love,
Take my heart and make it gifted
With sweet music from above.”

Marie M. Hald.
—From Bible Class.

Silver Anniversary

Of Bethania Mission Church, Racine, Wis.

This year at our February meeting of Bethania Mission Circle here in Racine, Wis., we had the joy of celebrating its 25th anniversary.

The meeting was held in the church parlors—otherwise our Mission Circle usually meets at the various homes.

Our pastor, Robert Schmidt, led us in devotion, talking on Matthew 28:16-20. We then enjoyed a duet, “We've a Story to Tell to the Nations,” sung by Mrs. Robert Schmidt and Mrs. Alfred Nielsen. Our speaker for the day was Miss Margaret Helen

Jacobsen, a missionary from Nigeria, Africa. Miss Jacobsen also showed some wonderful slides from her mission field.

A welcome in behalf of the Mission Circle was extended by Mrs. Aage H. Engelbreth, and also an invitation to come to our meeting again. Our meetings are held on the first Wednesday of the month. We have no membership lists—everyone is welcome. The only officer in this group is the treasurer. A free will offering is taken at each meeting; voluntary invitations to meet in the various homes are accepted.

Our pastors usually supply the program material, which has been of great variety over the years.

This little Mission group was originally started in 1925 by the Rev. and Mrs. Viggo Hansen, who at that time were our “Præstefolk.” Our main purpose is to support the Santal Mission, but we do of course support other mission work too.

It may be of interest to you readers to know that even though we're not a big church here in Racine, we both have a Danish Ladies' Aid and our English group, the Bethania Guild. In our Guild we devote every third meeting to a Mission program. Both of our groups, of course, serve our church in every way possible.

Our method of earning our quota for the furnishing of the G.V.C. Dormitory was by serving noon lunches and we enjoyed the fellowship of working together and serving a good cause.

I wonder if any of you use this little hymn at some of your meetings, I think it is so lovely and so fitting:

In Christ there no East or West,
In Him no South or North;
But one great fellowship of Love
Throughout the whole wide earth.

—John Oxenham.

Greetings to you women of our Synod who are scattered all over this grand U. S. A. from the women of our church.

Marie F. Engelbreth.

W.M.S. District Representatives

- District 1: Mrs. Dagmar Potholm Petersen, 483 Baxter Blvd., Portland 5, Maine.
- District 2: Mrs. William Kester, Marlette, Mich.
- District 3: Mrs. Aage Engelbreth, 1235 W. Blvd., Racine, Wis.
- District 4: Mrs. William Jacobsen, Audubon, Iowa.
- District 5: Mrs. O. S. Jorgensen, 3149—35th Ave., Minneapolis, Minn.
- District 6: Mrs. Marius Krog, Lake Norden, S. D.
- District 7: Mrs. Clayton Nielsen, Denmark, Kans.
- District 8: Mrs. S. Marckmann, 112 S. Grand Oaks Ave., Pasadena, Calif.
- District 9: Mrs. Victor Nielsen, R. 4, Box 203, Corvallis, Ore.

Stranded Balts In Ireland Sail To Canada

By The Rev. David L. Ostergren, Ph. D.,

Representative in England, Lutheran World Federation Service to Refugees

As the bells of Easter toll out their triumphant message to millions all over the world, a song of joy and release rings in the hearts of a group of refugees on board the Cunard Liner, **Samaria**, bound for Canada.

Shackled by fear, and having left country, home and loved ones to escape bondage, they have lived year after year a restless, uprooted existence. But the chains of fear are now loosened, and the hope of a new home and life is dawning for them. The Easter message of Christ breaking the bonds of death will take on new meaning for this group of exiles.

On a dark, chill night in late September, 1949, the landing-barge, **Victory**, crammed with fear-driven men, women and children, slipped out of the harbor in Gothenburg, Sweden, bound for a friendly port in the United States or Canada. A Swedish police launch challenged the outgoing vessel, firing several shots across its bow, but the command of the small sea craft kept deaf ears to the warning and ordered the ship to sail on. These people were not to be halted by a few shots—they were accustomed to face danger. Four years ago they had fled to Sweden in small row-boats from their Russian terrorized homes in the Baltic countries. The security found in Sweden had failed to quell their fears, and now their only desire was to get farther away from Russia.

The **Victory** was a British war-time landing barge built to hold fifty passengers. Three hundred eighty-seven refugees, among them 100 children, were packed into this tiny vessel. There was room for but a few in the cabins; the rest were squeezed into the hold. In this mass of people were four or five babes in arms, several elderly folk, a few ill individuals, and some expectant mothers—two of them ready to deliver within a month.

In one sense the ship could be called a "death-raft." She had only five life boats which could hold altogether about 100 people. These boats were filled with odds and ends, such as bicycles, cooking utensils, and other clumsy baggage. One of the smaller boats held a baby carriage. The life boats were so placed that it is doubtful whether or not they could have been launched had the necessity arisen.

Then, too, there were only a handful of life belts on board. This frail vessel with its inadequate facilities was chosen by these desperate people as their means of escape across the sea. There is little wonder that the Swedish authorities had declared the **Victory** unseaworthy. What chance would the passengers of this boat have when thrown upon the mercy of the Atlantic, particularly turbulent this time of the year!

A terrible fear must have gripped their hearts to drive a people to such an act of desperation! One wonders why grownup people could be so indifferent

to endangering not only their own lives but also the lives of their children. Answers they gave were: "Sweden was good to us, but Russia was too near." "A couple of years ago Russia demanded that Sweden give up some of our brethren and Sweden complied—who knows when this may happen to us?" "Russia has taken down our names and addresses, and we feel that it would be but a matter of time until Russia would demand us."

One mother of three children under ten years of age said, "We knew there was danger in setting out on this ship, but there was also danger in remaining in Sweden."

Another said, "We have to take a chance to gain freedom, and it is worth it."

Another said, "Hardships mean nothing to us if we can only come to a land where we need not live in fear."

The inquirer might question the truth of these statements. He has but to consider, however, the sincerity with which these answers are given, and note again the risks they are willing to take, and he is convinced that to these people their fears, without the slightest doubt, are real and genuine.

The ship, with its crush of fearful men and women, after a six-day sea voyage pulled into the harbor at Cork, Ireland. By this time much of the food was gone, and only a small amount of water remained. Then, too, the ship was in need of repair. The ship's company, undaunted by this seemingly temporary hindrance, planned to set out on the journey anew. But the authorities at Cork intervened and refused to let the vessel embark. To them there was no question but that it would be a mass suicide if the **Victory** were to be let out into deep water.

A military camp at Rock Grove, near Cork, was opened to care for the exiles until the matter of transportation could be cleared. The Red Cross (at Cork), always an angel of mercy, took over the responsibility of seeing that the people were fed and cared for. Everything was done to make them as comfortable as possible.

Feeling hopelessly blocked, the distressed thought of the refugees was, "What shall we do now?" Fear of Russia made the return to Sweden out of question. The possibility of entering the United States, a haven for millions in days past, was probed, but the refusal of admission deepened their anxieties. The horizon brightened for them when Canada generously extended visas to those who were physically fit. But of what good were visas unless they had transportation?

Some had financial resources and used these to

procure passage to Canada on commercial steamship lines. Others with no finances tried to sell the **Victory**, (in which they had a share) and get back the money that they had invested, but this hope was smashed when they learned that their title to the ship was not clear. Their appeal to the International Refugee Organization brought little result. Feverishly they wrote to friends in Sweden and America but to no avail. Day after day of endless waiting went by, but they were brought no nearer to their goal. This hum-drum day-to-day existence at the camp, with little encouragement for the future was brightened occasionally by a visit from a nearby pastor, by letter from friends, by the first snowfall (a well-loved sight in their homeland), or by the birth of a baby. Any experience must leave its mark on life, and one little baby born at the camp acquired the name of Patrick!

The providential occurrence of the ill-fated **Victory's** landing at Ireland determined that this Estonian lad should go through life with the name Patrick rather than Jaak. Other than these infrequent bright spots to cheer their existence, little happened, and hearts grew heavier and hopes were crushed as days passed into weeks and weeks into months. Three months elapsed. Christmas arrived.

To this dejected, despondent group the church came with the age-old message of joy and hope. Most of these people were Lutheran. Their lagging spirits were quickened at the news of the arrival of two Lutheran pastors in the camp, Dr. David L. Ostergren, a representative of the National Lutheran Council of America, and Dr. Jaak Taul, an Estonian pastor and member of the Lutheran Council of Great Britain. These pastors conducted services in the languages which the refugees understood, Estonian and Swedish.

The first service was held in a picturesque Anglican church on a little hill near the camp. As this service drew to a close, a choir of children's voices rang out through the quiet and dimly-lit sanctuary. They sang sincerely and confidently, "Jesus Never Fails!" As the people left the church that night, their hearts were lighter, for their faith was revived—they, too, believed, "Jesus Never Fails!" For the first time in long weeks, their spirits were lifted—a new hope surged through the camp.

The pastors left this little flock making them no promises but assuring them that the Lutheran Church in America would be told of the desperate plight of the refugees at Cork. Help should come from their brethren across the waters.

Everywhere in the Lutheran Church throughout America people have given money for needs such as this. Most of them do not have the means to give large amounts of money, but they have shared willingly and faithfully of what they have to help their needy brethren overseas. Funds gathered in this manner were a part of the solution to the desperate plight of the people at Cork.

The Christmas season was over, and the year 1949 had slipped quietly away giving place to the new year.

Would this year have any brighter prospects, any hope for these exiles?

During these long months the Irish authorities had made no headway in securing transportation for the lot; how could any other group be any more successful? To contemplate their desires with hopeful expectation seemed fruitless—ill fate and dejection was apparently their plight. But the Christmas message of hope lingered and brooded in their hearts. Had they not heard and believed, "Jesus Never Fails"? The church with its message, power, and resources was with them. They must trust and wait.

The church did not forget. The American Lutheran representative went to work immediately on the transportation problem. It was not easy to solve. The Irish authorities had to be convinced that they should help bear the cost of the passage. Long hours of negotiation, persevering effort, patient waiting, trust and prayer eventually brought results. The Irish authorities were finally assured that they had a responsibility in helping the unfortunate exiles to get their longed-for home.

But it was not until the American Lutherans came forward with a definite loan to these people that the Irish offered to make up the difference needed for passage. With funds secured through the Irish Red Cross, and from the American Lutherans, together with the sums which the refugees themselves possessed, the Cunard steamship line was approached for transportation. The steamship line agreed to divert their ship, **Samaria**, to Cobh, Ireland, the port at Cork, to pick up the 137 men, women and children and take them to Canada. The **Samaria** would sail on the eve of Easter.

The first news of transportation that dribbled into the camp was met dubiously—hopes had been battered so often that this favorable news might also be a tumbling air castle. But as the report was made certain, tears, laughter, excited talk and bustling preparations followed. Once more the haze on the horizon lifted, and their goal appeared in sight. Faith, hope and love—yes, these three have brought the answer to their desire, their prayer. God has not failed them. As the **Samaria** pushes resolutely through the deep and impetuous Atlantic, these people are being carried to a new home free from fear with a bright promise for the future.

"The church will attract outsiders in so far as they perceive that the church means something to its members. Present Christianity as a precious possession, as a hazardous religion, a great adventure of faith, a hard and difficult campaign that will make unlimited claims upon their courage and endurance, and you will have followers."—John A. Patton.

Raphael paints wisdom, Handel sings it, Phidias carves it, Shakespeare writes it, Wren builds it, Columbus sail it, Luther preaches it, Washington arms it, Watt mechanizes it.—Emerson.

The Answer

By Rev. Marvin E. Nygaard

Three men have answered Pastor V. S. Jensen and me in "Lutheran Tidings" on the article entitled "The Lodge and the Church." Not a single one of the three men makes a single reference to the saving, atoning Blood of Jesus Christ, which is our only hope of salvation. Furthermore, none of the three writers shows that they have any real knowledge or idea of the true nature of the lodge even though they are members as is the case of many churches who are also members of the lodge. Many think that they are joining a social club or a civic organization, without a thought that they are being enticed into a false religious system.

It was while I was a student at the Grand View Theological Seminary in Des Moines that Pastor V. S. Jensen, a theological professor at that time, pointed out to us the false religious teachings of Lodgery, particularly the Masonic lodge. This much-needed classroom teaching by Professor Jensen opened my eyes so that I could clearly see the difference between the religious teachings of Lodgery and salvation by the precious Blood of Jesus Christ. Since that time I have continued my study of Lodgery and its relationship to my God; and I find that Christ, my Saviour, is excluded from the religious teachings of Lodgery.

It is the secret order of Ancient Free and Accepted Masons that we study first because it is the oldest, and it is the leader, the others being modeled more or less after Freemasonry. Is Masonry a religion? A. G. Mackey, a standard Masonic authority, states in his *Encyclopaedia*, page 594, "In inculcating religious doctrines, commanding religious observance, and teaching religious truths, who can deny that it (Freemasonry) is eminently a religious institution." On page 369 of his *Lexicon*, Mackey states, "All the ceremonies of our order are prefaced and terminated with prayer, because Masonry is a religious institution." Pierson, another Masonic authority, writes on page 372 of his book entitled *Traditions*, "The system of Masonry, as in its original inception, still claims to be a system of religion in which all men can unite." Steinbrenner in his *Origin and History*, page 13 says, "Masonry can and will educate the pious man to that higher religion, that religion in which all men can agree, which indeed embraces the lower religions of creed and sects." Albert Pike, accepted by Masons as one of their chief writers, states on page 324 of *Morals and Dogma*, "Masonry teaches and has preserved in its purity the cardinal tenets of the old primitive faiths, which underlie and are the foundation of all religions." One could cover the 16 pages of an issue of "Lutheran Tidings" quoting from such high Masonic authorities as A. G. Mackey, Albert Pike, Daniel Sickels, Pierson, T. M. Stewart, R. S. Clymer, Buck and Steinbrenner, to show that these writers declare that Masonry is a religion. "These men are as much Masons as our Lutheran theologians are Lutheran. In plain words they are high-ranking Masons themselves.

A. G. Mackey states that Masonry teaches "religious Truths." Upon examining these "religious truths" which they teach, we find that they are not based upon the Word of God and that their religious teachings absolutely ignore the Trinity, the sinfulness of man, and the substitutionary death of Christ upon the Cross for sinners. They teach that all good Masons go to heaven without emphasizing the need for repentance and the forgiveness of sins. Works are emphasized, not repentance.

The Masons are urged to believe in God, Who is called the Architect of the Universe. They do not worship our Triune God, Father, Son, and Holy Spirit.

Whenever I ascend the pulpit to preach or to teach in private I always pray God, the Holy Spirit to guide us in all the Truth. Jesus Christ is the Truth, and He is ignored

by Masonic religion. (Stewart in his *Symbolic Teachings* does, however, mention Jesus. He puts Jesus, Buddha, Krishna, Sasiosh, Zoroaster, Hermes, Pythagoras, Plato and others in the same classification. Jesus, our ever living God, on the same level as sinful men!) As a minister of the gospel I proclaim that all men should repent and be reconciled to God through Jesus Christ. I assure those who have repented of their sins and cling to Christ in faith that their sins are forgiven and that they are Christians and will go to Heaven. On the other hand as a servant of the Lord Jesus Christ, I warn those who are impenitent and unbelieving that unless they repent and come to Christ in faith they will die in their sins and go down to a Christless grave, without hope and with certain Judgment. "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark 16:16. "The blood of Jesus Christ his Son cleanseth us from all sin." I John 1:7b. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us." I John 1:9-10.

I do not oppose individual lodge members who entered the lodge without knowing what they were getting into. But I do oppose the false religious teachings of the lodge, whether it be Freemasonry, Oddfellowship, Moose, or any lodge with false religious teachings. I grant that you won't find too much difference in the teachings of the lodge and extreme liberal views of Christianity. In fact many liberal Protestant ministers find little difficulty in finding themselves at home in the lodge. But are they true to the inspired Word of God and the Christ, Who is the **only** Way of salvation?

I find a great gulf between the teachings of Freemasonry and that which has so clearly been revealed to us in the Holy Scriptures. Jesus Christ has saved me by His Blood; to Him I will be true. To Him, I am responsible. If some one thinks me narrow, I leave judgment of that matter in my Saviour's Hand. I must be well-pleasing to Him.

In regard to the applicant for the position with the Lutheran Welfare Society of Iowa mentioned in L. T. February 20. It was a position which involved considerable travel and contact with the Lutheran churches over the whole state. I did not want a man displaying a Masonic ring or pin to appear at these churches in the name of the Lutheran Welfare Society of Iowa. I do not mean by this that all Masons are not Christians; for those who are washed in the Blood of Jesus Christ are Christians. However, they have not all become aware of the danger to their Christian life in joining themselves to an oath-bound order in which Jew, Gentile, Buddhist, Mohammedan, and Christian worship together. What kind of worship is that? "Be not unequally yoked with unbelievers: for what fellowship have righteousness and iniquity? Or what communion hath light with darkness? And what concord hath Christ with Belial? Or what portion hath a believer with an unbeliever?" II Cor. 6:14-15. "Wherefore, come ye out from among them, and be ye separate, saith the Lord, and touch no unclean thing; and I will receive you, and will be to you a Father, and ye shall be to me sons and daughter, saith the Lord Almighty." II Cor. 6:17-18.

I am not asking anyone to leave the church as intimidated by one writer. I am asking lodge members to carefully weigh the evidence, to "believe not every spirit, but prove the spirits, whether they are of God; because many false prophets are gone out into the world." I John 4:1. Accept Christ as your personal Saviour and be sure that you are saved; then see if you with a clear conscience toward God can remain in the lodge.

May God, the Holy Spirit, teach us the Truth!

Please order, **Christ and the Lodge** by Pastor S. Hj. Swanson either from Lutheran Bible Institute, 1619 Portland Ave., Minneapolis or order from the Augsburg Publishing House. The price is 15 cents.

"God, Man And The H-Bomb"

By Angus Dun

(The Rt. Rev. Angus Dun is Bishop of Washington, D. C. This article by him was first delivered as an address for an all-day Ash Wednesday prayer service devoted to the problems raised by the H-Bomb. Other participants on this program were Marcus Childs and Senators Humphrey and Lodge.—Reprint of the article from "Christianity and Crisis" by permission.—Editor).

We take as a kind of watch-word for our meditation this sentence: "Under the judgment of God we seek light in our darkness and freedom from ignoble fears."

None will deny the darkness. It is the darkness of fear. We face an ugly, unclean thing called the Hydrogen Bomb. For all I know, it may be only a very bad dream. Whether it be a bad dream or early possibility or a present actuality does not greatly matter. It is simply the latest version of the terrible powers of destruction we Americans possess and the Russian people possess. To look upon it with open eyes is to be afraid. It means Death; not only personal death, which we all face in any case, but Death to the beauty and decency and good life we seek to build together. It is ugly and unclean, as a massive gallows, a massive unredeemed cross held up before man. To look upon it is to be afraid. Yet we know we can find no wisdom in fear and no worthy life when possessed by fear.

The darkness we face is the darkness of perplexity. It is the darkness of men who are lost and see no road that leads to life. Our leaders, who bear heavy responsibilities on behalf of us all, tell us in effect that they can see no way save the broad way that leadeth to destruction. For there is One who speaks in this place, saying: "They that take the sword shall perish with the sword." "They that take the bomb shall perish with the bomb." Surely the way of desperately matching destructive power with destructive power is the way to destruction. The most that can be said of it is that it might buy a little time in which another and a better way could be found.

Some say we must straightway have World Government. To which the answer is made that we do not possess the community of life and the slowly-built sense of belonging together on which alone government must rest.

Some say we must buy peace at a great price, but a price far less than the price of war. To which the answer is made that we cannot buy peace.

Some say we must talk again with those who fear us and whom we fear. To which the answer is made, "Of what use is it to talk with those whose talk is double talk?"

There are even Satanic voices which whisper, "We're already at war. Let's have it over." To which the only decent reply is, "Get behind us, Satan."

We walk in the darkness of perplexity and do not find the narrow way that could lead to life.

All honor to them that seek and seek, for only to them that seek will a way be opened. God have mercy on us if in irresponsible faithlessness we do not seek.

For if it must needs be that offenses come, woe to that man by whom the offense cometh.

We know that the Hydrogen Bomb is not at the heart of our trouble, nor the bomb that fell on Hiroshima nor the unrelenting fire we can rain on our enemies and they can rain on us. It is Man who is the problem. It is we men who are the problem to ourselves and even to God. As someone said not long ago, mankind is like a family living in a house whose walls are built of dynamite. But it is man who put the dynamite in the walls.

Or should we say that Russian men are the heart of our trouble? It was German men a little while ago. Perhaps it will be some other kind of men in days to come. But today it is Russian men.

If the One who speaks to us in this place says to us Americans, "Thou hypocrites, first cast out the beam out of your own eyes; and then shall you see clearly to cast out the mote out of your brothers' eyes," we are disposed to say, "Good Lord, your extravagant language needs correction. We admit that we have a few specks in our eyes. Everything is not perfect among us. But surely the beams are in the Russian eyes."

Yet wisdom shall not be found in self-righteousness. It is the humble who are guided in judgment and light riseth up in darkness for the godly.

Even if in the sight of God Himself our rightness is as far superior to the Russians' wrongness as we think it is, we are not good enough to harbor complacency. In the trials of our time every American who lives irresponsibly, who seeks his own gain without counting the cost to others; every politician who plays recklessly for partisan advantage or his own advancement; every injustice in our common life, every hypocrisy in our democratic professions, weakens us and makes us less ready to lead the world out of darkness into light.

We have gathered, not in the fear of men, but in the fear of God. That does not mean in fright before God. It means in the reverent awareness of His judgment. We believe truly—God helping our unbelief—that in the fear of God—in that sense—is the beginning of wisdom. We have listened to the testimony of men and are grateful for it. But most of all we would hear God speaking to us and to the people of this whole land, if by any means our ears might be opened.

What is He trying to say to us?

Surely He is trying to say what He has said to men in other times of darkness and fear and perplexity.

Surely He is seeking to say to us as He has said to men in other times, "Do not expect of me some

easy miracle or sign that shall cost you nothing in self-scrutiny or sacrifice or repentance. There is no way to peace save the way of righteousness. I have in times past used a godless people as the scourge of them that thought themselves godly. Do not talk too glibly of how good it would be if only others would live by my Son's Sermon on the Mount. Do you walk by that difficult and narrow way? This kind of Devil with which you are harassed cometh out only by prayer. Have you Americans tried much prayer, you churchmen, you statesmen, you congressmen? By prayer I do not mean a kind of frightened mass-pressure on Deity to get you out of your hole. I mean the disposition of the spirit my Son tried to teach you when He gave you His prayer. I mean the disposition of the heart and will which can truly say, 'Our Father—Father of us all—thy will be done—not ours.' Then you will be able to go on, 'Give us—all of us—our daily bread.' For you will know that to Me the daily bread and the security and the freedom of all those others are as important as the daily bread and the security and the freedom of you Americans. You might even be able to go on to 'Forgive us as we forgive.' It is to that disposition of the heart that I promise a good answer."

Surely the God whose speaking we would hear is trying to say to us, "Though you should by your cleverness gain some temporary security in the world, what will it profit you if you lose your souls? You are made to walk in the light of open dealings and mutual trust and good personal relationships. Beware lest in your anxious search for security you move into a life of spreading secrecy and distrust and darkness."

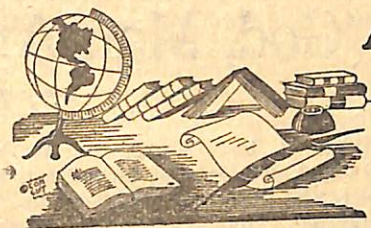
I am trying to hear God's speaking. Do you try, too, and share with your neighbors what you hear!

It is not given to us men to know the future with all certainty or to build that which is forever and forever. It is our part to live in the days and the years that are granted us in the quiet strength of those who know that though the storms of our troubled world rage horribly, yet the Lord who dwelleth on high is mightier.

We shall pray that America may be strong, strong in arm and strong in courage, resolved to make no final peace with oppression. Let us pray still more that America may enter into the blessedness of the peace-makers. That can be only if we are delivered from our infantile egotism, our delusions of superiority, from the love of ease and softness and surrendered to the creative purpose of Him who came among us to bring peace.

We live in a dark time, but not as men without hope. "Earth might be fair," yes, even now it might be fair.

In our darkness we turn to Him who bore the human name of Jesus and in whom faith has seen the Wisdom of God. And we see that the loveliest life, the fairest life, the life that did most to make the earth fair, was a brief and broken one lived with a deep sense of earthly insecurity. And we are strengthened.



Across the Editor's Desk

CROP (Christian Rural Overseas Program) this year will supplement its campaign for American farm produce contributions to feed hungry families overseas by calling on America's farm youth, rural church organizations, groups and other farm organizations to participate in CROP's "Friendship Acre" movement.

Those who participate in CROP's "Friendship Acre" movement set aside a portion of their farm crop or of livestock and, at the time of maturity, will give the yield to CROP for shipment to mass feeding or individual relief projects of church organizations in other countries.

The plan in itself is not new. In Biblical times men set aside a portion of their crop as an offering.

More recently, the "Lord's Acre" movement, conceived 20 years ago by the Farmers' Federation of Asheville, N. C., spread to embrace farming communities throughout the nation to emphasize man's stewardship over God's blessing, the good earth.

CROP's 1950 "Friendship Acre" project will parallel the "Lord's Acre" movement and enable America's rural families, through community, farm and agricultural organizations and church and school activities, to aid the world's hungry and develop a new sense of responsibility for the needs of America's neighbors overseas.

To qualify for membership in the "Friendship Acre" movement, one notifies the local CROP office of his intention to join and signs a pledge designating a plot of corn, wheat, a berry patch, a pig, calf or a setting of eggs as his individual "Friendship Acre" project. If there is no CROP office operating in the county, notification of intention to join the movement may be sent in writing to: Friendship Acre Project, CROP, 303 West Washington Street, Chicago 6, Ill.

On the pledge card, the "Friendship Acre" member signifies his intention to give the yield from his individual project of CROP if it is practical, or, if not, will arrange for its sale and give the money to CROP. The relief organization will then arrange for the purchase at the equivalent value of an exportable farm commodity for shipment overseas.

On receipt of the pledge card, CROP's local or national office will issue to participants in the movement placards or markers for grain fields, special badges for stables, poultry houses or whatever project has been chosen by members as their qualification for participation in the movement.

CROP's national office in Chicago will keep in close touch with members by posting regularly to them a special Friendship Bulletin which will keep them informed of the progress made throughout the nation by one of the most worthwhile rural community activities in 1950.

CROP's "Friendship Acre" movement will be promoted by mobilizing the voluntary efforts of church

and agricultural organizations from coast to coast. A special attempt will be made to enlist the support of 4-H clubs and similar rural youth organizations which are interested in feeding hungry neighbors overseas and thereby propagate a universal Brotherhood of Men for the building of a peaceful world.

CROP, which was started in August, 1947, is sponsored by these Parents Agencies: Church World Service (22 Protestant denominations); Catholic Rural Life Conference for War Relief Services; and Lutheran World Relief of the National Lutheran Council.

CROP is therefore the first co-ordinated relief program of Catholic and Protestant churches in the history of the United States, besides being the largest church group project because of its nationwide character.

Through CROP, gifts in kind, contributed by American farmers in harvest seasons, are sent by church agencies to the ill, aged, orphaned and destitute overseas. CROP emphasizes America's rural and religious solidarity by providing a medium through which Christian people in the United States can channel their aid to the hungry overseas.

Since its inception in 1947, CROP has shipped 175,000,000 pounds of donated American farm produce

overseas to aid hungry families in 22 countries in Europe and Asia. This huge quantity of foodstuff required over 4,000 railway carloads and was collected in 1,500 counties of America's top agricultural states.

But the need continues: In Western Germany where 13 million refugees have been thrown upon the mercy of a shattered economy and are exposed to malnutrition, starvation and disease in poorly provisioned and ill-equipped refugee camps; in Japan where post-war economic collapse—so far staved off—remains an immediate threat; in China, where the impact of radical social changes on economic post-war chaos has caught countless millions in the tentacles of famine; and in other countries where millions of families have been reduced to a life of want on a subsistence level.

The urgency of this continuing need, stressed in direct reports from church relief agencies operating in Europe and Asia, is reflected in the decision of Catholic Rural Life, Church World Service and Lutheran World Relief to continue CROP's carload campaign through the harvest season of 1950 and to mobilize all rural groups, willing to help, in the "Friendship Acre" movement.

The Scandinavian Traveling Seminar--Summer 1950

Director: Arne Sorensen

Administrative Sec.: Karen M. Jorgensen

% Grand View College

Des Moines, Iowa*

The purpose of this Seminar is to provide travel and study opportunities for young people. The Seminar was organized in 1949 to serve a group of students from Cornell University, traveling in Europe. This year we are extending our contacts to other universities and colleges and to youth organizations. The Seminar is directed by the Danish writer Arne Sorensen, who for twenty years was active in education, politics and commentary journalism in Denmark.

Last year the governments of the Scandinavian countries and of North Western Germany, the cooperative movements, trade unions, newspaper editors, industrial leaders, agricultural experts and many other institutions and individuals were very cooperative in securing lectures, discussions and visits to schools, hospitals and modern factories, etc.

This year the Seminar is traveling more than 3,000 miles in Europe. If you choose to travel by air from the United States and back again with our group, the travel expenses in Europe and the round trip air-ticket all-together cost you less than an ordinary round trip ticket by air New York-Europe. If you have secured space on the student boat **Volendam** the costs are even less.

The Seminar is organized for six weeks in Europe, beginning the sixth of July at Amsterdam and closing the eighteenth of August at Copenhagen. After this there will be about a week's oppor-

tunity of individual traveling at own expense. The costs of the six weeks in Europe are \$300, which includes transportation in Europe, food and lodging, and the round trip air ticket New York to Europe amounts to \$375.

This is our itinerary: July 6-7, Holland; July 8, Brussels; July 9-12, Paris; July 13, by rail to Hamburg; July 14-15, Hamburg; July 16, by air to Stockholm; July 17-21, Sigtuna, famous Swedish folk-school and church center, lectures on modern Sweden; July 22-29, travel by rail in a Swedish "Train-Home"—reserved for this group especially, this train is equipped with sleepers and dining car from Stockholm to Northern Sweden and Norway beyond the arctic circle and back to Stockholm. Excursions every day to mountains, lakes, open iron ore mines, Lapp-settlements. July 30-31 and August 1-2, Stockholm; August 2, night train to Oslo; August 3, Oslo; August 4-10, by bus across Norwegian high plateau with glaciers to famous **Hardanger-Fjord** and back to Oslo over other mountains; August 10, by steamer to Copenhagen; August 11-13, Copenhagen; August 14-18, Grundtvig's folk school and Elsinore (Hamlet's Castle), lectures on modern Denmark.

Tour Payment: Cost in Europe, \$300.

Transportation: For those already having secured space on the **Volendam**, this tour is scheduled to begin immediately after the arrival at Rotterdam. After the Seminar they will have about a fortnight for individual travel on their own. If you have not succeeded in making reservations on the **Volendam** or otherwise, we may be able to secure round trip air transportation on one of **Youth Argosy's** chartered

planes for \$375, which must be paid to us as soon as possible.

The director and the administrative secretary of the Seminar are both in the United States from March to June and if a group of students are interested in further details one of them might be able to visit with the interested parties. Please write soon. Permanent address: % Grand View College, Des Moines, Iowa.

Since the educational quality of the lectures and discussions, organized for the Seminar, depends so much on the people in charge of this study tour, we might add a few notes, explaining this background of our work.

The director of the Seminar, the Danish writer Arne Sorensen, was born 1906. For some years he was a member of Parliament. During the German occupation he was a member of the Underground Government and was imprisoned by the Nazis. After the liberation of Denmark he joined the first free cabinet as one of the leading nine underground representatives, serving as a Minister of Ecclesiastical Affairs (e. g. in charge of the administration of the Danish Lutheran Church, of which 98 per cent of the Danes are members).

He is now giving all his time to promote international friendship by organizing international youth exchange; by lecturing in many countries on international cooperation and writing commentary articles for a large group of papers in western Europe. He has lectured at over forty American Universities and Colleges in behalf of the World Student Service Fund. During the summer of 1948 he was consultant expert to the American Military Government of Germany. Winter of 1949 he was invited by the French Military Government to lecture to German audiences on

adult education in Scandinavia. In December 1949 he served as a press officer of the Eastern Asia Church conference at Bangkok, Siam.

This wide experience of important problems of freedom and cooperation, which all nations of our time are facing, together with personal acquaintance for many years with leading people in North Western Europe should be a great advantage to the Seminar. This assures the students exceptional opportunities of meeting first hand experts in every field concerned.

OUR CHURCH

Dagmar, Mont.—Arne Sorensen, educator from Denmark, was scheduled as the guest speaker Sunday evening, April 16, in the Dagmar Church. Monday, April 17, he was to speak to the Medicine Lake, Mont., high school, and Monday evening address a community audience under the sponsorship of the Junior Chamber of Commerce and the Lions Club of Medicine Lake.

Flaxton, N. D.—Kristian Ravn, a faithful pioneer member of the Flaxton congregation through the many years, died Sunday, March 26. He suffered a stroke about two years ago and has since then been confined to his home.

Newell, Iowa—A "Family Night" was observed in the Parish House of the Newell church. A program had been arranged featuring the Lutheran World Action film, "The Two Kingdoms." After the program a surprise birthday party was held for Rev. Ronald Jespersen. He was presented with a miniature cedar chest filled with good wishes and promises of well being.

The young people of the Newell church on Feb. 19 took charge of a Sunday church service, as Rev. Jespersen and others of his young people attended the DAYPL Workshop in Des Moines.

Tacoma, Wash.—The Danish lecturer, Arne Sorensen, is scheduled to speak Friday evening, April 21. A dinner and reception will be given first in the church parlors of the Tacoma church.

The Flensted-Jensen gym team will give an exhibition in the Tacoma C.P.S. Field House Tuesday evening, April 25.

An Easter Sunrise service was held Easter morning in the Tacoma church. A Fellowship breakfast was served after the service in the church parlors.

Rev. Gudmund Petersen, Hampton, Iowa, had to undergo an emergency appendectomy the week before Easter. Dr. Johannes Knudsen from Grand View College supplied in the pulpit in the Hampton church on Easter Sunday.

Rev. J. P. Andreasen, Oak Hill, Iowa, has due to failing health tendered his resignation from the Oak Hill church and the St. John's Lutheran church of Exira. Rev. Andreasen has served these two congregations since July, 1946.

Mirage Flats, Nebr.—An Easter Sunrise service was held in the St. Peter's Lutheran Community Church early Easter morning. A breakfast was served later in the Community hall, sponsored by the Sunday School.

"We Can Dream, Can't We," the article appearing in the last issue of L. T. was written by Gertrude D. Sorensen of Chicago. Through an error the name of the writer was omitted.

Mrs. Axel Thomsen, Menominee, Mich., well known to many in our synod, died on March 1, while she with her husband was spending the winter in Florida. Funeral services were held in Menominee, Mich., on Monday, March 6. Mr. and Mrs. Axel Thomsen have through many years been active members of the Menominee congregation, and Axel Thomsen served for a number of years as synodical treasurer. Their youngest son, Peter Thomsen, is pastor of Our Savior's Lutheran Church in Omaha, Nebr.

The District V Annual Meeting will be held in Dalum, Canada, during the week-end, July 13-16. For the first time the Minnesota District will endeavor to travel to Dalum for its District meeting. In 1949 the Nebraska District made the attempt of holding its annual District meeting in Danevang, Texas, and according to all reports had a well-attended and a very fine meeting.

The DAYPL Annual Convention of the Eastern District will be held in Portland, Maine, during the week-end June 2-4.

Easter Services were conducted by our several pastors from Des Moines in the following congregations: Rev. Alfred Jensen served Granly, Miss.; M. Mikkelsen was in Clinton, Iowa; A. C. Ammentorp in Withee, Wis.; A. E. Farstrup in Fredsville, Iowa; and Johannes Knudsen served Hampton, Iowa.

V. S. Petersen, Circle Pines, Minn., well known to many in our synod, died unexpectedly of a cerebral hemorrhage early Friday morning, April 7, after being ill only a few hours. He had attended church service Thursday evening, and became ill shortly after he had retired for the night. He was rushed to the University hospital, but died there without regaining consciousness.—Funeral services were held Monday at St. Peder's Lutheran Church in Minneapolis where he with his wife and family held membership and had been active in so many phases of the church and community work.—V. S. Petersen was united in marriage in 1921 to Fylla Strandskov, a daughter of the late Rev. H. C. Strandskov. Three children, Elin, Mrs. John Aarthun, Circle Pines, Minn., Fylla, Mrs. Axel Kildegard, Des Moines, Iowa, and Valdemar S., Jr., Circle Pines, with their mother survive the passing of a loving father and husband.

NEWS BRIEFS

U. S. LUTHERANS GAVE 39 PER CENT OF PROTESTANT AID TO EUROPE IN '49

Geneva, Switzerland—Lutherans of the eight bodies participating in the National Lutheran Council gave more than \$5,580,000 for relief in Europe during 1949, the largest single contribution among Protestant denominations. This fact was revealed in a report made by the Department of Inter-Church Aid and Service to Refugees of the World Council of Churches to its Board of Managers meeting here in March.

Protestant Christians throughout the world contributed a known total of \$14,500,000 in cash and goods during the year, with 83 per cent of it coming from American Christians, the report said.

Lutheran gifts, including \$2,988,400 in cash and \$2,600,000 in food, clothing and other material supplies amounted to 39 per cent of the grand total. The Lutheran cash contribution was the highest given by any denomination and was 47 per cent of the known money spent for relief in Europe last year by Protestant and Orthodox churches. Cash gifts are gathered through Lutheran World Action and goods through Lutheran World Relief.

The 19 denominations which cooperate in Church World Service gave \$6,500,000 or 44 per cent of the grand total. This included nearly \$2,000,000 in cash and \$4,500,000 in goods.

Christians in other countries besides the U. S. provided \$2,200,000 or 15 per cent of the gifts for Europe. Countries which contributed were Switzerland, Norway, Canada, the Netherlands, Great Britain, Sweden, New Zealand, Denmark, Australia and South Africa.

100,000th DP FROM EUROPE ARRIVES IN AUSTRALIA

Yorketown, South Australia—The 100,000th "New Australian" arrived from the displaced persons camps of Europe during March.

According to the Rev. B. Muetzelfeldt, chaplain of the United Evangelical Church in Australia at the main reception center at Bonegilla, Victoria, migrants are passing through the camp at the rate of 5,000 per month.

Most of the DPs are being absorbed in the building trades or allied industries, he said.

WANTED

Matron or middle-aged couple to manage Danish Young People's Home in Des Moines. Position will be open June 1.

Those interested please write:

MRS. ANTON BERG, Jr.
1253 Pennsylvania Ave.,
Des Moines 16, Iowa

To Friends Of Peace Builders

To Peace Builders, who have offered "open doors" to student travelers of other lands, let it be known that Robert Monnays of Toulon, France, now a psychology student at the Sorbonne in Paris, and a personal friend of Bob Luitweiler, will land in New York about May 1.

The young man is interested in international relations. He has studied the co-op movement and housing problem in Sweden. In England and Holland he has observed the present governments. And he has studied the thinking of the German people. He is now interested in studying the people and the trends here in the U. S. A. in the hope that his findings may help promote good will among nations.

Robert Monnays will spend some time in Quaker work camps here. He has worked in week-end work camps in Paris. Any help you can give this young man when he comes your way, such as hospitality and guidance, will be greatly appreciated. Those who have offered "open doors" are obliged to give lodging for one or two nights only, unless special arrangement is made. A new law recently passed here permits student travelers to accept temporary employment.

If you are interested in helping to form a chain of Open Doors all over U. S. A. for young Peace Builders, please send your name to: **Working Committee, 1109 Sterling Ave., Berkeley 8, Calif.** Quakers, Norwegian and Danish Folk School people and other peace minded people of the European countries are aiding worthy youth of those countries to come to U. S. A. for a summer. Hoping thus to promote brotherhood and peace.

Nanna Goodhope.

Grand View College And Our Youth

Previews Of Coming Attractions At Grand View College

STUDENTERFEST is again in view and we hope to see all of you here to take in all the festivity. The prices are the same; enrollment from Friday night to Sunday night is \$8, which includes all tickets for the meals, banquet, dance, lodging and play.

All those arriving early on Friday will register immediately at the registration desk in the lobby of the main building. Lodging facilities will be provided for your two-day stay.

Saturday, May 13, begins with break-

fast served from 8 to 8:30. Registration begins at 9 a. m. and throughout the day. Saturday morning is then entirely free for registration and after dinner at approximately 2:30, there will be a gym exhibition on the front lawn of the main building. Following the exhibition there will be a colorful display of folk dances.

The Alumni Choir will have its practices on Saturday morning from 11 to 12 o'clock, and immediately following the folk dancing exhibition, there will also be a short practice.

For Saturday evening something new and different is planned. Due to the fact that student enrollment has outgrown the facilities that the college can provide, the semi-formal banquet and dance will be held at the grand ballroom of the Fort Des Moines Hotel. For those who do not care to waltz around the floor, a beautiful lounge is at your disposal. The banquet is tentatively set to begin at 7 o'clock and the dance will begin at 9:30. Another added feature will be the music of Roy Larson and his orchestra. The dancing will continue until 12:30.

Breakfast is again served from 8 to 8:30 on Sunday morning. You are then permitted to rest up from the night before until 10:45, when you will want to attend church services. Following dinner, at 1:30, there will be an alumni meeting in the lecture hall.

Then at 3 o'clock the Grand View Choir will give a concert which will include numbers by the Alumni Choir and the Grand View Choir combined.

Supper will be served early so as to give the play cast plenty of time to get organized before the performance.

HILDE—a three-act comedy—will conclude Studenterfest activities Sunday

evening, May 14, at East High Auditorium under the able direction of Jeanice Noyes.

Hilde is a new play which has never before been performed. It is the work of the author and comedienne, Beatrice Chesebrough. The leading character, Hilde Lindene, is a young Swedish girl who comes to America to make her home in Omaha, Nebr., U. S. A., with loving and understanding relatives who help her to "learn Nebraska thoughts and-manners and vords." Hilde sails away from Ole Olson the man she loves. Ole remains in Sweden where he has a mighty good thing with his wealthy uncle who owns tremendous machine shops. Ole loves his enviable job.

Hilde meets Gust Yonson—a friend of Ole's—in America. Gust falls in love with Hilde. Gust's got a mighty good "yob" in this country and he's also a "citsisson of Nebraska U. S. A." Hilde finds herself torn between two loves. She loves Ole but she loves America and cannot entertain the thought of ever returning to her native land.

Hilde is a lovable heroine. Bring your friends to the premiere. You'll have a delightful evening with Hilde and her friends and relatives.

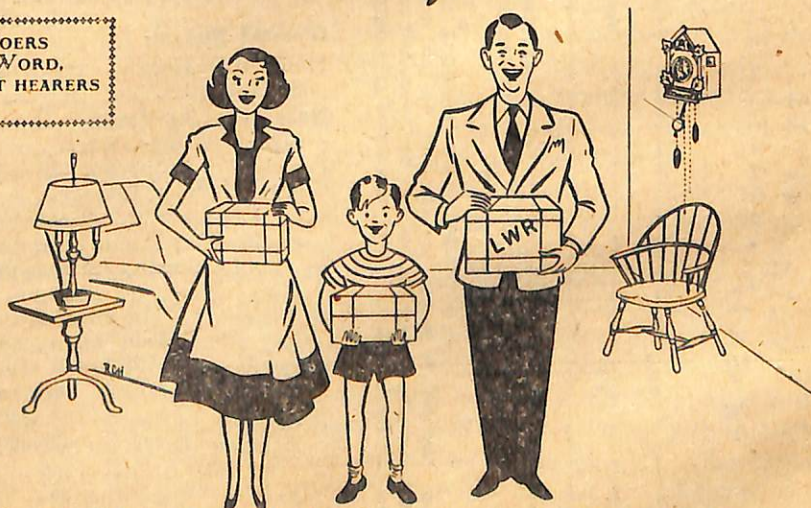
We on the Studenterfest committees are all trying to provide an enjoyable homecoming for all. In order to do this we would like very much to have an estimate on the number of people who plan to attend. So if you plan on spending the 13th and 14th of May with us, we urge you to send your name, address and the number of evenings you would desire lodging, to the Registration Committee, Grand View College, Des Moines, Iowa.

We will look for you then in May.

STUDENTERFEST COMMITTEE.

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

Acknowledgement Of Receipts From the Synod Treasurer

For the Month of March, 1950

Toward the Budget:

Previously acknowledged ----\$1,235.35

Congregations—

| | |
|--------------------------------------|--------|
| Bridgeport, Conn. | 50.00 |
| Ludington, Mich. | 379.37 |
| Minneapolis, Minn. | 163.48 |
| Omaha, Nebr. | 66.25 |
| Muskegon, Mich. | 100.00 |
| Askov, Minn. | 34.80 |
| Des Moines, Iowa | 175.00 |
| Troy, N. Y. | 85.40 |
| Davey, Nebr. | 35.13 |
| Bethania Guild, Solvang, Calif. | 11.89 |

Pension Fund:

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| Mrs. Dora Ingerman, Minneapolis, Minn. | 5.00 |
| A. N. Meilinggaard, Byram, Conn. | 5.00 |

Congregations—

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| Volmer, Mont. | 24.00 |
| Byram, Conn. | 6.00 |
| Omaha, Nebr. | 36.00 |

Home Mission:

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| Congregation, Troy, N. Y. | 34.60 |
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Lutheran Tidings:

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| Subscriptions and gifts | 54.50 |
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Old People's Home, Tyler, Minn.

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| Ladies' Aid, Nysted, Nebr. .. | 10.00 |
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President's Travel:

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| Congregations— | |
| Askov, Minn. | 12.05 |
| Clinton, Iowa | 25.00 |

Total to date -----\$2,548.82

Santal Mission:

Will be acknowledged by Miss Dagmar Miller.

Lutheran World Action and World Relief:

In memory of Axel Olson, Inglewood, Calif., by Mr. and Mrs. Peter G. Thuesen, J. P. Olsen, Mr. and Mrs. Harvey Andersen, Wilbur Andersen, Mr. and Mrs. John Sorensen, Vivian J. Thuesen, Mr. and Mrs. Christian Rasmussen, Henry Crohn, Mr. and Mrs. Alvin Madsen, Harry C. Sorensen, Mr. and Mrs. Aage Andreasen, Chris Brinkman, Mr. and Mrs. Andrew C. Andersen, Fred Andersen, Mr. and Mrs. James C. Andersen, Delmar Andersen, Leslie C. Andersen, Ervin Hendricksen, Hejmdahl Madsen, Arne H. Nielsen, Axel Nielsen, Reserve, Mont. 21.00

Congregations—

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|--|--------|
| Muskegon, Mich. | 50.00 |
| Omaha, Nebr. | 160.25 |
| West Denmark, Wis. | 44.20 |
| Wilbur, Wash. | 60.50 |
| Troy, N. Y. | 118.00 |
| Cordova, Nebr. | 61.70 |
| Davey, Nebr. | 78.00 |
| Lake Norden, S. D. (One Great Hour) | 30.25 |
| Viborg, S. D. | 118.15 |

\$ 742.05

Grand View College Building Fund:

| | |
|---|-----------|
| A. T. Donhowe, Des Moines, Iowa | \$ 100.00 |
| Mrs. Anna Rasmussen, Chicago, Ill. | 60.00 |

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

The Danish Evangelical Lutheran Church of America.

Charles Lauritzen, Treas.

Santal Mission

(For March, 1950)

General Budget:

| | |
|--|----------|
| Mrs. R. Jensen, Brookings, S. D. | \$ 10.00 |
| Nazareth Lutheran Sunday School, Withee, Wis. | 14.00 |
| Danebod Lutheran Sunday School, Tyler, Minn. | 35.00 |
| West Denmark Sunday School, Luck, Wis. | 25.00 |
| St. Paul's Sunday School, Tacoma, Wash. | 10.00 |
| In memory of Mrs. Axel Thomsen, Menominee, Mich., Margrethe and the sons, Hans, Volmer, Axel and Peter and families | 35.00 |
| Kristine Petersen, Clearwater, Fla. | 10.00 |
| Arthur Theuerkaufs, Wm. Sorensens, Howard Sorensens | 15.00 |
| W. R. Rinellis, Marinette, and Dagmar Miller, Des Moines... .. | 4.00 |

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.

In memory of Mrs. H. C. Hansen, Minneapolis, Dagmar Miller 1.00
 In memory of Robt. Johnsen, Withee, Nazareth Sunday School teachers 6.00
 In memory of Harry Nelson, Kimballton, Harry Mortensens and Mrs. Christine Marcussen 2.00
 In memory of Mrs. Anton Jensen, Tyler, Christine Marcussen 1.00
 In memory of Rasmus Olsen, Dwight, Harry von Qualens, Earlan von Qualens, Elmer Jensens, Mrs. Viola Christensen, Mrs. Hannah Osborn and Tine Sorensen 15.00
 In memory of Hans Johansen, Askov, Minn., E. F. Petersens and Jens Scotts, Cordova, Nebr., Rev. Harold Petersens, Askov, and Rev. Gudmund Petersens, Hampton, Iowa 4.00
 Mrs. Ibsine Duus, Alva Terkildsen and Svend Terkildsen, all of Tyler, Minn. ... 12.00
 In memory of Mrs. P. H. Lind, Hampton, Iowa, Ezra Millers and Dagmar Miller 1.00
 Mrs. Minnie Madsen and Mrs. Vera Johansen, Coulter, Iowa 5.00

Toward Hospital Fund:

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|---|-------|
| Rev. Marvin Nygaards, Dwight, Ill. | 9.00 |
| Mrs. White and Rev. John Christensen, Ludington, Mich. | 20.00 |
| Rev. Erik Backs, Chicago | 5.00 |
| Danebod English Ladies' Aid, Tyler, Minn. | 25.00 |

Toward Children's Support:

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| St. Ansgar's Lutheran Sunday School, Waterloo, Iowa | 25.00 |
|--|-------|

Total for March -----\$ 289.00

Total since January 1 -----\$2,377.97

Acknowledged with thanks.

Dagmar Miller,

1517 Guthrie Ave., Des Moines, Iowa.

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

April 20, 1950

I am a member of the congregation at _____

Name _____

New Address _____

City _____ State _____

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