

Lutheran Tidings

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From -- The Ship of State

(Re-dedicated July 4, 1950)

Thou, too, sail on, O ship of State!
Sail on, O Union, strong and great!
Humanity with all its fears,
With all its hopes of future years,
Is hanging breathless on thy fate!
We know what Master laid thy keel,
What workmen wrought thy ribs of steel,
Who made each mast, and sail, and rope,
What anvils rang, what hammers beat,
In what a forge and what a heat
Were shaped the anchors of thy hope!

Fear not each sudden sound and shock,
'Tis of the wave and not the rock;
'Tis but the flapping of the sail,
And not a rent made by the gale!
In spite of rock and tempest roar,
In spite of false lights on the shore,
Sail on, nor fear to breast the sea!
Our hearts, our hopes, are all with thee,
Our hearts, our hopes, our prayers, our tears,
Our faith, triumphant o'er our fears,
Are all with thee—are all with thee!

—Henry Wadsworth Longfellow.

Be Ye Also Ready

Sermon by Rev. Otto Nielsen, Trinity Lutheran Church, Westbrook, Maine, (UELC) given at the funeral of Mrs. P. Chr. Stockholm at the St. Ansgar's Church, Portland, Maine, May 14, 1950.

"Therefore be ye also ready, for in such an hour as ye think not, the Son of man cometh." Matt. 24:44.

The real comfort in the hour of death and at a funeral is not what our friends, loved ones, or people may say or do, although that might mean a great deal. It is not the flowers, the fine casket, the external things which bring us the real comfort; but it is to know that the one who lies in the casket, the one who has gone and left us was ready to go. Even folks who are not much concerned about the eternal things seek that comfort at a funeral. There isn't anything that cuts our hearts as much as to know that the one who has gone was not ready.

We are happy to meet here today about one who was ready to go. It was my joy and privilege to have known Mrs. Stockholm for more than 25 years, as we have been neighbors with the Stockholms two or three times in our ministry. I knew Mrs. Stockholm as a dear Christian soul who was ready to go. Only a week ago when I stopped at the hospital and had a few words with her, and when we thought that she was recovering and pulling through, her face shone as she looked up to Him in whom she believed. But I am not going to talk about Mrs. Stockholm, as she would not want me to do that but rather about her Saviour in whom she believed and trusted. However, the fact that she was ready to go gives you dear ones the greatest comfort in this hour of departure and loss of a

dear wife and mother. She had prepared for it for a long time, perhaps realized it was much nearer than we did.

To be ready does not mean that we would not like to stay. Most of us like to stay as long as possible. We cling to one another and that which is earthly. To be ready does not mean that we are glad to see them go and leave us. But to be ready means that we believe in Christ and are ready to leave whenever He calls us to go. We learned to know Mrs. Stockholm as one who lived what she believed and was ready to go.

What Are We to be Ready For?

We are always preparing for something. There isn't anything in this life that is at a standstill, we are always improving things and preparing for something. We never get done preparing, no matter how long we live. There is always something to get ready for. But our text is not speaking about any or all these things in life with which we are so busy. We are especially admonished to be ready for the coming of the Lord. That is what this whole paragraph speaks about, and Jesus uses the parable of the fig tree to bring this to our attention. The Lord is coming again some day, we do not know when; but we do know that He is coming sooner or later to the individual and the most important thing in life in all our preparation is to be ready to meet Him.

We are to be ready to meet death. Some people scoff at this idea, they say death will come by itself, you don't need to prepare for that. That is true in a sense, it will come by itself and it might come very

soon and suddenly for any one of us. But that is all the more reason why we should be ready for it, prepare for it, so that it will not take us unawares. It is not death itself we need to worry about, but it is what follows, what lies beyond. What will happen to you and me, to our real selves after death? Mrs. Stockholm is not dead, not her real self, she is with the Lord in whom she believed and trusted, and whom she was ready to meet, it is only her body that is dead, the house in which she lived while she was here.

We are to prepare for life—everlasting life. This begins here in this life. It is while we are here that we are to meet Christ, to know Him and accept Him as our Saviour. He comes to every person sooner or later, you can't avoid Him. Death will some day come to you also, then Christ will for the last time knock at your door and say: "Are you ready?" He will tell you to move out of the house in which you have lived while you were here. In the book of Revelation 3:20 Jesus says: "Behold, I stand at the door and knock; if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me." There Jesus definitely knocks in order that He might be let into our lives; but when death comes to our door and knocks the Lord will say to you and me: "Come out of your house, you cannot live there any longer." No matter when or where death comes one must then be ready to move out. In other words, we are to be ready to meet Jesus and go with Him. Are you ready to meet Jesus? Mrs. Stockholm was ready. It would be wonderful if you who are members of this congregation and other friends who are here today would all be ready too, that you might meet some day in the heavenly mansions where there is no departure, no tears, no sin, but everlasting joy and happiness.

Why Are We to be Ready?

It should be very evident from what we have already heard and seen from God's Word. But we might also state it this way, because death is inevitable, it is sure to come, nothing can prevent it from coming. You cannot bribe it or buy it off. There is no middle state. This is the only chance we have to meet it. We must meet it while we are here in this life. Life at its very best and longest is very short.

Another reason is, it is the only safe thing to do. It is the only part that God has left with us. Everything else which pertains to our salvation God has taken care of. He did that when He sent His only begotten Son to be our Saviour and when He died on the cross of Calvary. He has supplied us with all that we need to body and soul for life and eternity. But He has left just one thing with us and for us to do, which no one else can do for us: To be ready, "BE YE ALSO READY!"

This also answers the question: When are we to be ready? Now! Always. The only disposal of time God has given us is NOW. While there is time, while He is near, while you have an opportunity. It is something which is to be done daily, day in and day out.

Moments become so precious when we just have a

few of them. We want to do all we can and the best we can and know how. We want to have things settled between one another and between us and God. The Lord does not announce before hand just when He will come and call us away; but He said that any hour might be the hour. It becomes so important to use our moments, our time to get ready for His coming.

Now you have just the memories of your dear wife and mother. But what wonderful memories they are. It is wonderful to take leave with one another without any regrets. You did everything for her that could be done. It is wonderful to keep these last memories and look forward to meeting again. The all important thing for you dear ones now too is to be ready, then there shall be a happy reunion some day of your whole dear family with Jesus in the heavenly mansions above. Let Christ therefore be your Comfort, your Strength, your All. He then will fill the empty space, the loss you have suffered in the passing of a dear and devoted wife and mother.

Call To Mid-Century Religious Education Emphasis

For twenty years the International Council of Religious Education has sponsored a week every fall emphasizing religious education. The 20th annual observance of this week will this year commemorate the 170th anniversary of the founding of the first Sunday School in England by Robert Raikes. It will begin Sunday, September 24, and end on World Communion Sunday, October 1.

A Lutheran Inter-synodical move to sponsor a mid-century religious education emphasis during the same week has been planned and many Lutheran Churches throughout the country will participate. The Council of Religious Education of our own church has decided that we should cooperate in this emphasis with this notable difference that instead of utilizing a single week for this purpose, we would prefer to use a month. **The month of October was chosen and will be called "Parish Education Month"**

With synod-wide cooperation in this emphasis, it should be possible to stimulate considerable interest and activity in the Sunday Schools of all congregations and thus strengthen the moral and spiritual foundations in the lives of our children and young people, as well as improve the understanding and appreciation of more parents for the work done by the Church through its Sunday Schools.

This matter is called to your attention at this time in order that all congregational leaders in our churches, pastors, superintendents and teachers, may plan to participate. Members of the Council of Religious Education will contact all pastors and Sunday School Superintendents and make suggestions as to how this Parish Education Program during the month of October may be carried out on the local level.

Edwin E. Hansen.

QUO VADIS, REFUGEE

By Dr. Stewart W. Herman, Director of Lutheran
World Federation Service to Refugees

Just outside of Rome along the old Appian Way there is a dreary little church built over the spot where—according to legend—a refugee Peter, fleeing from Nero, met Jesus going in the opposite direction and asked, "Quo Vadis Domine?" Jesus reportedly said, "I am going to Rome to be crucified again." An iron grill covers the paving stone which bears a man's footprints and commemorates Peter's right-about-face and return to Rome where he subsequently perished for his faith.

No further from Rome—but in a slightly different direction—preparations are being made to produce a new film entitled "Quo Vadis," presumably based on Polish author Sienkiewicz' most famous story. The film "stars" were already "on location" but not all of the studio space in Cinecitta—Cinema City—was ready. Why? Because the little city still harbored 800 DPs.

Quo vadis, indeed! "Whither goest thou?" That is the question which Italy's DPs and other refugees are still asking each other. The Italian government—in view of its own enormous unemployment problem—refuses flatly to consider assuming any responsibility for the care or possible employment of refugees who find themselves stranded in Italy. The proteges of the International Refugee Organization are either maintained in DP camps, such as **Cinecitta**, or supported out-of-camp by an average monthly IRO dole of \$15 per person.

Recently I visited **Cinecitta** and found an extensive complex of rather modern buildings surrounded by a high wall, its gates guarded by civilian sentries. My main purpose was to see the "little red schoolhouse" established by the Rome office of our Lutheran World Federation Service to Refugees. Some of the twenty youngsters had never had any formal schooling, others had not seen a blackboard for many months. They were a motley group of many ages, but the DP teacher and his wife were persisting at their task in a small room away from the hurly-burly of camp life.

The final impulse to the inauguration of the school had been given by the arrival of a group of several half-Chinese families from Czechoslovakia after the forced liquidation of all IRO activities there. Most of the Chinamen had been in business in Prague, married European wives and their bright-eyed offspring hardly knew what their mother-tongue might be. Incidentally, the wives and children were all Protestant. It became the privilege of our Lutheran chaplain, who inspired the school, to baptize the fathers, too, and register them as members of the Lutheran congregation in Rome. But—quo vadis?

Everywhere in the camp I was greeted with warm smiles—because the name of our church has been a blessing to so many. In fact, Pastor Sommer had organized a regular "church council" which was waiting for us at the gate. Here was a unique situation: The council consisted of two Lutherans and two Serbian Orthodox! A few months ago, when the Ortho-

dox saw the Lutheran congregation being organized, they asked for LWF support in organizing themselves too. Soon there was a joint council—a very happy arrangement.

That was how we suddenly found ourselves celebrating St. George's Day in a tiny cubicle belonging to one Yugoslav family inside a huge hall where only a low, thin partition divided a dozen families from each other. Here were three cots covered with the U. S. Army blankets around a dining room table. Our hosts were a jovial middle-aged man and his young, attractive wife who lived there with two frail children.

We were told that each Orthodox family has a "name-day" which descends from generation to generation and is considered the most sacred day of the year. There were only two other persons in the camp with the same name-day, and they were there, too. One was a stocky, elderly man with calloused hands who wept bitterly at his exile when he spoke of the family he had left behind. The other was a well-groomed young woman who spoke good English and said she had escaped Yugoslavia only six months ago by slipping through the mountains. She hoped to reach friends in England.

The custom on name-day is for the head of the house to stand all day long and receive the best wishes of his friends and neighbors, offering them wine, bread and salt as an age-old symbol of friendship. A lighted candle is kept on the table. The old man ground his teeth when he recalled how the first Russian soldiers to reach Yugoslavia sometimes blew such candles out. This was a deadly insult.

I was led into the camp library and found a choir of twenty men ready to burst into that magnificent vocal music which only the Slavs seem able to produce. Song after song reverberated in the room, until it seemed filled with limitless yearning of human spirits that have always felt sadly homeless on earth. Never—so far as I know—has the Lutheran Service to Refugees ever been more cordially thanked by the Orthodox church than in this Italian camp on the edge of Rome.

But the church council of **Cinecitta** has more to do than hold services and form choirs. It is also an indefatigable welfare agency, collecting small sums of money and dispensing them to the needy—communism in its best sense. Take the "Lutheran laundry," for instance. I give it that label; they did not.

Many of the refugees in Italy are single men who have no women to do their washing, mending, etc. Moreover, there are mothers with large broods of children, or sometimes the wives and mothers fall ill. The council obtained use of the camp's boiler room, set up a budget for soap and equipment, established a wage-scale for women who needed to work, and now, for example, they give each man a freshly-laundered shirt each week and they take in the washing of families in special distress. It's a mammoth task

and long lines of garments go out to dry in each day's sun. Another need is filled.

IRO has already closed its books on newcomers, except for what is known as "legal protection" cases. But refugees are still arriving. Dr. Oppenheim, director at our Rome office, told me about the constant trickle from Yugoslavia into Trieste where a camp has been set up. The Lutheran pastor there reports that most of the Protestants are of Hungarian origin. Apparently they went to Yugoslavia thinking that they were already in the "West," only to land in prison or in the mines instead of being given asylum as refugees. So they fled again.

Pastor Kleinod and the Lutheran congregation have provided a social worker—Miss Heiden—to visit the Trieste camp twice a week and she had received funds from Rome to help the families with little children. Refugees are invited to attend services in the local church. The World Council of Churches is also actively aiding neo-refugees in this area, as elsewhere in Italy.

Among the most puzzling cases are those returning from Israel. A small but steady stream has begun to flow into the Rome office, mostly Christian Jews who emigrated to Israel, families with Protestant members and even Jews baptized in Palestine. Some had been evacuated from Shanghai last year. The total number is not sufficiently large to be interpreted as a mass flight from the Zionist home, but the reasons for departure are revealing.

Some plead the impossibility of really establishing a new life there, largely because of sharp discrimination against Christians. Others strongly disapprove of the extreme socialist and militarist nature of the regime (including military service for young girls), and some speak of "political terror." Others complain about food rationing and the fact that governmental promises have not been kept. Here is certainly a group of whom we can inquire, "Quo vadis?" Italy won't keep them and they have no other homeland.

Italy presents the smallest but perhaps the toughest refugee problem which the Lutheran church faces. Within the next nine months—before the end of IRO—we have got to get the remaining Lutheran DPs out of the country, or admit that we can do nothing further for them!

The final problem revolves around the fate of approximately 25 aged people who should be placed in an old folk's home, but where? The only suggestion IRO can make—in all sincerity—is to turn all such DPs over to the Pontifical Mission. Both the Lutheran Church in Italy and LWF want to take care of our own if we possibly can. We cannot risk shirking our Christian responsibility, only to be shamed into action

by the vision of Christ going in the direction from which we have just come!

So far LWF Service to Refugees is doing a grand work in Italy. May it continue to have your support and your prayers.

Of A Piece

I am grateful to Dr. Knudsen for his reply to my article entitled, "Piece of Mind." It has served to strengthen my opinion that there exists some confusion as to the nature and function of psychiatry and its relationship to Christianity. It also indicates that I have failed to make myself understood on several points.

Let us first of all come to an understanding of what the difference between psychiatry and Christianity is, before we go any further in trying to decide what each can do.

It is a very broad subject, but for the sake of brevity we may reasonably state that the fundamental difference resides in the fact that Christianity is a religion and psychiatry is a technique. We might further define a technique as an aggregate of human knowledge used for human ends. As such, they are amoral—"cold." I am at present using a typewriter which is the result of an invention based upon many techniques for the adaptation of metal to human uses. The same aggregates of knowledge are used in the manufacture of surgical instruments, trains, airplanes and bombs. Techniques as such are not opposed to, nor substitutions for moral principles or theological doctrine. They are at the disposal of all sorts of enterprises ranging from religious faiths to industrial empires.

Psychology and psychiatry, in studying human behaviors, have arrived at certain techniques, some of which are theoretical, some of which are fairly reliable, many of which are used with some evidence of success. These techniques are used by a great variety of institutions and agencies. The army makes use of screening tests, as do schools; the government uses some principles in their propaganda efforts; industry uses some in management-labor relations; medical men use some in curing physical ills originating in the mind; mental hospitals use still others in curing mentally deranged patients, etc. In each case certain techniques are selected for use within the framework of the institution, and adapted to their particular problem. In the same way, many human techniques are put to use in furthering religious work. My typewriter, my books, my mimeograph—information and procedures in education of children, in work with youth groups, church councils, at the bedside of the sick and in many other ways without usurping the place of faith or theology. They serve to further whatever goal I have in mind.

In the same way certain psychiatric principles have been used by many pastors, or by religious persons in need of help and counsel as an aid in finding the Peace of God or of Mind—whichever the patient or subject is seeking. It is not, therefore, a question of a difference between what psychiatry and Christianity can do. Psychiatry is an instrumentality, good

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or bad, which is used for whatever ends the user has in mind. Christians, Jews, Hindus or atheists all have the same mental processes—any knowledge we might have of the progress is valuable information to us, to others of different religious faiths or of no faith.

Let us now turn to the points mentioned in Dr. Knudsen's reply. I must still insist that there is a confusion among religious leaders as to what psychiatry and Christianity can do. I **did not** say that there is **no** difference between what they can do. What I did say is that some are confused as to **what** that distinction is. The difference established by J. K. by doing violence to Rabbi Liebman is a fiction created by J. K. when he equates Liebman's Peace of Mind with lethargy, unconcern, stagnation, complacency and indifference. Liebman's Peace of Mind is the Peace of Liebman's God.

I readily admit that my knowledge of historical Christianity is not on a par with J. K.'s. But it is one thing to point out my inadequacy in this regard, and quite another to defend the doctrine with specific references. I do not consider the naming of Jesus, Paul, Luther and Grundtvig as an adequate account without reference to the specified doctrine. I do realize that asceticism is historical, but neither its **age** nor the fame of its **proponents** impresses me a great deal. I can find no support for the idea that, "Forgiveness does not mean forgetting, neither on the part of the one who forgives, nor on the part of the one who is forgiven," in the New Testament; which is the doctrine to which I referred. I have no argument with J. K.'s last paragraph except his insistence upon the difference between what forgiveness "brings" and what a psychiatrist "brings." For with the Christian, the psychiatrist uses forgiveness as the means of "bringing" peace of mind—or of God—to the mind.

H. M. A.

Wilbur, Wash.

June 28, 1950.

District Convention

As announced, the annual convention of District 5 of the Danish Evang. Lutheran Church of America, our district, will be held at the church in Dalum, Alberta, Canada. Our country is a big country but it is not even big enough for our little church which stretches its domain beyond the borders of our fair and beloved land.

A trip to Dalum by automobile or otherwise will take us through our great northwest prairie land at the most beautiful season of the year, the immediate pre-harvest season. There will be fields of waving grain wherever you go.

See Venice and die, they say, but please do not go over the brook for water. Be sure not to miss seeing the northwest prairie states at harvest time; God's daily bread fields for you and me and people beyond the borders of our land.

The time for the meeting is July 13-16, inclusive. The meeting starts Thursday evening, July 13, in the beautiful Dalum church of Danish architecture, serenely and solidly planted on Canadian soil.

In conjunction with the district meeting, Dalum congregation will celebrate its annual fall meeting, which gathers people from hundreds of miles to days

of Christian fellowship. The cross of the gospel and the flags of three nations will greet you on arrival, and our friend Pastor Peter Rasmussen will stand in the portal of a Canadian sunset and say, "Welcome to Dalum." Don't disappoint yourself or anyone else by not going, if it is at all possible.

Plan your vacation around these days at Dalum. From Dalum it is only a day's drive west to the mighty Canadian Rockies. What more do we want? Come, let us go to Dalum for the festival there.

O. S. J.

Reprint from "The Messenger," Minneapolis.

Dedication At "Valborgsminde"

Sunday afternoon, June 25, a large group of friends of the Home gathered in the parlor and in the halls of Valborgsminde to celebrate the dedication of the new addition to the Home. All the aged, who were able, were present in the living room. Rev. Mikkelsen led the meeting and bade all the guests a hearty welcome.

Rev. Alfred Jensen read the 23rd Psalm and then led us in prayer. He gave thanks to God for His gifts and for our chance to serve the aged of our Synod. He told the audience of the beginning of the Home and about the men and women who had served here in the past and also about C. Larsen, who donated \$15,000 to build the Home.

Rev. Rodholm gave a short account of the work at the Home during the first years while he was the president of the board.

Rev. Holger Jorgensen, chairman of the Welfare committee of our Synod, said that the welfare work among our aged can now better be accomplished. The addition has been needed for some time and we must, as a synod, put more energy into this very important phase of our Christian work.

After the program all were invited to the dining room for refreshments. The old people were happy to see and talk to so many friends. Everyone had visitors. The new addition was inspected from top to bottom and complimentary remarks were heard all around. Of course the new addition with its new furniture was the main attraction but the old building got its share of compliments.

The four residents who have moved to our Home recently are: Mrs. Clara Robertson from Elk Horn, Iowa, Claus Tostrup from Des Moines, Iowa, Hans Clausen from Askov, Minn., and Alvin Bertelsen from Gayville, S. D. These four and Chris Grau from Exira, Iowa, live in the new addition as well as Rev. and Mrs. Mikkelsen. We are expecting several more people shortly, and we have quite a number of inquiries from people who desire to move to "Valborgsminde." If you have thought of making your home with us, please apply soon.

Two of our residents have passed away recently. Miss Magdalene Dixen died quite unexpectedly May 5, and Otto Rasmussen died June 23. So at present we have 25 residents.

Sincere greetings to all friends of "Valborgsminde."

Theo. J. Ellgaard,

President of the Board.

73rd Annual Convention Of The Danish Lutheran Church

The Danish Evangelical Lutheran Church of America will hold its 73rd annual convention at Askov, Minn., August 15 to 20, 1950, upon invitation of the Bethlehem Lutheran Church of Askov, Minn.

The opening service will be at the Bethlehem Church Tuesday evening, August 15, at 8 p. m. The opening business session will begin Wednesday, August 16, at 9 a. m. at the Bethlehem Church.

It is the privilege as well as the duty for all the congregations belonging to the Danish Evangelical Lutheran Church of America to participate in the convention through their appointed delegates as well as their pastors. May I urge all congregations to be represented by as many delegates as they are entitled to, namely one delegate for each 50 voting members or fraction thereof. May I also urge all pastors to attend. The congregations in Districts 1, 8 and 9 as well as Dalum, Canwood, Danevang and Granly should send delegates according to the rules found in the Annual Report, 1946, pages 104-05.

Friends and members of our synod are invited to attend the services and meetings of the convention. The convention opens every morning with a Bible Hour and devotion. During the day the business of the synod will occupy most of the time while the various activities, institutions and missions of the Synod will have opportunity to present their programs at some of the evening sessions while also addresses and lectures will be delivered at some of these. It is expected that there will be ordination of ministers as well as commissioning of a missionary at the convention. Look for the program in Lutheran Tidings.

Attention is called to the following provisions of the synod constitution: "Every member of the synod shall be privileged to submit topics for discussion to the convention. These topics shall be sent to the president of the synod, who shall publish them at least six weeks prior to the convention." July 1 is the time limit for such.

All reports from the institutions, activities, missions and committees to come before the convention will be published early in June and distributed by the pastors and presidents of the congregations.

May God bless our convention and all our congregations as they prepare to share in the fellowship of the convention. May we be blessed by the Spirit of the living God as we come together to be renewed by His Word and Sacraments and as we place ourselves at His service in the various fields of work of His church. God grant us vision, courage, faith and wisdom to humbly deal with the task before us when we meet at Askov, Minn., August 15-20.

May 16, 1950.

Alfred Jensen.

The Bethlehem Lutheran Church, Askov, Minnesota, hereby extends a hearty welcome to all convention guests. All registrations are to be sent to Jens Lund, Askov, Minn., or to Rev. Harold Petersen. Pastors and delegates should register on or before July 20. We will appreciate if all other guests will register by August 1 so that we can assure lodging for all. Please let us know by what means of transportation you are coming and at what time you plan to arrive. If you are driving your own car please let us know.

There is excellent bus service between the Twin Cities and Duluth. However only two evening buses take the route through Askov on highway 23, but all buses stop at Sandstone only 8 miles from Askov. The Great Northern runs four good trains daily which go through Askov. However, passengers arriving on the evening fliers must get off at Sandstone.

Someone will meet all guests arriving at Sandstone stations.

Registration headquarters will be at the church. Supper will be served on Tuesday evening to all guests arriving before 7 o'clock.

Chris Henriksen, President.

Harold Petersen, Pastor.

Proposal I

That Article 6, paragraph 6 of the Pension Fund Rules be stricken.

The Council of Bethania,

Wallace Christensen, president.

Racine, Wisconsin.

Proposal II

Motion From District Nine

We, the congregation of Ninth District and their pastors, propose, for the consideration of the annual convention of the Danish Ev. Lutheran Church to be held at Askov, Minn., in August, 1950, that the Synodical Constitution, Article 7, Paragraph 1, be changed to read: "The Synod shall hold a convention every other year," that the By-Laws, Article 6, Paragraph 1A be changed to read: "The Danish Ev. Luth. Church of America shall hold a convention every other year," and that the Article of Incorporation, Paragraph 9 be changed to read: "The convention of the members of this corporation shall convene Wednesday of the second full week in August of every other year."

St. John's Luth. Church, Seattle, Wash., C. C. Rasmussen.

St. Paul's Luth. Church, Tacoma, Wash., L. C. Bundgaard.

Hope Luth. Church, Enumclaw, Wash.

Am. Danish Ev. Luth. Church, Wilbur, Wash.,

H. M. Andersen.

Danish Ev. Luth. Church, Junction City, Ore., C. S. Hasle.

Proposal III

That Article VI, paragraph "a" of the synod's by-laws be changed to read:

"The Danish Evangelical Lutheran Church of America shall hold an annual convention beginning the Tuesday night prior to the last Sunday in June."

Danebod Lutheran Church Council.

Enok Mortensen, Pastor.

Friend, Marius Krog:

Your letter to me in "Lutheran Tidings" hit me squarely in the face. Surely you cannot mean to say that I have condemned persons instead of principles. You cannot mean to say that I have drawn a line, saying that those on this side are saved; on the other side they are lost. You absolutely cannot mean to say that I am guilty of McCarthyism, i. e., smearing names and reputations of persons without proof of their guilt.

Or is this really what you mean to say? If so, it seems to me that it should be pointed out where I have done this.

Your fellow worker,

Valdemar S. Jensen.

Our Women's Work

Mrs. Johanne Lillehøj, Kimballton, Iowa
Editor

To Dupont-Hansen

The old World's Fair had just gone by,
A great depression still stood by
When Trinity Church on Bickerdike Street
A new emergency had to meet.

Taffeta skirts were trailing the ground
And pompadours were high and round,
Church folk wore their wedding clothes
And horses stamped at the old church post.

An organist was in demand
Who could pump with foot and play with hand,
On the little old organ in the old choir loft—
So the tones he produced would be mellow and soft.

They found a young man who filled the bill,
He played so well he is with us still,
Tho ministers come and ministers go
The organist keeps on forever you know.

Cantatas for Christmas and gay jubilee
He penned off with soulful and sweet melody
So beloved and appealing folks found them to be
That now they are sung from sea to sea.

He's good at a game, and good at a story
He laughs like a youth tho his locks have grown hoary—
A friend of all people, the young and the old
His kind heart thru music to all he unfolds.

We greet him this evening with song and with flowers,
To thank him for all of the pleasant hours
For his courage, and friendship and spirit so gay,
His beautiful music that brightens our way.

A. M. H.

Very few people have visited Trinity Church in Chicago without enjoying the music that George Dupont-Hansen has contributed to the services for so many years.

I was asked to write something for "Lutheran Tidings"—something about the older people who through the years had given so much of their loving service to build that spiritual life around us which so greatly enriches our lives. One cannot dwell upon them, singly, for they "built their lives" into the church, and all gave and sacrificed to the utmost that a house of worship, to the glory of God, might be erected. They did not have a great deal of money to contribute, in many instances, but then they gave their service late into the nights that they might take part in this work for the Kingdom.

Instead of relating one's memories of parents and beloved friends who thus gave of themselves, I am sending a poem written about our much-loved organist and his place in the early church life. It is interesting to think that he still is organist in Trinity Church, Chicago, and therefore I wish to share this anniversary poem with all who might enjoy happy memories with me. It was written a number of years ago by Anna Holm, better known as "Tulle."

Anne Beyer.

Greetings From Hampton, Iowa

I was asked to tell about the Mission work here in our congregation. We do not have a separate Mission Society, but we meet four times a year and call them Mission meetings. Our pastor reads or lectures about some Mission field or missionary and the Ladies' Aid selects two ladies to entertain at each meeting. We have been reading articles by such writers as Mrs. Thyra Dorf, Adam Dan, N. P. Graven-gaard and Niels Dael. We give a free will offering to the Santal Mission at these meetings.

We are happy to have our new pastor, Rev. Gudmund Petersen. We have had a very busy winter as our men have helped with the building of our new parsonage. They have shown a wonderful cooperative spirit in that project.

We have lost two of our old members, Mrs. Hans Larsen passed away at the age of nearly 90; Rev. Holger Nielsen officiated at her funeral. Mrs. Jens Jessen passed away at the age of 78, and Rev. A. Frost officiated. Peace be with them.

Greetings to all,

Karen Jorgensen.

Contributions To WMS

Previously acknowledged to General fund, Missions and South Slesvig, \$1,540.90.

Ladies' Aid, Fresno, Calif., \$24.00; Danish Ladies' Aid, Gayville, S. D., \$11.00; Mission Circle, Kimballton, Iowa, \$25.00; Individuals, Tyler, Minn., \$6.00; Friendship Circle, Los Angeles, Calif., \$20.00; in memory of Chris Brodersen, Kimballton, Iowa, Mr. and Mrs. T. G. Muller, Mr. and Mrs. Niels Boelth, Mrs. Christine Marcussen, Mr. and Mrs. Peter Lillehøj, \$4.00; Mr. and Mrs. Thomas B. Thomsen, Glendale, Calif., \$2.00; Mr. and Mrs. Ove Muller, Glendale, Calif., \$1.00; Mr. and Mrs. Emanuel Rasmussen, Kimballton, Iowa, \$1.00; Mr. and Mrs. Hans L. Thomsen, Norfolk, Va., \$3.00; Mrs. Etta Soe, Kimballton, Iowa, \$1.00.

Joint W.M.S. meeting, Ladies of St. Peder's, Minneapolis, Minn., \$13.55; Annex Club, Seattle, Wash., \$15.00; Ladies' Aid and Study Group, Cedar Falls, Iowa, \$24.61; Mary Andersen, Van Nuys, Calif., \$5.00; Diamond Lake Ladies' Aid, Lake Benton, Minn., \$10.00; in memory of V. S. Petersen, Circle Pines, Minn., Mrs. Etta Soe, Kimballton, Iowa, Mr. and Mrs. Andrew Andersen, Mr. and Mrs. Peter Lillehøj, Mr. and Mrs. T. G. Muller, \$4.00; Bethania Guild and Danish Ladies' Aid, Solvang, Calif., \$34.75; Danish Ladies' Aid, Clinton, Iowa, \$30.00. Total, \$1,775.81. May 1, 1949, there was a balance of \$668.72, making a total of \$2,459.53 receipts to General Funds, Missions and South Slesvig during the year.

To Grand View College Dormitory Furnishing Fund

Previously acknowledged, \$9,065.53.

Mission Circle, Kimballton, Iowa, \$25.00; transferred from General Account, \$354.64. Total, \$9,445.17.

This retires the debt on this project. It is a real privilege to say a sincere "Thank You!" to each and every one who has so generously helped with this project. In years to come we will look back and be grateful that we were given the courage to accept the challenge to in this way further the work of our church college.

Received Since Closing the Books April 30, 1950

St. John's Danish Ladies' Aid, Hampton, Iowa, \$9.55; St. Ansagar's Ladies' Aid, Parlier, Calif., \$10.00; pamphlets sold

Sunday School Teachers' Institute

District V — June 3, 1950

The Rev. and Mrs. F. O. Lund of West Denmark, Wis., were hosts to twenty-two teachers and two guest speakers at the Sunday School Teachers' Institute held there on June 3-4.

The two guest speakers, Rev. A. Berg of the Lutheran Bible Institute, and Rev. Jorgensen of Minneapolis, together with Rev. Lund, presented in their talks many interesting facts and valuable suggestions for making ourselves better equipped teachers.

The day was divided into two three-hour periods; each speaker thereby having an hour in the morning and in the afternoon. At the beginning of each hour we sang and had a short devotional period. I shall not here dwell on what each one said, but I shall mention the topics which were discussed so well.

The first hour, which began at nine o'clock, was led by Rev. Lund, and his subject was "The Book of Books"—the Bible—its origin, its validity." He also stressed other vital facts concerning its contents. During the second hour Rev. Jorgensen spoke on "Methods of Teaching." Realizing that each teacher might have to do a little differently for his or her class, according to the age group, he said that it is necessary for the teacher to know the lesson story well enough so that when retold, it will be done interestingly enough to hold the children's attention and also make them want to hear more.

Rev. Berg's subjects were "The Teacher" and "The Teacher and the Class." He gave us some practical hints on how to make the children more interested in a lesson. (One method is by asking questions). Then, too, he mentioned that how well the teacher comes prepared, and also how the teacher lives her own daily life can make a great difference in the caring for and teaching of the younger ones.

During the last hour of the afternoon, Rev. Jorgensen presided during a question hour.

It was indeed a wonderful day! Thanks to our hosts and our guest speakers.

I should not forget to also thank the cooks for the delicious dinner and for afternoon coffee. Thank you! Also thanks to the other teachers for coming. Hope to see you all at the next Teachers' Institute.

Respectfully submitted,

Delegate, Minneapolis.

in District 8, \$1.00; Ladies' Aid, Bridgeport, Conn., \$10.25; in memory of Mrs. P. C. Stockholm, Portland, Me., Mr. and Mrs. Walter Hansen, Yrsa Hansen, Mr. and Mrs. Thomas Nielsen, Mr. and Mrs. Christian Feddersen, Kronborg, Nebr., \$4.00; Trinity Mission Group, Chicago, Ill., \$25.00; W.M.S. St. Stephen's, Chicago, Ill., \$25.00; pamphlets sold in Withee, Wis., \$1.05; Mrs. Preston, Minneapolis, Minn., \$1.00; W.M.S. meeting, Pasadena, Calif., \$35.00; joint meeting, Bone Lake Ladies' Aid and West Denmark, Wis., Ladies' Aid, \$24.00. Total \$145.85.

Acknowledged with sincere thanks.

Mrs. C. B. Jensen,

1604 Washington St., Cedar Falls, Iowa.

Rain In Summer

Such is the heading of one of Longfellow's poems. That poem could well apply to the conditions here in Western Canada during these last days of June. We have had a very long dry period, in fact no rain to speak of since last summer. And now it has been raining more or less the past three days. O, how we do rejoice for this marvelous gift from above. We have all been longing for this rain, some have been praying for it, and now we truly express our thankfulness for same.—Miraculous things will happen in our gardens and out in the fields. We can fully enjoy repeating Longfellow's lines: "How beautiful is the rain—The rain, the welcome rain. It clatters, it gushes; it pours and pours, it is like a river in the gutter; and the ground will drink it in."

In the poem we learn that even the rich man in his chamber looks at the twisted brooks. He can feel the cool breath of each little pool. His fevered brain grows calm again, and he breathes a blessing on the rain.

And then the school boys. What fun they are having! Down the wet streets sail their mimic fleets—till the treacherous pool engulfs them in its whirling and turbulent ocean.

From the city we follow the poet out into the country. Here we find one of Longfellow's many illustrative pictures. Like a leopard's tawny and spotted hide, stretches the plain; to the dry grass and the drier grain, how welcome is the rain.—All this we see before our eyes these very days. Even the cattle as they inhale the clover-scented gale, seem to thank the Lord more than man's spoken word.

Now Longfellow calls our attention to the farmer. That verse is even illustrated in the book I have. The farmer is sitting under a big leafy, sheltering tree. If I am right he is even smoking his pipe. In front of him stretches a furrowed piece of land. He sees his pastures, and his fields of grain as they bend their laps to the numberless beating drops of the incessant rain. He counts it as no sin that he sees therein only his own thrift and gain. Is that a picture of the rich fool who forgot that it was the ground that brought forth plentifully; who could never think of sharing his riches with needy people and only thought about his own pleasure, not even understanding the need of his own soul.

Then Longfellow tells us that there is something more and that is what the poet sees. It reminds us of Jeppe Aakjær's "Havren," where the Danish poet reminds us that there is something which is "Mer end Gumlekøst for Øg og Fæ."

P. Rasmussen.

Luther Memorial Church Builds a Home for DP Mother and Four Children

Des Moines—A two-bedroom house, built by volunteers from Luther Memorial Church here, stands ready for a displaced mother and her four children.

The story of how Luther Memorial Church members decided to take care of the Latvian widow, Mrs. Antonija Kalnins, and her children is one of the most touching in the long story of Christian love and generosity shown by American Lutheran congregations in the program of resettlement of European displaced persons.

When members of Luther Memorial Church at Des Moines first came to the office of the Lutheran Welfare Society of Iowa, they told James Ursin, consultant of the Displaced Persons Service, that the congregation had decided to sponsor a DP couple for whom they offered to buy a trailer-house to travel around with a construction crew for which the man could work. From Mr. Ursin the members of the congregation heard the sad story of the displaced mothers in DP camps with very limited chances of being resettled because so few people cared to take the responsibility for a broken family.

The story went around the congregation and the response was immediate; the members of Luther Memorial Church not only decided to sponsor a displaced mother with her children, but they also started to build a new home for them.

A brick two-bedroom house, valued at \$9,500 is now standing ready for the Kalnins family. It was built almost entirely by volunteers of the congregation, working week-ends and afternoons. Only the plumbing has been done by a professional, because there was no plumber in the congregation of 120 families.

Much of the work was also done by people accustomed to quite different tasks. Dr. Johannes Knudsen, president of Grand View College, for example, helped to shingle the roof.

Construction was supervised by Anton Berg, Sr., a contractor and member of the church; Mrs. Axel Kildegaard, secretary-treasurer of Luther Memorial's displaced persons committee, handled the financing. The church expects to carry about \$2,000 mortgage on the house.

Mrs. Kalnins, the displaced mother chosen to become the new member of Luther Memorial Church's family, is 44. Widowed since the war, she has worked hard to support her four children, Talivaldis, 15, Imants, 12, Viesturis, 9, and Brigitta, 4. Living in the displaced persons camp of Haunstetten near Augsburg in the U. S. zone of Germany, Mrs. Kalnins cleaned camp offices in the early hours of the morning and during the day tried to earn some additional money by sewing. In Des Moines she hopes to be able to support herself and her children, at least to a great extent.

Once, before she married, Mrs. Kalnins was a bookkeeper. Her husband had a food-shop in Latvia and they made a good living until the Russians occupied their country. Then the Kalnins went to the country as farmers, but in 1944, Mrs. Kalnins and her three children, all of them boys, had to leave for Germany

and DP camps. Her fourth child, a daughter, was born in Germany and never saw her father.

Pastor of the Des Moines Luther Memorial Church is Rev. Holger Jorgensen. Chairman of the church's displaced persons committee is Mrs. Alfred Jensen, wife of the president of the Danish Evangelical Lutheran Church.

The DP Home Dedication At Des Moines, Iowa

If at the annual meeting of Luther Memorial Church on Jan. 12, 1950, someone would have ventured to predict that in less than six months we would dedicate a new house built by the members of our church, he would have been considered odd, to say the least.

Yet, we did build a house in about nine weeks and on June 4, our new house was complete and furnished ready for the family to live in. It was a happy occasion towards which the members of the church had worked for the past nine weeks.

A large and happy group gathered both inside and outside the house at three o'clock on June 4 for the dedication of the home.

Rev. Holger P. Jorgensen, pastor, opened with reading Luke 6:38: "Give and it will be given to you, good measure, pressed down, shaken together, running over, will be put into your lap. For the measure you give will be the measure you get back." He spoke briefly, pointing out that we have been experiencing the truth of these words of Jesus. All of us are getting back a full measure of joy and satisfaction for the effort in labor, materials and money put into building this house so that this family can get a new start in life. He recalled expressions such as: "This is fun." "When I see this family, it is surely worth every bit we have done."

Following this talk, the group sang: Your Home Shall be Founded. Each one had been provided with a mimeographed copy of a service of dedication of a new Christian home suggested in a recent copy of the Journal of Religious Education. The people and pastor responsively dedicated the home. Two verses of: O Happy Home, concluded the service.

Then all were invited to the church parlors for coffee, cake and sandwiches served by the Ladies' Aid. No doubt this will be an occasion long remembered with joy by our members.

Our family is now getting well adjusted. The children are adorable and the mother is a grand person. It is a thrill to see them all in church every Sunday. Mrs. Kalnins is working at "Valborgsminde," our Old People's Home, three days a week, sewing the other days. The oldest boy, 16, is working for the Des Moines Construction Co. (Anton Berg and Sons). The other children are busy in our vacation Bible school these days.

It is surely a satisfaction to help such a family to rebuild their shattered family life. Try it!



By BUNDY

IT HAS HAPPENED BEFORE. The first Roman Pope ascended the throne of St. Peter (hic) in the year 590, his name was Gregory and he was called "the great." He found the world in a mess and in one of his first addresses as a pope he said: "Is there anything to be joyful about in this world? From everywhere we see sorrow and hear of sighing. Cities are in ruins, estates are leveled, fields are destroyed and the world has become a desert. None live in the country, few inhabitants are left in the city and those that are left are slain incessantly every day. There is no end to the punishment of heavenly righteousness because people will not adjust their lives under it. we see many taken prisoners, others brutally treated and others killed. My brothers, is there any joy in such a life? And what is left of Rome, which formerly was the regent of the world? She is humbled by numerous agonies, the number of her citizens is diminishing, her enemies are coming closer and closer, everything is in ruins. Where is the senate, where are the people? Where are those who formerly rejoiced over the splendor of Rome.—In all the states of the world there are sequels to Rome's experiences, other states are humbled by defeat, destroyed by the sword, suffering from hunger, shaken by earthquakes.—Let us therefore wholeheartedly despise this world which is about to disappear, and let us at the end of the world cease our longing for this world." The Longobards were nearing the walls of Rome and it is possible that Gregory bought the freedom and safety of Rome with the church's money. (Dr. F. Nielsen, Church History, p. 95). It has happened before!

IT'S A STRANGE BOOK! Yea, even more than that. It seems to know all about you. For here I read: "For though by this time you ought to be teachers, you need someone to teach you again the first principles of God's words.—You need milk not solid food, for everyone who lives on milk is unskilled in the words of righteousness, for he is a child, for solid food is for the mature, for those who have their faculties trained by practice to distinguish good from evil."

Here we have two groups of people, both of whom would like to be called Christians. The first confess their faith in the words which they have heard in the church, but these same people are ignorant of the many responsibilities implied in their confession, they need to know that "first principles" lead us to the actualities of living. Confessing faith may make us good people, the kind of good people who are unconcerned about the men and women who live in the shadows, hence we fall into the second class who are "unskilled in the word of righteousness." We have become "yes, yes people," to whom everything is equally good, we have lost a sensitiveness about our own needs and discern righteousness only by disliking

it. We have become a people for whom "first principles" have become a pleasant magic formula. We say the words of the formula and then everything happens. Words become a place to stand upon instead of a place to work from.

The Sermon on the Mount which takes us from the first principles, namely to believe, into the experimental faith where by actions we find that our confession is more than a personal faith but a discerning faith which, like a two edged sword, makes separations between personal and corporate wrongs.

Yes, Christians ought to be teachers, they ought to be clear discerners of errors in thinking, they should know the children can be taught to confess as well as to act upon their confession.

But if our only concern is the milk of the confession then our profession will be vague and our trumpets will give uncertain sounds.

That book to the Hebrews can cause some conflicting reflections, it speaks of a superiority which takes us beyond the ripples of the shallow shore waters.

WE DON'T KNOW ANYTHING ABOUT THE ATOM BOMB, but the following clipped from a periodical which prints things that the newspapers dodge, and it is written by a man who left the newspaper world just because they would not always give the people the truth. We pass it on in the hope that we may be shaken a bit in our complacency:

The Tribune, London, reliable, unofficial spokesman of the British Labor Party, published the following report Sept. 16, 1949: "Prof. Brock Chishold, Canadian Director General of the World Health Organization . . . told a congress in Switzerland of a new biological product, seven ounces of which—he said—were enough to kill everyone in the world.

"Prof. Chishold claimed that the atom bomb had already been made obsolete by modern biological weapons. Like the brontosaurus, a prehistoric monster which became extinct because it could not adapt itself to changed circumstances, man too might be wiped out unless he can alter his social behaviour. He must develop to a state 'where he feels responsible for the complete welfare of all peoples wherever they are.'"

Many Lutheran DPs Here

New York—A total of 19,470 assurances for displaced persons were received by the National Lutheran Council's Resettlement Service up to May 1, 1950. As about 20 per cent of the persons nominated in these assurances may be ineligible under the immigration laws, it is estimated that the assurances will cover more than 31,000 persons, since only one assurance for a family group is necessary.

By May 1 of this year, 15,576 displaced persons under auspices of the National Lutheran Council's Resettlement Service had arrived in this country. The number of arrivals dropped sharply during January, when only 662 Lutheran displaced persons arrived here, but reached 1,232 in February, 1,111 in March and 1,474 in April.

Toward Lutheran Union

F. Eppling Reinartz

Secretary of the United Lutheran Church in America
in "Lutheran Men."

"Why don't the Lutheran Church bodies get together?" When that question is asked, the questioner's attitude often appears to be that such joining of Lutheran Church groups is a simple thing which ought not to take more than a year or two to accomplish. In his question there is the overtone of the demand: "Give us Lutheran union now!"

Certainly, one of the first realizations that all honest seekers for such union must have is that the barriers between the church bodies are real, some of them are high, and most of them will take much time and patience to overcome.

"Why don't the Lutherans get together now?" We ought to take the question seriously and answer it factually. There are at least six reasons why strong progress toward Lutheran union has been and is being retarded.

Inspiration of the Bible

1. There are some basic differences in the way more conservative and the more liberal Lutherans view the Bible. At one extreme are Lutherans who insist that the Bible was mechanically dictated to its writers by God himself. At the other extreme are those who maintain that the Bible is merely one of the best records of man's search for God. What makes this difference so serious is that the extremes just stated, and divisive points of view between the extremes, are probably to be found in every one of the church bodies that ought eventually to get together. Leaders in each body seem to have their minds made up concerning the probable attitude toward the Bible taken by the majority of the members in all other groups. We hear one body referred to as being ultra-conservative, so far as Bible truth is concerned, and another as hopelessly liberal in the same sphere. There is likely no scientific way to get at the truth of the matter, and even if a thoroughly accurate tabulation could be prepared on how liberal or how conservative our church bodies are, it would accomplish little or nothing. Our only hope at this point, as at so many points, is the basic unity we possess in our historic confessions. The latitude of interpretation which they allow is not so great as to threaten us with laxness of conviction, nor so narrow as to produce an absolute and deadening conformity.

Secret Societies

2. Let's face it! We still have serious division among us in our attitude toward secret societies, particularly toward the so-called fraternal orders and lodges. There is a rather widespread knowledge among us that these organizations often deal lightly with sacred things, take the place of the church in the life of many, are wont to bind the consciences of church people to loyalties which are at issue with the pledge of absolutely loyalty to Christ, and in some instances have been known to be aggressively anti-Christian. There are areas in which members who affiliate with such secret societies are either denied the privilege of

participating in the Holy Communion, or are dismissed from the membership of the congregation. In other areas of our church, membership in such organizations is thought of as the personal responsibility of the individuals who unite with them. Joiners are not considered answerable to the congregation for such membership. To demand that church members either give up their congregational or their lodge affiliation is, in the minds of some, to exalt unduly the importance and significance of the secret society, and to make an unwarranted invasion of the realm of conscience.

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

Interdenominational Relationships

3. Another area of misunderstanding and tension is that of the relationship of Lutherans to other denominations. This difficulty appears serious enough when it involves our pastors' taking part in services and programs planned by the non-Lutheran bodies. It has even greater size when it involves the participation of non-Lutherans in the ministries of our own congregations. The freedom with all brands of Protestants, Romanists and Jews comes under the sharp censorship of Lutherans whose consciences are very sensitive to the dangers of such inclusive participation. On the other hand, there are divisions of our church which isolate themselves so completely from even the members of the Protestant family which are recognized as being evangelical, that while gaining the advantage of intensified loyalty to their own body, they lose the opportunity to guide the whole Protestantism into evangelical conviction. The extremists in this sphere make it difficult for those who want our church to take the place which history and its adherence to the New Testament truth have offered it. Those Lutherans who have had opportunity to witness to their evangelical faith in the presence of the representatives of non-confessional Protestant bodies have been astonished at the responsiveness with which Lutheran convictions have been heard and accepted.

"A Certain Foreignness"

4. A fourth reason for our divisions is somewhat difficult to put into words. It stems in part from

the fact that there are sections of our church which have been exposed to the molding influences of life on this continent much longer than others. Those who have been here longest tend to fear least the losses of distinctive organizational life and emphasis. One part of the genius of life here is amalgamation. Someone has amusingly said that our whole church will have to be bathed in Americanism for another generation or two before it is free of the scales of separatism. New devices and procedure come more and more easily to the hands of us all, but there are still many among us who stoutly resist change, and suspect that whatever is modern is of necessity unchurchly.

Loyalties Die Hard

5. Our intense loyalties to our benevolent and educational institutions tend to keep us apart. All of us hesitate to redirect loyalties to which we have given long-term support. The devotion of alumni to their church colleges and seminaries runs deeply into strong emotion. Union of our church bodies will require that support of some orphanages, hospitals, deaconess institutions, etc., will have to be transplanted. This may, in several instances, prove almost impossible. Any union which we plan must take strongly into consideration these carefully cultivated, productive loyalties, and deal with them patiently and creatively.

We Don't All Dance

6. Another area of tension is that of morals. Some divisions of our church on this continent have broken with the more rigid conventions of the pioneer Lutherans. While the ethical tone of most of our congregations continues to be robustly conservative, we have among us representatives of an unyielding piety which holds to standards brought from Europe several generations ago. To them the very **thought** of making common sense with church bodies containing congregations which might, for example, sponsor social dancing, would be evil in itself. Here too the need for patience and understanding is great. These islands of uncompromising piety can serve to show us how strong the drift toward secularism is in most of our churches.

These are some of the outstanding and real difficulties in our way. This list of six does not include all the brakes which are on our progress toward Lutheran union. But these and all the other difficulties, including the fear of displacement, held by at least a few executive leaders in every branch of the church's work, can be overcome as we let God's Holy Spirit guide and empower us.

Lutheran unity will never be an achievement. When it comes it will be discovered to have been a bestowal—a gift which God can give us only when we have let Him make us ready to receive it. In the meanwhile let us be making preparations expectantly for that glad day. At hand are assignments in which we can all have a part. Among them are the following:

Here We Already Are United

Let us affirm the unity which already exists. Broad understanding and creative goodwill are to be found already among the members of the bodies participating in the National Lutheran Council. This is true

in large measure also of the Synods joined in the Synodical Conference. If the Lutherans of America, as such, were suddenly attacked by an external foe, the inclusive oneness of our faith and practice would probably get dramatic demonstrations. **Our divisions are luxuries in which we dare to indulge because attacks on the truth for which we stand are not yet recognized as being as dangerous as they really are!**

What an impressive list of trusts has been conveyed to us in common! We receive the Old and New Testament as the true source of our faith and the reliable guide of our action. The Catechisms of Luther, unfolding and applying the central truths of the Bible in simple language are the treasured possessions of us all.

The Augsburg Confession, setting forth basic beliefs for which we stand and errors against which we stand, is the uniform witness of our world church.

While our liturgies, stemming from different national backgrounds, have certain colorful and enriching variations, their central trust is the same. They call us to repentance and offer saving grace to the believing worshipper.

The preaching of the word and the administration of the sacraments are accepted by us as being the congregations' chief tasks.

The bequest of what is probably the richest volume of hymns in all Christendom has been made to us all alike.

In North America our church government is mainly representative and democratic in spirit and performance.

Our ministers are typically pastoral in their outlook, and generally take seriously their responsibilities as catechists.

We all recognize that the evangelism responsibility of a pastor and congregation begins with the baptism of an infant and continues through the whole of life.

We are one in our growing knowledge that separation of church and state does not imply separation of the citizen from religion, nor religion from the rightful claims of the state. Most of us are marching forward to accept our full responsibility in helping to mold the thought and guide the action of our several nations.

We are more unified than is generally recognized in our opposition to the loose church union plans and devices of certain members of the Reformed family of churches.

We are growing together in our recognition of gratitude to God for unmerited mercies as being the true motivation for our Christian stewardship.

The call to special Christian ministries for men and women is recognized by us all as being an act of God mediated by his church and usually implying life-long service; and at the same time we jointly and eagerly recognize the sacred character of all worthy vocations.

We are one in our insistence upon a carefully prepared ministry.

It is of great importance that our people have about

We Need You

In writing this I am addressing myself to the young men that have been touched by the call of the spirit at one time or another, so that they have felt within them a desire to enter spiritual work, to devote their life and strength to the kingdom of God in His service. The touch of the spirit might have been slight, yet it may still be remembered. It may have come to them in the classroom at G.V.C., in the pew, while at church, at morning devotion or in the still hours of meditation. They may have almost forgotten it, counted it for lost, yet it is the qualification, I believe, for accepting the challenge, I intend this message to be.

We that need you are not only the synod, seminary, congregations, the seminary faculty, but it is the children of God looking and asking for guidance and inspiration, for peace and salvation through churches that belong to the Danish Evangelical Lutheran Church of America. These churches have found themselves a place to fill and a service to render, each in its separate community. If they do not have ministers to serve the needs of the children of God in whose midst they live and to whose needs they minister, there will be blighted lives, empty souls and eventual frustration and despair. You may be the one to man that lighthouse, the church of our synod in that community. You may be needed, not only according to the plans and purposes of some of us mere humans, but according to divine plans and purposes.

And we are looking forward to preparing, planting and nurturing the seed, which God has sown in our hearts, so that it may take deeper root and reach farther out. Our army may be small, but it has the best of equipment, for God has been good to us, His children in our Danish Lutheran Church. We look forward with confidence for we have access to a great armory of resources. The men at our college and

the same cultural development and economic status wherever we find them.

No branch of our American church can claim pre-eminence in its zeal to plant and foster world missions; we all know that propagation of the faith in non-Christian lands is our clear duty and our sacred privilege.

The more numerous contacts which we are all having with the brave and scholarly personalities of, and the practices peculiar to the mother churches in Europe, are contributing to our understanding and appreciation of the distinctive features of the daughter churches in North America.

Most of us are rapidly learning the graces and techniques of intergroup action. These skills have not been native to us. We have tended more toward group isolation than toward group interpenetration. Unified action of a body including many diverse elements, each strong in itself, and each gaining added strength from combination with others, is a kind of action in which we are allowing ourselves to be schooled.

(To be continued)

Seminary are able and willing to help you put on the whole armor of God.

What are the actual needs when put into figures? How are the prospects for congregations that will need ministers? There has in my memory always been fewer ministers than congregations asking for ministers in our synod. And it still is so. There seems to be no immediate prospect of a change. Within 10 years we will have to replace 20 ministers judging from their age and the usual time retirement is accepted by such either voluntarily or through sickness or death. Besides this there are about five congregations calling now. Furthermore, we have in mind home mission work in some of the smaller congregations now being either neglected or inadequately served. Yes, the need among us is apparent.

It is true that there are urgent calls for Christian farmers, merchants, lawyers, teachers and many other professions and trades. It is not my purpose to discriminate against any of these. But I do believe that a minister of God has the opportunity of reaching men at all levels, in all walks of life, trades, professions. Through the gospel he addresses himself to the need of human heart and soul, thus concerning himself with the core of life, not with the periphery only. I grant that it is a serious and a difficult thing to do and no one enters it for a slight and transient reason. Its success must be gained at the feet of Christ through prayer every day. Only God giveth victory.

But I know that as I address you that you have seen a glimpse of His glory and love, you will be willing to accept only the greatest of all challenges of life, that of serving the Master and the Lord. And I know that you will be saying to yourself: I need to serve Him. Only as I do does the tangled web of life gain meaning. Only as I help men lose themselves in His love will they know what real security is. Only as I surrender fully to his purpose does my life unfold its purpose and grow into fullness.

Can we count on a group of you coming to our seminary this fall? If we can have a class of six begin their studies this fall, we will be sowing the seeds that some day will become a glorious harvest. The doors are open. Let not the householder find you without work at the eleventh hour. It is far better to start early. Think of those whom Paul speaks: "How shall they believe in him whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent? even as it is written, how beautiful are the feet of them that bring glad tidings of good things."

We would like to "send" you, for we believe that it is the greatest calling of all: To bring the gospel's glad tidings to human hearts and lives. Join us for the preparation and training in the ministry of our church.

Alfred Jensen.

*In a recent issue of "Grand View Seminary News," Rev. Alfred Jensen, president of our synod, deals with a problem which certainly concerns each individual church of the synod. We bring you this article and ask you to read it carefully and let the problem abide with you, because your help and your prayers are also needed.

Grand View College And Our Youth

ALL ABOARD!

For Junior Camp at GVC

July 23-30

For a number of years now the Grand View College Junior Camp has been the highlight on the summer program of many of the youth in the Danish Lutheran Church. This year again we are issuing the call to gather at Grand View College. The call is to the youth of 12 to 15 years of age. We hope you parents and pastors in the congregations, especially here in the middle-west, will help us to bring as many as possible together for Junior Camp . . . The pastors have all received folders about the camp and can supply answers to most of your questions. Otherwise the following points are enough to remember:

1. Age—12 through 15 years.
2. Cost—\$12.00 plus 50c for insurance.
3. What to bring—A sheet, a pillow-case, towels, soap, swimming suit and a written permit to swim. Song and Hymn books.
4. When to enroll—Before July 18.

We serve the first meal the evening of July 23 and the last at noon on the 30th.

We have a fine group of counselors ready to help us and the daily program of Bible study, singing, talks, swimming, campfire, games and rest periods will keep us all occupied from morning till evening. So get out your pen and write to us right away!

A. E. Farstrup,
Camp Director.

Grand View College

A Report on Building and Grounds

The reports from Grand View College each issue are usually concerned with the academic, spiritual and social life at the college. This is as it should be as that is what Grand View College really is. And those of us who love the college think of all these things primarily and then secondarily of the buildings—or the structure. This is a report on the buildings and what has been accomplished recently to add to their beauty, functional usefulness and longevity.

To those who haven't been here for three years the campus would look quite changed. The girls' dormitory to the west and the biology laboratory behind the gym both have added to the beauty of the campus. But enough has been told of them, the "Old Main" is the one that needs the attention. Last summer

it started to get a complete redecorating in all dormitory rooms—this summer it will be completed. Then with the new paint job in each room, a complete new set of furniture will be added. The furniture will be in hard northern birch, gray maple finish. An easy chair, chair and desk, dresser, and a bed will be in each room. The men will then have to get along without our "relics" as the old furniture has "seen its day" and a few to spare.

The lecture hall is to be remodeled and redecorated. A stage 24 inches high will be built across the complete front of the auditorium and a cyclorama of drapes, along with a heavy draw curtain, is to be added. The seats will all be moved back and to the center to secure better vision . . . (Yes, the floor is to be refinished).

The lounge has had its face lifted this spring with the advent of new drapes and new furniture. Drapes and furniture both give it real life and color along with a new coziness. The furniture is not overstuffed, but is very comfortable. The only complaint seems to be, "Trouble is, you've got to sit up straight to be comfortable." Our reply, "That's fine, make yourself comfortable."

A new sidewalk has been added from the back entrance (newly acquired in 1947) to the biology laboratory, and further cement work completed last summer was the new floor in the dining halls to replace the well worn wood floors. The dining hall has a "folk dance" motive since Elsie Baadsgaard Petersen painted a number of brightly colored folk dancers on the walls two summers ago. I assume you all know we now have a cafeteria line installed (three years ago) and find it works out quite satisfactorily.

Well, that's just about the story—except to call your attention to the new roof (one year old) the new copper eaves (two years old) and this summer a new window trim. When you're over 50 years old it takes a little more attention to keep going. That's the case with Grand View College and we hope it helps.

The gym is to be fixed up this year, too. It's our hope to have a new one in the not too far distant future, but in the meantime our old friend of 1909 must be kept up. It too is to be repainted this summer, have its floor refinished and some repair work on the stairways.

Well, that's a thumb nail sketch of the interior and exterior progress. We hope you can find time to stop in when in Des Moines. Remember, we are trying in every way to make Grand View better and better with each passing year, as to the buildings and as to our academic offerings and as to the spiritual growth of the students. We make mistakes but feel we are making progress. If you have criticism, tell us, perhaps we can correct the fault or make explanation. If you have praise tell others, and send us the students.

DAYPL District V

All the young people of the Iowa district are invited to attend the Young People's convention at Hampton, Iowa, August 4, 5 and 6.

Please send registrations early to

Leo Miller, Hampton, Iowa

or

Rev. Gudmund Petersen,
Hampton, Iowa.

P. S.: St. John's Lutheran Church is located 9 miles west of Hampton on Highway 3 (the Coulter-Latimer corner), turn south through Coulter, turn east at south edge of Coulter, go 1¼ miles east, then south about ¾ mile.

Brief Notes From Grand View

Mr. and Mrs. Carl Eriksen are visiting in Denmark. They left New York on the "Stockholm" June 20.

Dean A. C. Nielsen has completed a swing through the Middle West representing the college. He has visited congregations in Wisconsin, Minnesota, South Dakota and Iowa.

Prof. Arne Nielsen and his family are in Los Angeles this summer. They visited several Nebraska congregations on the way out and each place Prof. Nielsen gave an evening's entertainment. They plan to return via the Northwest.

The first summer camp was held June 27-30 when 150 Methodist women took over. They will be followed by the Council of Church Women, July 6-7, and by the D.A.Y.P.L. Iowa camp July 16-23.

A new catalog for the Seminary is just off the press. It contains all necessary information about the preparation for the ministry, and the office will be glad to send it to anyone who is interested.

OUR CHURCH

The Third "Friendship Meeting" of the New York area of our synod was held on Sunday, June 11, in Our Saviour's Church, 193 Ninth Street, Brooklyn, N. Y. The three churches participating in this series of meetings are our churches in Newark and Perth Amboy in New Jersey, and Our Saviour's Church in Brooklyn. The three pastors, Verner Hansen, K. Kirkegaard-Jensen and Einar Anderson, were the speakers. The Ladies' Aid of the Brooklyn church served the meals throughout the day, and a large attendance is reported.

Rev. Erik K. Moller and family of Hay Springs, Nebr., will be away from the duties of the Mirage Flats church for a two weeks period, with no services the 9th and 16th of July.

Omaha, Nebr.—A DP family has arrived to the Omaha congregation. They are Latvians, Mr. and Mrs. Vecbastiks, and two children, Silvy and Ivars. They are at present staying in the parsonage with Rev. and Mrs. Peter Thomsen. In a news letter to the con-

gregation, Pastor Thomsen writes: "Our new guests are Latvians—northern European, highly intelligent, clean and culturally similar, we feel, to the Scandinavians.—These people have not experienced real freedom for nine years."

Rev. A. Th. Dorf was married to Mrs. Elisabeth Jul on Sunday, June 18, at Princeton, N. J.—They are now at home at 61 Hodge Rd., Princeton, N. J.

Des Moines, Iowa—A summer vacation school has come to a close; the teachers were Mrs. Svend Hansen, Mrs. Evald Jensen and Mrs. Holger Jorgensen.

Rev. and Mrs. Holger P. Jorgensen will enjoy a three-weeks vacation during the period July 11-August 2. Destination: Itasca State Park, Minnesota.

Trinity Church, Chicago—A summer program for children of the church and the neighborhood under the name of "The Happy Hour" is being held each day, Monday through Friday, 9:15 to 11:45 o'clock. The program was started on Monday, June 26, and will carry on for a period of four weeks, through July 21.

Portland, Maine—Anton O. Haugaard, a loyal member through many years, recently presented his church with two beautiful, hand-turned offering plates that were used for the first time on Pentecost Sunday.

A bonus of \$200 was voted and given recently to Pastor P. C. Stockholm.

St. Stephen's, Chicago—A summer camp and vacation school is again in session at the St. Stephen's Church. Children between the ages of 7 and 15 are attending, some staying at the camp throughout the week, Monday to Friday. We hope to be able to report more about the camp and school later.

Rev. Leif Kirkegaard, Ringsted, Iowa, recently resigned from his pastorate of the St. John's Lutheran Church. He has now accepted a call from a church near Standard, Alberta, Canada, and has transferred his membership to the United Evangelical Lutheran Church.

The UELC Convention held recently at Hutchinson, Minn., elected Rev. Hans C. Jersild, pastor of Atonement Lutheran Church, Chicago, as president of the United Evangelical Lutheran Church. He succeeds Dr. N. C. Carlsen, who passed away in February. Pastor Jersild has been the vice-president of the UELC the past six years, and thus has been the acting president since Dr. Carlsen's death.

Pastor Joseph M. Girtz, Albert Lea, Minn., was elected as vice-president of the UELC. He was formerly a missionary to the Santal Mission, and he is well known by many of our people, having spoken in many of our congregations and on several occasions has spoken at our synodical conventions about the Santal Mission work.

Kimballton, Iowa—Four weeks of vacation summer school came to a close Friday, June 30, and a very fine program was given Friday evening in the Kimballton town hall. Mrs. Anna Rasmussen from Grand View College

and Miss Esther Jensen, also of Des Moines, were the teachers. They were assisted by several from the local congregation.

Dean Alfred C. Nielsen from Grand View College was the guest speaker in the Kimballton church on Thursday evening, June 29.

The Danish Ladies' Aid recently donated a set of Luminart Electric Candles for the church altar. They were used for the first time on Pentecost Sunday.

ATTENTION

All Church Councils, Boards, Pastors and Committee Members!

It is important that correct addresses are printed in our Synod's directory. If there are any corrections, change of address, etc., will you please notify me.

Holger O. Nielsen, Sec.

1410 Main St.,
Cedar Falls, Iowa.

Santal Mission

General Budget:

Mrs. Harold L. Beale, Ludington, Mich.	\$ 14.80
St. John's Lutheran Church, Hampton, Iowa	12.75
Mrs. Hornsyld, Solvang, Calif. Danish Ladies' Aid, Clinton, Iowa	5.00
Edon Johansens, Clinton, Iowa	20.00
West Denmark Church, Luck, Wis.	5.00
Bone Lake Church, Luck, Wis.	30.00
Johannes Møller, Odense, Denmark	8.55
S. Danielsens, Newell, Iowa	7.02
Fredsville Ladies' Aid, Cedar Falls, Iowa	1.00
Mrs. E. D. Nielsen, Chicago	25.00
A Friend, Chicago	2.31
St. John's Sunday School, Hampton, Iowa	20.40
Bethlehem Sunday School, Cedar Falls, Iowa	11.09
In memory of Mrs. Emilie Poulsen, West Denmark Ladies' Aid	25.00
In memory of Søren Jensen, Detroit, J. C. Jensens and Dora Sorensen, Detroit	3.00
In memory of Mrs. Ove Johnson, Hampton, Iowa, Mrs. Andrew Jorgensen, Ezra Millers and Dagmar Miller and Hans Egedes, Hampton, Iowa	5.00
In memory of Magdalene Dixen, "Valborgsminde," Dora Rasmussen, Axel Rasmussens, Johannes Rasmussens, Andrew Christiansens and Alfred Rasmussen	1.50
In memory of infant son of Rev. Gudmund Petersens, Hampton, Iowa, Edward Petersens and Jens Scotts, Cordova, Nebr., and Rev. Harold Petersens, Askov, Minn.	14.00
Niels E. Lunds, Hans Egedes, Niels Jensens, Jens Sondergaards, Søren Hejl-	3.00

skovs, Evald Jensens, Cleo Palmers, Chas. McRoberts, Harold Jorgensens, Peter Jorgensens, Elmer Paulsen, Edward Hansens and Einer Hansens, all of Hampton, Iowa	6.50
In memory of "Father" P. K. Petersen, Withee, Wis., Sina and Clara Petersen, Owen, Wis.	10.00
In memory of Ben Wigstadt, Dorchester, Mrs. Marie Miodlund	2.00
In memory of Mrs. Stockholm, Mrs. P. H. Lind and Magdalene Dixen, by Anna Miller, Chicago	3.00
In memory of Mrs. Bergitte Jorgensen, Chicago, by Kirsten Poulsen, Chicago	5.00
In memory of Ludvig Andersen, Ringsted Iowa, Andreas Hansens, Anton Buhls, Mrs. Kristine Østergaard, Arnold Buhls, Jes Kaltofts, Harald Nielsens, Axel Sorensens and Sigrid Østergaard, all of Tyler, Minn.	8.00
Peter Thorsens and other Ringsted friends and others	12.75
In memory of Mrs. P. C. Stockholm, Portland, Maine, Sina and Clara and Mrs. P. K. Petersen, Withee, Wis.	3.00
First Lutheran Church (E. L. C.) Portland, Me.	100.00
Friends in St. Ansgar's Lutheran Church, Portland, Me.	100.00
Toward Rev. Harold Ribers' Work:	
In memory of Mrs. William Handrup, Cedar Falls, Iowa, by Friends at Grand View College	7.50
Toward Relocation of Hospital at Mohulpahari:	
Rev. Ernest D. Nielsen	5.00
In memory of "Tante Marie Stockholm," Aage Andersens, Alfred Nissens and Oscar Andersens, all of Marquette, Nebr.	8.00
Lauritz Christiansen, Sigfred Stages, Jens J. and Arthur Christensen, Erik Christensens, Harry Johnsens, Harry Thuesens, Carl Henningsens, Jim Jacobsens, Chris Sloths, Clarence Johnsens, Hans J. Schmidt, Jens G. Thuesens, Albert Knudsens, Edward Andersens, Ted Thuesens, Harold Andersens, Mrs. Andrew Nielsen, Louie Nielsens, Andy Grootes, Howard Lynch, Hans K. Pedersens, Ernest Jepsens, Geo. and Agnes Thuesen, Carl C. M. Nielsen, Mrs. N. L. Henningsen, Mrs. Anna Thuesen, J. O. Johnsen and Jes Jepsen, all of the Fredsville community	28.00
Joint Mission meeting of St. John's Ladies' Aids of Hampton, Iowa	23.34

Ladies' Aid of Our Savior's Church, Brooklyn, N. Y.	99.00
Juhl Sunday School, Marlette, Mich.	7.00
For Lepers:	
Mrs. A. Frances Nielsen, Chicago, Ill.	15.00
Immanuel Lutheran Church (Augustana), Alta, Iowa	16.65
From a Friend, Marquette, Nebr.	40.00
Our Savior's Sunday School, Omaha, Nebr.	20.00
For A Child in School:	
St. Ansgar's Sunday School, Portland, Me.	25.00
Alden Ladies' Aid	25.00

Total for June\$ 694.16
 Total since January\$5,405.70
 Acknowledged with thanks on behalf of the Mission.

Dagmar Miller.

Correction—\$788.39 of the Andrew Rasmussen estate is earmarked for the hospital.

D. M.

"Valborgsminde" Furniture Fund

Previously acknowledged	\$1,205.00
From Ladies' Aids:	
Rosenborg, Nebr.	10.00
Oak Hill, Iowa	10.00
Alden, Minn.	25.00
Pasadena, Calif.	10.00
Exira, Iowa	25.00
Davey, Nebr.	10.00
Bethania Guild, Solvang Calif.	10.00
St. Peder's, Minneapolis, Minn.	10.00
Lake Amelia, Minneapolis, Minn.	10.00
Settlement Church Circle,	

Greenville, Mich.	25.00
Bethany, Greenville, Mich. ..	15.00
North Sidney, Greenville, Mich.	25.00
South Sidney, Greenville, Mich.	5.00
Trinity Circle, Greenville, Mich.	5.00
Askov, Minn.	10.00
From Danish Ladies' Aids:	
Hampton, Iowa	32.71
Solvang, Calif.	25.00
From a friend, Cedar Falls, Iowa	200.00
Total to date	\$1,692.71
Elevator Fund:	
Previously acknowledged	\$1,100.00
From a friend, Cedar Falls, Iowa	50.00
Total to date	\$1,150.00

Sincere greetings and thanks.

Theo. J. Ellgaard,
President of the Board.

NEWS BRIEFS

SOUTH DAKOTA PLANS TO ACCEPT DP DOCTORS FOR "EMERGENCY AREAS"

New York — Obstacles that prevent DP doctors from engaging in general practice in the United States may be removed in South Dakota, if a plan now being considered by the state's Board of Medical and Osteopathic Examiners is adopted.

Under this proposal, DP doctors, after a year's internship at a hospital in the state, would be permitted to practice medicine in communities declared "emergency areas" because of a lack of doctors.

Nine communities in South Dakota have already been classified as emergency areas and twelve more have applied for that status. Five other communities, rejected at the board's meeting in January, have indicated they will re-apply in July in the hope that the board will reverse its decision.

Anticipating adoption of the plan in the near future, a request has been made to the National Lutheran Council's Resettlement Service for four or five DP doctors. According to Miss Samilena Rasmussen, representative of the Resettlement Service in South Dakota, they will be employed by the Sioux Valley Hospital at Sioux Falls, which has been designated as the re-training center for DP doctors.

While many country communities in the United States badly need a doctor of their own, hundreds of qualified European physicians are living in displaced persons camps, waiting for a chance to resume their profession. Regulations in the various states against the practice of medicine by foreigners without U. S. license have created a barrier preventing rural areas from obtaining the services of DP doctors. This barrier is slowly being broken down.

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.

MANY REFUGEES OWE THEIR LIVES TO CROP, SAYS LWR COMMISSIONER

Chicago—Many of the refugees in Western Germany, particularly children and older people owe their lives to gifts which American farmers have given to the Christian Rural Overseas Program (CROP), reports Earl K. Rogers, Lutheran World Relief commissioner with CRALOG in the American Zone of Germany.

"These people are alive today because of CROP gifts of flour, cereals, fats, corn products, powdered milk and dried eggs," says Mr. Rogers in a letter to Clifford Dahlin, LWR representative on the CROP cabinet. "Every CROP gift has found a place where it is desperately needed."

German people in the Protestant churches of the American Zone have organized a program on the pattern of CROP, the LWR worker writes. In one year they collected more than 15 million Deutschmarks, or nearly four million dollars. Children have gone from door to door for pennies and more than a million pounds of foodstuffs, given for relief, have been transported free by vehicle owners. "Gifts from CROP have been an inspiration," Mr. Rogers asserts.

"Please convey to all of the American people touched by CROP that we are fighting an uphill war against hunger, disease and exposure," he concludes. "The help that comes from CROP is the delicate balance between encouragement to carry on and discouragement because of the odds. Your help is needed now."

WANTED

A couple capable of managing a small Old People's Home in a Christian spirit. Good pay.

Write to:

Rev. C. A. Stub,
907 N. Lafayette St.,
Greenville, Mich.

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

I am a member of _____
 the congregation at _____
 July 5, 1950

Name _____
 New Address _____
 City _____ State _____

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