

# Lutheran Tidings

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## Text Of Statement On The International Situation

Adopted By

THE GENERAL BOARD OF THE NATIONAL COUNCIL OF THE CHURCHES OF CHRIST  
IN THE U.S.A., January 17, 1951

The National Council of the Churches of Christ in the U.S.A., taking into account the grave crisis with which the world of nations is confronted, calls upon the people of our churches to be steadfast in prayer that, under the guidance of Almighty God, the conditions of peace with justice may be established and a general war may be averted.

We reject the view that a third world war is inevitable. To believe that nations are being driven into war by some blind destiny beyond their power to resist, is fatalism of the most pagan sort. Let those who have taken upon themselves the name of Christ, resist such council of despair.

The National Council has approved a study looking toward the preparation of a message on the Churches and the Nation in the Crisis. Pending the preparation of this message we express the following views:

I. We believe the United States should seek to strengthen the ties by which the freedom loving peoples in all the nations are bound together. All nations are members of one human family under God. This truth will be ignored only at the gravest peril to ourselves and others.

II. We believe in the United Nations.

III. We believe the United States should negotiate without appeasement with other governments both within and without the United Nations, in an effort to reach agreements that will secure peace with justice.

IV. We believe the United States, preferably through the United Nations, should implement with all possible dispatch, a program of assistance to the underprivileged peoples of the world.

A just and durable peace cannot be fully achieved except as people everywhere become responsive to those moral and spiritual imperatives which are of the essence of our faith in Christ. To carry forward with increasing zeal the world mission of the Church is to hasten the day when our own and succeeding generations may be delivered from the scourge of war.

It is our fervent prayer that the President of the United States, his advisors, the members of Congress and our people generally, may have recourse to that spiritual power which is of God. It is in the spiritual power derived from a relationship to the righteousness and love of God that our nation must and will find the strength and the guidance to fulfill its international responsibilities.

## HOPE OR DESPAIR

By Holgar M. Andersen

Pastor of Trinity Lutheran Church, Wilbur, Wash.

New Year's Day—Confirmation with Holy Communion

Eph. 2:11-18. "Remember, you were in those days outside Christ, aliens—and strangers to the covenants of the promise; devoid of hope and God within the world. Whereas now, within Christ Jesus, you who once were far away, have been brought near by the sacrifice of Christ. For He is our peace, He who has made of us both a unity and destroyed the barriers which kept us apart. He came with a gospel of peace for those far away and for those who were near; for it is through Him that we both enjoy our access to God the Father, in one spirit."

I

When I was a child I used to anticipate the booking of one of the Andy Hardy motion picture series in our local theater. Perhaps this was because I too readily identified

myself with the escapades of Andy. Whatever the reason, I did enjoy the repetitive plot in which Andy invariably became involved in some difficulty which necessitated a consultation with his father. Mr. Hardy would summon Andy into the privacy of his study and have a man-to-man talk with him.

Children living in a home in a community which is predominantly adult find that much of that which goes on around them is carried out on a level of abstraction which is above their comprehension. So it behooves us as adults occasionally to bring ourselves down to the level of the child and have a man-to-man talk; speaking with adult maturity and understanding at the level of childhood experience and knowledge.

I have felt a growing need in our churches to bring the



gospel we preach down to the level of the experience and knowledge of those who come from week to week to hear it proclaimed. The real test of any abstraction is whether or not you are able to take it down the ladder until you reach the level that it has a basis for meaning to those who listen. This should be of primary importance to those of us who spend our lives trying to influence others. I should like to leave no doubt in your minds this morning as to the message our text contains.

## II

In the world in which we live and with the critical times before us, nothing could be more important from the Christian point of view, than the words of our text. We need the assurance of hope in days of despair, that, though we have been aliens from God, devoid of hope and without God in the world, He has, or can, make us united in a common faith. He has, or can, break down the barriers which divide us. He, it is, who has preached the gospel of peace near and far that we all may have access to one God, through His spirit. Let that message become vitally alive in our hearts today.

Our despair today grows out of the realization that wars between nations and peoples seem inevitable. That once the wheels have begun to turn they gain momentum and we are helpless in averting the eventual catastrophe. Our hope today rests upon the fact that we do have a basis upon which to exert our efforts, not to avert war but to win a final victory; to win the war before it becomes manifest on the battlefield. Wars are never won on the battlefield. Battlefields are but the open sores of an underlying infection. It is this infection which we must counteract: The war of conflicting ideologies seeking to gain dominance in the lives of men. This struggle is going on within all of us and it is one for which we need to arm ourselves. We need, in the words of Paul, "to put on the breastplate of righteousness and the armour of truth," for they are the weapons with which evil and falsity can be overcome. The Judases, the Benedict Arnolds, the Quislings and a host of other less illustrious figures parade before us as examples of men in whom just such a struggle took place and in whom there was not sufficient moral conviction "to stand in the evil day."

We are constantly being bombarded with the ideological germs of evil men. Their propaganda is being poured in a steady stream into our systems through all of the media of communications in our modern world. Subtly and without our conscious knowledge thereof, their insidious thoughts are projected into our thinking and begin to exert their deadly influence upon our behavior. It is their intent and purpose to effect the diametric opposite of that about which our text speaks. It is designed specifically to germinate the infection of discontent and conflict, rather than peace; to erect barriers between us and create social distance between groups; to foster disunity and thus to render us weak and ineffective and ripe for conquest and slavery. The ultimate aim is to defeat Christian civilization and its attending values.

This then, is not just a minister's speculation about theological abstractions. It is bringing the gospel down to the bedrock of reality with which we are faced today. It is a man-to-man statement of fact—that unless we are aware of what we believe and are awake enough to recognize the wolf who comes to us in sheep's clothing, we will become the victims of a dreaded social infection which will destroy the tissues of society.

## III

It is possible that you are able to take it from here and make your own deductions, but in case there is any doubt in your minds as to what your course of action should be, here are a few simple but important suggestions, all of which are based upon the gospel of Christ as it has been preached from the Christian pulpit since its beginning.

The first important step is concerning Christian Nurture. It is obvious that the seeds of love are planted in the same way that the seeds of hate are planted. They are projected into your mind by repetitive exposure and suggestion. Ex-

pose yourself at every opportunity to the influence of Christian thought, teaching, fellowship and experience. Attend Church regularly. Help your children at home to know Christ and His way of life and make use of every chance to bring them into contact with their church and things Christian. Be selective in your own pursuits and supervise the recreational pursuits of your children; know what movies they see, what radio programs they hear and what comic books they read. Leave no area in their lives void; fill each nook with the desire for truth and for the ultimate good.

This New Year's season is the time when we all make New Year's resolutions. Some of us do so in a solemn mood, some in half-hearted acknowledgement of our inadequacy, some in jest. Whatever the case may be we are observing what is essentially a basic Christian, spiritual operation. But our resolutions need to be more than just decisions on our part, they need the impetus of moral motivation. One place where your faith is nurtured to give you the assist that you need is in the observance of the Lord's Supper. Here you have the backward look, acknowledgement of past mistakes, resolve to improve—and forgiveness, the chance to forget the past and make a new start. We have been aliens and without God in the world, but He can bring those of us who are distant, nigh.

Second, faith must not only be nurtured, it must be exercised. I am acquainted with a veteran of the first world war who was slightly wounded at the battle of Verdun. His wound was not serious enough to incapacitate him. Physiotherapy and a little effort could have restored his leg. But he realized that the government would pay him a disability pension if he did not recover, so he feigned a game leg and walked about with a crutch. Today, for lack of exercise, he is unable to use his leg at all.

We might summarize the possible ways in which to exercise your faith by saying, "If there is anything which stands as an obstacle (is a barrier) between you and God or your fellowman, eliminate it; don't take a chance, it isn't worth it." Many dangerous seeds have already germinated and need to be arrested in their growth. Prejudice against minority groups or individuals is one of the most dangerous. Nourishing hatred, animosity or bitterness in your heart, is another. Being afraid of what "people will think" when you refuse to condone wrong and being afraid of what the cost will be, are still others. Try always to do that which you know will strengthen the ties of love, increase mutual tolerance and understanding and demonstrate the love of God and the grace of Christ in your life.

## IV

Do not give in to despair. Let us renew our hope that as the gospel of peace is preached far and near, we will be united in spirit and that the barriers between us may be destroyed. To do this we must nurture our faith in worship and communion and we must exercise it in our daily life. America and the people of the world will become strong spiritually when we all individually have been brought nigh and have put on the armor of truth and the breastplate of righteousness.

Man to man, don't you agree?



Wilbur, Wash. New Year's Day, 1951. Confirmation Service with Holy Communion.

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# National Council of Churches of Christ U. S. A.

Cleveland, Ohio

November 28-December 1, 1950

Holger O. Nielsen.

(Continued)

## I

## LEADERS ARE INSTALLED

The convention closed Friday night on a note of dedication. Solemn promises to administer their several offices "to the glory of God and the advancement of His Kingdom" were made before the altar by the Council's newly-designated leadership. With Dr. Hermann Morse as master of ceremonies, Bishop Sherrill, the other officers, the general board and the staff of more than 125 men and women, most of them with many years of service in the merging agencies, moved forward in turn to take their pledges of constant fidelity to the constitution.

Clerical and academic garb mingled with the street clothes of lay men and lay women in the processional that opened the service of installation and consecration. It was led by the Messiah chorus, composed of 275 Clevelanders; the women in white gowns, the men in dark suits. The officers were seated on the stage, the general board around the white tables forming a cross, the staff at red tables, surrounded the general board.

The speaking on the closing night was shared by Bishop Sherrill, in the vestments of a bishop of the Episcopal Church, and the Rev. Eugene Carson Blake, pastor of the Presbyterian Church of Pasadena, Calif.

The long-range significance of the National Council, said Dr. Blake, can be "measured by the quality and persistence of the individual Christian discipleship of the leaders of our churches."

Calling for the end of religious competition, Dr. Blake said that the words of this week would be insincere unless they mean "that no longer are we going to continue in the old paths of denominational rivalries."

"Free churches in America," he added, "are stronger and will remain stronger than any religious rivals, not by attacking others, but by increased devotion to their own tasks and to Him who leads them."

In his presidential address, Bishop Sherrill declared the formation of the National Council, "in a time of confusion and discord is a promise of a high hope for the future."

"The churches here represented are determined without compromise," he added, "to cooperate wholeheartedly in those great fields of endeavor in which we are essentially one."

Calling the times "stern" and labeling the forces of evil "powerful and relentless" the newly-elected president condemned "laissez faire Christianity, without dynamic force" as inadequate. "Only a church of deep conviction and spiritual experience," he emphasized, "can meet the necessities of our times."

"The real problem which confronts the churches is not the strength of the enemy without, but the

quality of the spiritual life within. The council can only be strong as the churches are strong."

On this note and a benediction by the bishop, the convention ended.

The meeting at Cleveland was a great experience. The weather like the world situation was dark and stormy. Cleveland, however, was in more than one sense "like the rush of a mighty wind."\*

God grant that His Holy Spirit may guide and sustain the National Council of Churches of Christ in U. S. A. through these turbulent years that lie ahead.

## II

## THE NATIONAL COUNCIL WILL HELP YOU AND YOUR CHURCH

1—by providing an authentic **expression of the Christian conscience** in matters of religious liberty, human rights, family life, social welfare, world peace, emergency relief needs, and other major moral issues.

2—by **promoting cooperative campaigns for evangelism and stewardship**, and by **providing service** to special groups such as migrants, share-croppers, and new Americans.

3—by sponsoring and supporting **leadership institutes**, training schools, summer conferences, youth programs and similar activities.

4—by presenting cooperatively on **college and university campuses** the central appeal for Christian commitment in one's life and vocation, including service in the ministry at home or abroad.

5—by **linking youth and laymen** in Christian thought and action with other youth and laymen beyond their own denominational connections.

6—by emphasizing the Church's contribution to **mental and physical health** and strengthening interdenominational chaplaincy service to hospitals, prisons and other institutions.

7—by serving as a **clearing house** for full reports and statistics bearing on church membership, attendance, benevolent giving, denominational organizations and other useful information.

8—by developing a sense of **world-wide fellowship** with sister churches overseas.

9—by presenting in common terms the great appeals of **home and foreign missions**, for adequate financial support and for consecrated and well-equipped leadership personnel.

10—by making **missionary giving** and **missionary service** more effective through united planning and co-ordinated use of all resources.

11—by providing **publicity, program and study materials** for missionary education, week-day religious education, social legislation, public issues with Christian implications.

12—by offering a **single inclusive agency** to deal with the **Armed Services** with respect to the chaplaincy,

\*Book of Acts 2.



or on special matters with other governmental agencies.

13—by representing united American Protestant interests, when necessary or desirable, in relation to the government in Washington.

14—by working constructively in areas of radio, television, and moving pictures, both for the improvement of commercial programs and for using these media to interpret Christian ideals.

15—by offering expert counsel respecting church architecture and building programs.

16—by preparing and publishing Sunday school lessons. Aids to Worship, and notably, the Revised Standard Version of the Bible.

17—by bringing together for mutual consultation

and cooperation denominational specialists in many fields, such as publicity, finance, rural or urban problems, both at home and abroad.

18—by encouraging and assisting in the establishment of local councils of churches, of church women, of laymen, and of youth, for the sake of making the Christian faith a more vital force in community life, and providing for it a more effective means of Christian service.

19—by linking the churches and stimulating their efforts through joint observances such as World Wide Communion, Race Relations Sunday, Religious Education Week, World Day of Prayer, Reformation Sunday, and the Lenten Fellowship of Prayer.

## The Spirit of Worship

By Marius Krog

### II

#### OUR LITURGY AND ITS HISTORICAL BACKGROUND

The Spirit of Worship, winding its majestic course through the ages, has carried many a beautiful flower of worship on its bosom. They grew here and there among the "Forefathers in The Faith" and have come downstream to us as the classics of liturgy. They are ours for the time being, but we shall, most certainly, pass them on to those who follow after us.

Perhaps it is not entirely correct to speak of classics outside of the fields of fine arts; but the term may well be applied to some of the elements of our liturgy; it helps to underscore that these expressions of worship have run the hard gauntlet of the classics and proved their worth generation after generation.

A classic of the finer arts has something of the great, the deep, the vast, the true and the best of the universe inherent within it; it brings a satisfaction which is more than earthly, a taste of eternity, so to speak. It is for this reason that a classic continues to appeal to the discerning souls of the passing generations. A piece of art which fails to pass this acid test will be dropped by the wayside and forgotten. But all this may well be said of some of the elements of liturgy; they, too, have run the gauntlet of discerning souls.

The purpose of liturgy is to serve the right spirit with the right form. It is, of course, the spirit which counts most, but even in the matter of form, the best is not too good for God. Worshipers, as they lifted their hearts to the Creator, have all known the struggle of finding just the right form for expressing their innermost. This struggle has gone on through long milleniums. Whenever a medium of expression was found which served the right spirit with the right form, that medium was treasured highly and was embodied into the corporate worship. If it was able to prove its worth to the passing generations, it became a classic of liturgy and belonged to the best of the ages. It is in this manner that most of our liturgy has been built up.

Our worship service is not a shifting religious program constantly in need of a new variety of

novelties to keep it from going to pieces. On the contrary, we use the same forms and order of service Sunday after Sunday, year in and year out. Countless attempts have been made to better that service with something new and more alluring; but the church is sceptical of replacements and has invariably returned to the old forms. It turns back to them, because, as a whole, they are the best forms which have been found. This does not mean that our liturgy is beyond all improvements; (I shall return to this point later.) but it does mean that the suggested replacements have not been able to run the gauntlet test. Most of the elements of our worship are beyond the point of being tested; it is rather worshipers who are on trial: Is the right spirit is within them to match the right form which is already there? Who is there, great enough, to create a better?

Where would turn to find a more wonderful benediction than:

"The Lord bless thee and keep thee;  
The Lord make His face to shine upon thee  
And be gracious unto thee;  
The Lord lift up His countenance upon thee  
And give thee peace"? Numbers 6,24—26)

Again, what could possibly take the place of the holy sacraments? Who could improve the Lord's prayer? What writings could hope to excel the Holy Writ? Where are better psalms to come from? As for our best hymns, they too have proved their worth. Give us better ones, and count on us to rejoice in them.

While we are naturally sceptical of having the irreplaceable replaced, we must beware not to spike the door against everything that is new. Classics may still be forthcoming. Let us beware of the example of the pharisees, who claimed that only what had been taught by those of old, could possibly be considered valid. On the other hand, let the new be put to the test of the best. If it is without worth, it will fall by the wayside.

The following is an attempt to point out where the various parts of our liturgy originated. The writer does not in any way pretend to be a historian. He is rather a reporter of what some historians have



brought to light. (See the bibliography.) The limited space allows only a sketchy presentation of their findings.

"Salvation is from the Jews." Let us, then, first of all, turn to the archaic beginnings of the Jewish religion, in order to see if any flower of liturgical beauty has come down-stream from them to us.

"As stated previously, the oldest form for worship was sacrificial. Burnt-offerings are mentioned in the scriptures as early as Cain and Abel, Noah and Abraham. The rites of their sacrifices have undoubtedly been very primitive. It seems that the individual God-seeker was left to devise his own ways and means of worship. But there is an early ordinance which is very significant:

"An Altar of earth shalt thou make unto Me and shalt sacrifice thereon thy burnt offerings, thy sheep and thine oxen: in every place where I cause My name to be remembered I will come unto thee and I will bless thee. And if thou make Me an altar of stone, thou shalt not build it of hewn stones." (Exodus 20,24)

This points to great simplicity: no meditating priest is needed; an altar of soil or rough stones is good enough, but the spot is important; "a place God has caused His name to be remembered," in other words, a place already rich with the experience of God. The sacramental memories make for the right spirit of worship in all the simplicity of the setting. It is not the altar which counts most, but the soul-to-soul relationship between the worshiper and God.

It was not long, however, before the sound, simple way of worship was prohibited. A rigid system of rituals and regulations took over. The "law was laid down," touching the minutest details of life, conduct and worship. The sanctuaries of sacrifice, rich with memories of God, were abolished. (or supposed to have been) Sacrificing was monopolized by the tabernacle. The restrictions were punctilious to the point of pain. The new set-up gives the feeling of stark barrenness, spiritually speaking. What then, did God change His mind? Did he prefer worship by rites rather than by simplicity? Hardly.—Many historians claim, that the new stringent code was the making of priests who lived many centuries later, but they vow their conceptions into the old law and ascribed it all to Moses to give it the real tinge of authority.

If the new code were written by Moses, it seems to have gone under-ground for centuries. At any rate, there is definite proof that some very vital ordinances were left unobserved even by pious judges, kings and prophets. They continued to bring burnt-offerings wherever God had "caused His name to be remembered."

However, right in the midst of the barrenness of legalistic religion and in spite of the meddling priests, we find the first blossom of liturgy which has come to hold such a prominent and permanent place in our own worship, namely, the benediction: The Lord bless thee and keep thee; It is also here that the day of rest appears to take its place and hold it until our day. It was called emphatically "the Shabbath of Shabbathan," i. e., The Holy day of Holiness. The religious festivals of the Jews were ordained at this time also. In the Passover, (Independence Day) we recognize the

faint outlines of our own Easter, falling then as now on the first Sunday after the first full moon after spring equinox. And in the Festival of the First Fruit we see the setting of Whitsunday. Christ took over these two joyous festivals and gave them a greater intrinsic value for all time to come.

During the reign of King David the Jewish nation became history-conscious and that brought a valuable contribution to the sacred scriptures which also became ours. A group of scribes set to work collecting folklore and tales of history, etc., etc. Their writings, which in our day have been called the Yahweh version, were later pieced into the Old Testament here and there, but the pieces may still be traced because of their wholesome simplicity.

Another contribution of high value was added to the spiritual treasures of the world at this time. David the great Bard of the Human Soul, created his wonderful psalter and gave articulation to what millions of groping worshipers could not have found words to say otherwise. His psalms, for sheer strength and beauty and spiritual insight, may well be classified with the gospels and the epistles.

The setting of worship had never before, and never since, been more imposing than in the temple of Solomon, one of The Seven Wonders of the World. But the bloody sacrifices, which were performed within the ornate walls, were strangely incongruous with the splendor of the temple. Blood-sacrifices had been given predominance as the nation prospered, the number of animal-offerings grew to such proportions that neither the spacious court, nor the brazen altar for offerings could accomodate the hordes of animals. The temple became a veritable slaughterhouse. The atmosphere was filled with the stench of blood, it reeked with the pungent smell of burning flesh, piles of hides and great masses of offal.

But over the carnage of the bloody sacrifices rose the chants of jubilant worshipers. For the code called not only for sacrifices but also for praise of Jehovah. There were triumphant processions of many and well-trained choirs and their singing was accompanied by orchestral music. Worship-in-song grew to a great height;—litanies, psalms, and impressive versicles. All this became the forerunners for our praise, hymnaries chants, litanies and versicles.

After the Jewish nation had split cross-wise, there was much rivalry between the two sectors. This led to the writing of a new version of history and folklore. The so-called Elohim version appeared. It was more scholarly than the Yahweh version, but it lacked its simplicity and straightforwardness. This new version was also pieced into the scripture. The world has gained a new and valuable contribution.

The Bible was in the making. A "lost" book was found in the masonry of the temple, it was the Book of Deuteronomy, supposed to have been written by Moses. With this "discovery," the people were suddenly shown how they should have lived and worshiped all these centuries. A great religious reformation followed, but everything was soon disrupted and the Jews became a nation of displaced persons. In the Babylonian exile the priests set to work revising the law and making the code of ritualism more punctilious than ever.



After the return to the homeland, they set themselves up as the ruling class. They maintained that since God was above all, it followed that his servants should also be given first place. The institution of priesthood, however, seems to have been absolutely barren spiritually. Emphasis was placed on the observance of ceremonies rather than on spirituality. In spite of their favored position in the nation, the priests made no contribution to spiritual progress. On the contrary, they were the deadliest enemies of the prophets, who labored to redeem the times. To these men of God, with their ringing challenges of righteousness and their deeply inspired messages, worshipers will always owe a great debt of gratitude. These outstanding men of Israel may well be called the pre-Christians. Their writings are among the best of the Bible.

It was after the exile that the synagogues started to flourish. In a sense, they took the place of the old sanctuaries for burnt-offerings where God "had caused His name to be remembered." In comparison to the far-fetched ritualism of the temple, the synagogue service was rather flexible. It was intended for instruction in the scriptures rather than for worship. No priest was needed, but there were certain elements of liturgy, such as eulogies, fixed prayers, lections and benedictions. When the first Christian congregations "assembled themselves together," their gatherings bore the stamp of the meetings of the synagogue. This stamp, however was not indelible, although there were some elements from the synagogue service which were retained.

The sacred writings had gone through a long period of compilation and revision and the making of the Old Testament was now in its final stages. No nation ever gave such great gifts to the world as the Old Testament and the Founder of Christianity. "Salvation is from the Jews."

Since Jesus came to fulfill the law and the prophets, he also came to give fullness to the worship of God. We know He grew up in an atmosphere of devoutness; he shared in the services of the temple and the synagogue; but it is clear that He considered Himself above both: "One Greater than the temple is here." With him the time had come to "worship in spirit and in truth." The "new wine" was not to be placed in the "old wineskins" but was to be allowed to create its own forms as they were needed.

Jesus, himself, had his own way of communing with God. In his case, there was no need of fixed forms for worship; He was able to worship freely and creatively and to find the forms as the need arose. But He did accept the baptism of John and He did observe the ceremony of the Passover supper. But He took them over and sublimated them to a greater use.

Baptism did not originate with John, the son of Zacharias. It was an old rite of purification before his time. It was administered to proselytes, i. e., converts to the Jewish faith. The early principle of baptism was this: as the convert was immersed into the water, he was symbolically cleansed from heathen-

ism; as he emerged he had, supposedly, become a new being and was, from then on, regarded as a Jew. It was this ceremony which John the Baptist took over and began to apply to born-Jews as a sign that they, too, stood in need of a thorough change to be worthy of the kingdom which was "at hand." It was an entirely unorthodox arrangement, but Jesus endorsed it, by accepting it in person. In His case, however, the great plus of the Holy spirit was added to the baptism, and that made all the difference in the world.

John's baptism had been "only with water," and it was based on the wavering resolve of the converts, gentiles and Jews, to change to a life of righteousness. But Christ gave us the baptism by the Holy Spirit and water, based on the power of God. Baptism was lifted from a mere human resolution to be a sacrament from God.

With the sacrament of Holy Communion Jesus also took over an old Jewish ceremony and sublimated it. It was the Pascal (Easter) supper. The preparation of the food for that memorial meal, as well as the serving and the sharing of it, had to follow a fixed order. Jesus "on the night in which he was betrayed" followed this order until he came to the third "cup," the "Cup of Blessing"; to the amazement of his disciples He, then, broke that order and took the bread and gave it to them as His body; then He also took the "Cup of Blessing" and gave it to them as the "Cup of The New Testament" in His blood.

The old system of bloody sacrifice was brought to an end, made invalid by the great sacrifice which Jesus made of Himself. In his crucifixion we see the awfulness of sin, all sin, mine and yours, as God sees it; but in the sacraments we see the loving, longing hand of God reaching out His Salvation to all sinners. No greater gift has ever been made.

(To be continued)

## The New Man

You have heard it was said, "An eye for an eye and a tooth for a tooth. But I say to you, do not resist one who is evil." I must associate this with the Isaish prediction of the Messiah: "He was despised and rejected of men; a man of sorrows, and acquainted with grief: and as one from whom men hide their face he was despised."

Isaiah and Jesus are here presenting a man who is a contrast to our national concept of what a man ought to be. The average parent wants a boy who can fistfully defend himself and when he grows up they want him to join the families and the organizations which can enable him to toe his work. The girl adores the he-man who can knock down the competitor. In public opinion the man who refuses to shoot the enemy belongs in the gas chamber. What would we say about the prisoner in Dostoevski's "The Grand Inquisitor" if we saw him? His response to the very evil one was a kiss of love.

Can we blame the stout and patriotic pharisees for

(Continued on Page Nine)



# Our Women's Work

Mrs. Johanne Lillehøj, Kimballton, Iowa  
Editor

## United Council Of Church Women

"For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in Heaven and earth is named." —Eph. 3:14,15.

In the last issue of the Lutheran Tidings is an enlightening article by Rev. Holger O. Nielsen about the Constituting Convention of the National Council of Churches of Christ in U. S. A., which was held in Cleveland last November and attended by six leaders of our Synod. Other articles about this convention and the Council of Churches of Christ are promised by the editor of Lutheran Tidings. These should merit our careful attention and study.

Last spring I joined the United Council of Church Women of America in its sweeping campaign for an enrollment of one million women. The depth and the significance of this group became clear to me through its World Day of Prayer for Peace. It was hoped that a great gap in my life could be filled by belonging to the ecumenical group of women "who care."

I have often compared this group and its mission with our own WMS and although I thoroughly dislike organizations and unions, etc., I should gladly see the WMS become affiliated with this larger, national group of Christian women.

It is my honest conviction that women today everywhere must join the ranks and be prepared for the unexpected opportunities which will arise under God's guidance and care. Allow me to quote from the Daily Prayer of the United Council of Church Women of America:

"Create in us, O God, clean hearts and a right spirit. Give strength for the daily task and help us each to see the duty, however small, as service done for Thee. Let us feel Thee near in whatever may befall us. Thou knowest our cares; grant us Thy peace. Knit us together in love and labor and use by Thy Spirit for the healing of the nations. To Thy guidance, Our Father, we commit ourselves. Do with us as Thou wilt. In Christ's name, Amen!"

Marie M. Hald.

## W. M. S. In Des Moines

Living in Des Moines gives one a good opportunity to see or hear some of the good work of the Women's Mission Society almost daily. Each week begins with the glorious ringing of the bell at our beautiful Lutheran Memorial church, calling our congregation together to worship. This bell was one of the earliest WMS projects and remains as a challenge to the women of our Synod—literally a ringing testimony to what we can do when we work together.

Across the street, Grand View College has been a regular recipient of the help of the Women's Mission

Society. Especially do the two seminary rooms give evidence of this helping hand. Last summer the two rooms were painted and attractive modern drapes were hung in the six huge windows. As our young men spend a large part of their time for three years in those two rooms, it seems only right to have the rooms comfortable and attractive. In addition, many new books have also been added to the Seminary Library, thanks to WMS. At Christmas time, \$200 was given for this and other purposes. The WMS has always understood the importance of helping this branch of our Synod's work.

There is a feeling of optimism in the Seminary these days as prospects are that next fall we will have the largest Seminary class in many years. There are nine enrolled definitely and several others who have made serious inquiries. Dr. Knudsen did frighten us one day this week when he came breathlessly to class and asked, "Do you realize we won't have a single seminary student next quarter?" Envisioning a draft notice in each seminary student's mail box, we asked in consternation: "Why? What's happened?" His answer: "They're all married!"

Down in the new girls dormitory, the footprints of WMS are in every room! The dorm furnishing project which WMS completed last year was one of the largest projects ever undertaken by our women's groups. But as the young women come from all our various congregations to attend our college, it gives us a good feeling to know that we've all been a part of making their stay here possible. This year, as a help to the matron of the girls' dorm, Mrs. Anna Rasmussen, WMS purchased an excellent light weight floor waxer to help the girls keep the yards and yards of tile floors in good condition. A twelve cup and a sixteen cup percolator, a strong steel ironing board and sturdy new pads and covers for the other ironing boards were also purchased.

There must be many other places at Grand View that WMS has left its mark. In the difficult years which undoubtedly are ahead of our college if present world conditions continue, WMS will very likely help again and again, as is only fitting. Nowhere is our Synod so completely represented as at our college.

Soot notwithstanding, Des Moines is a delightful place to live. Perhaps all places are when you become part of the community. But in addition to old people's home, church and school, we also have S. D. Rodholm. As Grand View's first graduate fifty years ago, he represents a turning point in the history of our Synod. Grand View was built somewhat as a last hope to hold our Synod together—and it has proven to be a very important link in doing just that. It seemed like a great occasion when we gathered at Rodholm's to celebrate this event on January 14. We heard Dr. Knudsen read an ancient report card dug from the nethermost depths of the archives—a report card which gave S. D. a very liberal number of "Udmærket" and "Meget godt."



A cheery letter from Mary Riber in India came this week thanking WMS for the Christmas check—her letter was just one more of the joys involved in the task of being WMS treasurer. She promises us an article soon. "Only two more Christmases in India, and we will be thinking about packing and coming home on our first furlough," she writes. "We are looking forward to it, but there is much to be done before that."

And here, also, there is much to be done. I have written only about some of the help given to GVC, because that is close and very real to us here; but of course this is only a small portion of the WMS work. Its help extends far and wide to our foreign missions, missionaries, publications, seamen's missions, home missions, etc., etc. Many of our congregations have received a real help in time of need from the cooperative work of the women in our Synod. Thanks to one and all who have helped the WMS work this year. Our fiscal year closes April 30, so there is good time for all our women's groups to be a part of the work again this year.

Mrs. Axel Kildegaard, WMS Treas.  
1443 Boyd  
Des Moines 16, Iowa.

## Liturgy

One of the first tasks that confronted the Committee on Liturgy which was elected at our church convention in Askov, was the definition of its scope and function. At first glance this might seem simple. There has been a growing demand for a consideration of the various rituals of the church such as confirmation, marriage, funerals, etc. The last published book of ministerial acts is now over 25 years old and long out of print. There has been a further and more insistent demand that our worship service be restudied and that an attempt be made to bring order out of what some people have considered to be chaos. It seemed obvious that a book of ministerial acts should be prepared and a prescribed order for worship be determined.

But what guarantees could be found that even if a group of five men on such a committee could agree, that their decisions and deliberations would carry a valid and acceptable authority? There are those who would say that the work of a regularly constituted committee accepted and adopted by the church in convention has its own authority. This writer believes that such authority is contrary in spirit to the nature of congregational worship which has always been dear to our church. The authority which this committee seeks is rather one of persuasion and common mind.

For that reason the committee was unanimous in its feeling that the liturgical question of our church was one that belonged not to this committee but to the congregations. If we were able to arrive at an order of worship and a true description of the church acts, it would be because these had been clarified in the mind of our church.

The work upon which we are embarked is basically theological. Liturgy is always the attempt to express

in worship those beliefs and attitudes which are inherent and basic in a particular group. What do we intend to experience and express when we gather Sunday mornings in worship? What does the church believe is shared or accomplished at a confirmation service? Unless we have some clarity and common mind in respect to the answers to such questions, we can hardly expect to find satisfactory words to convey their reality in a worship form.

In the search for this clarification and common mind, the committee has planned a series of articles that will appear in Lutheran Tidings in forthcoming issues. One such has already appeared from the pen of Marius Krog. As the committee is composed of individuals, so the articles will represent individual opinions. The first article represents a happy beginning and an honest opinion for which we are grateful. Not all of us on the committee will completely agree with it or probably with any of the subsequent articles. At least such charitable disagreement is to be hoped for. Our own thinking will be stimulated and our particular heritage will be enlightened. In anticipation of such crystallization we urge your study and invite your participation. The study of church liturgy is the study of worship language. Before one can really know how to say something, one has to know what it is that has to be said. Your relevant comments and rebuttals are invited either by letter to the committee or in the columns of Lutheran Tidings.

A. C. Kildegaard, Chairman.

## From Bethel Old People's Home

Wayne, Alberta

By Rev. P. Rasmussen

As we have moved into the town of Wayne for the winter, we are at present neighbors to the Bethel Old People's Home. By moving to town we could better avoid being snowbound, and yet serve the congregation.

It is a new and rich experience to be here as neighbors to the Old People's Home. Now I can visit the old people there daily, some days several times a day. And if I have no other duties in the congregation we have a worship service here at the Home each Sunday afternoon.

It will be as a visitor that I shall try to tell a little about the Home. As I come over in the morning we often sing a morning song and share in a brief devotion. Mrs. Olsen, who is busy with many other duties, finds time to play the organ and thus lead us in our singing.

At the present time we have eight elderly people here. They are different in many ways, but they are all grateful for the privilege of making this their home, and enjoy the service they receive here.

Mr. E. Olson, manager of the Home, writes: My wife and I are grateful to God and man for this new service we have found here in caring for the elderly people in this new Home. We started the work here July 1st and we have had many interesting experiences, as well as some headaches.

We had a good Christmas here. Pastor Tange from



Hussar came here to conduct a Christmas service on Sunday afternoon, Dec. 24th and that was a good beginning, which continued throughout the Christmas week.

We are so very grateful to the people of Dalum who have given so generously of their substance. Along with the many fine gifts from the Dalum people for the kitchen of the Home, we received also a sum of money for which we could buy a Christmas gift for every member of the Home.

Pastor Rasmussen comes often to visit us and to conduct services here. For this we are very thankful.

Mrs. Mary E. Elliot, age 88, of the Home writes: I arrived here July 6th, and I have the honor of being the first guest in the Home. I have in every respect received a hearty, Christian welcome.

The manager and his wife, Mr. and Mrs. Olsen are always kind and considerate, both are of a cheerful disposition and every effort is made to create a home-like atmosphere.

Good and wholesome meals are served in the big dining room, where we partake of our meals as one large family.

Morning and evening we have a short devotion, where Mr. Olsen will read a passage of scripture, say a few words and close with a prayer. With Mrs. Olsen at the organ we then close with a hymn.

I enjoy my own very pleasant room where I am happy to have a few personal treasures. Thus we can each have privacy in our own room, or we can visit and share with our neighbors if and when we wish to do so.

I know that I speak for all who are here when I say that we are well cared for, we are grateful for the Home with its atmosphere of peace and Christian fellowship.

## The New Man

(Continued from page 6)

spitting at that paltry "Messiah" hanging like a criminal on a cross? "He could help others but he could not help himself." It was not only that he neglected to use any means of self-defense, but he also refused to take part in the national defense. He would not resist the evil one in Rome.

He was not a man, for the spine in manhood is self-exertion. We honor the individual and the group which by argument, by cooperation, by judiciary strategy, by propaganda, and by weapons can win the game. We say about a people which no longer can forcefully resist an evil, one who lusts for power, that it is not worthy of recognition.

See the man coming into the court of the evil one. He is dragged like an animal and treated in a contemptuous Gestapo manner. He has entirely lost everything which constitutes a normal accredited man, his security card, his prestige, his family connection, his religious and national credentials. There was not

a scrap of paper in his pocket showing that he was a man.

He was something new. He loved and his love was positive and 100 per cent. Had he been negative he would have resisted the evil one. His love was poured over the dignified governor, Pilot and it was so powerful that it broke down the man's austerity. In the midst of a howling mob, Pilot became so humble that he could see what the sages had yearned to see—the new man of spirit. His love penetrated the iron hearts of the Roman soldiers, the conscience of frightened disciples and the fear of lamenting women. The priests and pharisees did not know it, but later events showed that his love had shattered their cocksure and planned convictions. The assertion that self-exertion loses by winning was verified.

Some of the real great Danish teachers have told me that there is nothing more nefarious than imitative love, and nothing serves the evil one better than sermon-on-the-mount conceitedness. It is far better to be an honest self-exertive pagan than a fraudulent Christian, but, they have also said, that does not efface the truth that man's goal is a total liberation from self-exertion, a total at-one-ment with the law of life, which is love. He shall come to see that positive defenseless love is the only sure defense.

Aage Moller.



**THE MAN OF SORROWS** by Albert T. W. Steinhäuser. Published by Augsburg Publishing House, 425 So. Fourth Street, Minneapolis 15, Minn.; 294 pages. Price, Cloth \$2.50.

"A book of Lenten Devotions on the Passion of our Lord" is the subtitle of this book. It first appeared in print in 1925, a year after the author died and was thus the last literary work of this scholar, author and Lutheran pastor.

It is a devotional manual "prepared for the Christian who would make Lent a season of deeper consecration, of spiritual enrichment, of a fuller understanding of the meaning of Christ's death and resurrection."

There are forty meditations written by the author, one for each day of the Lenten season. To this has been added from the wealth of Christian literature dealing with the Passion of our Lord, prayers, poems, litanies, etc.

It would be a very suitable book for daily devotions in the home during the Lenten season.

H. S.

**CAN YOU TELL ME?** by Dena Korfker. Published by Zondervan Publishing House, 847 Ottawa Ave., N. W., Grand Rapids, Mich. 96 pages, size 7 $\frac{3}{4}$ x9 $\frac{1}{4}$ ; Price \$1.95.

This is a book of "Answers to Questions Children Ask." Miss Korfker, the author, is a Christian teacher of kindergarten children, who knows and loves youngsters and the questions they ask. In this well written book the author has answered many questions asked by nearly all children and all too often parents will avoid or not be prepared to answer the question asked.

The book contains 45 original photographs, some full page size, from actual scenes in the child's life. The pictures portray the questions' answers.

We heartily recommend this book to all parents.

H. S.



# N. F. S. Grundtvig

By Dean Alfred C. Nielsen,  
Grand View College, Des Moines, Iowa

## IX

### I Meet Grundtvig in America

The Danes began to pour into Howard county, Nebr., during the eighteen-seventies. A torrent of them came in the eighteen-eighties. They were mostly young people. There were Hansens, Jorgensens, Jensens, Nielsens, Christensens, Madsens, Rasmussens, Mortensens, Knudsens, Sorensens and many more imaginative people with unimaginative names.

They were home builders. They built their homes of the primeval sod, or those who had some money hauled lumber by ox and wagon from Grand Island. That village was 25 miles away, but they were young and life lay before them.

The first Danish settlement was on the Oak Creek. They choose this site because there were trees and water and some shelter from the fierce prairie winds.

After the first homes were built and the farms in shape for raising crops some of the immigrants began to talk about building churches. An occasional Danish missionary had visited them, preached for them and baptised their children. But they needed a house of worship. It was decided to build a church at a place they called Nysted. Soon a white church with a tall tower and spire could be seen. While in appearance it was not the kind of church that had graced their village in Denmark, this was wonderful. It was a sign of culture, of civilization. They were conquering the wild prairie. On Sunday morning the peals of the bell was heard across the prairies. As in Denmark it rang three times before the services. As a Mother paused for a moment to listen, it was impossible to keep a tear from rolling down the tanned cheek.

On Sunday mornings, before the ringing of the last bell, you could see the Danes coming to church. Some walked. Some drove with horse and wagon and some plodded along with the reluctant oxen.

As they entered the church the men took their places on the right side of the aisle and women and children on the left. There was a strange stillness in the church. This was a holy place and it must not be profaned by loud talk. When the minister entered the silence was complete.

After the opening prayer, the pastor announced that they would sing Grundtvig's magnificent hymn "O Day Full of Grace" (Den Signede Dag med Fryd vi Ser). It was not trained voices that sang that grand hymn, but it was sung with great depths of feeling. For a moment these people seemed to be at home—in Denmark. These great hymns sung in the Danish touched them deeply and for a while did assuage the sorrow of loneliness in this big, generous, but foreign land.

The pastor took his text from the gospel of St. John. "In the beginning was the word." He spoke in the Danish, of course. He spoke about the im-

portance of the Living Word in awakening the spirits of sleeping souls. He mentioned Grundtvig many times during the services.

Before leaving the church the congregation sang two more of Grundtvig's hymns.

Many of the farmers and their wives had attended folk schools in Denmark. It had been such a great experience. Why not build a Danish folk school on this Nebraska prairie? They talked about it for a while and then they began to act and soon a building was reared across the road from the church.

During the winter months there was a session for young men. Usually the pastor of the church was in charge. They went further with the three R's, sang and listened to many lectures, the living word again. The pastor gave a series of lectures about the life of Grundtvig in the Danish language.

During the spring months, there was a session for young women. The same general plan was followed.

The farmers of the community followed the work of the school with much interest. On winter evenings there were frequent meetings at the school. They met to sing the grand Danish folk songs. They sang about work and play, happiness and sorrow, life and death. Many of these songs were written by Grundtvig. After the singing one of the teachers at the school might give a lecture or it might be the pastor who spoke. He did not speak to them about how they could raise more pigs, but how to live more richly. After the meeting coffee was served.

Soon the farmers, their wives and children were on their way home. After such an evening the houses did not seem quite so drab, and the task of the morrow not quite so deadening.

Each year on September 8, there was a great festival at Nysted. It usually lasted for two or three days and September 8th was always included in one of the days, as that was Grundtvig's birthday. Invitations were sent out to other Danish churches in Nebraska and the response was most gratifying. Some came by horse and wagon and the more elite by horse and buggy. Some drove seventy miles to take part in these meetings.

There were services in the church and Grundtvig's name was mentioned often. One year his son, F. L. Grundtvig, preached the chief sermon and spoke several times at the folk school. There were also other speakers. At these meetings the people sang both hymns and songs by Grundtvig most heartily. The young people did Danish folk dances and put on an exhibition of gymnastics. For two or three days these rural folks listened to the spoken word, sang and played. They also ate well. In this happy way they remembered Grundtvig.

This concludes the story of Grundtvig's life. I





## By BUNDY

**IN ALL TONGUES.** "The church of our forefathers in the language of our children." Let this be our motto in the days we are granted in the future. No matter what the name of our denomination may be.

In the name of him who is above all other names, the people of the world have been granted great inspirations, great insights. Let each people cherish and be proud of their cultural and spiritual heritage, let them be proud of their civil and material attainments. But let all of it be sanctified by the name of all names, let it be in the center of it all.

If this becomes our goal, then shall the shining ideal of a "United Nations" not be a failure. Then we shall be on the way to be ONE as the king of Kings prayed that we might be.

But in that oneness there is ample room for that diversity which has been granted to each tongue as they expressed their highest aspirations, in song, in living literature, in art, in statesmanship and inventions.

If the eternal song is sounded above all of our living then the journey of our pilgrimage will be full of joy.

**WHAT DO WE WANT?** Two men walked out from the court room together. Both were Scandinavians, who generally have a good reputation for being honest, but these two were sentenced for thievery and embezzlement of funds. The judge gave them both fifteen years in a U. S. prison. He said to them: "Why did you attempt to procure this money?" "Because we wanted to keep up with the Joneses." "Could you not keep up with Joneses on \$500 a month?"

What is it we want when we try this silly game of keeping up with someone? Many years ago the Chatauqua lecturer and great humorist, Strickland Gillian, when speaking of his fame and fortune said: "I'll give it all for the faith my mother taught me when a child." Gillian made people hold their sides when he spoke about humor, but he broke them down in tears when he spoke about the faith that he for awhile had lost. He spoke against the Joneses, because they give America nothing but cocktail parties,

want to thank the many who have written or spoken to me about this piece of work. It has been most gratifying. One subscriber wrote that he thought I was not critical enough about some of Grundtvig's activities. That is true. However, it was the Committee on Publications which asked me to tell the story of Grundtvig, especially for lay people. It was thought that I should leave a critical evaluation of his life and work to others (the experts.) This I have done.

I regret that a number of errors crept into the articles. I hope they were not very important.

fashion, pretense and false pride. He knew that the kind of popularity that man can buy is not worth the price.

"I have done wrong to my God, my church and my country," said one of the two men. But the judge said: "You have confessed right, but that others may not think there is an easy way out of it if they do like you, you will serve in prison."

**AN INDIAN PROVERB SAYS:** "There is this difference between a vessel of gold and one of clay, that gold is gold and retains its value though you smash it. But a vessel of clay never can become of any value after you smash it."

When and wherever man finds his way back to eternal wellsprings he is never crushed.

Cedric Foster said over the radio that the president of the United States had said that another war would destroy civilization. Foster maintained that the word "civilization" to most people did not mean much. The destruction of things is nothing in comparison with the brutality and the hatred that has been set in motion by the last war.

Civilization will rise again, because man is possessed by an eternal spirit.

But man will have to stop being brutal, war will have to be stopped. Man can stop being brutal though he may not be fully Christianized.

It will forever be to Grundtvig's credit that he called humanity back to the eternal source of all goodness in one person, the person of Jesus Christ. In the one confession which he claimed the church must have, and the one baptism, the one communion, he reminded mankind of its destiny in the one person who is the center of history and the hope of the world.

It is the way, the truth, the life, which all mankind eventually must find, and those who will not find it, will take the consequences of their blind or lazy choice.

## Greetings and Comments From Our Readers

Dear Marius Krog:

Thanks for the interesting digression.

Now, let's get back to the issue which is whether or not "fun" is a "master word" for youth of today.

This is a serious charge and if you still maintain it I think youth deserves to know why.

Sincerely, Thorvald Hansen.

### THE CLEVELAND CONFERENCE

Dear Mrs. Agnes Holst:

Your article in Lutheran Tidings in regard to the meeting at Cleveland interested us very much. It was very well written and interesting to note the progress that is being made for unity in our church work. We are, of course, sorry to see the Danish services giving way more and more for English services—something that can't be avoided as time goes on.

I can see how a meeting of that size would be inspiring and I want to thank you for giving us such a comprehensive inside view of the meeting, making us feel as though we were at the meeting taking it all in. It inspired me to write these few lines of appreciation for your efforts.

Respectfully, W. N. Hostrup.





## Across the Editor's Desk

**The National Lutheran Council Annual Meeting** was held at the new headquarters of the Council in New York City during the week, January 30—February 2nd. Rev. Viggo M. Hansen of Bridgeport, Conn., attended, representing Rev. Alfred Jensen who was unable to be present.

Several important actions were taken by the Council. Dr. Lawrence M. Stavig, president of the National Lutheran Council in his report to the annual meeting, officially extended an invitation to the Lutheran Church, Missouri Synod, to join the Council "in order that we may most effectively meet the challenge of the day." He said further: "The tasks that lie before us are such that we must continue to draw into our cooperative relationship those other Lutherans who are not members."

The National Lutheran Council's eight participating bodies represent more than 4,000,000 members, or about two-thirds of American Lutheranism, while the Synodical Conference groups represent the other one-third.

**Dr. Paul C. Empie**, executive director of the National Lutheran Council, pointed out in his report that the Council's activities in student service, social welfare, American missions, public relations, DP resettlement, inter-church aid abroad, care of orphaned missions, material relief and other programs "have provided services to the church of strategic and lasting value."

He said further: "Failure to achieve a basis for all-Lutheran unity has heightened the value placed by the church bodies on that which they already have in common, namely, the National Lutheran Council."

**A Martin Luther** motion picture film, a full length motion picture, was approved by the executive committee of the Council. A production budget of \$300,000 for same will be raised through contributions. The picture will be made later this year in Germany on historical soil. It will be made in English and possibly, in German and Swedish.

The council voted to approve the action of its executive committee in its 1951 budget with an additional \$400,000 for a spiritual ministry to Lutheran personnel in armed forces.

Dr. Stavig was re-elected president of the Council. Rev. Alfred Jensen, our synodical president, was re-elected on the executive committee.

**The "Assumption Of The Virgin Mary" Dogma** which was announced last November 1st by the Pope of Rome has received many varied comments and criticism from church leaders in all parts of the world.

Dr. Anders Nygren of Sweden, president of the Lutheran World Federation, recently made the following statement:

"Although Rome has not participated officially in common ecumenical work, many Roman theologians and churchmen have for many years past shown a

noticeable understanding of the Gospel. However, more recently we have on several occasions been reminded that we must not entertain optimistic illusions. While we from our side seek to tear down walls and build bridges—this we owe to the Gospel, for we must not bury our talent in the ground—the Roman Church has recently been isolating herself by tearing down bridges and building new walls. I am thinking of the papal encyclical "Humani generis" and of the proclamation of the dogma of the Assumption of the Virgin Mary which was announced November 1st. Thus our ways go further and further apart.

"For us evangelical Christians this is not a problem to be taken lightly. In the new dogma we cannot but see an attack upon the Gospel. It is not only that this dogma lacks all support in the Gospel of Christ. For the essential point of the Gospel is that in Christ God came to us in true human life. The attempt to raise the Virgin Mary into the heavenly sphere means at the same time that our Savior recedes from us. It means that the Gospel is obscured." (End of quote from Dr. Nygren.)

From the Ecumenical Press Service in Geneva, Switzerland, we have received the following release as of January 18th:

The new Roman Catholic dogma of the Assumption has been repudiated by the Episcopate of the Old Catholic Church.

A declaration signed for the Conference of Old Catholic Bishops by Andreas Rinkel, Archbishop of Utrecht and Adolf Kuery, Bishop of Berne, on December 26, 1950, said in part:

"In union with the One Holy, Catholic and Apostolic Church, we profess our faith in 'Jesus Christ, the only Son of God, our Savior, who was conceived of the Holy Ghost and born of the Virgin Mary.'

"We confess that God chose Mary that as a virgin she might become through the Holy Ghost the mother of the Divine Logos, which was from all the ages God and with God.

"We confess that in Jesus Christ, His Son made man, God revealed all that is needed for our salvation, that He grants this revelation at all times to His Church through the Holy Spirit and that any deviation from it or accretion to it does not contain the truth revealed to us by God.

"We therefore once more reject the doctrine that the Bishop of Rome has the infallible right to pronounce, determine and decree, as a doctrine of the Church essential to salvation, what God has revealed, or that he can do so when there is no corroboration for such a doctrine either in God's Word in Holy Writ or in the generally-recognized belief of the Church.

"It is for this reason that we once more reject the doctrine of the Immaculate Conception of Mary proclaimed by the Bishop of Rome in 1854, and now, today, the doctrine defined and proclaimed on the Feast of All Hallows, 1950, of the bodily assumption of the Blessed Virgin Mary into glory.

"We regret that by this new doctrine the Church of Rome should have gone one step further away from the truth that proceeds from God alone, and that in this way the division of Christendom should be accentuated at a time when Christendom is striving to restore its unity."



## Grand View College And Our Youth

### Semester Change

The last weeks of the fall semester were restless and exciting as far as the young men in college were concerned. The news from the battle fronts and of our preparedness efforts kept reminding them of their future prospects. Even though their induction was postponed until June, they were sure to go then and this kept them on edge. When, in addition, it became known that anyone who had received his notice to take the physical examination, which is the basis for classification, could not enlist in the service of his choice, the dam broke and thousands of college students all over the country rushed to recruiting offices.

College administrators were worried and even desperate but largely helpless. Even at the meeting at Atlantic City we could only pass resolutions and make recommendations. Fortunately, some representative people did more than this and a week before the end of the semester the new ruling finally came that college students could still enlist in the service of their choice after receiving their induction notice. The excitement subsided markedly at once and the enlistment frenzy which had threatened second semester enrollments catastrophically, was over. Quite a few still enlisted, but they did so out of deliberate choice and not in a panic to escape the draft.

During the whole first semester, from the day of registration up to and including registration for the second semester, Grand View College has lost at least 25 students to military service. The number cannot be exact, for not all students who failed to register for the second semester, told us they were enlisting, but it is fairly close. It does not include those who had applied for admission last summer but entered the services before they had an opportunity to register. That group would increase the number considerably.

Quite naturally our enrollment is down the second semester. It probably will not go above 195 including the nurses. This means a drop of about 35 from September. Under the cir-

cumstances it is probably quite satisfactory, but the situation does involve an acute financial problem. Our operating account for the year cannot possibly show a favorable balance.

Events have been few since Christmas. There have been the usual programs and parties but nothing sensational to report. Exams were conducted during the week January 22-26 and the previous week had been registration week for the students who continued the second semester. January 30 we started the new classes.

The Seminary has received a beautiful gift from Mrs. V. S. Petersen of Circle Pines, Minn. For funds given to her disposal in memory of her husband she provided a pedestal for the statuary figure of Martin Luther. This figure has now found a satisfactory place and comes into its own. We are very grateful to Mrs. Petersen for the gift. We are also grateful for a gift of \$200 to the Seminary by the Women's Mission Society.

It might be mentioned that the entire Seminary body drove to Rock Island, Illinois on January 23 to hear Reinhold Niebuhr speak. And it undoubtedly has interest to know that the induction of Oluf Lund into the army was again postponed by selective service, this time until June 1. Our music work will thus continue uninterrupted.

Dates to remember: Pastor's Institute, April 3-5; Studentfest, May 12-13.

J. Knudsen.

Grand View College  
January 30, 1951.

### OUR CHURCH

**The Iowa District DAYPL Workshop** will be held at Grand View College, during the week-end, February 9-10. The Workshop Theme will be: "Christian Living." The discussion periods will be centered on the sub-topics: "We Worship," "We Study," "We Play" and "We Work." Carlo Petersen, District President, will be in charge of the workshop.

**Newell, Iowa**—A series of Basic Christian Teaching classes will be held during the Lenten season, February 5—March 12, open to everyone in the congregation, but planned especially for those who seek full membership in the Nain Lutheran church. Rev. Ronald Jespersen, pastor of the church will conduct the classes.

**Seattle, Wash.**—Another of a series of meetings of the members of the Tacoma, Enumclaw and Seattle churches was held on Sunday afternoon, January 21 and evening. The three pastors, L. C. Bundgaard, C. C. Rasmussen and J. C. Kjaer were the speakers. A Danish service was held at 5 o'clock where Rev. C. C. Rasmussen spoke on the theme, "The Responsibilities of a Christian." Rev. L. C. Bundgaard officiated at the liturgy and altar service. After a supper in the church dining

room Rev. J. C. Kjaer who recently returned from an extended tour through Europe spoke on the topic: "Impressions of Western Europe."

**Tyler, Minn.**—The Rural Life School will be held at the Danebod Folk School during the three days February 27—March 1. Among the speakers will be Mr. Arne Sørensen and Dr. Otto G. Hoiberg.

"Pound Party" was held Sunday afternoon, January 14, at the Tyler Old People's Home. The new managers, Mr. and Mrs. Magnus Petersen from Arlington, S. D., began their duties on January 1st.

**Askov, Minn.**—At the recent annual meeting of the Bethlehem church the congregation voted to raise the pastor's annual salary with a \$600 increase.

**Rev. Alfred Sorensen**, pastor of St. Stephen's Church in Chicago, was heard Tuesday morning, January 23, on the Radio program, "Welcome Traveler," from the Sherman Hotel in Chicago. Rev. Sorensen presented his guest, Mr. Enoch Larsen, the blind singer and organist from Denmark, who has toured this country and who also gave his program in the St. Stephen's Church in Chicago. It was evident that the presentation speech given by Rev. Sorensen, telling the life story of the blind singer was well received in the studio, as more time was given this feature than any other on the program. As it is customary by this program valuable gifts were given to Mr. Larsen, his blind wife and three-year-old son in Denmark. Most valuable of the gifts was undoubtedly the watch with a Braille dial given Mr. Larsen, so he can "read" the time. Thank you, Alfred Sorensen for giving us this fine radio program (fortunately for the editor, a neighbor phoned the parsonage and asked us to tune in immediately on the "Welcome Traveler" program).

**Waterloo, Iowa.**—A number of new members were welcomed on Sunday, Jan. 14, into the St. Ansgar's Lutheran Church in Waterloo. The new church which was dedicated in December is located in a rapidly growing residential section of the city and it will probably ere long be one of our larger congregations. Rev. A. E. Frost moved to Waterloo in 1941 and is the first resident pastor. Previous to that the church had been served from Cedar Falls.

**Minneapolis, Minn.**—At the recent annual meeting of the St. Peder's Church the congregation voted to raise the pastor's annual salary to \$3,000. The congregation also decided to initiate a program of stewardship during the coming year. A new carpet at a cost of \$1,052 has recently been laid by the three Ladies' organizations of the church. Mr. and Mrs. Paul Steenburg, Sr., have recently donated the cost of a new paint job of the interior of the church.

**Trinity, Chicago.**—"Learning For Life School" is the name given to the Adult Study Group of the Trinity Church which meets every Sunday morning during the Sunday school period. A

### ATTENTION, LADIES!!

**GRAND VIEW COLLEGE NEEDS YOUR FLOUR SACKS FOR DISH TOWELS. THEY SEEM TO BE UNAVAILABLE FOR PURCHASE. CAN YOU HELP? SEND TO MRS. CARL ERIKSEN, GRAND VIEW COLLEGE, DES MOINES, IOWA. THANK YOU!!**



series of topics have been chosen which will be presented by the pastor for general discussion. We can only mention a few: "How to use the Bible," "What it means to be a Christian," "Home and Church working together," "Knowing more about our denomination," "The Christian Church and the problem of war and peace," etc. All topics for a period of six months are announced in advance.

**Iowa Council of Lutheran Charities** held its annual meeting in Des Moines on January 14. Rev. Holger P. Jorgensen, as District president, represented the Iowa district of our synod.

**Kimballton, Iowa.**—At the recent annual meeting of the Kimballton church the congregation elected a building committee and instructed same to make a study of a possible remodeling of the church for the purpose of more adequate Sunday school facilities and the addition of a Parish hall. The stewardship committee and church board were authorized to try a stewardship program for the coming year, by which a total budget for local, synodical and Mission work will be set up, and each member will be contacted and asked to make a subscription to this on a weekly basis, to be paid either weekly, monthly, quarterly or annually. Envelopes will be available to those who will care to use same. The congregation voted a \$300 raise to the pastor's annual salary.

**Rev. Paul Wikmann** was installed in the St. John's Lutheran Church, Ringsted, Iowa, Sunday, January 21, Rev. Holger P. Jorgensen, District president, officiating.

## Kronborg, Nebraska

At the first quarterly meeting for 1951, the Congregation at Kronborg, Nebraska, voted to give their pastor a bonus of 300 dollars for the past year and to give him a 300 dollar raise in salary for the present year. A committee was appointed to arrange for the buying of an electric organ for the church. Lester Williamsen was elected as vice president, Harlan Nissen, re-elected as secretary, and Adolf Nielsen as treasurer. It was decided that the congregation should have a correspondent for **Lutheran Tidings**.

One of the pioneer members, L. C. Andersen of Marquette, was laid to rest in the Kronborg cemetery, January 22. Mr. Andersen had reached the age of ninety-four years.

Mr. and Mrs. Hugo Handrup of Cedar Falls, Iowa, have recently moved to Kronborg, where Mr. Handrup has purchased the Kronborg Store. Both are alumni of G. V. C. and Mrs. Handrup is the daughter of Mr. and Mrs. T. S. Hermansen.

**Correspondent.**

## National Council of Churches Names Dr. Ronald Bridges Executive Director of New Department of Broadcasting and Films.



**Dr. Ronald Bridges**

Dr. Ronald Bridges, formerly president of the Pacific School of Religion, has been named executive director of the new department of broadcasting and films of the National Council of Churches of Christ in the U.S.A., it was announced today by Dr. Samuel McCrea Cavert, general secretary of the council.

Dr. Truman B. Douglass, vice president, board of home missions, Congregational Christian Churches, has been elected chairman of the board of managers of the new department, and Rev. Everett C. Parker, director, Protestant Radio Commission, has been named program director.

The new department is the result of a merger of two agencies already active in the field, the Protestant Radio Commission and the Protestant Film Commission. The radio agency is already operating within the new department and it is expected that the film agency will become a part of the department in early spring Dr. Cavert said.

Albert Crews will be director of radio and television; Wesley Goodman, director of special programs, and Miss Marjorie Hyer, promotion director. It is planned that Paul Heard, executive secretary of the film commission, will be director of films.

Vice-chairmen are Dr. Paul C. Payne, council vice president and executive secretary of the board of Christian education Presbyterian Church, U.S.A.; Bishop Donald H. Tippet, chairman, commission on radio and films, The Methodist Church; Mrs. Norman Vincent Peale; Rev. S. Franklin Mack, secretary for audio-visual education, Presbyterian Church, U.S.A., and Rome Betts, executive director, American Heart Association. Miss Edith E. Lowry, executive secretary of the council's division of home missions, is secretary, and Dr.

Stanley I. Stuber, director of information and promotion, Church World Service, treasurer.

"The formation of the new department with Dr. Bridges as its director," said Dr. Douglass, "climaxes five years of intensive effort on the part of the Protestant churches to develop stimulating new material suitable for the great media of mass communication—radio, television and motion pictures. We earnestly hope the next five years will see the development of religion's rightful place in the program content of these media."

The department will establish offices at 220 Fifth Ave., New York, and in Hollywood.

## Roscommon, Michigan

The Messiah Lutheran Church of the Augustana Lutheran Synod is located near Roscommon, Mich., 14 miles from Grayling. Rev. John Enslemann from Grayling was called to serve this small congregation also and since Nov. 1, 1950, he has served the Messiah church every Sunday morning at 9:30 o'clock.

The congregation held its annual meeting on Sunday afternoon, January 14, where Rev. Grant Carlsen of Traverse City presided. By unanimous vote the congregation decided to apply for membership in the Danish Evangelical Lutheran Church.

The president and secretary of the congregation were instructed to sign the constitution of our synod; to send a copy of the local constitution to our synodical president, and to express their readiness to make such modifications as might be necessary; further to write a short history of Messiah Lutheran Church, and to make formal application for admittance into the Danish Evangelical Lutheran Church of America.

The congregation has twenty-two contributing members and thirty-two voting members.

Later we shall try to tell you more about this little Swedish community who now are asking closer fellowship with us in our synod.

**John Enslemann.**

## CHURCH DEDICATION

The recently completed new church of the Central Lutheran Congregation of Muskegon, Michigan, will be dedicated on Sunday, February 25th, 10 a. m.

All interested in sharing this festive day with us are cordially invited to come and be with us throughout the day.

**Edwin E. Hansen, Pastor.**  
**Christ Jensen, Pres.**



## Contributions

### To the Danish American Seamen's Mission, New York

January-December, 1950

The following list of contributions to the Danish American Seamen's Mission and the yearly accounts must be accompanied by heartfelt thanks to all who so generously have been helping morally, spiritually and financially during the past year. From time to time reports have been sent as circular letters or as articles to the newspapers. Later a short report of the work during the past year will be sent to the Synod and to the supporters of the work.

With sincere thanks on behalf of the Seamen's Mission,

Povl H. Baagøe.

### I. Contributions from Congregations and Ladies' Aid Societies of the Danish Evangelical Lutheran Church of America:

#### Congregations:

Greenville, Mich. ....	\$ 10.00
The Bronx, N. Y. ....	15.00
Troy, N. Y. ....	35.05
Oak Hill Iowa ....	54.04
Clinton, Iowa ....	10.00
First Luth. Church, Greenville, Mich. ....	3.00
Bridgeport, Conn., (in memory of Rev. Targaard) ..	9.00
Diamond Lake, Minn. ....	18.31
Ruthton, Minn. ....	9.29
The Bronx, N. Y. ....	10.00
Ringsted, Iowa ....	10.00
Brooklyn, N. Y. ....	458.00

#### Ladies' Aids:

No. 2, Bowbells, N. D. ....	2.00
Golgotha, Chicago, Ill. ....	10.00
Senior, Neenah, Wis. ....	5.00
St. Stephen's, Chicago, Ill. ....	10.00
St. Ansgar, Portland, Me. ....	10.00
Volmer, Dagmar, Mont. ....	10.00
Danish, Withee, Wis. ....	15.00
Perth Amboy, N. J. ....	10.00
Trinity, Chicago, Ill. ....	25.00
Good Hope, Lake Norden ..	10.00
English, Hampton, Iowa ....	10.00
Bethania, Trufant, Mich. ....	5.00
Danish, Clinton, Iowa ....	10.00
Rosenborg, Lindsay, Nebr. ....	10.00
Danish, Marquette, Nebr. ....	25.00
Danish, Askov, Minn. ....	10.00
Troy, N. Y. ....	25.00
Danevang, Texas ....	15.00
The Bronx, N. Y. ....	5.00
Bethlehem, Brush, Colo. ....	15.00
Danish, Manistee, Mich. ....	10.00
Newark, N. J. ....	10.00
Bridgeport, Conn. ....	10.00
Kronborg, Marquette, Nebr. ....	25.00
Diamond Lake, Minn. ....	10.00
Fredsville, Cedar Falls ....	15.00
Danish, Hampton, Iowa ....	10.00
Danish, Dwight, Ill. ....	10.00
Nain, Newell, Iowa ....	15.00
Seattle, Wash. ....	10.00
Danish, Marinette, Wis. ....	5.00
Bethlehem, Cedar Falls ....	15.00
Luther Memorial, Des Moines, Iowa ....	5.00
Danish, Salinas, Calif. ....	10.00
Danish, Alden, Minn. ....	15.00
Danish, Gayville, S. D. ....	10.00
Juhl, Marlette, Mich. ....	5.00

Tacoma, Wash. ....	5.00
Danish, Tyler, Minn. ....	10.00
Danish, Kimballton, Iowa ..	15.00
Danish, Grayling, Mich. ....	5.00
St. Peter's, Detroit, Mich. ....	15.00
Junior, Grayling, Mich. ....	5.00
St. Peter's, Minneapolis ....	10.00
Omaha, Nebr. ....	15.00
Dagmar, Reserve, Mont. ....	15.00
St. John, Exira, Iowa ....	5.00
Danish, Pasadena, Calif. ....	5.00
Solvang, Calif. ....	25.00
Bethania, Ringsted, Iowa ....	10.00
St. Ansgar, Waterloo, Iowa ..	10.00
Victory, Ludington, Mich. ....	5.00
National Women's Mission Society (D.K.M.), Cedar Falls, Iowa (1949) ....	100.00
(D.K.M.) Cedar Falls, Iowa, (1950) ....	100.00
The Women's Circle, Omaha, Nebr. (1949) ....	5.00
Annex Club, St. John's, Seattle, Wash. ....	15.00
Bethania Guild, Solvang, Calif. ....	10.00
Dansk Missionsforening, Racine, Wis. ....	10.00
Thyra Lodge No. 22, Muskegon, Mich. ....	5.00
Women's Circle, Omaha, Nebr. (1950) ....	10.00
Virkelyst, Minneapolis, Minn. ....	6.00
Dansk Folkesamfund, Clinton, Iowa ....	5.00
Sunshine Circle, Enumclaw, Wash. ....	5.00
The Helping Hand, Flaxton, N. D. ....	5.00
Trinity Mission Group, Chicago, Ill. ....	5.00
The Mission Circle, Muskegon, Mich. ....	5.00
St. Peter's Guild, Minneapolis, Minn. ....	10.00
Mission Study Group, Brush, Colo. ....	10.00
Total .....	\$1,529.69

### II. Contributions From Individual Supporters, Shipowners and Seafaring Friends:

Carl Brun, New York ....	\$ 5.00
The Personnel, M/S "Marna Dan" .....	73.00
Mr. and Mrs. Berggreen, Los Angeles, Calif. ....	10.00
Gunther Meyer, New York ....	9.00
W. P. Schmidt, Marinette, Wis. ....	10.00
Frederik Block, New York ....	10.00
S. Bjødstrup, M/S "Gladys Dan" .....	5.00
Chr. Sonne, New York ....	50.00
Miss Nita Andersen, New York ....	10.00
Lutheran Welfare Distribution Fund .....	38.00
Louis Salling, New York ....	20.00
Mrs. Elisabeth Johansen, Roosevelt, N. Y. ....	2.00
The Torm Steamship Line, N. Y. ....	150.00
East Asiatic Company, Ltd. New York .....	175.00
Seafaring Personnel, sight-seeing .....	6.35
Mrs. Rose Clausen, New York ....	2.00
Church Service "Batory" collection .....	17.25

Mrs. A. Clausen, Boston, Mass. ....	5.00
Rev. Dr. H. Bruckner, to entertain seafaring personnel at dock, Hoboken .....	25.00
Atlantic District of the United Evangelical Lutheran Church, Boston .....	25.00
Mrs. John Sørensen, Chicago, Ill. ....	2.00
Mr. Agenskov, M/S "Erria" ..	3.00
St. Peter's Church, U.E.L.C. Northfield .....	5.00
Personnel M/S "Erria" .....	3.50
M. Rasmussen, M/S "Laura Dan" .....	5.00
Mr. and Mrs. Chr. Pedersen, Brooklyn, N. Y. ....	5.00
Mrs. Sara Madsen, Palo Alto, Calif. ....	5.00
Mr. Andersen, New York ....	5.00
W. N. Hostrup, Seattle, Wash. ....	1.00
Mr. and Mrs. Chr. Bertelsen, Brooklyn, N. Y. ....	25.00
Mrs. Ida Lassen, N. J. ....	20.00
J. Lauritzen Steamship Co. Inc., N. Y. ....	200.00
The Personnel M/S "Erria" ..	20.00
Mr. and Mrs. A. A. Nielsen, Passaic, N. J. ....	10.00
Frederik Lodge No. 857, Mr. I. Königsberg .....	15.00
Mrs. R. Eskelsen, Fresno, Calif. ....	5.00
Mrs. Sophie Jacobsen, Ithaca, N. Y. ....	3.00
Oscar Olsen, M/S "Gerda Dan" ..	5.00
Mr. and Mrs. Carl Illum, New York .....	15.00
The Daughters of the North, L. I., N. Y. ....	5.00
Mrs. C. Hammerichsen, Seattle, Wash. ....	3.00
Mr. and Mrs. Larsen, Troy, N. Y. ....	5.00
Mrs. Caroline Robertsen, Roxbury, Mass. ....	2.00
Mrs. K. F. Jacobsen, Racine, Wis. ....	50.00
Mrs. J. P. Christensen, Cedar Falls, Iowa .....	5.00
Miss Ida Christensen, Cedar Falls, Iowa .....	5.00
Mr. and Mrs. De Lope, Brooklyn, N. Y. ....	3.00
A Friend, M/S "Aggerborg" ..	5.00
Miss N. Asbøl, N. Y. ....	3.00
Christoffer Christensen, Trufant ..	2.00
Mr. and Mrs. Axel Olsen, Perth Amboy .....	25.00
Mr. and Mrs. Walter Friis, Brooklyn .....	5.00
Fred Jensen, Mansfield, Wash. ....	50.00
Herman N. Nielsen .....	3.00
Captain A. Lundegaard, M/S "Marna Dan" .....	10.00
(I) Total .....	\$1,181.00

### FINANCIAL STATEMENT, 1950

January 1, 1950-December 31, 1950

#### Receipts:

Balance January 1, 1950 .....	\$2,529.03
Contributions from congregations and Ladies' Aid Societies of the Danish Evangelical Lutheran Church of America (see I) .....	1,529.69
Contributions from individual	



supporters, shipowners and seafaring personnel (see II)	1,181.00
Loans to seafaring personnel refunded	178.75
Total receipts, 1950	\$2,889.44
Total	\$5,418.47

**Disbursements:**

None-redeemable help to seafaring personnel and gifts to hospitals, etc.	\$ 104.80
Loans to seafaring friends supposed to be refunded	246.79
Expenses at meetings, entertainments, Sunday evenings at church, sight-seeing tours, etc.	1,087.03
Christmas meetings, Christmas gifts, printing of Christmas hymns, material for packing, and transportation of Christmas boxes sent on board ships	455.11
Administration: Car fare, postage, telephone, helper's salary, etc.	1,021.07
Miscellaneous: Printing, traveling expenses to conventions, office supplies, etc.	626.64
Total expenses, 1950	\$3,541.44
Balance December 31, 1950, deposited in the "Manufacturers Trust Company," Ninth Street, Brooklyn, N. Y.	\$1,877.03

\$5,418.47

Povl H. Baagøe, Treas.

1485 Shore Parkway, Brooklyn 14,  
New York, January 2, 1951.

These accounts have been audited, approved and signed according to the by-laws of the Danish American Seamen's Mission of New York, by Marius

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

Name \_\_\_\_\_  
New Address \_\_\_\_\_  
City \_\_\_\_\_ State \_\_\_\_\_

I am a member of the congregation at \_\_\_\_\_

February 5, 1951

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.

## LUTHERAN TIDINGS

Andersen, authorized substitute for Andrew Nielsen, treasurer of the First District of the Danish Evangelical Lutheran Church of America, and Walter Friis, treasurer of Our Saviour's Church, Brooklyn, N. Y. Receipts have been sent to all contributors and the list of contributions will be published in "Dannevirke" and "Lutheran Tidings."

P. H. B.

**Gifts Received**

By Tyler Old People's Home,  
Tyler, Minn.

In memory of James Andersen, Russell, Minn., from relatives	\$ 6.00
In memory of John Roth, from Mrs. Emil Jensen, Solvang, Calif.	5.00
In memory of Sam Christensen, from grandchildren, Westbrook, Minn.	10.00
In memory of Laurits B. Sorensen, from Mr. and Mrs. John West and Arthur, Viborg, S. D.	2.00
Goodhope Ladies' Aid, Lake Norden, S. D.	15.00
The Helping Hand, Rural Lutheran Ladies' Aid, Flaxton, N. D.	5.00
East Badger Ladies' Aid, Badger, S. D.	25.00
Danish Sisterhood, Kenosha, Wis.	8.00
Nain Lutheran Ladies' Aid, Newell, Iowa	10.00
Lutheran Memorial Ladies' Aid, Des Moines	15.00
Bethlehem Ladies' Aid, Brush, Colo.	5.00
Victoria Lodge No. 5, Racine, Wis.	5.00
Virkelyst, Minneapolis, Minn.	10.00
Danish Ladies' Aid, Askov, Minn.	5.00
Danish Ladies' Aid, Alden, Minn.	15.00
Danish Ladies' Aid, Manistee, Mich.	10.00
Danish Ladies' Aid, Marinette, Wis.	5.00
Danish Ladies' Aid, Newark, N. J.	10.00
Bethlehem Ladies' Aid, Cedar Falls, Iowa	15.00
St. John's English Ladies' Aid, Hampton, Iowa	10.00
Anna M. Andersen, Russell, Minn.	5.00
Annex Club of St. John's Lutheran Church, Seattle, Wash., box of apples.	
Chr. Jensen, Parlier, Calif., box nuts.	
Ladies' Aid, Volmer, Mont., four bed sheets.	
Ladies' Aid, Dagmar, Mont., groceries and	15.00
Miss Christine Bondesen, Tyler, Minn., one bed.	
Danish Ladies' Aid, Gayville, S. D., for beds	25.00
Diamond Lake Ladies' Aid, Lake Benton, Minn., for beds	25.00
and Mrs. Henrik Ries, Chi-	

February 5, 1951

cago, Ill., for beds	25.00
C. C. Sorensen, Tyler, Minn., one Wilson Zero-Safe deep freeze.	
Frode Petersen, Tyler, Minn., donated the cutting of four acres of corn.	
Danish Sisterhood, Tyler, Minn., one box apples.	
Good Neighborhood Club, Tyler, Minn., one box fruit and nuts.	
Danish Ladies' Aid, Tyler, Minn., two chairs and	50.00

Thank you!

J. P. Johansen, Treas.

**NEWS BRIEFS****THANKSGIVING APPEAL BRINGS MILLION POUNDS OF CLOTHING**

New York—(NLC)—More than a million pounds of used clothing was collected in the 1950 Thanksgiving clothing appeal sponsored by Lutheran World Relief, it was reported by Bernard A. Confer, administrative secretary of LWR.

Receipts at the five LWR receiving stations, as of December 30, totaled 1,017,485 pounds, a 25 per cent increase over the 1949 Thanksgiving appeal, which amounted to 800,000 pounds. The 1950 drive brought in 23 carloads of clothing, gathered from seventeen areas.

The largest shipment came from Omaha, which sent three cars, gathered in Omaha by the Lutheran Men of Omaha and the Lutheran Women of Omaha, lay organizations including members of the several Lutheran bodies, and in Nebraska, Kansas and Iowa under sponsorship of the Lutheran World Action directors.

Two carloads were sent by each of four areas: Minneapolis-St. Paul, Minn.; Sioux Falls, S. D.; Fargo, N. D.; and Madison, Wis.; and single cars from Duluth, Minn.; Superior, Wis.; Des Moines, Iowa; Rockford, Ill.; Detroit, Mich.; Pittsburgh, Pa.; southern Iowa; Massachusetts, Toledo, Ohio; Columbus, Ohio; Rock Island, Ill.; northern Iowa, and Denver, Colo.

"Much of the fine response to this appeal can be attributed to the active support of many church leaders, including the presidents of the general bodies of the National Lutheran Council," Mr. Confer said. "There was more effective organization on the local and state levels than ever before, and this enabled the appeal to reach more people."

