

Lutheran Tidings

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"Behold Your God"

The supreme desire of modern man is for peace. Though in his bluster and belligerency he does not always talk as if this were so, what every man ardently longs for is inner peace and the cessation of strife among nations. Even where his social vision does not extend beyond his family he wants them to be able to dwell in safety and face the future in hope.

It is a mistake to identify the demands of spiritual and international peace. Men in the thick of battle or persecution have found "the peace of God which passeth all understanding," and in outwardly peaceful situations are often torn with soul-disrupting emotions. But it is a mistake also to separate too sharply these two modes of peace.

Although the commission appointed by the Federal Council of Churches to report on "The Christian Conscience and Weapons of Mass Destruction" said some debatable things on the use of the atomic bombs, this should not cloud the tremendous truth with which the statement closes: "The special task of the churches in our time as in every time is to cry out to men, 'Behold your God!' . . . Beholding him, we can be delivered from the ultimate fears and the hysteria out of which no wisdom can come for meeting the terrors of our time. Before him we dare to believe that we have a citizenship which no human weapons can destroy. From him who 'would fold both heaven and earth in a single peace' there comes even in our darkness that strange word, 'Be not anxious.'"

On this all Christians can agree, and if all Christians acting in this faith refused to entertain hysteria and fear, the danger of war would immensely recede.

Grant, O Lord, we beseech thee, that the course of this world may be so peaceably ordered by thy governance, that thy church may joyfully serve thee in all godly quietness; Through Jesus Christ our Lord. Amen.

—From "Christian Century."

Atonement

A Lenten Sermon

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Text. Romans 5:1-11. "Therefore being justified by faith, We also have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also; knowing that tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed: because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love for us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement."

I

The Exhortation in that part of the Common Service preceding the confession in Holy Communion, includes

the words, "But if we thus examine ourselves, we shall find in us nothing but sin and death, from which we can in no wise set ourselves free. Therefore our Lord Jesus Christ hath had mercy upon us, and hath taken upon Himself our nature, that so he might fulfill for us the whole will and law of God, and for us and for our deliverance suffer death and all that we by our sins have deserved."

This is a concise statement of what the atonement is. Even a superficial self-examination and reading of the Bible convinces us that there is no salvation in any sort of program of self-improvement. "There is none that doeth good, no, not one . . . we have all sinned and come short of the glory of God." The only hope of the world spiritually, socially, politically, in every way, is Jesus, the Christ. If one is to be justified in any of life's relationships, it must be through Christ. If a man expects to find peace, if society expects to improve in the relationship of man to man, that improvement must come through Him.

Sin is the great catastrophe of history. God made man of the dust of the ground and breathed into his nostrils the breath of life, and man became a living soul. But man was tempted and put himself up against God. Essentially sin is disobedience to God, disobedience to the divinely inbreathed breath of life.

In close contact with people who have either intellectual or practical problems one learns that most of men's worries and concerns are of a secondary nature. The real and greater problem is always one of the relationship of the individual to his Creator. When that relationship is on a firm basis the problems of life fall into their proper proportion and are solved. This, however, is not the result of any finespun theory about God and His Son, Jesus Christ. Christianity is not a theology, it is Christ in the hearts of men. Any doctrine that presents a mechanical hope, even though it appears to be of scriptural basis, is a false and futile doctrine. It is only when the word is personalized, as St. John indicates, that it becomes powerful to salvation. Only when Christ is the Word and the Truth, do we know real truth.

II

Let us consider a word that appears only once in the entire New Testament, the last word in the above text. "We also joy in God through our Lord Jesus Christ, by whom we have now received the atonement." Shailer Matthews in his book, "The Atonement and Social Progress," has a chapter entitled, "The Functional Value of the Atonement." Here he says, "Christianity has not been built on pity for a suffering God or a defeated man. Christian orthodoxy has never sentimentalized the death of its founder. He was more than a martyr. The death of Lincoln gave new dignity to his whole life, and silenced as bitter criticism as any to which a statesman was ever subjected, but it did not become an element in the reconstruction of the Union. Any account of the Christian religion must recognize that the death of Jesus has had a different value. It has become an element of the religion itself . . . Each exposition of the significance of the death of Christ has served the same function. It has endeavored not only to set forth God's saving, forgiving love, but also to meet the objections against His moral right to forgive . . . Christians consciously have a new life through faith in Jesus, who had been crucified and had been raised from the dead."

The word 'atonement' contains its own definition. It means "at one". It signifies the reconciliation of man with God through Christ's sacrifice on the cross. It has rightly been the subject of many, many sermons, books and discussions. It is to be hoped that this will continue to be true. The faithful Christian pastor must always say, with Paul, "I determined not to know anything among you save Jesus Christ, and Him crucified." This is the very heart and center of the Christian faith. Man has, perhaps, sidestepped many of the practical implications of the atonement because he has tried to explain how the death of Jesus can make the man of faith one with God. The scriptures declare this to be true. The experiences of many millions of people of all countries and all walks of life attest the truth of the doctrine. Luther says, "I believe that I cannot, by my own reason or strength,

believe in Jesus Christ, my Lord, or come to Him, but the Holy Ghost has called me, through the gospel, enlightened me by his gifts, and sanctified and preserved me in the true faith . . ."

But it would be neither possible nor advisable to stop the seeking of those who ask the question "How?" However, to paraphrase a popular quotation, "It is not the theory, but the fact that concerns us." It would be possible to fill a fairly large book with scripture quotations attesting to the fundamental nature of the atonement. "In whom we have redemption through his blood." "Christ has redeemed us from the curse of the law, having become a curse for us." "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "Thou hast redeemed us to God by thy blood." ". . . justified through the redemption that is in Christ." ". . . having obtained eternal redemption for us."

III

Many people read the synoptic story of the Passion of Christ during the Lenten season. The very substance of this story is the fact of the atonement. Holy Week is a dramatic accounting of the preparation and, finally, the fact of the substitution of Christ in his sacrifice for the salvation of man. Wesley, the founder of the great Methodist Church, speaking of Luther's explanation of the second article of the Creed, as given by Luther in the catechism, called it the most wonderful bit of literature outside the Bible. It was not the literary quality of the statement that attracted Wesley. It was the fact that Luther had been able to state in a few words, yet completely and beautifully, the fact of the atonement as presented in the Scriptures.

It would be well for us Lutherans to get out our catechisms, look up Luther's explanation of the second article and try to identify those words with our own spiritual experience of the atonement.

The fact that atonement is needed indicates that there is a potent force which separated man from God. In earthly relationships, when there is a misunderstanding and disagreement, there is usually blame on both sides. In the relationship of man and God this is not true. God's love for man, like all of God's attributes, is complete. With him there is no room for anything but love. The blame for the separation of man and God is with the world, the Devil and our own flesh. The cause is the sinfulness of man. It has become popular in our day to 'water down' the meaning of the word sin. So-called Christian Science defines sin, the reality of which it denies, as the 'figment of mortal mind,' whatever that may mean. Sin remains a powerful force, the destroyer of all good, the cause

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of the separation of God and man. It is well to remember that sin is not merely the condition of not doing what one should do, or doing what one should not do. It is the rebellion of man against the authority of God, followed closely by man's effort to exert an independent authority.

IV

Children who ignore the attempts of parents to teach them the moral standards of the Scriptures, in order to apply 'more modern' standards, cannot be excused on the basis that it is natural for them to want to live by the code that is popular with their companions. Men who know the rules of honest business cannot be excused on the basis that 'everybody's doing it' another way. Paul knew that "The good I would, I do not, and the evil that I would not, that I do." But he placed the blame for this condition, not on God, nor on his fellows, but squarely where it belonged, on the conscience of Paul, himself.

Man has tried to deny the need of the atonement by excusing himself or explaining away his guilt. Modern psychology, also, has a tendency to attribute too many of the ills of humanity to faulty cranial and spinal structure. There are, undoubtedly some lives in which physical defects affect the moral outlook. But having made sufficient allowances for all that, the prime and persistent cause of trouble is sin. It is man's denial, either actually or by implication, that he has a responsibility to God.

The writer once lived next door to a woman who said she no longer sinned, because she was a good Christian. Her neighbors saw no indication of perfection. Perhaps she did not realize that she was denying the need of the atoning power of Christ. She had become sinless by copying after Jesus! No doubt this is a wonderful tribute to Jesus, but it is a complete denial of Christ. "We all have sinned and come short of the glory of God." "There is none that doeth good, no not one." "If we say that we have no sin, we deceive our own selves, and the truth is not in us." The true Christian is he who can "look on the cross as a favor." He is the man who, with Horatius Bonar can say,

I lay my sins on Jesus,
The spotless Lamb of God;
He bears them all, and frees us
From the accursed load.
I bring my guilt to Jesus,
To wash my crimson stains
White in His blood most precious,
Till not a spot remains.

V

God is a judge. Particularly in the Old Testament we get the picture of God as one who weighs the deeds of man, on the basis of a set of moral rules or standards which man has broken. This judgement is required. "The soul that sinneth, it shall die." But even in the Old Testament there is the promise of a judgement which takes into consideration, not only the sin of man but the divine love for man, the sinner. "In thee and in thy seed shall all the families of the earth be blessed."

One can learn of the atonement in Isaiah 53 as well

as in Luke 23. Even as a judge God is loving, not vindictive. But the love of God does not efface his hatred of evil. Emerson said, "Your goodness must have an edge to it, else it is none." Even God's mercy to us must be justified through a sacrifice. This sacrifice brings the unity, the "at-one-ment" of the believer and his God. Luther: "... he has redeemed me ... not with silver and gold, but with his holy and precious blood, and with his innocent suffering and death ..."

There are, of course, always those who call the atonement 'old stuff' which an intelligent person cannot believe. It is worthwhile to ask them, "What can you believe in place of the doctrine of the atonement?" Man has tried to substitute wealth, culture, education, power politics, war, and just plain indifference. All have failed. In our age it is not necessary to prove this statement. The very times prove it! All these have failed.

Only the cross has arms that can reach out to all sorts and conditions of men. Only in the cross have we an instrument of ignominy and defeat that has become, through divine love, a power for the uplift and salvation of the human race. By the cross man becomes one with God through Christ. Thus the Good Friday sorrow becomes the promise of a perpetual Day of Resurrection.

The Rural Pastor's Travel Expense

The average rural pastor travels over eight thousand miles a year at a cost of \$417.50 doing his parish work.

This is the actual record kept by 119 rural pastors in 35 states.

This means 668 miles a month making pastoral calls, driving to "out-appointments," visiting new families, calling at the hospital, and attending institutes. This does not include his family or personal travel.

When ministers made pastoral calls using a horse and buggy they would often come home at night with a sack of oats. But no one stops a minister today and asks to fill up his gasoline tank.

County farm and home agents, traveling librarians, county nurses and everyone else who serves rural people get their travel expenses paid. An increasing number of laymen feel their pastor should keep a travel account and turn it in to the church treasurer each month for payment.

This study regarding the travel expenses of 119 rural pastors was made by the Rural Church Department, Drew Seminary, Madison, New Jersey and is included in a 10-cent bulletin entitled THE SIZE OF THE RURAL PARISH.

If a church pays the travel expenses of its pastor, he will be encouraged to do more pastoral and evangelistic work. If he must pay his travel expenses out of his own salary, there will be those whose work will depend mainly on Sunday preaching. All of us want to help our pastors to be more effective.

What Hope For Peace?

Dr. Nolde is the dean of the graduate school of the Lutheran Theological Seminary in Philadelphia and the director of the Commission of the Churches on International Affairs. This article is condensed from his address at the Cleveland convention of the National Council of the Churches of Christ in the U. S. A. The article was published in and copyrighted by "The Lutheran," which we thank for permission to reprint it in this paper.

By O. Frederick Nolde

Even in this trying hour a third world war is not inevitable. In accepting that view we must not delude ourselves. Events of the last few weeks have considerably diminished the margin of possibility. We are on the brink of a precipice. To avoid being plunged into the abyss we must exploit to the full every possibility that thin margin affords us.

With full recognition that we are not without guilt with regard to the total situation that has arisen, we are convinced that an act of aggression has been committed. The United Nations authorized an international police action which has in various ways been opposed and resisted by North Korea, by the People's Government of China, and by the USSR. In the U. S., as well as in other countries, a far-flung program of military preparation is under way.

While there are some who believe that force should never be used, the majority reluctantly accepts the necessity of military strength to serve as a deterrent to aggression and—wherever aggression occurs—as a means of opposing it. The reality of the situation is that the world is divided into two armed camps, and that the United States and other governments are making every effort to have a military power sufficient for any emergency. In face of these circumstances we must find those affirmative steps which will decrease the need for using military measures now underway.

We Can Count on God

In seeking to determine these affirmative steps, we must ask ourselves what can be done by the people to whom we can speak, and who will listen to us. We cannot at this time hope to get sympathetic audience from Soviet-controlled areas. What we can do is so to govern our own immediate actions by justice and good will as progressively to extend the area of our influence and untimely win a hearing from those who now oppose us.

Before proposing concrete steps let me stress the fact that God in His goodness makes strength available in proportion to the needs of the hour. Christians have risen to greatest heights when confronted by the most critical tests.

Our people need the comfort and the inspiration which come from the conviction that God does make available the strength which the emergency requires. The knowledge that there still remains a marginal possibility of averting a global war should intensify our efforts in this critical time.

In suggesting eight possible lines of procedure I shall, first of all, indicate the danger against which we should guard and then explain or illustrate the

positive means by which this may be done. Needless to say, isolation of any one proposal from the others may lead to a faulty conception of the whole.

Calmness vs. Hysteria

Guard against hysteria which robs action of moral perspective and political wisdom. Confronted by imminent danger, people are disposed to cast reason and judgment to the wind. In alarming proportions there is, for example, the demand that we should now drop atomic bombs on communist China.

I unhesitatingly express my personal opinion that this is one of the very things which we should **not** at this moment do. In the first place, until all other means have been explored and found impossible, the dropping of atomic bombs would not be morally justifiable. In the second place, we should be veritably playing into the hands of those who want to pin upon us the tangible responsibility for starting a world war.

In saying this I speak in the light of conditions as they exist today and allow that the conditions of tomorrow may be different. I would not give to those who are resisting the decisions of the United Nations the comfort and the assurance of a pledge not to resort to drastic measures if their actions leave us no reasonable alternative.

By calmness and confidence, born of the conviction that God will ultimately prevail, we must meet our responsibility in a way that reflects moral principles to the fullest possible extent permitted by a tragically evil situation.

There Are No "Holy Wars"

Guard against self-righteousness and hatred, which give impulse to the monstrosity of a holy war or a preventive war. We cannot overlook the evils in others. In fact, we must condemn them. But the conviction of our implication in world guilt and the knowledge of what total global war means rule out any possibility of war ever being holy or of a preventive war ever being justified.

If war should come—and God forbid that it may—it must be irrevocably thrust upon us by others than ourselves, and every alternative recourse which our interpretation of God's will for man can entertain must first have been honestly explored.

No Nation Lives to Itself

Guard against unilateral action, which rejects a moral judgment as reflected by majority opinion in the United Nations. One hopeful factor in the United Nations' decision to recommend military measures against aggression by North Korea was the emergence for the first time in history of international police action imperfect though that recognizedly was. That new factor must be retained and improved.

The United States—as a government of preponderant power—must submit its actions to international consideration and decision. The day when any one country has the right by itself to declare war on another is past.

We Must Be Open to Suggestions

Guard against false pride and face-saving tendencies which close the door to open-minded and effective negotiation. We must be constantly willing to review our policies, especially as they apply to particular situations.

Great importance must in this connection be attached to the offers by intermediate or small governments to negotiate differences between the major powers. Other nations respect us when we respond to such proposals by the USSR as hold promise of offering effective solutions.

The mood of the United States Congress will be a crucial factor in determining what our foreign policy can be. Public opinion should make unmistakably clear that critical international issues must be settled on merit and not become the football of party politics.

The Value of International Scrutiny

Guard against complacency which comes with increasing military strength, and which may bring a disposition to risk an incident or even to create an incident for inciting conflict on a world scale. The United States must indicate readiness to expose its action to impartial scrutiny.

The United Nations has provided a medium for this by setting up a Peace Observation Commission to be located at every potential danger spot throughout the world. Germany is in a critical condition so long as the tensions between the Soviet Government and the Western Powers continue. It offers a logical point at which to inaugurate the Peace Observation Commission's operations. It should be located in both the Eastern and the Western Zones but could serve a useful purpose even if its establishment were limited to the Western Zone.

The United States can demonstrate readiness to expose its actions in Germany to international scrutiny by taking the leadership in calling for a Peace Observation Commission in both the Eastern and the Western Zones and by agreeing to the operation of such a commission in the Western Zone, no matter what the decision by the USSR may be. Once the start has been made, similar commissions can be located in other areas.

Peacetime vs. Wartime Economy

Guard against making our economy so dependent upon military production as to give the impression that we are unprepared to recognize the importance of economical health throughout the world.

The President of the United States has happily expressed before the United Nations our desire to achieve a real disarmament which will include **all kinds** of weapons, be based on **unanimous** agreement, and be **foolproof**. He has further held out the hope that our armaments would be transferred into food, medicine, tools for use in underdeveloped areas, and into other aids for human advancement. Numerous leaders in the United States have publicly professed that our war preparations are designed in the interest of peace.

So long as the marginal possibility of averting war remains, these commitments must be kept promi-

nently before the World. We must let it be known that we have not forgotten our promises, and that we continue to study ways whereby the goal of diverting our resources to constructive enterprises may be achieved.

In so doing we would provide much needed assurance to our own people and to the people and governments of every country throughout the world. At all times we must indicate our readiness to beat swords into plowshares at any moment when reconciliation has reached the point of providing convincing evidences that aggression need no longer be feared.

Is All the Right on One Side?

Guard against the prejudice which refuses to see the evils in situations which are predominantly good and thus deserving of support. Rarely, if ever, is one party to a dispute entirely right and the other entirely wrong. Few situations may be described as completely "black and white."

The mixture of good and evil which characterizes virtually every international issue is a substantial obstacle to effective solutions. Christians must be particularly vigilant in making sharp distinctions so that, in supporting a predominantly just cause, they will not condone the injustices which are inherent or which emerge in the situation.

When the churches commended the United Nations' action in Korea they felt justified because two new factors had appeared—the presence on the scene of a neutral international commission and the effort to take action by international police measures. This commendation may in no sense be taken as a cloak to cover subsequent mistakes or injustices.

Haste Makes Waste

Guard against impatience in seeking a sound conclusion of the world's present plight. Americans by tradition want to get a job done quickly and to have it out of the way. If we are bent upon creating a world atmosphere in which conflicting ideologies can compete peacefully we cannot expect a speedy conclusion.

It is in large measure this lack of patience that makes some people contend that communism can be successfully combatted by military action. The result of a global war, even though we were victorious, would probably be to spread communism far more quickly and widely than has been possible through Soviet tactics of coercion, infiltration, revolution, and deception.

We must be prepared in patience to persevere in what may continue to be a long-drawn-out struggle. In this connection two lines of activity are imperative. Because of their intrinsic merit they would be imperative even if there were no need to oppose communism.

The program of economic assistance to underdeveloped areas of Africa, Asia, and the Far East is the only just and effective answer to the upsurging demand for independence and for an acceptable standard of living. Equally important is the universal observance of human rights and fundamental free-

(Continued on Page 18)



By
BUNDY

It's A Small World That Man Makes In His Mind.—One of the speakers at the meetings at Tyler, 1947, said that there was a regent who once made these words his motto: "The will of the people shall be the law of the land." But that is no good. It is the will of God that must be the law of the land. The church has a responsibility for the civilization of the world. We will have passed into a new era when the will of God becomes the concern of the greater majority of people. In this connection it is worth remembering that L. Schroder, at the Askov Folk School said many years ago, that the direction of world events in generations to come depended upon what power Russia and the United States would be guided by.

There was a time when the church separated itself from the world; people went into cloisters to be saved from evil; that will never do—we must be in the midst of the evil, we must take up the sword of spiritual warfare. But when we say this people don't know what we mean; some think it means that they must attend church more regularly, but they don't think that by attending more regularly they should also take up the armament that is handed them from the church. How many will stand by their pastors when they, perhaps accidentally, attack evil? It is not difficult to answer that question with another one: how many will turn against their minister if his message happens to touch their lives directly? It is a weak voice that whispers "There are still 7,000 who have not bowed their knees to . . ." The ministers may read about "the church against the world" and wish that it were so, but the majority of church members will have none of that. We leave it to the state to care for the secular affairs and in the meantime we expect the church to "give us comfort." We strangely seem to have escaped the larger part of the New Testament which speaks of "casting fire upon earth" and "I came not to bring peace but division." "Division" between the self in me which will not take a stand except in matters of expediency.

The fig tree planted in our back yard shall not be there forever if it does not bear fruit. Christ thought three years was enough. "Give us time—give us time!" is the cry of many a soul who has been a member of the church for more than twenty years. What false and proud security some people guard themselves with. The lesson in the parable about the unfruitful fig tree has never been more timely than right now.

A disciple always lives in a time of crisis. It is to him always now or never! The lazy, indifferent complacency of spiritless people is no criteria for a disciple of Jesus in a time like ours.

A disciple of Christ can never say: if the congre-

gation will get a new preacher, then I will In the meantime I'll give myself to other activity. O, you will? Maybe you had never thought of the fact that you had not given the teaching of Jesus much chance for activity in you. "I am in the midst of you as one that serves."

Being Radical is often used in branding a person as not fit for association with most people. When someone says that "Jones is too radical" then he is put in a class by himself. But the truth is that we have not been too thoughtful about the real meaning of the word "radical." The dictionary says that this word "radical" means "the root" "origin" "fundamental" or "original." Is it wrong to go to the root of things? In His day Jesus went to the root and origin of things when He said that enmity began with name calling, or when He said that economic injustice began with selfishness. Experience has proven that Jesus was right.

We have a world situation today created by the spread of communism; few of us care to ask about its cause. That's too radical! But if we had not been quite so indifferent through the centuries about man's desire for bread and the opportunity of just sharing of nature's resources there might not have been the hateful expression of the spread of communism we find now. When John C. Bennet asks, "What are the elements in the Christian religion which contribute to the solution of the very problem which drive many of our contemporaries to embrace communism?" then we can certainly not answer that question without going to the root of the discontent in which communism grows.

Jesus took up the words of Isaiah, made them His own and said there was a solution for "the poor" "the captives" "the socially blind" and "the oppressed."

And He "made the people sit down in groups and fed them." And they were not fed unless they were a part of the group, there was not a place for anti-socialism in Christ's program. "The God that is known to us through Christ seeks a community that is favorable to the welfare of all His children." We have received that fair warning and it is one of the problems that will have to be worked out by one of the United Nations organizations. President Wilson of the General Electric Co. saw it about six years ago when he wrote a stirring article in the Reader's Digest, that after the war, we would have to come to realize that we were responsible for the opportunities afforded humanity to realize the abundant life in economics.

That is the kind of radicalism that most of us do not like for most of us are individualists in a sphere of self-preservation.

But suppose that Communism is a God-sent scourge to make us come to our senses? I am aware that there are people who do not think that God intervenes in the affairs of man. But that is the same as saying that God wound up a clock many years ago and then left it to itself.

Our Women's Work

Mrs. Johanne Lillehoj, Kimballton, Iowa
Editor

Slipping Away

Mrs. C. C. Nielsen

They are slipping from us one by one
To the unknown silent land.
We stop and wonder, and often ask,
But no one can understand.
Life is a mystery, death even more;
We sail in a mist and see not the shore.

They are slipping from us one by one
"To the sunrise of the soul."
Others are cruising their frail boat
Trying to reach the goal.
Though the night be dark, the calm is near.
If God is our Pilot we need not fear.

Mission Notes

With the thermometer registering a very cold 15 degrees below zero in Chicagoland and surrounding areas, it is a comforting thought to be able to turn one's attention to sunny India and more especially "The Land of the Santals."

In about one and one-half months the people of our mission will be able to celebrate the first anniversary of the formation of their new synod. To those of us who have followed the workings of the Santal Mission of the Northern Churches, the formation of the Ebenezer Evangelical Lutheran Church as it is now called, was truly a great step forward. Henceforth many of the duties formerly delegated to the missionaries are now the responsibility of the native leaders, and there are many of the native leaders who are well educated and trained for their respective jobs.

One can scarcely think of the Santal Mission in these times without wondering a little about the progress of the Mohulpahari Hospital. The building is progressing nicely. The hospital will be as well equipped as are most hospitals in the states, and as many of you know, there will be provisions made for a Nurses Training School. At the present time, Miss Alice Axelson, who has served in India for four years as a nurse in the Benegaria hospital, is in Minneapolis studying at the University of Minnesota. Miss Axelson is taking further training in order that she, in turn, may train others—Indian nurses for India.

The Helland family and the Baggers (both families, I believe are known to most of you) are due for a furlough in '51, and should be sailing for home soon. The Hellands will come directly to the states, while the Baggers will take their route through Denmark in order to visit with their families whom they have not seen for a number of years. Muriel Nielsen has arrived on the field, and by now, has become a part of the mission, in truest sense of the word.

From time to time those of us who are members of the American Board hear reports of the work, its

progress, the needs of the mission, the many little "homey" things that make our people on the mission field close to us in spirit, if not in proximity. At our board meeting last October, we were privileged to share part of a personal letter from Missionary Fossland, superintendent of the Santipare Leper Colony, Assam, wherein the missionary mentioned that a tractor could be of great help in cultivating the 320 acres belonging to the colony. Missionary Fossland **did not** ask for a tractor, but we of the board hope that one might be secured for him. This letter is typical of those received by the secretary, for there are indeed many of the missionaries who are doing a good piece of work with outmoded equipment.

Perhaps it might be apropos to mention here that the Danish Church has been a splendid help to the Santal Mission. With each year comes added help, not only financial, but by prayer and supplication. These are the things that count in a world as confused in its thinking as is our world today. Please continue to help us as you have in the past. The people of India need the lift you can give them through your interest, gifts and your prayers.

A. Frances Nielsen.

Chicago, Illinois.

Mrs. Alfred Jensen

When we arrived at our church at Granly, Miss., on Saturday, Feb. 10, one of the first questions asked of us by the people there was: "How is Mrs. Jensen?" "How is Milda?" We wished we had better news for them than we did. But what we did not know, until a week later when we returned home, was that on that very day her family, relatives and some of her many friends were gathered about her casket in the Des Moines and Kimballton churches for their last farewell.

I wish I could have been there also. It would have been with a heart full of love and gratitude to her for all her goodness toward us in so many ways, but first of all for the way she always "took us in" when we came to Des Moines after long miles from our Greenville church, often a bit tired. Somehow tiredness did not last at her home, it was so good

Board of Women's Mission Society

Hon. President: Mrs. Thos. Knudstrup, Manistee, Mich.

President: Mrs. Hans Egede, Hampton, Iowa.

Vice President: Mrs. Alfred Sorensen, 8500 Maryland Ave., Chicago, Ill.

Secretary: Mrs. Orville Sorensen, Dannebrog, Nebr.

Assistant Secretary: Mrs. Emil Hansen, Askov, Minn.

Treasurer: Mrs. Axel Kildegaard, 1443 Boyd Ave., Des Moines 16, Iowa.

to be there that we soon felt rested and ready for the meetings, institutes, or whatever we had come for.

I also want to thank Milda for what she added when she came along with Alfred to visit our church and home. A visit from our synod president is always looked forward to, but was always extra good when Milda came too. So we can truly say, as her friends at Granly said and as her friends here at Fredsville are saying: "How we will miss her."

Yes, we wish we could have had her with us longer. But I am sure that remembering her love and work and service for our church will help us, ministers' wives and others, to do our work a little better, to strive a little more to serve our fellowmen, as she did. That—as Stub so often says—is the only way in which we can really serve God.

Anna J. Stub.

Solvang Lutheran Home

As most readers of Lutheran Tidings will know, the seven congregations of District VIII are at the present time planning to build a home for elderly people in Solvang. District VIII has formed a committee, which in close contact with the Board of Welfare of our synod and with the approval of the annual convention at Askov, has engaged itself in the enterprise of erecting a home in Solvang.

As you might be interested in our plans at the present stage, I feel that a report in Lutheran Tidings will be appropriate.

It isn't something new that suddenly has struck the minds of the people of District VIII that such a home should be built. The idea has been growing for a long time. Plans have been discussed, committees have been formed and dissolved, but the idea continued to live in the hearts of our people. And now the many scattered attempts and plans seem to bear fruit in a congregated effort.

What is then the background for attempting this rather large project? First of all we have felt that there is a definite need for such a home. Many elderly people have been forced by circumstances to live alone far from relatives and friends out of contact with the kind of fellowship that was their spiritual background in former years. Let me quote from a letter I received recently from an elderly lady: "I live in X-town in an apartment all alone, and I am very, very lonely and unhappy here. I came here 2½ years ago by a mistake . . ." There are probably many who, like this old lady, are unhappy because they have been deprived of the fellowship of kindred people and now feel the lonesomeness of old age.

Our plans are meant to be a response to such lonesomeness; we feel that we have an obligation towards those people who are in need of continued attention from our group.

We are also of the opinion that a home is needed on the West Coast, and that the location at Solvang

is preferable. California seems to attract many elderly people who are bothered by the severe winters in the East. The climate on the West Coast is agreeable to those who do not want to be confined to a room most of the time during the cold period. But besides the climatic conditions, Solvang has other advantages that speak for locating the home there. The beauty of the scenery is hardly surpassed, but most of all, here is a village with a Danish background, where our people will feel at home and where they will meet friends, and here they will hear the church bell call to service in Bethania Church.

Just below Atterdag College, commanding a magnificent view of the valley and within a short distance from the church, lies the ground which the Solvang Congregation has deeded to the home. At the committee meeting on Febr. 10th, the final plans for the fund raising campaign were discussed. As soon as this plan is approved by the Board of Welfare, it will be published in our papers and we will make an approach to our people all over the United States and Canada.

We plan to build a home for 30 (thirty) people with possibility for later expansion to the double capacity. A small pamphlet with a drawing of a proposed plan has been printed and is now being mailed to all congregations of the synod. We ask the pastors to distribute this pamphlet to all members and others who might be interested, thereby preparing the ground for the approach later on. We ask you to study this pamphlet understandingly. We know that we cannot build the home alone and that we need your help. But we do also feel that we are justified in approaching you as this is not a local affair but something that concerns the whole synod.

The interest in the plans for a home in Solvang is indicated by the fact that one man has donated \$500.00 for initial expenses. \$100.00 were sent anonymously to one of the committee members for Solvang Lutheran Home. The synod allocated \$1,000.00 from its general fund at the convention in Askov for this purpose. These concrete tokens of interest have given us confidence that our plans are not wishful thinking but have the support of our people.

Most of our church's congregations and institutions are, for obvious reasons, concentrated in the middle west, but as California is one of the fastest growing states of the nation and as many people of Danish descent settle here, we anticipate that there is a field for expansion of our work in California. One step in that direction is to create Solvang Lutheran Home. We sincerely hope that you will receive our appeal with understanding and good-will. Whether we are able to undertake further tasks will depend upon our strength and faithfulness towards the cause of the church. We are convinced, however, that the creation of a home for elderly people in our district will be an incentive for further missionary work.

Halvdan V. Knudsen.

The Spirit of Worship

By Marius Krog

III

OUR LITURGY AND ITS HISTORICAL BACKGROUND

The Apostolic Age

There was a young man from a small town in a country of little account in a backward age who was given three years in which to change the course of the world. He had no special training, no social standing, no material wealth, no military power and no political influence; yet he was equal to the task. From him came a burst of spiritual vitality such as the world has never witnessed at any other time. The lifting tide of his faith is still moving mountains after nearly two milleniums.

What Jesus brought was not an addendum to the old soul-shriveled Jewish religion; it was a new revelation of the fatherhood of God, the brotherhood of man and the high value of the individual soul. By the power of his spirit and the force of his personality, the Carpenter of Nazareth expanded the horizon of life to include the kingdom of heaven here and hereafter. He made these daring promises: —That Man could come to terms with God, in spite of all the evil the devil could muster against it, if man would only serve God. —That there was power available, far beyond human energy, if man would only learn to use his big spiritual muscles. —That there was wisdom to be gained, far greater than any that had ever sprung from a human heart if man would only put his whole trust in God.

The world had never heard the like and it paid little attention; even the little company of the Prophet failed to grasp the full import of his promises. So when the fulfillment of them began on Whitsunday morning, it was far beyond, and widely different from, anything which even the most understanding had expected.

With the coming of the Holy Spirit the disciples were filled with wonder, courage, joy, and insight. Their words rang out with such convincing power that morning that three thousand persons accepted the new faith and were baptized. That was the first ceremony of the Christian church. It was the old baptism of John (by complete immersion), but with a new assurance: the soul-saving power of the Holy Spirit. And the act was done in the name of God, the Father, Jesus Christ, the Son, and the Holy Spirit.

These first Christians suddenly found themselves with a new faith, a world faith, and they met the challenge of it in the most remarkable manner. It demanded new words and ways of expressing. And the Holy Spirit was ready to give them just that. It is to the eternal credit of that group of men that their souls were so readily attuned to the Spirit.

The life of the pioneering congregation of the Christian Church has always been regarded as the supreme model for all Christendom. This outstanding honor can not be disputed, but the sad fact is that we

know very little about this group of exemplary Christians! The story which Dr. Luke tells us in his Acts of the Apostles is brief and sketchy. (Please read Acts, 2d chapt.) From this we may rightfully draw the conclusion that the congregation was moved by an intense faith; their souls were inspired and their fervor ran high; but how did they worship? On this score the narrator has disappointingly little to say. Undoubtedly the worship corresponded fully to their fervor. It must have been utterly sincere, spontaneous, and creatively free. The Spirit of God took over completely (at least on Pentecost morning) and made them able to express what they experienced. But it is hardly correct to assume that this high pitch of ecstasy continued unabated. Other days came, and while the Holy Spirit still remained their motive power and their guiding light, they were thrown back more and more on such resources as they had as Jews and as former disciples of Christ.

A world faith had been entrusted to them; but no new liturgical trails had been blazed, and no new rituals had been formulated. The only exceptions were the baptism and the memorial meal which their Master had appropriated from the existing ceremonials of the Jewish religion. Outside of these and the perfect prayer the Lord had given them no specific directions for "worship in spirit and in truth." And now the new life, which was teeming within them, had to find further expression in worship as well as in conduct.

Although the Spirit had lifted them out of their old beings, they still regarded themselves as Jews and as such they continued dutifully to worship in the temple. It was fortunate that the great sanctuary, in spite of its rigoristic observances, permitted the new group to gather and worship as a body within its precincts. It must be remembered that the congregation quickly grew to over five thousand members. Where else in Jerusalem would such a large group have been able to assemble under one roof? Every morning the Christians would gather for public worship in the Portico or Hall of Solomon. (This was perhaps the large synagogue which seems to have been a part of the temple.) Here they could join in the old familiar service of the synagogue; in adoration, praise, thanksgiving, scripture reading, responsives, hymns and benedictions and the congregational "Amen." It was, indeed, fortunate that anyone who was able to expound the scriptures (Old Testament) was allowed to do so. That gave the apostles the opportunity to bring the new light of the gospel to bear on many a cryptic passage in the law and the prophets. In this manner the service of the synagogue afforded the faithful a suitable way of worship which seems to have continued until the temple was destroyed. The outward form of the worship was Jewish, but the spirit was Judeo-Christian.

But the buoyant spirit of the new faith was bound to find its own forms of worship also. "Those of the Way" gathered in the evenings in various homes to find more adequate forms of serving the Lord.

The chief characteristic of "the new community" was the strong awareness of the continued presence of Jesus. He had said, "----I will be right among you," not, "my teachings will be right among you." They regarded him, "not as the founder of their faith; but the very content of it."

The most joyous experience which the disciples had shared with the Master was to "sit at table" with him. (Eating together was always an expression of real friendship among the Jews.) It was only natural, then, that the memorial meal, which he himself had given them and urged them to use, should become the focal point of the new worship. "They were devoted to the breaking of bread and the prayers," and "they partook of the food with gladness and generous hearts." Each member, or family, would bring to the fellowship-meal whatever food they could afford. At the close of the meal a part of the bread and wine was consecrated with prayer and thanksgiving, and was then used as the sacraments of the Holy communion. It was, indeed, "the communion of Saints," festive and joyous, worshipping "in spirit and in truth."

As the gospel spread out from Jerusalem and new churches were established, the worship services followed largely the same pattern as that used by the mother church. The whole movement was still so young that it had not as yet gained a specific name for itself. The faithful were called: "Nazarenes," "Galileans," "Believers," "the Holy," "the Brethren," and "the disciples." The name "Christians," which was coined in Antioch, finally gained ascendancy.

The Apostle Paul, the great trail-blazing missionary, persistently sought out his country-men and their synagogues in every new place. If they were responsive, they served as the nuclei of new groups of Judeo-gentile-Christians, and worship was held in their synagogues. If they were unfriendly, Paul was content to found congregations without them. It is doubtful that he ever sought to press the customs and liturgical observances upon the gentile-Christian congregations. The members of such groups had neither training nor traditions in the worship of Jehovah. It was the sincerity and the spirit that counted most, not the Jewish rituals. From several statements in Paul's letters to the churches, it seems that they were given considerable leeway: in worship: "When you come together, each one has a hymn, a lesson, a revelation, a tongue or an interpretation. Let all things be done for edification." (1 Cor. 14, 26.) However, with the freedom of expression and without the guiding lines of tradition, it happened that chaotic conditions developed and Paul exclaimed: "Let all things be done decently and in order."

The morning gatherings had been abandoned somewhere along the way; perhaps they were impractical outside of Jerusalem. "The Ministration of The Word" (as the morning worship had been called) was now combined with the evening service, i.e. "the Ministration of the Sacraments"; but there was a definite demarkation between the two. The first was open to all; but the strangers, the catechumen, (all the unbaptized) were dismissed before the fellowship meal began. This dismissal gradually became a link in the liturgy. The word still lingers in our terminology: dismiss, mæsse, mass, (højmesse).

These early congregations of Christians were often conglomerate groups. The members came mainly from the commonalty, and often from the very lowest levels of society: tradesmen, servants, slaves, and beggars. It was the spirit of the group and the responsive soul of the individual that mattered in the great brotherhood, and not his social coloring.

As the congregations grew in numbers, the apostles found it necessary to appoint assistants. Already in Jerusalem we hear about deacons, i.e. welfare workers. And soon after Pentecost there appeared prophets, who, like the apostles, traveled from one church group to another. They were never as highly esteemed as "the Lord's own chosen"; but their work seems to have played an important part in the life of the early churches. The apostles were, supposedly, under the influence of the Holy Spirit at all times, the prophets only periodically. The former worked among the heathens as well as in the congregations; the latter worked only among the believers.

Since neither the apostles nor the prophets could be everywhere, leaders were chosen in the local groups; they were called "elders" or "presbyters"; among these individuals there were naturally persons who were especially qualified for leadership; they became "bishops," and with them the first of the clergy made their appearance. It was not the intention of the apostles that these leaders should grow into a special and distinct class within the churches; but that is what happened in time.

There was one element in the new faith which had a predominant influence on the whole attitude and development of the first generation of Christians. They lived in high expectancy of the second coming of Christ in their life time. "Maranatha," "Christ is coming," was a favorite expression among them. This naturally led to a foreshortening of all earthly goals. It gave tensivity to the faith and short-range to plans. This condition must not be forgotten in the appraisal of the New Testament writings which were forthcoming at that time. The end of the world was considered near; who would think of writing for the edification of future generations? Not one of the writers had any conception that he was producing scripture (sacred writing) comparable to those of the Old Testament; the only exception to this was John when he wrote his Book of Revelation. They did not write their epistles and gospels casually, but they did write them to cope with special situations which were prevalent at the time of writing. Many of the members of the new churches were untrained and unfamiliar with the spirit and principles of the Christian faith. With much spiritual freedom and without the guiding lines of old traditions, it was inevitable that serious questions, problems and conditions should arise which needed the attention of the apostles and their helpers, who were at work elsewhere. And it was especially to meet such needs that the gospels were written for enlightenment and edification, and the epistles for instruction, guidance, discipline or encouragement. The apostle Paul may have done much fretting during his jail terms, when he, with his great ability and enthusiasm to work for the spreading of the kingdom, was kept from furthering his great plans. How was he to know that his very confinement led him to create

some of the world's finest scriptures and thereby to strengthen the faith of untold generations.

Strange enough, the epistles of Paul saw the light before the gospels were penned. Among the gospels that of Mark was the first to be written. The writing seems to have been instigated by the congregation in Rome. The theory is that when the work of the Apostle Peter came to an end among them, the members persuaded John Mark, Peter's secretary and interpreter, to write down what he could remember from the teachings of the great apostle. The gospel of Matthew points to a Jewish audience. Only his own countrymen could readily grasp the meaning of his many allusions and references to the Old Testament. Luke was not so much a gospel writer as he was a compiler of gospel stories, written by others; it was also he, the companion of the Apostle Paul who gave us the Acts of The Apostles. The writer of the fourth gospel may, or may not have been John, the apostle. This gospel was presumably written in Ephesus as a counter-measure to the many confused ideas and teachings about Christ which were beginning to crop up as the apostolic age drew to a close.

If we of the church of today could have joined in a worship service in one of the apostolic churches, there would, of course, be much which would seem very strange to us; but there would also be many elements in the service which would remind us very strongly of our own liturgy. Few, if any, of these elements would be used in the exact form in which they prevail today, but we would recognize the following: The salutation and response: "The Lord be with thee." —"And with thy spirit." The Lord's prayer, perhaps, without the doxology; the Apostles' creed; the rudiments of the general prayer; adult and infant baptism; the Holy communion, the Aaronic benediction with the lifting of "holy hands"; and the congregational "Amen."

(To Be Continued)

A Visit To Granly, Miss.

How very glad we were when Rev. Alfred Jensen asked Stub if he would go south and serve the congregation at Granly, Miss., in February. The Freds-ville Church Council willingly made arrangements for Dale Knudsen, a son of the congregation, studying at Maywood Seminary, to come home for the service here.

February 5, we started out, looking forward to leaving snow and zero weather behind. The first night we camped at Hannibal, Mo., the boyhood home of "Mark Twain." The next day we drove through the Ozarks, beautiful even in winter time. The third day we were in the South, in Louisiana. We spent a very interesting day in New Orleans. The drive along the coast was beautiful through Gulfport, Biloxi, Pascagoula, Moss Point, then up to Granly.

It was good to be there. Stub preached twice on Sunday to a very appreciative group, and again Monday evening. We met old friends and made new ones.

The way home went through Alabama with a visit to Tuskegee Institute, where we stayed overnight at their guest house. It seemed a privilege just to be there, where George Washington Carver had lived and

done his great work. By the week-end we were back home with the ice and snow. "What do they have at Granly that we don't have?" asked a friend. The answer to this question might depend on the eyes that see it, I suppose; but here is what I saw.

First of all, our Danish people at Granly have sort of "a new land." When they started plowing there, just 20 years ago, it was in soil that had never been plowed before. They built their homes where homes had never been built before. So they are pioneers (Nybyggere—that name has always fascinated me) and they became the leaders in building and setting the standards in a new community.

In Granly they have summer ten months of the year; their spring flowers bloom in February, and they plant their early potatoes, vegetables and some field crops also at that time. Of some things they raise two crops a year. The grass is almost always green, and so are many of the trees, the big beautiful live-oaks, the magnolias, and of course, the pines, the tall straight longleaf pines, are all over in the South. And since they have about 60 inches of rainfall a year plus sunshine and warmth, everything grows fast down there.

Although land is cheap, the people at Granly have mostly small farms. They raise corn, alfalfa, etc., for their cows and chickens. They raise sweet potatoes (yams), Irish potatoes, cabbage, carrots, etc., for truck gardening, and they sell a lot of eggs and poultry in the large nearby cities of Moss Point, Pascagoula and Mobile. They also grow pecan nuts and are planting many tung nut trees. Tung nuts are used only for oil and chemicals and are very valuable. Apples do not grow there, but figs do; and peaches and pears do fairly well. And they have many wild berries.

There is also fishing down there, even deep-sea fishing, for they are only twenty-five miles from the Gulf of Mexico. Being that near the Gulf also makes the temperature pleasant, 80 to 90 degrees, and the nights are cool always.

But then what do they not have at Granly? And what do they miss the most? If you ask them, they immediately answer: "We are too far away, and we are too few." These two things hang together, however. If they were a bigger group of Danish settlers, they would not feel so lonely and so far away. (The distance from Cedar Falls to Granly is about 1,100 miles.)

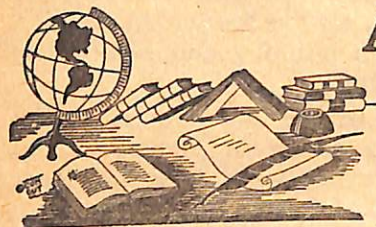
They are about twenty Danish families there, and most of them belong to the Bethany Lutheran congregation. They have no real church but a very nice meeting hall, with an altar, adorned with beautiful altar cloths, made by the women, and with candles and a small statue of Thorvaldsen's "Christ," which all together makes you feel right at home. Nearby is a cemetery with six graves, one of which is the grave of their pioneer pastor, Rev. K. Knudsen. With the help of our synod, they have a pastor come there 8 or 9 times a year; and they generally have two or three services or meetings at each pastoral visit.

Their homes are not as large or as elaborate as ours in the middle West; but they do not need so well-built houses, warm rugs, drapes and easy chairs, for they can be outside most of the time the year round.—

And, oh yes, mosquitoes too belong to the things they do not have.

They do not have a "white Christmas," but holly, mistletoe and poinsettias grow there. What is their greatest need? Said Dagmar and Axel Pedersen as we left them: "Half a dozen more Danish families would make us very happy."

Anna J. Stub.



Across the Editor's Desk

The D. P. Families are often mentioned before they arrive here. We are possibly making a mistake by not telling more about the experiences of the various congregations, as they accept these strangers into their fellowship, and the reactions from the D. Ps to the Christian friendship shown them.

The following is a letter that appeared in this month's church paper from one of our congregations. We felt the challenge to reprint same. We are, however, holding out any identification as to which congregation that had this happy experience. Many others would undoubtedly be identical in spirit to this situation. This is the letter:

Dear Christian Friends:—We don't have so many nice words to thank all the members of the church for the furniture, dishes, clothes, and many other nice things we have received. We are very happy living in the pastor's house, for which we are very thankful.

When last year we left Germany, where we spent more than six years in Displaced Persons' camps, then our only friend was Almighty God. We did not have any other friends in America. Rev. _____ and Mrs. _____ took us into the parsonage of _____ Danish Lutheran church. He and his wife helped us in many ways, and the church members took us into their midst, which delighted us. With many of the members we are very good friends, for which we are very happy. We cannot do anything good for you, but we are praying the Almighty God to give you luck and happiness and to bless you as much as He has blessed us through you.

Thank you!

"**The Greatest Story Ever Told**" has been heard on the radio since 1947, and is regarded as the most outstanding religious program ever to appear on the air. It will again this year present two special Easter programs, on Palm Sunday and Easter Sunday, March 18 and 25, over the ABC network, 5:30 p. m. EST (4:30 p. m. CST, etc.).

These programs have become traditional Easter events for the radio public. Many schools, churches and hospitals have recorded the programs as heard on the radio and have used it again for various occasions. The sponsor of the program gives its permission for such recording.

We gladly recommend this program for the entire family in our many homes. It comes Sunday after Sunday at a time in the afternoon, when it can often be convenient for the family to gather around the radio and hear such a program. It can now be heard over several radio stations in every state in the nation.

Scandinavian Music is finding more and more recognition in America. In January the Danish symphony conductor, Erik Tuxen, made his American debut as guest conductor of the National Symphony Orchestra in Constitution Hall in Washington, presenting Carl Nielsen's 5th Symphony. President Truman headed the list of distinguished guests who attended. A capacity audience of 4,000 gave Mr. Tuxen a most cordial reception and a rousing ovation at the conclusion of his program.

One music critic writes in the Washington "Evening Star": "Mr. Tuxen presented the symphony with extraordinary power. He drove home its drama and highlighted its moments of beauty with his assured and forceful directing."

The American-Scandinavian Music Center has been established in New York by the American-Scandinavian Foundation with the cooperation of the Nordic Music Union for the specific purpose of furthering through all practical means at its disposal the performance of and public knowledge of the music of the Northern countries—in particular that of the past 50 years.

The means through which the Music Center plans to achieve these basic objectives are as follows:—

1. The assembling of a reference library of scores and printed music.
2. The assembling of a reference library of recordings on commercial discs, instantaneous discs, and magnetic tape both corresponding to and supplementing No. 1, above.
3. The assembling of source material in both English and the Scandinavian languages dealing with the music and musicians of the Northern countries.
4. The publishing of a monthly newsletter dealing with the work of the Music Center, and distribution of same to musical performers, educational institutions, radio stations and recording companies.
5. The presentation from time to time of special concerts and auditions of new Scandinavian music.
6. The placing with American record companies of recordings of contemporary Scandinavian music.
7. Concentrated effort to secure in America performances of Scandinavian music over the radio, in the concert hall, and on records.
8. Encouragement of American music publishers to act as agents and representatives for new Scandinavian musical publications; and in other ways to make as much Scandinavian contemporary music as possible available through normal commercial channels.
9. Aid to Scandinavian composers in obtaining photographic reproduction of manuscript scores and parts, and American copyright registration of same.

Program for District IX Sunday School Teachers Institute

Tacoma, Wash., March 10-11

Saturday, March 10:

- 9:00 a. m.—Devotions. Rev. C. C. Rasmussen.
 9:30 a. m.—"The Place Of The Church School In The Church's Program." Rev. A. E. Farstrup.
 10:20 a. m.—Recess.
 10:30 a. m.—"The Qualities of A Good Teacher." Farstrup.
 11:20 a. m.—"The Sunday School Nursery." Mrs. Ida Kunz, Wilbur, Wash.
 12:10 p. m.—Lunch.
 1:45 p. m.—Song Period. Rev. Holger Andersen.
 2:05 p. m.—"Consider the Child." Farstrup.
 3:00 p. m.—Topic by one of Dist. Pastors.
 3:40 p. m.—Recess.
 3:50 p. m.—"The Use Of The Bible In Religious Education." Farstrup.
 4:30 p. m.—Question Period. Rev. J. C. Kjaer, Seattle, in charge.
 6:00 p. m.—Supper.
 7:30 p. m.—"The Teacher In The Classroom." Farstrup.
Sunday, March 11:
 9:45 a. m.—Adult Bible Class. Farstrup.
 11:00 a. m.—Sunday School and Church Services. Rev. Holger Andersen, preaching. Teachers may observe Tacoma Plan.
 2:00 p. m.—"Redeeming The Time." Farstrup.

Sunday School Teachers' Institute

Perth Amboy, N. J., Saturday, April 7th

- 10:00 a. m.—Devotion.
 10:15 a. m.—K. Kirkegaard-Jensen: Shall We Limit Our Sunday School Teaching to Bible History.
 11:30 a. m.—Wilbur Jensen, Sunday School Superintendent: What Can We Do About Sunday School Materials.
 12:30 p. m.—Dinner.
 1:45 p. m.—Excursion to our new Sunday School Building in Raritan Township.
 3:00 p. m.—Harry Lund, School Principal: What Is The Responsibility of The Home Toward the Sunday School.
 4:00 p. m.—General discussion.
 5:00 p. m.—Closing.

Kindly register participation with Pastor K. Kirkegaard-Jensen, 99 Broad Street, Perth Amboy, before April 1.

What Hope For Peace?

(Continued from page 5)

doms. We must guard against the totalitarian methods which we condemn in others, set an example of true democracy in our domestic practice, and speed the completion of an adequate International Covenant on Human Rights.

Measures such as these require patience, and their fruits are not always readily apparent. Nevertheless, their inherent rightness calls for patient continuance in well-doing.

Fight the Good Fight of Peace!

I do not presume to say that these steps which I have outlined will prove effective. Full catastrophe may break upon the world at any time. Nevertheless, I make bold to contend that so long as there remains even a marginal possibility of averting total global war, we must utilize every means which will not betray conviction or offend conscience.

In this process—and even if war should come—we must penetrate the artificial curtains by which we are momentarily separated and experience the bonds of humanity and faith which unite men of different nations and races. Particularly must the churches

"The Best-Laid Schemes—Gang Aft Agley"

Once, before the snow of the year began to fall, Dalum decided that it wanted the fellowship of a winter meeting. The church council deliberated, and then selected speakers, extending invitations to a doctor of philosophy and—to myself.

The invitations were accepted and preparations were made. It would be a three-day meeting. It would begin on Edison's birthday, continue through Lincoln's and end the day before St. Valentine's.

The pastor had prayed for fair weather on the meeting days, but had neglected to voice a petition concerning the day before the meeting was to begin and that was a disconcerting oversight. It snowed and snowed and snowed. By Saturday evening, twelve inches of crystal flakes covered the roads, the valley and the upland farms. Quicker to decision than Hamlet, the president of that Alberta congregation phoned the doctor of philosophy at Edmonton and retracted the invitation, at least for the present. The other speaker was already far enroute and was left to arrive.

The pastor was wintering in Wayne in the valley. The church was on the upland, several miles away. The snow was between them. The pastor deliberated through long hours of the night and acted in the morning. Donning his tallest galoshes, he trudged up the valley along the railroad tracks, turning at intervals to left and to right, to invite Helge's and Christian's and Farrel's and Johnson's and others to wallow in the snow and to attend services in the afternoon at Bethel Old People's Home, in fellowship with the management and the nine guests. There was a brief service in the winter parsonage in the forenoon, a service in Bethel in the afternoon, a meeting in the parsonage in the evening.

On Monday a snowplow canyoned from Wayne and to the church and as many as had burrowed out, attended two P. M. lectures there. In the evening a meeting at the Schultz's in the valley. Tuesday, worship services and holy communion in the church and a lecture. By then 46 were in attendance. In the evening, a meeting in the parsonage and, on Wednesday, lectures in the church morning and afternoon and a meeting at Alfred Holmen's, eight miles up the valley in Drumheller.

Thursday morning, when the meeting was all done with, of all things, a chinook! Why did the chinook not come earlier? Why—they call it Winter Meeting! It was a winter meeting and many, many more would like to have shared it, but they have been shut out from their winter meeting only twice in thirty years. Their average is still good.

O.R.N.

From "The Gleaner"

throughout the world stay together.

The struggle for peace must go forward unremittingly, and men must be driven by the conviction that the peace can yet be won. In these trying days and always, we pray God, through Jesus Christ, our Lord, for the faith which will enable us to stand in face of principalities and powers of darkness. From Him alone can come strength to make the expression of our faith adequate for the needs of our day.

Grand View College And Our Youth

March Notes From Grand View

March notes from Grand View might be many different things. They might be the notes coming from the auditorium every afternoon at five o'clock as the choir is busy preparing for its spring tour which will carry it to various communities north and west of here. (The choir is really blending into an excellent assembly.) They might be notes of determined command from Coach Mortensen as he is whipping his team into shape for the state tournament at Webster City this week. (The team has developed well but it is up against tough opposition). They might be notes of distress from admiring girl friends who are watching the boys' beards grow into scraggly and unexpected crops. (Thank goodness the beard contest is over in a week.) They might even be notes from a robin any day now, if the spring weather continues much longer. (Last year winter started at this time.) And they might, of course, be notes taken in class, although these are not very prominent right now. (Exams are a long way off, you know.)

We hope that you will make a note of the fact that Studenterfest comes May 12-13. There will be the usual program with the exception that the choir concert will be Saturday afternoon and the play will be given twice on our new stage, once in the afternoon for those who plan to leave early, and once in the evening. The alumni association is making great plans for a double reunion of students from 1925-26 and 1940-41. We hope you can be there. And incidentally, speaking of alumni reminds us that the March issue of "Echo" should be in the mail when you read this. If you do not get your copy as an alumnus of G. V. C., kindly drop us a card with your address.

The biggest event of the past two weeks was the meeting of the Board of Directors of the college and seminary. Their task was a very hard one, namely to make plans for the coming year. We shall not at this time copy any notes from the meeting, for the report will be given by the board officials, but we can say that Grand View College will need the help and support of its friends to a greater extent next year than at most other times. The draft situation will prevent so many of our young men from going to college that we must use all our effort to get a satisfactory enrollment. We appeal to all of you to do your utmost to get students for us.

Monday February 26 we had the most delightful visit from our former presi-

dent, C. Arild Olsen, and his wife, Elise. They have recently returned from a five year service in Germany, and Arild Olsen has now accepted a very fine position with the newly formed National Council of Churches. He spoke to the students at an extra assembly in the morning and again to the Seminary students in the afternoon. We look forward to more frequent visits in the future.

REPORTER.

ATTENTION All Grand View Alumni And Friends!!

Don't forget Studenterfest this year May 11, 12, and 13th. We're planning an excellent program of events so please don't let us down. Some of the main events, will be: the choir concert, the gym and folk dancing exhibitions, supplemented by coffee served by the alumni association on Saturday afternoon; Saturday night the annual Studenterfest banquet and dance. Sunday's main events will be the church services in the morning; alumni film showing, alumni meetings, and the first showing of the play in the afternoon. The second showing of the play will take place after supper Sunday evening. Our newly refinished auditorium will be the site of the play.

Special plans are being made for reunions of the 1941 and 1926 classes. Housing plans for the week-end are being made. Registration fees will be nominal.

Ray Johnson.

Montcalm County, Mich.

1950 was a busy year for First Lutheran Congregation in Montcalm County, Michigan. We were hosts to the District Meeting in August.

The resignation of Rev. C. A. Stub was disheartening. He preached his farewell sermon August 29, in Little Denmark church. That evening there was a farewell supper and social evening in recognition of Rev. and Mrs. Stub's twelve years of faithful service in First Lutheran.

There was a program in which parish presidents and the choir participated. The main speaker was Dr. S. C. Parsons of the congregational church who has long been a real friend of our congregation.

First Lutheran Church wishes for Rev. and Mrs. Stub many years of happy service in their new field and we pray for them God's richest blessings.

During the interim between September 1, and January 1, we were served by the district ministers and Rev. A. C. Kildegaard of Grand View College Seminary. We are grateful for their services.

January 19 was a happy day for us. Our new pastor, Rev. Peter D. Thomsen and family arrived. Many willing hands had put the parsonage in readiness for them. Even the weather man was gracious and kind at this time.

We are happy to welcome Rev. and Mrs. Thomsen to Michigan and Montcalm county.

On January 21 the very impressive installation service, conducted by Rev. Richard Sorensen, district president, was held at Little Denmark Church. That evening a supper and reception was given for the Thomsens. Again Dr. Parsons was with us to welcome our minister.

It was a festive day for us. We are full of anticipation, and work has already taken shape. We pray for God's rich blessing on Rev. Thomsen and family as they work among us.

Sadness crept into the congregation from time to time with the passing of some of our members. Among them was Albert M. Petersen, a life-long member of our congregation. He was the organizer of the Little Denmark choir with whom he sang 55 years, the last time being December 23, 1950. He died January 14, 1951.

Correspondent.

OUR CHURCH

A DAYPL Workshop for the Lake Michigan District was held in Marinette, Wis., February 16, 17, 18. The attendance was not so large, but a fine meeting was enjoyed. Rev. Clayton Nielsen, President of the National board of the DAYPL was present as one of the leaders.

Dalum, Canada—Rev. Ove R. Nielsen of Dagmar, Mont., was the guest speaker at the annual Winter Meeting held during the week-end of February 10-12. Unfortunately a severe snowstorm canceled much of the meeting.

Troy, N. Y.—Hans H. Frederiksen, Sr. one of the pioneer members of Immanuel Lutheran Church died on February 13th. Funeral services were held on Febr. 15, Rev. James Lund officiating. Mr. Frederiksen was 92 years old at the time of his death and was the oldest member of the church. He had lived in Troy (Lansingburg) since he came to this country as a young man.

Dagmar, Mont. — Aage Andreassen, active Layman and president of the Dagmar congregation during many years, died on the morning of February 24th at his home in Dagmar. He died from a heart condition. He was 63 years old and leaves his wife and two sons, Irving of Medicine Lake and Virgil of Dagmar. Funeral services were held from the Dagmar church on Wednesday, Feb. 28.

Trinity, Chicago—After having served twenty-one consecutive years as member of the Church Council, Mr. J. K. Jensen asked not to be re-elected. During the many years Mr. Jensen has held several offices on the Council, during one period being President of the congregation.

Rev. Alton M. Potter, Director of the Chicago Evening Club, was the guest speaker at the Trinity Church on Sunday, February 25th.

Des Moines, Iowa—Nineteen adults were added to the membership of Luther

Memorial Church on Sunday, March 4th, some by Adult Confirmation and others by Letter of Transfer.

A Nursery cares for little children every Sunday during morning worship services in the Luther Memorial Church. Two women are assigned for each Sunday for this service.

Clinton, Iowa—Rev. Eilert C. Nielsen, pastor of the St. Stephens Lutheran Church, was honored Sunday evening, Febr. 18th, at a birthday party in the church parlors. Many gathered for an evening of social fellowship.

Rev. Arne Knudsen, pastor of the Bethlehem Lutheran Church, Davey, Nebraska, is also taking part-time post-graduate work at the University of Nebraska during this semester. On Sunday, February 18th, he announced to the congregation his engagement to Miss Gloria Nielsen of Bridgeport, Nebraska (daughter of Mr. and Mrs. V. A. Nielsen, formerly of Nysted, Nebraska).

Exira, Iowa—Mr. Hans Farstrup was honored in his home on Sunday, Febr. 4th, by members of the St. John's congregation. He had at the recent annual congregational meeting declined re-election after having served as president of the congregation for a period of thirty-three years. Rev. Thorvald Hansen, pastor of the church, Andrew C. Nelson and others gave congratulatory greetings, and a gift and flowers were presented to Mr. Farstrup.

Mr. George Dupont Hansen who has been organist in the Trinity Church in Chicago for more than fifty years will observe his 80th birthday on Friday, March 16th. —A special observance is being arranged by the Church Council of the church, and one of the special features will be a re-union of choir members who have sung under the direction of Mr. Dupont Hansen.

Hartford, Conn.—At the recent annual meeting Our Savior's Church voted to raise the pastor's annual salary to \$2400 plus free house, offerings and \$120 car expense.

Miss Muriel Nielsen, our new missionary to the Santal Mission in India, arrived there safely in time to spend Christmas with Rev. and Mrs. Harald Riber. She writes in a private letter: "At the conference they decided to place me in charge of the Gaorang Girl's School." She is first to learn the Assamese and then the Boroni language, the languages of the area in which she will have her work. —We hope to hear more from her later.

Miss Dagmar Miller, returned missionary from India, was guest speaker at the Women's Mission meeting of the Kimballton, Iowa, church on Thursday, February 15.

A **Youth Page** will, according to present plans, begin in our publication with the March 20th issue. The DAYPL leaders have asked for a page in each issue of L. T. for brief articles, news items, announcements, etc. pertaining to our youth work, and the Committee on Publications and the editor have consented to this arrangement.

Chicago Children's Home

Gifts 1950—1951

Nels Clausen, Chicago, Ill.	50.00
St. Stephen's Ladies' Aid Society, Chicago, Illinois	50.00
Olav Pedersen, Lindsay, Neb.	10.00
D. S. S. No. 90, Lincoln, Neb.	3.00
Danish Lutheran Church of America, Dwight, Illinois	69.60
Danish Ladies' Aid, Askov, Minnesota	5.00
Misses Katherine, Clara and Christine Kjølgaard, Omaha, Nebraska	20.00
Danish Sisterhood of America No. 20, Kenosha, Wisconsin	8.00
Alice Jensen, Minneapolis, Minnesota	2.00
Fredsville Lutheran Guild, Waterloo, Iowa	10.00
Zion Danish Lutheran Church Canwood, Sask., Canada	5.00
Bethlehem Ladies' Aid, Davey, Nebraska	10.00
St. Stephen's Lutheran church Chicago, Illinois	20.00
Marquette Danish Ladies' Aid Marquette, Nebraska	25.00
Bethlehem Ladies' Aid, Brush, Colorado	10.00
Trinity Church Circle, Greenville, Michigan	5.00
Luther Memorial Ladies' Aid, Des Moines, Iowa	15.00
Danish Ladies' Aid, Manistee, Michigan	10.00
Zeta Chi Sorority, Chicago, Ill.	25.00
St. John's Danish Ladies' Aid Seattle, Washington	25.00
Danish Ladies' Aid of South Chicago, Chicago, Ill.	15.00
Mrs. J. P. Christensen and Ida Christensen, Cedar Falls, Iowa	10.00
Nain Lutheran Ladies' Aid, Newell, Iowa	5.00
Andreas Nielsen, Chicago, Ill.	10.00
Danish Ladies' Aid of Memorial Lutheran Church, Marinette, Wisconsin	5.00
Mrs. Axel Reitzel, Chicago, Ill.	5.00
Granly Miss. Ladies' Aid, Granly, Mississippi	10.00
St. John's Sunday School, Hampton, Iowa	5.00
Victoria Lodge No. 5 D. S. S., Racine, Wisconsin	5.00
Thyra Danebod Lodge No. 7, D. S. S. Clinton, Iowa	5.00
Nielsen Funeral Home, Chicago, Illinois	25.00
St. Ansgar's Ladies' Aid, Waterloo, Iowa	5.00
Bethlehem Lutheran Church, Cedar Falls, Iowa	10.00
Juhl Ladies' Aid, Marlette, Mich.	5.00
Mr. and Mrs. A. Harant, Hot Springs, Arkansas	5.00
Denmark Lodge No. 35 D. B., Chicago, Illinois	25.00
Mrs. Katrine Jensen, Brookings, So. Dakota	10.00
Mary Nielsen, Coral Gables, Florida	5.00

Mrs. George Christensen, Chicago, Illinois	4.00
Mrs. Irene Van Boam, Ludington, Michigan	5.00
Olson Rug Company, Chicago, Ill.	100.00
Thorwald Nielsen Co., Chicago, Illinois	25.00
Danish Ladies' Aid, Alden, Minnesota	25.00
West Denmark Ladies' Aid, Luck, Wisconsin	10.00
Dania Ladies' Society, Chicago, Illinois	15.00
St. John's English Ladies' Aid, Hampton, Iowa	10.00
Laura Marie Hoffman, Chicago, Illinois	50.00
Gina Norgaard, Los Angeles, California	1.00
Esper A. Petersen Foundation, Endowment Fund	5000.00
S. N. Nielsen Co. Chicago, Ill.	500.00
Lutheran Charities of Chicago (Chi. Tribune Charities Fund) Chicago, Illinois	200.00
Juhl Sunday School, Marlette, Michigan	10.00
Danish Sisterhood Lodge No. 147 Withee, Wisconsin	5.00
Dagmar, Bill and Charles Petersen, Portland, Maine	5.00
S. T. Corydon, Oak Park, Ill.	10.00
Fredsville Sunday School, Dike, Iowa	8.65
Club Dusinet, Chicago, Ill.	5.00
Bethlehem Study Group, Cedar Falls, Iowa	10.00
Danish Ev. Lutheran Church of America, Dwight, Illinois	126.00
Anton Terp, Chicago, Illinois	20.00
Mr. J. C. Jensen, Reinbeck, Ia.	16.00
Danish Ladies Aid, Solvang, Cal.	10.00
Mrs. J. O. Ross, Los Angeles, California	165.52
Danish Lutheran Church Sunday School, Gayville, So. Dakota	36.38
Anonymous, New York, N. Y.	100.00
Mr. and Mrs. Ray Sherburn, Scottville, Michigan	5.00
Mr. William P. Schmidt, Marinette, Wisconsin	5.00
Mrs. Jens Petersen, Chicago, Ill.	5.00

The Children's Home in Chicago is extending sincere thanks to the many congregations, societies, firms and individuals who remembered the Home at Christmastime. The many encouraging letters that accompanied the donations are a source of joy and inspiration to the workers at the Children's Home.

Sincerely,
Emily Ruetz
Executive Secretary.

To Building Fund

Contribution To Grand View College Building Fund	
Iowa Bridge Company	\$200.00
Thank You	
Jens G. Thuesen, Treas.	

Lutheran Nurses Concerned About Spiritual Needs Of The Sick

At the Council meeting of the National Lutheran Nurses Guild held in Minneapolis January 3rd plans were made to help Lutheran nurses to meet more adequately the spiritual needs of their patients.

A handbook is to be prepared suggesting ways in which nurses can aid the clergymen as they come to the hospitals to visit the sick, and also ways in which nurses themselves can help those patients who turn to them in their need.

It has been estimated that the spiritual needs of only 20 per cent of the patients are carried by the clergy and that there are an unattended 80 per cent who have no church affiliation, and upon whom no clergyman calls. Although the nurses know that they cannot take the place of the pastors, yet there are times when patients reach out to nurses for assurance, especially in crisis situations or delayed recovery, and when a statement of faith and trust

from the nurse is a source of comfort to the patient.

Special thought was also given to nurses entering military service, and their opportunities for Christian witness at their posts of duty.

An urgent plea continues to go out to nurses to gather used uniforms for destitute nurses overseas. The need is especially critical in Germany and Palestine where refugees are still coming in daily. Uniforms are to be sent to LUTHERAN WORLD RELIEF, INC. at either of the two addresses: North 13th Street and Bushkill Drive, Easton, Pa., or % Samaritan Society of Southern California, 7110 Compton Ave., Los Angeles 1, California.

The next meeting of the Council of the National Lutheran Nurses Guild has been called in connection with the convention of the Lutheran Welfare Conference, May 3-5 in Dayton, Ohio.

To Porto Novo Mission

Mrs. C. C. Nielsen, Omaha, Nebr..	\$ 5.00
Mrs. C. Robertson, Roxbury, Mass.	1.00
Mrs. C. Nielsen, Racine, Wis.	1.00
Nanna Goodhope, Viborg, S. Dak..	3.00
Sara Madsen, Palo Alto, Calif.	5.00
A Friend, Des Moines, Iowa	1.00
Mrs. K. K. Larsen, Missoula, Mont.	10.00
Mrs. J. Pedersen, Alden, Minn.	1.25
Mrs. J. Olsen, Tyler, Minn.	1.25
Mrs. H. J. Nissen, Marquette, Neb.	1.00
Mrs. A. Jensen, Minneapolis, Minn.	2.00
Danish Ladies' Aid, Solvang, Calif	10.00
Danish Ladies' Aid, Askov, Minn.	5.00
Mrs. C. Nielsen, Plainfield, N. J.	1.00
A Friend, Chicago, Ill.	5.00

Used Stamps sold ----- 2.50

Total ----- \$50.00

A sincere Thank you for these gifts, also for the used stamps. We can also use the used Christmas seals.

Ane Marie Petersen, leader of the Porto Novo Mission, died January 10th, but as far as we know her assistant, Miss Mary K. Chakko, a native of India, will continue the school. We hope friends of the Mission will continue their support.

Sincere greetings,

Johannes Jepsen

R. 1, Pulaski, N. Y.

NEWS BRIEFS

"MARKED PROGRESS" IN SERVICE TO CHILDREN, YOUTH AND AGED

New York—Feb. 1—Lutheran welfare workers are making "significant contributions" in service to children and youth and services to the aging, two areas of social need in which "marked progress" was made during 1950, according to Dr. C. E. Krumbholz, executive secretary of the Division of Welfare, National Lutheran Council. Dr. Krumbholz made his report today to the 33rd annual meeting of the NLC, being held here.

Services to children and youth were given national attention by the White House Conference for Children and Youth, which was attended by more than 75 Lutheran welfare workers from throughout the nations. Dr. Krumbholz pointed out that "through the 68 children's institutions (supported by Lutherans) thousands of children are being given skilled services in their own homes, in foster homes and in group care."

In addition to the usual children's

SYNOD OFFICERS

PRESIDENT: Rev. Alfred Jensen,
1232 Pennsylvania Ave.,
Des Moines 16, Iowa.
SECRETARY: Rev. Holger O. Nielsen
1410 Main St., Cedar Falls, Iowa.
TREASURER: Charles Lauritzen.
222 Pollard Ave., Dwight, Ill.
TRUSTEE: Olaf R. Juhl.
30 W. Minnehaha Parkway
Minneapolis 19, Minn.
TRUSTEE: Erling V. Jensen,
1104 Boyd Street
Des Moines 16, Iowa.
TRUSTEE: August Sorensen,
Ringsted, Iowa.
TRUSTEE: Viggo Nielsen.
190 Jewett Ave., Bridgeport 6, Conn.

services, the Division of Welfare has in the past five years cared for more than 300 displaced persons orphans through its Children's Service. Most of them have been teen-agers, Dr. Krumbholz said. Of the total, 46 have been adopted by American foster parents, 20 are in the armed forces, 15 are making excellent records in colleges or technical schools. Three are married; many are self-supporting.

That Lutherans are aware of the problems of the aging is evidenced, Dr. Krumbholz asserted, by the fact that there are 105 Lutheran homes for aging people in the United States.

BISHOP SMEMO ELECTED PRIMATE OF LUTHERAN CHURCH OF NORWAY

Oslo — (NLC) — Bishop Johannes Smemo, 52, of Agder has been elected Bishop of Oslo and Primate of the Lutheran Church of Norway. His selection from among four candidates was announced on Feb. 8. He succeeds Bishop Eivind Berggrav, 66, who resigned because of ill health after holding office 13 years.

Born in Rugldalen, Røros, on July 31, 1898, Bishop Smemo entered the University of Oslo in 1919 and graduated in 1924. He became assistant pastor at Drammen in 1925, vicar of Sør-Fron in 1933, and professor in practical theology at the Free Faculty in Oslo in 1934. He was named Bishop of Agder in 1946.

Bishop Smemo is the author of "Love in the Apostle of Faith," "Is the Time of the Sermon Past," and "Life from Above." He has traveled widely in Sweden, Denmark, Germany, Switzerland and Italy for study and conferences. He is a member of the executive committee of the Lutheran World Federation.

Cook and Girl Wanted

Girl to help with the cleaning and general housework. Also girl to be in charge of the kitchen. Excellent pay and working conditions. Danish Old People's Home, Des Moines, Iowa. Write to:

Theo. J. Ellgaard, President,
1312 Boyd Ave.,
Des Moines 16, Iowa.

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

March 5, 1951

I am a member of the congregation at _____

Name _____

New Address _____

City _____ State _____

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