

# Lutheran Tidings

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## Saul Becomes King

Three times, says the Bible, the heavenly call  
To reign over Israel came unto Saul,  
A plain, upright farmer of Benjamin's clan  
Who ploughed with his oxen his forefather's land.  
His trusty right hand was his son, Jonathan.

The first time, old Samuel took him aside,  
Anointed him king to defend and to guide  
"Jehovah's inheritance," so they might live  
In peace and prosperity, daily receive  
The blessings that God, and God only, can give.

But Saul told no one what had happened that day.  
A band of young prophets he met on his way;  
His heart was inspired with the prophets to sing,  
But not with a will or a wish to be king.  
His home and his work was to him everything.

Then Samuel summoned the people and said:  
"You asked for a king, and today we have met  
"That we might discover by casting of lot  
"The man who is chosen to reign by our God  
"Like Aaron was proved by his blossoming rod."

So he who for glory and gain did not care  
Came forth when the call was a cry of despair,  
And though he was broken at last, like a reed,  
The king in their need was a true king indeed  
For kingship, like friendship, is tested in need.

S. D. Rodholm.

Mel.: How Firm A Foundation.

## Thoughts For Lent

During Lent, Christian churches everywhere commemorate the suffering and death of our Lord Jesus Christ. Some years ago an older minister confided to me that he had never conducted Lenten services. The reason was not that he disregarded the sufferings of the Savior, or that he failed to appreciate the death of Jesus. It was primarily because he was afraid of cheapening the great sacrifice of the Master by pious platitudes and too much sentimentality.

Knowing him as well as I did I could appreciate his attitude; yet I did not agree with him. I am aware of the danger. I have often approached the whole subject of our Lord's Passion with reluctance. What after all can a small human being say about something so vast and holy? But isn't that true of everything that pertains to God? I'll never forget the young woman who once sneered at me, "How impertinent of you preachers to dare to speak of God!"

It is always impertinent for mere mortals to assume

The lot fell on Saul; he was nowhere in sight,  
They found him well hidden and ready for flight.  
When Israel saw him, so handsome and tall  
They shouted rejoicingly: "Long live King Saul!"  
But some said: "Who is he, this fellow called Saul?"

But he to his work and his village returned,  
Unmoved by a glory that he had not earned.  
Then one day it happened while ploughing his field  
The call came once more, and this time he must yield.  
This time to his heart came the final appeal.

From Jabesh, besieged, came a message of woe:  
"Come, save us at once from a merciless foe!  
"He threatens to put out the right eye of all  
"The men in our city, and soon it must fall.  
"Three days, and king Nahash will break down  
the wall."

Then Saul was with pity and wrath deeply stirred:  
He cut down his oxen and sent out this word:  
"His oxen who joins not my army I vow  
"To cut down like mine, for your king I am now!  
"By God I was called; to my will you must bow!"

that we know God sufficiently well to talk about Him. I trust that we do it reverently and humbly. As Moses in ancient times, we need figuratively to remove our shoes in his presence, for it is indeed holy ground!

I hope also that during my Lenten observances I have not been guilty of talking so much of the passion of Jesus; His blood and suffering, and the cross, that the mystery and majesty of it dwindled away in mere words. Just as we can soil the grandeur of a beautiful sunset by too much oh-ing and ah-ing, it is possible that our trivial talk may obscure and make commonplace that which is too holy for human lips.

And so I always approach the Lenten season with fear and trembling, and I never feel more inadequate as an interpreter of the Christian gospel than in considering the great texts relating thereto.

Still, how can we keep quiet? We must talk about it even if we stammer! It has been my experience



that the Lenten season touches the hearts of people more so than any other time of the year. Our hearts and minds are more receptive. In most churches during Lent there is an increase in attendance. We may not understand all that is spoken; yet we listen carefully and eagerly.

And if we don't always succeed in penetrating the mystery of the great messages of the Lenten season, we shall be richly rewarded if we admit our failure to do so. Thus services during Lent may at least leave us with a feeling that we are in the presence

of something holy. Issac Watts has expressed it so well in these words:

"When I survey the wondrous cross  
On which the Prince of Glory died,  
My richest gain I count but loss  
And pour contempt on all my pride.

Were the whole realm of nature mine  
That were a tribute far too small;  
Love so amazing, so divine,  
Demands my soul, my life, my all."

Enok Mortensen.

From "Danebod Hilsen."

## Christ's Kingdom—Man's Hope

By Herluf M. Jensen

Herluf Jensen is a student in the Grand View Seminary. He previously attended Grand View College, taking his two first years of College here. After serving three years in the U. S. armed forces he attended Harvard University, earning his B. A. degree, later attended University of Minnesota to receive his M. A. degree. Last August he was elected at Interlochen, Mich., as President of the Lutheran Student Association. He was a member of the Steering Committee of this conference in Lawrence, Kansas, which he tells about in this article. He was one of the Mincon Leaders, and had considerable responsibility with the denomination meeting of the Lutherans during the conference.

—Editor.

During the past Christmas vacation, from December 27 through January 1, over 2,000 students, coming from North America and representing 47 nationalities, and over 600 colleges and universities, assembled at the University of Kansas in Lawrence, Kansas, for the 16th Quadrennial Conference of the Student Volunteer Movement for Christian Missions. In addition to these North American students there were over four hundred students from foreign countries, chiefly from the Far East.

The Student Volunteer Movement is one of the oldest Christian student movements in America, having its origin in 1886, when 100 students at a summer conference in Mount Hermon, Massachusetts volunteered for Foreign Mission service. In the ensuing 65 years its work has received great impetus from the inspiring leadership of Dr. John R. Mott, the distinguished Christian leader and statesman. In its 65 years it has held 16 quadrennial conferences for the purpose of enlisting college students as volunteers to go into foreign and home mission fields and to support the missionary enterprise of the church.

### "The Evangelization of the World . . ."

Speaking about its history, Dr. Kenneth Scott Latourette, author of the reknowned nine volume History of the Christian Expansion said, "Over the platform of those quadrennials there was emblazoned in great letters the watchword of the movement, 'The evangelization of the world in this generation.' By this was meant, not the conversion of the world, but the presentation of the gospel to every human being in each generation by the Christians of that generation." The Student Volunteer Movement has been instrumental in sending out over 20,000 student volunteers to the mission fields of the Church.

The purpose of the 16th Quadrennial Conference, meeting under the theme "Christ's Kingdom—Man's Hope," was to explore what the role of Christians ought to be in a world in struggle. Conference delegates were confronted with the one central question, "What is the job to which God calls his Church today?" In order to explore the implications of this question, three subsidiary questions were asked, "What is the situation and issues in which we have to make our witness?" and "How do we participate most effectively in the total job to which God calls His Church today?", and "What is the nature and claims of the Christian faith?"

### Re-thinking Missions

The conference was characterized by the word "re-thinking." It attempted the re-thinking of the missionary enterprise of the Church. Dr. Latourette told us that our job is not that of 1886, or 1920, or even that of 1947. Since the occasion of the last Quadrennial, he reminded us, the coming into existence of the World Council of Churches and the National Council presented new factors which should be appropriated.

As a result of the activities of the missionaries sent out forty years ago, the younger churches, established by those missionaries, have developed indigenous organizations and much capable leadership. Therefore, Dr. Latourette said, the Christian Church of the western world needs seriously to re-think its missionary task today.

The conference had been planned so that the whole question could be explored. The Conference included worship, speakers, panel discussions, fireside chats, personal interviews, group study, recreation, drama, movies, and literally everything that could cast some

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light upon the predicament of modern man in the revolutionary age in which we are called to witness.

### Two Worlds — One Dying — One Awakening

On the opening evening of the conference, the Reverend Tracy Jones, who at the last minute had replaced Dr. Reinhold Niebuhr as the keynote speaker, said "Young people have been born in the midst of a great migration which moves between two worlds — one dying and one awakening. "This," he said, "is causing explosions in Iran, Egypt, and China. The people there are in sullen discontent. The explosive element is the electrifying hope that there is a way out of bondage." He went on to say that a missionary proclamation must go to men's minds and must be a proclamation of the community of the Christian church and that Christians must proclaim that Christ is Lord over all kingdoms. "This," he said, "demands a new missionary vitality." "The Communists may win," he warned us, "because they appeal to the dispossessed by teaching that violence is the way of salvation and the beginning of knowledge is in the stomach." "In the west," he observed, "our prosperity makes us insensitive to their hunger, and our guilt weakens us." "The missionary enterprise itself," he admonished, "must be motivated by escapism pity, or a desire to spread a western culture that is no longer wanted." "People, whose color is not white, now are thanking God for it," he went on to say. "This is something we dare not ignore. If the Church cannot meet the racial issues of our time, the Church will become irrelevant."

### Facing Race Relations

Throughout the conference, speakers in their addresses, and students in their conference sessions, worked at this problem of relating the Christian message to the problems of an age in transition. Students were honestly concerned about race relations. An incident of discrimination brought home to the conference the startling reality of the evil which exists everywhere in the world. An allied concern was manifested that Christianity not be considered as a means of saving western civilization, nor its exclusive property. The missionary enterprise must not be relegated to an aspect of the national defense program, students said repeatedly.

Three evenings of the conference were devoted to addresses delivered under the title "The Christian Witness in a Revolutionary Time." Speakers such as the young Eduardo Mondlane of Portuguese East Africa, Dr. John S. Badeau, President of the American University in Cairo, Egypt, Dr. Frank Laubach, and Dr. Truman B. Douglass told us what it meant to be a Christian witness in Africa, the Middle East, India, North America and in one world.

Speaking of the Middle East, Dr. John Badeau said, "Current tensions arise not from Communism, the current and easy answer, but from a re-awakening of the Arab world that inevitably clashes with western interests." He gave the most specific prescription of what the missionary enterprise ought to consist of when he said: "Ingenuity that will find a new way of relating the Christian mission to new situations, missionary scholarship, a mastery of the language and a real understanding of the spiritual

heritage of the people the mission serves, and the highest degree of professional and technical competence, is required of the missionary today. We need million dollar brains on missionary salaries to serve to the glory of God with the highest intellectual and technical skills of the modern world."

Paying tribute to the accomplishments of Christian missions in Africa in medicine, teaching, and agriculture, Mr. Mondlane reminded his hearers of the tremendous problems that still trouble the continent,—sickness and unhappiness in new industrial slums, hunger on marginal and eroded land, frustration for those educated in mission schools who are unable to get work that will use their talents and training.

Dr. Frank Laubach, pioneer missionary educator and literacy expert, said that we must help the desperate nine-tenths of the non-Christian world out of their hunger and misery before we can preach to them.

### Mission in the Academic World

Speaking of the mission in the academic world, Dr. Truman Douglass, author of the recent provocative **Mission to America**, said, "Much of the University community is estranged from the Christian faith and it will take more than cider and doughnuts or a vesper service with organ music to change this." "Too often we stress the picturesque and humanitarian aspects of home missions," he also said, "but its basic task is taking the church to people where they are, and a lot of the job is patient, day-to-day janitor work."

The General Secretary of the International Missionary Council, the distinguished theologian Dr. Charles Ranson, delivered three brilliant addresses to the conference. He had the task of laying a thoroughly theological basis for the conference study of the Christian missionary concern. His addresses, entitled "What God Has Done—The Saving History," "What God is Doing—The Redeeming Community," and "What God Will Do—The Ultimate Hope," marked for many the highlight of the conference. "Men talk today with sober realism about the possible collapse of western civilization," he said, "and the Church may not save civilization today. That is not its business." He reminded us, "If we know the conference theme to be true, then we can go out into the bewildering currents of contemporary history without panic but with a powerful sense of mission,—our high calling in Christ Jesus." He went on to say, "I believe that in the context of contemporary history, the calling of God to the Church must be seen, as never before, as a world task in which a universal Church confronts a unified but deeply divided world with the gospel of God,—the message of the Kingdom. Man's hope, the calling to redemptive action in a world mission, requires that the Church must learn once more what it means to be in literal truth a community of obedience." Such words, almost needless to say, could do nothing short of stir the entire conference. We felt that Ranson was calling us to know the "lively hope" of the Kingdom.

### Dr. Mott is Honored

One of the highlights of the conference was the ceremony honoring Dr. John R. Mott, the founder of the movement and himself a reminder of the 16



generations of college students who have gone out as volunteers. White haired, but still erect, Dr. Mott, Nobel Peace Prize winner and leader in establishing many of today's world Christian organizations, received a scroll expressing "deep gratitude" for the outstanding leadership he has given Christian students the world over. On the stage with him were other men who were influenced by the movement and have continued to serve it—honorary chairman, Dr. K. S. Latourette, President of the American Baptist Convention, Dr. John A. Mackay, President of Princeton Theological Seminary, and SVM Chairman, Dr. E. Fay Campbell, Secretary of the Board of Education of the Presbyterian Church, U. S. A. The scroll was presented by David Hoh, student Chairman of the SVM. Young Mr. Hoh is a seminary student at Mt. Airy Lutheran Theological Seminary in Philadelphia.

Daily the 2,000 students divided into small groups called Mincons, (Miniature Conferences) in which the subject of the morning platform addresses and the concerns of the students were discussed and related to the Christian message. In other groups the problems and opportunities of specific mission fields were discussed for such areas as Africa, India, Formosa, Japan, and the United States. In Vocation Seminars consideration of the Christian hope and witness within specific professions, both at home and abroad, by Christian lay people and church workers helped students to discover where lay their specific calling.

#### "That Cause Can Neither — — —"

For the three of us from Grand View College who were permitted to attend the conference, through the special gift of the Women's Missionary Society and the Student Body of Grand View, one of the thrilling moments of the conference took place as Mrs. Rosa Page Welch introduced a "new" Christian anthem to the conference. Repeatedly "That Cause Can Neither Be Lost Nor Strayed" was sung until the significant words had sunk deep into the hearts of the conferees, and its haunting music had become inscribed in their memories.

Sunday forenoon the conference was invited to attend the churches in the city of Lawrence. Local churches had made special arrangements to welcome the students to their worship services. During the conference students met by denominations once, at which time they had the opportunity to meet officials of Mission Boards and missionaries of their own denominations. Students also had an opportunity to meet according to the Student Christian Movement to which they belonged, at which time they could relate the significance and emphasis of the conference to their own movement. Incidentally, the almost three hundred Lutheran students who attended the conference constituted the largest denominational group at the conference.

#### That They May All Be One

To many it was heartening to see the kind of concern manifested by the students that the Christian Church have a dynamic approach in bringing the gospel, the Christian hope, to all the areas of the world, and of relating that gospel to particular situations in which man finds himself. Numerous incidents in the conference testified to the concern of the students

that it be no sentimental, liberalized, shallowly Christological message which they be called to proclaim. Thrilled by their inter-racial, international, experience, they were deeply concerned that the Church translate into positive action their hopes and professions, that all barriers which divide not only black from white, but church body from church body, be broken down. Christ's prayer, "That they may all be one," was oft repeated at Lawrence, and its real meaning must be indelibly inscribed in their minds, as I think it now is in mine.

Unwilling to be satisfied with anything less than the austere reality of the Truth, students received enthusiastically the sobering words of Dr. Ranson, who speaking out of the profundity of continental theology, made himself difficult at times to understand. But where at first some were dismayed, finally they would be satisfied with nothing less.

The final evening of the conference Dr. John Mackay brought a note of deep reassurance. "Human history," he said, "is not a flower garden but a battle ground in which a titanic struggle is taking place between God and the forces of evil." Dr. Mackay told the conference just before the end of the old year, "Those who believe that the deepest forces in history are controlled by God and are on the side of righteousness trust God and do the right thing which is nearest them. In the total perspective of history it will be seen that such people, by what they were and what they did, contributed in a very real sense to 'preparing the way of the Lord'. Upon the threshold of 1952 let us re-echo and live by the truth that Jesus Christ shall triumph in history and that the kingdom of righteousness is an everlasting Kingdom."

## Pastor P. Rasmussen - 75 Years

Our pastor, P. Rasmussen, observed his 75th birthday on January 28. A group in the Dalum community had planned a surprise birthday party for him. The church basement had been beautifully decorated with red and white streamers, Danish flags, white candles and bouquets of red and white carnations. A birthday cake decorated in pink and white adorned the special birthday table.

After we were seated at the tables a varied program was offered, Mr. Hans Boe acted as master of ceremonies. He greeted the honored guest with words of congratulations and in behalf of the congregation presented Pastor Rasmussen with a wrist watch. Mrs. Arne Jacobsen spoke in behalf of her husband, president of the congregation, who due to illness was not able to be present. Several related a number of incidents from their many years of acquaintance with Pastor Rasmussen. Mr. W. Lauritsen sang a Danish song. Other gifts were presented; a group of young people sang, "Our Father Has Light In His Window."

Many songs were sung throughout the evening and Pastor Rasmussen in a talk expressed his deep appreciation for this fine evening of fellowship with his many friends. He closed the evening with devotion and evening prayer.

Carol Nelson, Drumheller, Alta.



## Kristen Kold

The Little Schoolmaster Who Helped Revive A Nation  
By Nanna Goodhope

X

### Tutor and Soldier

Kold began his work at Holmsgaard on November 1st, 1847. Though his time there was of short duration, it was to be of lasting significance to him. For here he came in contact with people who shared his aims and his ideals, and were willing to make sacrifices to attain them.

Lying within walking distance of Holmsgaard parsonage was the fine old country manor, Rybjerg. Here the proprietor and his wife—a cultured and devout Christian couple—also kept a tutor for their children. This young man's name was Anders Poulsen-Dal. He had recently graduated from the Snedsted Seminary, where he had obtained his training under the personal guidance of Kold's good friend, Ludvig Muller. Kold was ten years older than Poulsen-Dal, but the two soon became fast friends. The younger man admitted to Kold that he had heard so many strange and varied rumors about him at the seminary, that it had been impossible to form a definite opinion about him until now—and he was glad it was in his favor.

The following winter the two young men spent nearly every week-end together, either at the parsonage or at Rybjerg. Here they discussed with the elder couples weighty problems concerning Denmark's future. Kold, who believed in the equality of all people, was frank to a fault and at times indecorous in his personal judgment. He did not hesitate to criticize the master of Rybjerg and his good wife, who had many servants in their employ and were known to be good to them. But, although they resented Kold's social theorizing, they always forgave him; for they were aware that only sincerity and good will motivated his frankness. Kold also met here other spiritually and socially awakened persons, with whom he discussed the problems nearest to his heart. Among the things discussed was the hope to some day open a school for the adult youth of the land, to educate them for richer living and a high type of citizenship.

The impending war between Denmark and Germany over the disputed protectorate of Schleswig and Holstein, broke out in the spring of 1848. Rumors were at this time being spread throughout Denmark that unprecedented atrocities were committed by the rebellious Germans, who wanted these provinces for Germany. Patriots arose among the Danish people urging all men who were not already with the armed force to enlist. It was being said that the prison inmates of Holstein had been freed by the rebels; and armed with all kinds of vicious weapons, they were ordered to move northward into Jutland to rob and kill, and to commit whatever other atrocities they pleased.

The pastor, Hassenfeldt, called all the men of his parish together on a meadow near the church. Here, in great patriotic fervor, he appealed to their sense of duty as citizens and patriots, to protect the moth-

erland. When soon afterwards it was rumored that the vicious prison bands were only a couple of miles from Rybjerg, the master of the manor sent his family to Ringkjøbing for protection; and then hastily armed all the men of the vicinity with weapons of whatever type he could get hold of, from knives and flails to scythes and rusty old muskets. All through the following night a close guard was kept throughout the area. No one, with the exception of little children, slept. It was late the next day before it was learned that the rumors were false and entirely without foundation.

But the people had by now been aroused and some had been urged to enlist voluntarily, among these were Kold and Poulsen-Dal. After drilling under the command of an old ex-army sergeant for a few days, the two patriots decided they would not wait until they were summoned by the government. They would join the forces immediately and find out first hand what war was really like. So the two friends, in memory of the occasion, planted a chestnut tree at Rybjerg with considerable ceremony, and then started off marching southward, each with a musket on his shoulder.

After several days of tramping they joined a group of Vejle volunteers that were under the command of a sixty-year-old discharged cavalryman, who called himself Captain von Stilling. He was not a captain nor had he any knowledge of military technique outside of that pertaining to the cavalry. But his great ambition was to obtain the title of "captain," which he hoped would be awarded him for his untiring service to the government in the enlistment and training of volunteers.

Kold, who had never before carried a gun, now discovered that he was unable to shut only one eye at the time when he aimed. But he soon overcame this difficulty by attaching a flap to the lining of his cap in such a way that it could be dropped over one eye when he aimed with the other.

The Vejle corps consisted of sixty to seventy men, most of whom were mechanics, clerks and seminary students. They were soon sent to the island of Funen to be trained with volunteers from other parts of the land. The boat on which they were sailed across the Belt was an old tub-like wooden craft loaded with timber. No food or other necessities for the trip were provided for the men. And the weather was cold and damp. When the fellows began complaining of hunger and the cold, Kold calmly took a pinch of snuff; then stretching himself full length amid the planks on the open deck, said that he was in the habit of taking things as they came. And when the second day at sea the men complained rabidly of hunger, Kold again, to the amusement as well as the mortification of his comrades, took a pinch of snuff, saying as he did so that he could very well get along on snuff for a couple of days without food; and in a pinch he could get along without either. The men



thought he was a "queer fellow," but they liked him, for he amused them and thus helped to keep up the morale of the group.

Late on the second day at sea, a boat bringing dark bread, brandy and beer to the troops overtook them. It was not till the third day out that they reached their destination, Kerteminde, where they were greeted warmly by the populace. From there they were taken to Ørbak, where they were in training for several weeks.

The volunteers were issued no uniforms. They wore their own civilian clothes with a "Free Corps" insignia on the right sleeve. Kold thought this was being unfair to the enlistees, who were doing their duty for king and country as well as the drafted men were. He talked the matter over with Poulsen-Dal; and the two decided that if the government would not buy them uniforms, they would provide their own. So they sought a tailor in the town and engaged him to make each of them a long military coat of hunter's-green broadcloth, with a red collar and trimmed with red braid. This undoubtedly created the envy of some of their comrades who could not afford such luxury.

Poulsen-Dal was placed in the front rank for maneuvers, while Kold was assigned to the back row. He was slow in his action and therefore usually lagged behind the others. One day when the commanding officer caught sight of Kold standing motionless during drill he yelled at him: "How — — is it you are standing?"

"Oh", said Kold calmly, "I was thinking."

"Thinking! — thinking!" (then he cursed) "Don't you know that a soldier is not to think; he is only to obey orders."

On another day, after the troops had been removed to Sanderum, near Odense, where together with other enlistees they made up a battalion of nearly two thousand men, Kold was late for drill. The commandant rode toward him grumbling an oath. Then looking angrily at Kold, he said: "Where — — did you come from?"

"From Sanderum, Hr. Captain."

"Have you an excuse?"

"No, Hr. Captain," said Kold in a firm but matter-of-fact voice.

"Step into line!" was the astonished officer's reply. And nothing further was said about Kold's discipline, to the amazement of his comrades, who envied him his calm, unruffled manner in any situation.

When they first came to Sanderum, Kold and Poulsen-Dal were assigned poor quarters in the home of a widow. One day Kold asked the widow if she knew anyone in the town who liked to read. "Yes," said the widow, "I know one man but he is a little queer." Kold found him and soon he and Poulsen-Dal were given good quarters. The man was Poul Rasmussen, a close friend of Peter Larsen Skræppenborg, the lay preacher who gave Kold new hope when he so sorely needed it. And the two friends now had the opportunity to meet again, in the cultured atmosphere of Poul Rasmussen's home.

Though Kold rated low in military technique, he instead rated high as a man among the soldiers. For he was good as an entertainer and as a cook.

He held the high respect of his comrades and was able to chide and shame them when the occasion warranted it. He especially resented drunkenness and their frivolous flirtations with the young women who lived in the vicinity of the camps; against which he cautioned them very emphatically.

Because of Kold's high moral standing with both officers and men, his superiors recommended that he be given a minor officer's rating. But Kold would not accept it. He knew by then that he was not meant to be a soldier, and therefore he did not think it was God's will that he should remain longer in the service. He was sure that the Lord had better use for him elsewhere.

As Poulsen-Dal was also ready to quit the army by this time, the two friends left the forces in early November, without either having seen actual combat.

### Home Missions In Denmark

Home Mission Work has been given the green light in the Church of Denmark after a period of eight years during which no churches could be built on account of material shortages. Development of new residential areas in Copenhagen necessitates building of five churches. Two are now in the process of construction. Eight others are being planned outside of Copenhagen, according to the Reverend J. B. Leer Andersen, executive secretary of the (Kirkefond) Home Mission Fund.

Established parishes will be divided because it has been found that this increases church attendance by over 50 per cent and also has a good effect on community life. The church's effort to provide a spiritual ministry to people in new housing projects has met with enthusiastic approval and hearty co-operation of the builders.

Lack of funds hampers the rapid progress of the program. One great problem that remains unsolved is that of providing dwelling places for pastors. Offerings received for erecting churches have been generous, but the program requires large sums.

Soldiers' Friends, an organization which ministers to men in the armed forces of the country, recently met in convention in Copenhagen to review their work. Due to the expansion of the army, it was found necessary to advocate additional service centers and increased staff. The chief of the military, General Erik Moeller, when addressing the convention, expressed great satisfaction and thanks for what was being done for soldiers. An offering of 38,000 Kroner (\$10,000 Dollars) was made to the work at the opening service in the cathedral.

The Nordic Ecumenical Institute has decided to hold a conference in August, 1952, in hope of effecting a spiritual awakening and also to strengthen the fellowship of the Scandinavian people. It is anticipated that 250 Danes will attend this conference, which is limited to 700 participants. Bishop Manfred Bjoerkquist of Stockholm, Sweden, is father of the idea. This conference is the first of its kind to be held among the Scandinavian people.

—The Lutheran.



# Our Women's Work

Mrs. Johanne Lillehøj, Kimballton, Iowa  
Editor

## Greetings From Askov, Minn.

The Danish and English Ladies' Aids at Askov had a joint meeting in November. It was a Missionary meeting and Mrs. B. A. Helland from St. Paul was invited to speak to us. Mrs. Helland, with her husband and family, has spent a number of years in India, and has worked there since the war, so she is well qualified to speak on the progress of the Missionary work being done, and the problems confronting the people of India. To hear Mrs. Helland is an inspiration; she knows her subject, and that subject is close to her heart, and through her word pictures we were permitted to see the great joy and satisfaction our workers in the Mission field find in teaching and guiding the spiritually hungry people who come to them for help.

We wish all the congregations of our synod could have the opportunity to hear Dr. and Mrs. Helland. It would help revive our missionary zeal, which has been lagging these later years.

A social hour was enjoyed around the coffee tables after the lecture. The collection amounted to \$22.05 and the Aids supplemented this from their funds so that we could send a check for \$50.00 to the Santal Mission.

We greatly appreciated the privilege of hearing Dr. Helland preach at our church service December 9.

Mrs. John Meier, correspondent.

## From The Student Volunteer Conference At Lawrence, Kan.

Through the efforts of members of the GVC faculty the National WMS provided scholarships of \$25.00 each to three Grand View students who attended Student Volunteer Conference at Lawrence, Kansas during Christmas vacation.

From these students, Donald Holm, Aage Clausen, and Herluf Jensen, we have letters of sincere appreciation to WMS for this help.

By permission, we are sharing one of these letters with our readers.

Ida Egede.

December 29, 1951

Women's Mission Society  
Danish Lutheran Church  
Dear Mrs. Egede,

I am writing this letter while sitting in one of the fraternity houses in which the conferees are placed. There are approximately 2200 students attending this conference, 200 of whom are foreign. The largest foreign delegation is from Japan (32), followed by

Germany (23), India (20), China (15) and Korea (14). In all 45 countries are represented.

It is a truly great experience to be able to discuss religious problems with foreign students, an experience which I could not have had except for the generosity of your Home Mission Society. There are no words capable of fully expressing my heartfelt thanks so the least I can do is to give you some of the impressions which I have received.

Every morning we assemble in a huge auditorium where we have a short period of devotions followed by a speech by Dr. Ranson, who is giving a series of three morning speeches entitled, "What God has done," "What God is doing," and "What God will do."

After Dr. Ranson's speech the students separate into 160 small groups called "Mincons," a word standing for "miniature conferences." In my mincon there are 18 students, five of whom are foreign: two Japanese, one Indian, one Filipino, and one African. The foreign students put us Americans to shame in that their faith and religious feelings are much deeper and stronger than ours. These foreign students were very shocked when they came to our country because they thought we lived in a saintly society because we are mostly Christians. They found, however, that to be a Christian in this country was not hard, compared to their countries where Christians are in the minority. The foreign students, at least the Asiatics, express an independent religious and economic spirit. They do not want our type of Christianity in Asia, they want their own religion; to be sure, it is based on the teachings of Christ, but it must not be "vaccinated" with our Western culture, as one Japanese student told me.

The Asians do not want hand-outs, they want help so they can get on their own feet and stand independent of our Western civilization for which they feel contempt. How can they feel otherwise when they read the front pages of our newspapers which tell of our new developments in the field of destruction, and on the other hand hear our preachings of Christianity i.e. fellowship and love.

The speakers stressed that Mission work must not only be done in the jungles of Africa, but also in the concrete jungles which we call American cities. Also it was stressed that we must bear witness to Jesus Christ in every walk of life. This idea of bearing witness seemed to be a sort of golden thread which tied the various branches of the conferences together.

I hope that in the preceding lines I have managed to impart to you a little of the work and significance of this conference. I also sincerely hope that your society will make it a tradition to help students to attend this conference for it is an unforgettable experience.

Again I thank you.

Aage Clausen.



# Paging Youth

ESPECIALLY OF OUR D. A. Y. P. L.

Editor: Ronald Jespersen, Newell, Iowa

## The Future Of Our Young People's Work

I don't think that I am speaking only for myself when I say that Young People's work is giving more than one minister in our synod a good headache and a complete sense of frustration. And it isn't only in our synod that the headaches and frustrations are rampant. But of course, it is our synod that we must be thinking about. That is our "territory" and it is up to us to transmute failure into success in our own "territory."

I am writing this article because the editor of this page won't give me any peace until I do. But maybe it will do us all some good for me to let my rusty old marbles roll around a bit up in the belfry.

My latest frustration, exceedingly frustrating since I am what is known as the "advisor" to the eastern district of the DAYPL, is the death of our District News Letter. This demise is due to the fact that the societies send me no news! However, since I have seen reports for some of the eastern societies appearing on this page, I have come to the conclusion that the death of the little mimeographed district sheets may be a good thing. As long as the DAYPL has been given a page or two in Lutheran Tidings, I think it would be best for all of us to concentrate our attention in that direction and thereby, in whatever we write, reach the young people's societies all over the synod and not just in our own small corner. So, all you eastern district DAYPL people who read this let's see some of that pep you didn't show for the District News Letter directed to your Young People's Section in Lutheran Tidings! Let the wild and woolly West know that the Orient still lives! Thank you in advance. And now, to all of you, east and west!

**What do YOU want? What would interest YOU? What do YOU think would put life and pep back into our Young People's Societies all over the nation again?**

The "Advisor" to the eastern district of the DAYPL (that's me) has come to this conclusion:

If we try and give you what is known as "serious stuff" which may be anything from "religion," "Bible study" and so forth, to lectures or discussions about the world situation, social and economic problems, and the like, you lose interest almost immediately and stay away.

If we give you "fun" which means, usually, folk dancing, games, et cetera, you are all there, full of pep, to begin with. But, after a while you get tired of just "fun" in the church hall and drift away anyhow.

Now of course, in our big cities, there is a terrific amount of competition. In our big cities we have everything. And of course, the best "fun" in the church

hall can hardly compete with the Radio City Music Hall in New York City, for example.

But I understand that in the rural communities, what with the ever present family auto and the elaborate recreation programs staged by the public school system, there is plenty of competition also. There is not the big difference between the city and the country that there used to be, although, sad to say, in the country you seem to be getting mostly the honky-tonk aspects of city entertainment instead of the worthwhile cultural activities the big city also has to offer.

Of course, there is nothing quite so lovely as a nice quiet evening at home. That's what we've been hearing at least for the last fifteen years or so. "Let's get that good old fireside circle going again," was the slogan. So now we've got it. And how!

The family circle all together, you know, with friends and relations gathered all around. Gathered around **what?** Why, that dear old television set of course! Wonderful, isn't it? No one dares to sneeze, let alone speak. Yes, it's so wonderful that it has just about wrecked our, or rather, **your** young people societies in more than one place.

Some of you young people have turned into regular old fogies. It would take an invasion with atom bombs to drag you from home and fireside and television sets. A prominent doctor recently sounded the alarm in one of our newspapers that the younger generation would soon all have flat feet from sitting indoors every single solitary evening in front of the defender of the home and the keeper of the fireside—the good old television set.

It wouldn't be so difficult if it were a matter of installing a television set in the church hall. But what good would that do? With about ten competing channels, we would need to install at least three sets in three soundproof segments of the hall in order to satisfy everybody. People who have waited all week to hear "Slap-doodle Dodo's Latest Antics" won't take kindly to having to sit through "Slit-throat the Ripper Strikes Again" instead, and vice versa. But providing for television audiences wouldn't make much of a meeting anyhow. And how about those people who run a mile at the mere sight of a television set?

Now, leadership and direction, advice and counsel, is all very good. Ministers just love to provide it. And committees, appointed by conventions to do something about the current situation, love to give advice even more. But I am beginning to think that it is time ministers and committees began to seek a little leadership and direction, advice and counsel, from the young people themselves. And that is exactly what I am asking you to do right now, not just for the benefit of us harassed preachers, but for your own sakes, for the sake of the young people's work itself.

Quite soon now, just as was the case when the first craze about the radio died down and it began to be taken for granted, these marvelous television programs are going to begin to lose their hypnotic power. And then what? If you don't watch out, there won't be anything about which to say, "and then what?" There won't be anything for young people



# Universal Military Training

A Statement Adopted By The  
National Council of the Churches of Christ in the U. S. A.  
January 30, 1952

With the view to meeting the military requirements of our nation during the current period of international tension, the Congress has extended to 1955 the drafting of men for the armed forces. The period of military service has been lengthened from 21 to 24 months and the ceiling on numbers raised from 3½ to 5 million men. If events that cannot now be foreseen should make necessary the further strengthening of the nation's armed forces this end can be accomplished by Congressional action in the light of conditions then prevailing. The National Council of Churches, however much it may deplore the circumstances that have required this stepping up of our military establishment, acknowledges the need of and supports adequate defense measures.

With its position on the issue of national security thus stated, the National Council of Churches affirms its opposition to permanent universal military training. This action is in line with the views of many of our constituent communions which over a period of years have consistently opposed universal military training. It seems clear, that the effort to establish a system of permanent universal military training will meet with widespread opposition within our churches for religious and moral reasons and to the end that our traditional democratic institutions may be preserved.

We believe it is one thing to acknowledge the necessity of drafting men for a limited period to meet a specific international emergency. It is another, and quite different thing for the churches to support the conscription of each succeeding generation of the nation's youth for a program of universal military training. It is not in accord with our heritage as a free nation under God, permanently to recruit our youth under the banners of the military. To do this would be to take a long step in the direction of a garrison state.

We are mindful of the grave responsibilities with which our Congress is confronted during these difficult days. The decision which it is required to make respecting universal military training will have far-reaching consequences for the people of other lands as well as our own. It is our earnest prayer that to each member of the House and Senate there may be vouchsafed such measure of divine wisdom as will enable the Congress to reach a decision in accord with God's will for our beloved country.

because the young people will have killed off all their own activities by staying away.

It won't be long before you will want something again. Now the question is: **What DO you want? What are YOU interested in? What do YOU think would put life back into our young people's societies all over the nation again?**

**YOU** will have to tell us. We are stumped. It isn't just television. It seems to be everything put together at once. And it all adds up to the fact—you are not interested. Maybe the trouble is that you have never been asked point blank to give your opinion on what would interest you and what sort of program you would be willing to support.

Well, here's your chance. This page is also your public forum. How about every member of each YPS society writing up what he or she thinks a YPS should be doing, and then, after discussing the matter sending in the result of this group discussion to the editor of this page as your local societies advice to the DAYPL at large on "WHAT CAN BE DONE." We want to hear from you. Hurry up! And don't forget to put the letter in the mailbox!

(Rev.) Einar Anderson.

Advisor: Atlantic District DAYPL.

## To Be Or Not To Be

In case some of you wonder, the feature article above is not to be taken as a hopeless declaration on the state of youth. The article is to be taken as a search for information. In some personal correspondence Einar Anderson has indicated that he knows full well that times change the demands within any young people's group; we can't simply say that all we need to do is go back to the old red "Sangbog" in order "to get back into the spirit." The question is what spirit are we to get into and how are we to do it. He asks you, young people, for an answer. Several of you, it is hoped, will answer.

But there is to be a new editor, Rev. T. C. Hansen, Oak Hill, Atlantic, Iowa. Though his editorial policy is not fully known, it is sure to include consideration of all newsletters, notes, articles and items that you send to him. So send your answers to him, beginning now. He will edit the March 20 "Paging Youth," as plans now stand. Thus the March "Paging Youth" will come in like a Jespersen and go out like a Hansen, T. C., that is, of Oak Hill, Atlantic, Iowa.

Because a measles came into Grand View College the Iowa workshop announced last time was not to



be on the date announced. Since there were only four days in which to change plans, and District President Don Clausen was among the victims, it was decided to postpone until about mid-March. As plans are it is yet to be.

Askov appears to be the winner this year in YULE sales. They sold 178, and super-salesman Paul Petersen sold 83 of them. Well done! The business manager will have a complete report for us when all returns are in.

## In Memoriam

### Laurberg Petersen, Fresno, Calif.

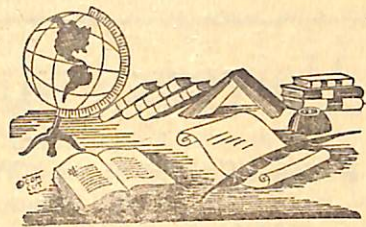
More than forty years have passed by since we met Laurberg Petersen and Marie, his good wife for the first time. But we have never forgotten each other nor the years we spent in California. Many greetings and letters have come to us as a token of friendship and fellowship during the years. To read these letters is to be filled with pleasant memories. It was also so festive to visit them years ago on a trip to California and it was even natural for them to come from the country in the middle of the night to meet the train in Fresno and say goodbye and wish us Godspeed.

During the years I have learned much about this marital life. It was based on faith, hope and love. It was filled with joy and gladness but also with sorrow and trials. The joy would be the children and their success. I was very fond of these boys and Johannes is one of my most faithful friends. He never forgets to send me a kind greeting.

Now they have become men and six sons carried their father to his last resting place on earth. Four years ago on a visit to California, I saw Laurberg the last time. He was so anxious to show me everything that would be of interest to me. But I noticed already at that time that his health was broken. The frailty of life had begun to show. In early days he was a singer but now at last he was satisfied to sit in the garden and read in his hymn-book. One of his best-loved hymns was: "Our Father Has Light In His Window." I think he has been assured of that now and again during trials and tribulations. More grief and pain were in store for him and his family as at last he was not able to speak so they could understand him. But there was one thing he could do, he could certify by a sign that he believed and he could smile to his faithful wife, Marie, and in that smile was his parting greeting and his thanks for sympathy and love during a lifetime. That parting is a first foretaste of what it will be to meet again where God shall wipe all tears from their eyes and there shall be no more death neither sorrow nor crying neither shall there be any more pain for the former things are passed away.

Marie has had trying times not only through her husband's sickness but with her own failing health. Even at that she is able to look up in faith to our heavenly father and send encouraging messages to others. God will be with you Marie in the evening of your life.

P. Rasmussen.



## Across the Editor's Desk

**Catholic Writer Sees "Dilemma"**—It is interesting to note that the Press in general has been impressed by the volume of mail protesting the appointment by President Truman of a U. S. Ambassador to the papal state. One press item states: "Members of the Senate, who must act on the nomination, say they are still receiving a huge volume of mail on the Vatican issue—and nearly all of it is against the President's proposal."

Probably this is the first time in history that Protestant mail has exceeded that of the highly organized Roman Catholics on any issue involving Rome. Undoubtedly our Senators are beginning to take notice—especially in this election year of 1952.

It is gratifying to note that also Catholic laymen are publicly advocating against this appointment. A prominent Catholic layman, Thomas Sugrue, newspaperman and author writes in the January issue of the Christian Herald:

"As an American Catholic I am expected to approve the idea of sending an ambassador to the Vatican. I don't. I see no good that such a move can do for anyone. It will upset non-Catholics. It will cheer an already overtruculent element in American Catholicism.

"The pope should never have been a power in the outer world; his position is that of an influence, not that of a ruler. If the function of the Roman Catholic Church had remained pure, he would have stayed the head of an organization devoted to the inner world, to the redemption of man.

"A man who represents himself as the Vicar of Christ on earth cannot make political deals with emperors, traffic in indulgences, and sell bishoprics to the highest bidder without reducing the general opinion of his spirituality more than a few degrees . . . ."

**20,000 Persons Attend First Lutheran Evangelism Conference**—More than 20,000 persons attended one or more sessions of the Lutheran Evangelism Conference—one of the major cooperative efforts of American Lutheranism—in the Minneapolis armory, January 23-27, according to church officials in charge of the event. Thirty-three states, four Canadian provinces and three foreign countries were represented.

The turn-out doubled the pre-conference estimate of 10,000, they said, and was especially gratifying in view of chaotic travel conditions, the aftermath of a blizzard that struck on the eve of the conference and crippled transportation facilities in the Upper Midwest.

Of the 20,000 attending the five-day conference, 2,496 registered, the majority of whom were pastors. Of those registered, 944 were from the Evangelical Lutheran Church, 693 from the Augustana Lutheran Church, 305 from the United Lutheran Church, 272 from the American Lutheran Church 162 from the



## A Call to Christian Stewardship

### Immortal Money

The problem of immortality is a problem of exchange. Jesus teaches that a person lives in proportion as he invests himself in other lives. There is no promise of abiding forever made to the man who spends himself upon himself. A man is as immortal as he is useful. He lives as long as the thing in which he has invested lives.

Likewise, the immortality of one's money is a matter of exchange. Whether a person takes his money with him or not depends upon the things for which he has exchanged it. An American traveler, let us say, lands at Calais with a pocket full of American money. His purse may fairly bulge, but he can not buy so much as a newspaper or a breakfast roll with it. As far as his ability to purchase the very necessities of life is concerned he might as well be penniless. His American money is worthless to him on that other shore until he has exchanged it for the coin of the realm.

A man cannot carry his American money with him into the "better country." It will not pass current there. But he may exchange it for the coin of that spiritual realm.

And what is that coin but life? Money that is invested in the welfare of immortal lives becomes thereby immortal. Money that goes into the making of character, the shaping of destinies, money that gives men hope and spells opportunity and lengthens days and wipes away tears, does not "pass away." Money that contributes to the onward sweep of truth, is as imperishable as truth itself. Treasure that is spent

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Lutheran Free Church, 70 from the United Evangelical Lutheran Church, 29 from the Suomi Synod, and 21 from the Danish Lutheran Church. These eight bodies cooperate in the Lutheran Evangelism Council, which sponsored the conference.

The Evangelism Conference was the first inter-synodical event of its kind held in America. According to conference officials, it was called to give instructions to both pastors and laymen in the practical problems of parish evangelism, to answer questions as to how Christians can better share Christ in the ordinary situations of daily living, to demonstrate the best procedures in evangelistic preaching, and to inspire and edify both pastors and laymen through the means of Bible studies and special conferences.

This emphasis, it is hoped, will be carried into the 10,000 local congregations of the participating church bodies in a nationwide endeavor "to reach as many unsaved people as possible with a clear Gospel message inviting to faith in Christ as Savior and Lord."

The Rev. E. C. Reinertson, president of the Southern Minnesota District of the Evangelical Lutheran Church, was conference chairman.

for the Kingdom of God is beyond the reach of moth and rust. The money that was invested in the education of Joseph Hardy Neesima is immortal money. The money that helped Booker T. Washington on his way to an education is immortal money. The money that helped to save Jerry McAuley is immortal money. The money that has been invested in the training of boys and girls, white or black or yellow or brown, who are today making good as forces for righteousness in the communities in which they reside, is immortal money. There is, therefore, no reason why a man must leave his money behind him. The aspiring man plans to take it with him and to make it as immortal as his soul.

Like life, money may be mortal or immortal, depending on the use which is made of it. Jesus called the rich farmer a fool not because he had gathered together great possessions but because of the shortsighted way in which he proposed to use them. It had not dawned upon the farmer that both he and his money were meant to be immortal. In proposing to use his riches just to sustain himself, he underestimated the dignity and potentiality of property.

Now, of course, it is true that when a man dies he does not gather up his unexpended cash, put it into the pocket of his shroud and carry it away with him. Even Sir Oliver Lodge does not go so far as to say that, although just how the various enterprises which, he says, exist in the world beyond operate without some medium of exchange is not quite clear. What a man carries away from this earth depends upon how he has invested himself and his money. How immortal he is depends upon the extent to which he has spent his physical and intellectual powers for spiritual achievements and ends. You remember the riddle of Old Man Honest in Pilgrim's Progress:

"A man there was, though some did count him mad,  
The more he cast away, the more he had."

We in America do not think enough of money or about money. It is a land where the dollar is habitually and lamentably undervalued. The current vocabulary in religious circles contains many slighting references to money. We set it over against life greatly to its disparagement. We exhort people to give great attention to life, for that is eternal, and to set little value upon money, for that is temporal. We are in the habit of reminding people that they cannot take their money with them when they leave this world. They are immortal but their silver and gold are dust.

This teaching is fundamentally wrong and misleading. There is an unsound dualism about it. We cannot separate life and money in this way any more than we can separate life and labor. All the value that money has is due to the amount of life that it stands for. It represents so much toil, skill, intelligence, conscience, character—all the factors that are to be found in good and honest work. The faithful laborer who holds his wage in his hand may truthfully say, "This is my life. This is part of me. This is my blood, my spent energy, my soul."

The dollar that does not represent your life represents somebody else's life. Money is life done up into convenient form for storage and use. It is that portion of a person which he can carry around in his pocket,



pass over the counter and put into the hand of somebody else. All attempts to separate it from life and to put it on a lower level savor of unreality and are bound to fail.

Through the spiritual use of one's money one may enjoy the taste of immortality now. Mr. Joseph H. Choate in an address to the Harvard Alumni was once urging them each to make a generous gift in support of their alma mater as a far-sighted and permanent investment. "If you want to enjoy your own immortality," he added, "do it tomorrow while you are alive." Every man who invests himself generously in human happiness and human good knows now, without waiting until bye-and-bye, what the joys of immortality are. No one gets so much out of his money as he who translates it into somebody's vivid happiness, somebody's tears of joy, somebody's reborn soul.

The stupendous amount of money that the people of America are spending in luxuries and in all forms of personal indulgence is clear evidence that we do not place a high enough value on money. We do not think enough of it or enough about it. A man told me a little while ago that he smoked one hundred and fifty cigars a week. He smoked a good-sized cigar, too. Reckoning the cost at no more than "two for a quarter" and remembering the number his generous nature would prompt him to use in hospitality, one can see that his cigar bill is easily one-thousand dollars a year. Whatever one's views may be on the subject of smoking, one must surely doubt the immortality of so large a sum spent on his indulgence. This case is, of course, extreme. Most men would go up in smoke if they smoked at this rate. But it illustrates a prodigal scale of expenditure for eating, drinking, amusements and all the manner of luxuries that is not rare. The pity in our colossal waste of money lies in the fact that it is a waste of ourselves and a throwing away of life and opportunity for others.

The world was never in more desperate need of the things that money can furnish and that cannot be furnished without money. Multitudes of the sick in many lands are asking for the enlightened physician, whom only money can furnish. Hosts of handicapped, ignorant and poverty-blighted lives are seeking for an education and a chance, which only money can give. Destitute communities are suffering from lack of ideals, which money could help foster and maintain. Children are going out into life from many a congested or isolated region to fall into sin and ruin for lack of the saving institutions that money could set up. In short, one may almost reckon the deep needs of humanity in terms of money. Money is health, money is opportunity, money is salvation.

Money is a very awesome thing. The bill you hold in your hand may be the admission price of some child into life and some life into immortality. To every man with a margin, which he may spend as he will, selfishly or unselfishly, Jesus says as he said to Peter: "I give unto thee the keys of the Kingdom of Heaven." With that money one may "bind" or "loose," one may open the gates, or close them, to souls who are seeking life.

Jat T. Stocking, D. D.



**American Diplomacy 1900-1950.** By George F. Kennan. The University of Chicago Press. \$2.75.

It is a delight to read a book written by a man who knows as much history as does Mr. Kennan. Concerning him Mr. Walter Lippmann has said, "The most learned of our officials, the most experienced of our scholars." For some time he was the director of the Policy Planning Staff of the State Department. It was he who wrote the now famous article in *Foreign Affairs* (July 1947) "The Sources of Soviet Conduct" under the name of Mr. X. This and its successor, "America and the Russian Future" (April 1951) both appear in this book. By way of introduction it should be said that Mr. Kennan left government service in 1950, and was for some time connected with the Institute for Advanced Studies at Princeton, New Jersey. He is our new ambassador to Russia. What an assignment!

The year 1900 was an election year. Many smart Americans laughed long and hard at Bryan and other agrarians for opposing our new imperialism. We had fought the easy Spanish-American War, and had acquired Puerto Rico and our navy had sunk the Spanish fleet in Manila Bay. Fifty years later we are not so sure that Bryan was wrong. Even Teddy Roosevelt who had been such an ardent imperialist lived to see the day when he wondered if our adventure into the Far East had not been a mistake.

Mr. Kennan has some interesting things to say about our role in Chinese affairs since 1900. What he has to say about our much boasted Open Door Policy is very illuminating.

In regard to Japan it should be said that he is of the opinion that when it became our policy to destroy Japanese influence in Manchuria and Korea, we created a power vacuum, and another power rushed in. Our leaders should have known that.

His discussion of World War I was certainly not written for easy optimists. By implication, we and our allies bear a heavy responsibility for the rise of that mad man—Hitler.

Kennan is no war monger. He sees the limitations of war. The business of war is destruction, and it does not bring about a Utopia. He deplors the crusading spirit of America, especially when we are so simple-minded that we believe that we can force our institutions upon defeated peoples.

From experience he knows that Russia is hard to deal with. He urges both wisdom and patience, and certainly does not favor a preventative war. A good example is worth more than much preaching. These words from the last page in the book are worth quoting:

"In the lives of the nations the really worthwhile things cannot and will not be hidden. Thoreau wrote: 'There is no ill which may not be dissipated, like the dark, if you let in a stronger light upon it . . . . If the light we use is but a small and narrow taper, most objects will cast a shadow wider than themselves.' Conversely, if our taper is a strong one we may be sure that its rays will penetrate to the Russian room and eventually play their part in dissipating the gloom which prevails there. No iron curtain could suppress, even in the innermost depths of Siberia, the news that America had shed the shackles of disunity, confusion and doubt, had taken a new lease of hope and determination, and was setting about her task with enthusiasm and clarity of purpose."

He has little to say about the United Nations. I don't think he has much faith in it. That gives me some concern. As I read this excellent little book, I was frequently reminded of that earlier book by Mr. Spykman of Yale, "America's Strategy In World Affairs." How much Mr. Kennan has been influenced by Mr. Spykman, I do not know.

However, we can all agree with him in this important statement: "The margin in which it has been given to us to commit blunders has been drastically narrowed the last fifty years."

Alfred C. Nielsen.



## Grand View College And Our Youth

### February Findings

February is a short month, but it has been filled with activity during the first half and its cup will undoubtedly run over before that odd quadrennial day comes along. During the first half of the month the Vikings played five basketball games, and during the second half there will be basketball tournament. (Incidentally, the tournament starts at Eagle Grove Wednesday, February 20.) During the first half we were visited by the Executive Committee of the Board of Directors; during the second half we will have the annual meeting of the board. During the first half we had a round of measles (or schneazles, as young Jeffrey Mortensen called them) which caused the DAYPL workshop to be postponed (fortunately the "schneazles" were of a very mild variety); during the second half we can well do without any form of epidemics.

The ball club deserves mention. It was bolstered at the semester change by the enrolment of Donald Olsen and Dick Kramme of Des Moines. Both boys had lettered at East High, and they have played well also for the Vikings. Fort Dodge took the Grand Viewites into camp but only after a terrific second half rally that had erased a twenty point lead. Clarinda came next and walked off with an unexpected victory over an absolutely cold bunch of Danes. The latter rallied, however, in the next game to trounce Waldorf effectively and even the home-hot Webster City club could only beat them by two points in the pre-tournament final. In the final home game the Vikings found themselves to trounce Marshalltown, who had previously beaten them 95-60, to the happy tune of 96-77. Duane Nielsen scored 41 for GVC.

The big social event of the month, namely "Fastelavn" is still in the future, and there has not been any important activity to mention. The choir is busy preparing for its spring concert tour which is planned for March 28-April 6. Otherwise February has been books-and-measles month. The weather has been pleasant, almost springlike, and the student body is well enough integrated so that it could settle down to study immediately after the semester's start. We had expected an interruption by the DAYPL workshop, but as was mentioned, this was cancelled, and a meeting of the Ordination Board of the Synod caused only interest on the part of the Seminary.

Reporter.

### President Knudsen On Leave Of Absence

As has previously been announced, President Knudsen has been granted a leave of absence for the rest of the academic year, i. e. until June, when his term as president expires. He and his family will spend the spring and summer months in Copenhagen, and they will sail from New York, March 10 on the "M. S. Gripsholm" of the Swedish American Line. Return passage has not yet been planned, but it is expected that Mrs. Knudsen and the two girls will return early in the fall. During President Knudsen's absence Dean Alfred C. Nielsen will be acting president of the college, and Professor A. C. Kildegaard will be acting dean of the seminary.

### OUR CHURCH

**Dalum, Canada**—Pastor P. Rasmussen observed his 75th birthday on January 28th. Hjertelig Tillykke!

The annual Mid-winter Meeting was scheduled in the Dalum church for the first Sunday in February. The neighboring pastors Reynold H. Tange of Hussar, Alberta, and Overgaard Thomsen were invited as guest speakers.

**Dr. Johannes Knudsen** was the guest speaker in the St. Peder's Lutheran Church in Minneapolis on Sunday February 3rd—filling the pulpit for the local pastor O. S. Jorgensen who is vacationing in Florida.

**Des Moines, Iowa**—The Luther Memorial congregation entertained the students from Grand View College for a Sunday evening supper and program on Sunday, February 10th.

**Clinton, Iowa**—St. Stephen's Lutheran Church welcomed nine adult members into the fellowship of the church on Sunday, February 3rd. Following the morning service the new members and their families were guests at a potluck dinner with the congregation. (Last fall when the congregation observed its 75th anniversary a total of 75 new members were welcomed).

**Herluf M. Jensen**, has contributed an article to this issue entitled "Christ's Kingdom—Man's Hope" telling about his experiences at the Student Volunteer Convention held at New Year at Lawrence, Kansas. Herluf also attended a Conference sponsored by the LSA at the Gray Rock Estate in Kansas City. Leaders of the Lutheran Student Ass'n had invited several church leaders to help them discuss "The Role of the Christian Community in the Academic World." Dr. Joseph Sitler of Maywood Seminary, Dr. Orville Dahl of the Christian Higher Education Department of the ELC, Dr. Conrad Bergendoff, president of Augustana College, Rock Island, and Dr. Ruth Wick, acting president of Carthage College were some of the speakers of the Conference. Her-

luf Jensen is president of LSA, and thus had a leading part in the planning and the steering of the Conference.

**Davey, Nebr.**—H. P. Christensen, age 81, a charter member of the Bethlehem Lutheran Church of Davey, died Thursday, January 31 in Lincoln and funeral services were held from the Bethlehem Church on Sunday, February 3rd, Rev. Arnold Knudsen, officiating. Mr. and Mrs. Christensen observed their Golden Wedding in June, 1949, and through a period of 62 years Mr. Christensen had been an active member of the Bethlehem Lutheran Church and the Davey community.

**Rev. Howard Christensen**, District VII President, was the guest speaker in the Danevang Church Wednesday and Thursday, February 6-7. He served the Granly, Miss., congregation on Sunday, February 10th.

**Ringsted, Iowa**—The St. John's Lutheran congregation voted at its annual meeting in January to raise the Pastor's annual salary to \$3000 plus the usual three offerings.

During the past year a debt carried by the congregation has been paid, several improvements have been made on the church property and at the present time funds are being raised for new church pews.

**Chaplain Verner Hansen** is at present under hospital care, having injured his back. His address is: C. C. "B" 1st Armed Division, Fort Hood, Texas.

**Tyler, Minn.**—The Danebod Lutheran Church voted at its recent annual meeting to give the pastor a \$500 Bonus, and further to raise his annual salary to \$3200 plus the traditional three holiday offerings. The congregation also voted to introduce the weekly envelope system and the Sunday offering plates. New church council members were elected (or re-elected) and these were then asked to organize and choose their own officers.

**Nysted, Nebr.**—A Folk Meeting has been planned at the Nysted Folk School during the days, February 21-24. We hope to have a report of the meeting later.

**Kimballton, Iowa**—Youth Sunday was observed in the Kimballton church on Sunday, February 3rd. Herluf M. Jensen from the Grand View Seminary was the guest speaker. He preached the sermon and spoke again at the program which followed the potluck dinner in the church parlors. The young people gave their contributions through choir, a special girl's chorus, several short talks centered on the Theme: "We Work," "We Play," "We Worship." The Friends of Youth Committee was in charge of serving the dinner, decorations, greetings of welcome, etc.

**Hartford, Conn.**—A Latvian DP family, Mr. and Mrs. Odolfs Lecias and their three children, Brigita, age 9, Edeltraut, age 7, and Eriks, age 1, have been welcomed recently by Our Savior's Lutheran congregation. The family is living temporarily on the third floor of the parsonage. The little girl, Edel-



traut, is totally deaf. She was 3 months old when the family was fleeing from the Russian army, and she contracted a middle-ear infection and pneumonia, and there was no medical aid to be had, the result was total deafness. She now attends the School for the Deaf in West Hartford.

**Rev. Alfred Jensen**, synodical president, attended the annual meeting of the National Lutheran Council in Atlantic City, N. J., during the four days, January 29-February 1. He served the Badger-Lake Norden, S. D. churches on Sunday, February 10 and spoke in the Danebod Lutheran Church, Tyler, Minn., Sunday evening.

**White, S. D.**—A Sunday School has been organized in the church at White. The first session was held on Sunday, February 3rd, and it will meet each time Rev. Walter Brown of Ruthton will be in White for a worship service.

**Trinity, Chicago**—Youth Sunday was observed in Trinity Church on Sunday, February 3rd. The young people were in charge of the service, and also gave the messages for the day.

### District IV Church Council's Workshop

#### Tentative Program

#### Theme: Evangelism

Tuesday, March 11:

- 1:00 - 1:15—Opening Devotions  
Rev Gudmund Petersen
- 1:15 - 3:00—Introduction to the meeting by Rev. C. A. Stub, District president followed by reports from congregations.
- 3:00 - 3:30—Coffee.
- 3:30 - 5:00—"Our Evangelism Program," Rev. Holger O. Nielsen. Discussion to follow the lecture.
- 5:30 - Supper.
- 7:30 - "Stewardships," Mrs. Marietta Strandskov. Discussion to follow the lecture.

Wednesday, March 12:

- 9:00 - 9:15—Devotions, Rev. Thorvald Hansen.
- 9:15 - 10:00—"The Juhl-Germania Plan," Rev. Richard Sorensen. Lecture to be an introduction to a discussion.
- 10:00 - 12:00—Open discussion period.
- 12:00 - Dinner.
- 1:30 - 3:00—Discussions resumed.
- 3:00 - Closing devotions by C. A. Stub.

**Gudmund Petersen**, Dist. Sec.  
Hampton, Iowa. Rt. 2.

### Program

#### DELCA DISTRICT 5

**Church Councils and Pastor's Conference, March 12 and 13, 1952, St. Peder's Lutheran Church Minneapolis, Minnesota**

#### WEDNESDAY, MARCH 12TH.

- 9:30 to 9:50 A. M.—Morning Devotion: Pastor Vagn Duus.
- 9:50 to 12:00 A. M.—District President Reports: Synod, District, Congregations, and general discussion.
- 1:30 to 3:00 P. M.—Work in our congregations (continued). Church Council work and leadership.
- 3:15 to 5:30 P. M.—Evangelism (Introduced by President Ottar S. Jorgensen). Discussion. Suggested plans of procedure in the congregations.
- 8:00 P. M.—Meeting in St. Peder's church open to all. Speakers: Pastors W. Clayton Nielsen and Ove R. Nielsen.

#### THURSDAY, MARCH 13TH.

- 9:00 to 9:20 A. M.—Morning Devotions: Pastor Harold Petersen.
- 9:20 to 12:00 Noon:—Stewardship: Pastor Ove R. Nielsen (discussion).
- 1:00 to 2 P. M.—Summary and Conclusion. Closing Devotions.  
**Ove R. Nielsen**,  
Dist. Secretary.

### Acknowledgement Of Receipts From the Synod Treasurer

For the month of January, 1952

#### Toward the Budget:

Congregations:	
Bronx, New York	\$ 89.12
Flaxton, North Dakota	60.00
Volmer, Montana	160.00
Watsonville, Calif., for 1951	75.00
Clinton, Iowa	50.00
Dagmar, Montana	739.00
Waterloo, Iowa	75.00

#### Home Mission:

Congregation: Oak Hill, Iowa	20.00
In memory of Chris Utoft, Mr. and Mrs. N. C. Nielsen, Mr. and Mrs. Johan P. Johansen, Mr. and Mrs. Sveind U. Hansen, Mr. John Bollesen, Mr. and Mrs. Al Bodashi, Mr. and Mrs. Folmer Hansen, Mrs. P. Svendsen and family, Mr. and Mrs. Rasmus Sorensen, Mr. and Mrs. Sigurd Pedersen, Mr. and Mrs. Ivan Utoft, Mrs. Albertina Utoft, Mrs. Sigurd	

Knese, Grandchildren, Dennis and Deborah Utoft, Marcia and Cheryl Svendsen, Marvin, Gary and James Utoft, Tyler, Minn.	28.50
Rev. Enok Mortensen, Tyler, Minn.	1.00
Willing Workers, Dwight, Ill.	53.55
In memory of Mrs. W. N. Hosttrup, Seattle, Wash., Mrs. M. J. Lehman, Miss Anna Lehman, Mrs. Ellen Whittaker, Mr. and Mrs. Martin N. Hansen, Mr. and Mrs. Peter Hall, Mr. and Mrs. Aage Andersen, Mr. and Mrs. Thorvald Clausen, Mr. and Mrs. Harold Christiansen, Mr. and Mrs. Harold Smith, Mrs. Harriet Bernth, Mrs. Minnie Kilgren, Seattle, Wash.	
25.00	
Kathrine Nissen, Brush, Colo.	10.00
In memory of J. Martin Lauritsen, Viborg, S. D., Mr. and Mrs. L. J. Rasmussen, Mr. and Mrs. Sam Jensen, Mr. and Mrs. Niels Hansen, Viborg, S. D.	
5.00	

#### Annual Reports:

Congregations:	
Victory, Mich.	1.00
Byram, Conn.	2.00
Detroit, Mich.	2.50

#### Lutheran Tidings:

Gifts and Subscriptions	84.50
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#### Pension Fund:

Mrs. Johanne Olsen, Brush, Colo.	15.00
P. C. Petersen, Trinity, Chicago, Ill.	5.00
Congregations:	
Byram, Conn.	25.00
Enumclaw, Wash.	19.00
Brooklyn, N. Y.	20.00
Withee, Wis.	11.50
Racine, Wis.	.50

#### Grand View College:

In memory of J. Martin Lauritsen, Viborg, S. D., Mr. and Mrs. Dan Danielsen, Mr. and Mrs. N. C. Jespersen, Viborg, S. D.	
3.00	

#### Chicago Children's Home:

Ladies' Aid, Gardner, Ill.	10.00
Ladies' Aid, Newell, Iowa	25.00
Sunday School, Denmark, Kan.	12.67

#### Tyler Old People's Home:

In memory of Pfc. Larry L. Petersen, U. S. Marines, Mr. and Mrs. Albert Sorensen, Mr. and Mrs. Albert Petersen and family, Eldon and Donald Sorensen, Mr. and Mrs. Harland Stone and family, St. Edwards, Neb.	
8.00	

In memory of J. Martin Lauritsen, Viborg, S. D., Mr. and Mrs. John Matsen, Mr. and Mrs. Henry Hendricksen, Mrs. Ellen Christensen, Mrs. Sena Jorgensen, Mr. and Mrs. A. C. Goodhope, Mr. and Mrs. Eddie Madsen, Edith Mikkelsen, Viborg, S. D.	
8.00	



In memory of Peter Andersen, Viborg, S. D., Mr. and Mrs. Charles Lauritzen, Dwight, Ill. ----- 3.00

Total to date -----\$1,646.84

**Received for Items Outside of Budget: For Chicago Children's Home:**

Danish Brotherhood of America \$ 395.00

**For Old People's Home, Des Moines, Ia.**

In memory of J. Martin Lauritsen, Viborg, S. D., Mr. and Mrs. Glifford Johnson ----- 5.00

For Elevator Fund, Mr. and Mrs. Soren Simonsen, Mr. and Mrs. John Smith, Mrs. Emma Skoven, Mr. and Mrs. Wm. Eckstein and Karen, Mrs. Mayme Larsen, Mrs. Valborg Jensen, Mr. and Mrs. Villads Ibsen, Mr. and Mrs. Aage Jensen, Mr. and Mrs. Aage Ibsen, Viborg, S. D. --- 24.00

**Lutheran World Action & World Relief:**

In memory of Mrs. Andreas Nielsen, Alden, Minn., Mr. and Mrs. Alvin Dahl, Alden, Minn. ----- 1.00

In memory of J. Martin Lauritsen, Viborg, S. D., Mr. and Mrs. Arnold Andersen, Mr. and Mrs. Walter Knudsen, Mrs. Lulu Nelsen, Ervin and Earl Nelsen, Mr. and Mrs. Charley Petersen, Viborg, S. D. ----- 17.00

**Congregations:**

Ruthton, Minn. ----- 8.50  
Watsonville, Calif., for 1951 32.40

Total to date -----\$ 58.90

Included in the 1951 Lutheran World Action Account but too late to be published with the December report:

Congregation: Tacoma, Wash. \$ 73.60

Respectfully submitted,

The Danish Evangelical Lutheran Church of America.

Charles Lauritzen, Treas.

**Giving For Grand View**

**CASH:**

Mr. and Mrs. Robert E. Nielsen, Lincoln, Nebr. -----\$ 5.00  
Elna Rankine, Oakland, Calif. 10.00  
Halvor E. Jensen, Brooklyn, New York ----- 5.00  
Peter Lillehoj, Kimballton, Ia. 10.00  
Mr. and Mrs. C. B. Thomsen, Del Rey, Calif. ----- 50.00  
Mr. and Mrs. Holger Strandskov, Kimballton, Iowa --- 10.00  
Harold Plambeck, Hamtramck, Mich. ----- 5.00  
Mrs. Paul Christiansen, Solvang, Calif. ----- 10.00  
Rev. Holger P. Jorgensen, Des Moines, Iowa ----- 10.00  
Miriam Rodholm, Hines, Ill. -- 10.00  
Richard A. Anderson, Minneapolis, Minn. ----- 10.00  
Donald P. Osterby, Wausau, Wis. ----- 10.00  
Mrs. Erling Grumstrup, Circle Pines, Minn. ----- 1.00

E. Fenger, Oak Terrace, Minn. 25.00  
Mrs. Joseph Dalto, Paoli, Pa. -- 5.00  
Paul Steenberg, Sr., St. Paul, Minn. ----- 100.00  
Mr. and Mrs. Marvin P. Jessen, Des Moines, Iowa ----- 20.00  
Arnold Bodtker, Portland, Ore. 10.00  
Adolf Jensen, Askov, Minn. -- 10.00  
Mrs. H. O. Jensen, Box 247, Danevang, Texas ----- 5.00  
Mrs. Bodil Fenger Eckborg, Chicago, Ill. ----- 10.00  
Mr. and Mrs. Earl Larsen, Des Moines, Iowa ----- 10.00  
Mr. and Mrs. T. G. Jensen, Kimbailton, Iowa ----- 50.00  
Mrs. Merrill D. Christiansen, Ringsted, Iowa ----- 10.00  
Mr. Axel Thomsen, Ringsted, Iowa ----- 5.00  
Mrs. Maria Strandskov, Ringsted, Iowa ----- 10.00  
Mr. and Mrs. Roger Sorensen, Tyler, Minn. ----- 10.00  
Mrs. Anton Berg, Jr., Des Moines, Iowa ----- 10.00  
Miss Kathryn Nielsen, Minneapolis, Minn. ----- 10.00  
Mr. Thorvald B. Holst, Cedar Falls, Iowa ----- 10.00  
Rev. and Mrs. Holger Nielsen, Cedar Falls, Iowa ----- 10.00  
Mr. Aage V. Knudsen, Pasadena, Calif. ----- 10.00  
Rev. and Mrs. Arthur Frost, Salinas, Calif. ----- 5.00  
Gretchen Krogh, Omaha, Nebr. 1.00  
Mrs. W. Templin, Jr., Elkhart, Ind. ----- 15.00  
Mrs. Raymond Sorensen, Seattle, Wash. ----- 10.00  
Ove and Solveig Jensen, Luck, Wis. ----- 10.00  
Sigurd Stottrup, Marshall, Minn. ----- 10.00  
Gunnar Knudsen, Lucedale, Miss. ----- 10.00  
Mrs. Roland Fagre, Esterville, Iowa ----- 25.00  
Helen Farstrup, Los Angeles, 16, Calif. ----- 10.00  
Herdis M. Jensen, Chicago, Ill. 20.00  
Theodore C. Kildegaard, Grand Rapids, Mich. ----- 10.00  
Nancy M. Petersen, Maywood, Ill. ----- 10.00  
Jim and Karen Christensen, Chicago, Ill. ----- 10.00  
Andrew P. Jensen, Minneapolis, Minn. ----- 15.00  
Carl Skov, Des Moines, Iowa 10.00  
Herdis Kilgren, Seattle 7, Wash. ----- 15.00  
Helen E. Stub, Fairfax, Minn. 10.00  
Mrs. J. L. Kadgihn, Iowa City, Iowa ----- 5.00  
Bernard P. Rodholm, Indianapolis, Ind. ----- 10.00

Previously acknowledged ----- \$ 687.00  
2451.80

Total cash contribution to Jan. 30, 1952 -----\$3138.80

**PLEDGES:**

Mr. and Mrs. Holger Stub, West St. Paul, Minn. ----- 20.00  
Mrs. Joseph Dalto, Paoli, Pa. 10.00

Mr. and Mrs. Harry E. Mortensen, Des Moines, Iowa ---- 25.00  
Miss Karla Madsen, Ruthton, Minn. ----- 10.00  
Elna Nelson, Omaha, Nebr. -- 25.00

Previously acknowledged ----- \$ 90.00  
665.00

Total pledges to Jan. 30, 1952-\$ 755.00

Thank you for all your gifts. Grand View College and Grand View Seminary.

Jens G. Thuesen, Treas.

Correction: Pledges to 12-22-51 reported in Lutheran Tidings issue of Jan. 5, 1952 total \$665.00 instead of \$965.00.

J. G. T.

**Contributions Received For Solvang Lutheran Home**

Previously acknowledged -----\$ 4,374.00  
Mrs. Esther Nissen, Kimballton, Iowa ----- 10.00  
Miss Karen Hellesoe, San Francisco, Calif. ----- 20.00  
Mr. and Mrs. Iver Poulsen, Irvington, Calif. ----- 10.00  
Mr. Frederik Christensen, Dagmar, Montana, (In memory of Mrs. Frederik Christensen) ----- 10.00  
Mr. and Mrs. Chris Madsen, Solvang, Calif. ----- 1,000.00  
Paul Herskin, Los Angeles, Calif. (from Benefit Dinner) 293.50  
Mr. and Mrs. Ray Sheffield, Los Angeles, Calif. ----- 10.00  
Mr. and Mrs. Albert Henriksen, Los Angeles, Calif. ----- 25.00  
Mrs. Agnes Hansen, Estes Park, Colorado ----- 10.10  
Mr. and Mrs. Th. Kellerup, Los Angeles, Calif. ----- 100.00  
Mr. and Mrs. Louis C. Folst, Los Angeles, Calif. ----- 500.00  
Mrs. Carl Brisson, Los Angeles, Calif. ----- 50.00  
Mrs. Frida Hansen, Los Angeles, Calif. ----- 10.00  
Mrs. Marie Bylling (Johnsen) Los Angeles, Calif. ----- 50.00  
Mr. and Mrs. Werner Carlsen, Los Angeles, Calif. ----- 10.00  
Mr. and Mrs. Peder Pedersen, Wilmington, Calif. ----- 10.00  
Mrs. Marie Du Jardin, Montebello, Calif. ----- 10.00  
Mrs. Anna Petersen, Los Angeles, Calif. ----- 25.00  
Mr. Peter Abeloe, Salinas, Calif. ----- 20.00  
Mrs. Catherine Potholm, So. Lyme, Conn. ----- 25.00  
Danish E. L. Church, Cedar Falls, Iowa ----- 10.00  
Mr. and Mrs. Holger Jespersen, Los Angeles, Calif. ----- 100.00  
Mrs. Christine Jorgensen, Los Angeles, Calif. ----- 6.00  
Mrs. A. Hunx, Los Angeles, Calif. ----- 1.00  
Miss Sina M. Nelson, Los



Angeles, Calif. -----	25.00
Mr. and Mrs. Einar Knudsen, Sun Valley, Calif. -----	250.00
Mr. and Mrs. Niels Pallisgaard, Santa Monica, Calif. -----	250.00
Mr. and Mrs. Theodor Closter, Salinas, Calif. -----	25.00
Anonymous, Solvang, Calif. ---	15.00
Miss M. Kjer, San Francisco, Calif. -----	10.00
A Friend, Salinas, Calif. ----	5.00
Mrs. Mary Krumenacker, San Francisco, Calif. -----	5.00
Mr. Carl Olsen, Long Beach, Calif. -----	50.00
Mr. and Mrs. Niels Nielsen, Los Angeles, Calif. -----	5.00
Mrs. Sine Sorensen, Los Ange- les, Calif. -----	20.00
Mrs. Rose Southwick, Los Angeles, Calif. -----	20.00
Mr. Louis Andersen, Los Ang- eles, Calif. -----	100.00
Mr. Adrian Funder, Los Ange- les, Calif. -----	10.00
Mr. and Mrs. Andrew Nielsen, Los Angeles, Calif. -----	10.00
Miss Norma Hansen, Los Ang- eles, Calif. -----	5.00
Mrs. Martha Simonsen, Los Angeles, Calif. -----	10.00
Mrs. Agnes Sorensen, Los Angeles, Calif. -----	50.00
Mrs. Peter Sorensen, Los Angeles, Calif. -----	1.00
Mr. James C. Jacobsen, Los Angeles, Calif. -----	25.00
Mrs. Mary W. Andersen, Van Nuys, Calif. -----	10.00
Mr. and Mrs. Ben F. Bjorn- back, Los Angeles, Calif. ---	10.00
Mr. and Mrs. Welly Bjorn- back, Inglewood, Calif. -----	20.00
Mr. Axel Lauridsen, Los Angeles, Calif. -----	25.00
Mr. Otto Marckmann, Alta- dena, Calif. -----	10.00

Mrs. Ingeborg Sorensen, San Francisco, Calif. -----	100.00
Mr. and Mrs. Lawrence Al- bertsen, Soledad, Calif. ---	250.00
Mortensen Bros, Salinas, Calif. -----	100.00
Miss Ann Mortensen, Salinas, Calif. -----	100.00
Mr. and Mrs. Ki Silacci, Sal- inas, Calif. -----	50.00
Mr. and Mrs. Harold Hansen, Gonzales, Calif. -----	25.00
Mr. and Mrs. Jess Petersen, Oakland, Calif. -----	10.00
Mr. and Mrs. Einar Nielsen, Alameda, Calif. -----	25.00
Mr. and Mrs. George Hansen, Gonzales, Calif. -----	25.00
Mr. Julius A. Nielsen, Compton, Calif. -----	250.00
Danish Soldier Society, Los Angeles, Calif. -----	272.55
Friendship Circle, Emanuel Congregation, Los Angeles, Calif. -----	200.00
Mr. and Mrs. Sims, El Monte, Calif. -----	5.00
Mr. and Mrs. Martin Christen- sen, Arcadia, Calif. -----	50.00
Mr. and Mrs. A. Saballe, Los Angeles, Calif. -----	100.00
Mr. J. E. Christensen, Los Angeles, Calif. -----	50.00
Mr. Kay Larsen, Los Angeles, Calif. -----	10.00
Mr. and Mrs. Alfred Petersen, Los Angeles, Calif. -----	20.00
Mrs. Marie Christensen, Ingle- wood, Calif. -----	25.00
Miss Eleonora Christensen, Los Angeles, Calif. -----	25.00
Miss Gunda Jensen, Los Angeles, Calif. -----	25.00
Mr. Sam Baille, Los Angeles, Calif. -----	25.00
Mr. and Mrs. Emil Reich, Salinas, Calif. -----	20.00

Total received from July 1,  
1951 to Dec. 31, 1951. ----- \$ 5,044.15  
Balance to be paid on pledges \$19,346.00  
Nis P. Pors, Treas.

**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.

cil stressed that the voluntary agencies "should carry more limited responsibility," and also expressed belief that an extension of the emergency immigration program should provide "for a smaller number of people than the original displaced persons program."

A permanent immigration program would require countrywide planning of social and spiritual welfare of arriving refugees and other immigrants, said Miss Cordelia Cox, executive of the Lutheran Resettlement Service, adding that such work should be coordinated with the world planning of the Lutheran World Federation.

**Wanted**

Middle aged Lutheran couple for housekeeping and caretaking duties. Mountain Rest Home at Evergreen, Colorado. Season June 1st to October 1st.

Also Wanted: Single man for cook's helper at Eben-Ezer Mercy Institute. Experience valuable but not essential; for man with interest in learning institutional cooking. Opportunity to advance to assistant cook. For full information write at once to

**B. P. Christensen,**  
Business Administrator,  
Eben-Ezer Mercy Institute,  
Box 65  
Brush, Colorado.

**Summer Jobs For Students**

A list of summer jobs with salary in Lutheran institutions and camps available for college students may be obtained by writing Miss Eleanor M. Magnusson, Secretary for Placement Services, Division of Welfare, National Lutheran Council, 50 Madison Avenue, New York 10, N.-Y.

**Wanted**

A woman for general house work. Also a practical nurse at Danish Old People's Home, Racine, Wis. For further information write to

Mrs. A. Andersen  
2040 Quincy Ave.,  
Racine, Wis.

**NEWS BRIEFS**

**NLC TO STUDY PERMANENT LUTHERAN IMMIGRATION SERVICE**

Atlantic City, N. J.—(NLC)—Establishment of a permanent immigration service for Lutherans coming to the United States will be studied by the Division of Welfare of the National Lutheran Council, it was decided at the Council's 34th annual meeting here, Jan. 29-Feb. 1.

The Council declared itself in favor of emergency legislation to meet the existing needs of refugees, and empowered its executive committee to act in extending the Lutheran Resettlement program if such legislation makes Lutheran participation "desirable."

Declaring willingness to aid in resettlement of homeless refugees, the Coun-

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.

February 20, 1952

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

Name \_\_\_\_\_

New Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_

JENSEN, JENS M.  
TYLER, MINN.