

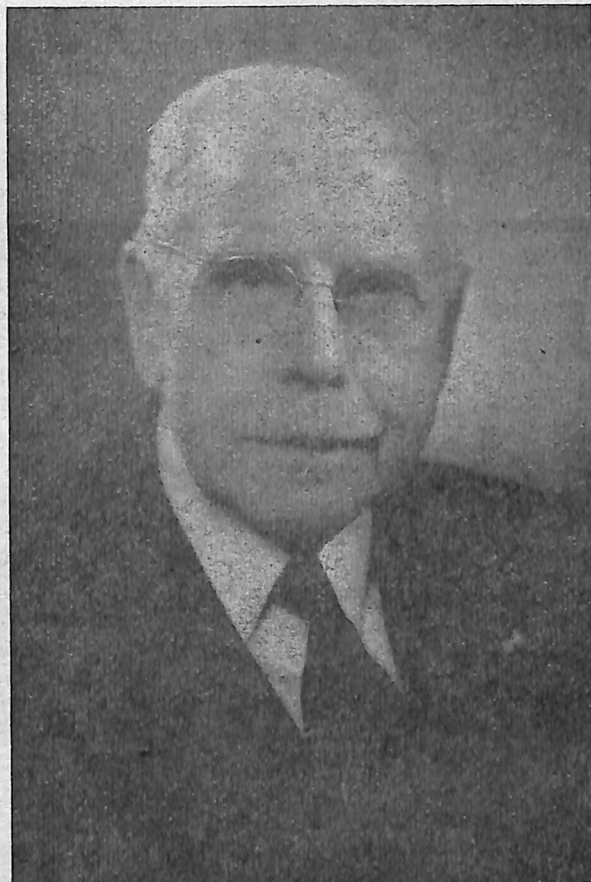
Lutheran Tidings

PUBLISHED BY THE DANISH EVANGELICAL LUTHERAN CHURCH OF AMERICA

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No. 8



S. N. Nielsen

Recently the Board of Education for Grand View College met in Des Moines. The following statement is an expression of our deep appreciation for the genuine and tireless devotion which S. N. Nielsen held for Grand View College, as we were privileged to witness it.

"Mr. S. N. Nielsen of Oak Park, Illinois, a member of Trinity Church, Chicago, has been a true friend of Grand View College. It is with deep regret and sorrow that the Board of Education learns of his passing. His life was an inspiration; may his memory live long among us. His financial support has helped the college through critical days and has enabled many young people to attend. His personal and active endeavor has created good will and friendship and his high ideals have given a constant challenge to the college work."

The secret of S. N. Nielsen's interest in Grand View College was that he loved the college and had faith in its mission among us. As a young man he himself had been quickened in mind and spirit through the folk high school in Denmark. He fully appreciated what it meant for young people to be touched by the great things of the spirit. It was this faith in an awak-

ened spirit in a person that made him the staunch and tireless supporter of our college in Des Moines.

S. N. Nielsen was a builder; he was a master builder in his trade. His name is associated with integrity and work well done. He, however, had a hobby; a hobby which in a sense was his real business at heart. It was the kindling spark in his life. It kept him young; vigorous and playful, gentle and rugged, to the last. It was this that he deeply desired to be a part of the forces that build men. This was to him a privilege, a joyous privilege.

A Chinese proverb says: "If you would plan for a year, plant wheat; if you would plan for a decade, plant trees; but if you would plan for a hundred years, then plant men." It was this latter part which mainly moved S. N. Nielsen to action in church, in school, as in the various groups of friends among whom he moved.

There is an empty place where S. N. Nielsen stood. His people in Chicago realize it; the fellowship of his beloved Trinity church will know it. We shall all miss him very much.

We cherish his memory. May many young men and women grow up in the same spirit of an awakened

soul and mind which kept him young and vigorous to the very last.

I have a cherished mental picture of S. N. Nielsen seated in his usual place in Trinity church devoutly following the services. His place was close to the front on the pulpit side. His posture whether standing or sitting was always one expressing consecrated attention. I can see him seated in his usual place slightly

bent forward to the one side; a man seeking solace and nourishment for his soul. While the service progressed his mind was on it, and, seemingly he was oblivious of people around him. Such a worshiper, because that he was, was a boon to any fellow worshiper and minister.

In grateful remembrance,
Ottar S. Jorgensen.

Funds From American Lutherans

Help Feed 120,000 Children in Russian Zone of Germany

(A report from Hilfswerk, relief agency of the Evangelical Church of Germany).

Child feeding in the Russian zone of Germany is currently one of the major activities of Hilfswerk. Made possible by a gift of \$150,000 from the Lutheran Churches of America, through Lutheran World Action, the program was launched this summer and will continue through October.

Inadequate transportation and a shortage of food supplies prevented the start of the feeding program in all places on the same day. In the beginning of August, 77,000 children were receiving an extra meal daily, and by now the entire program is in full swing. It is being conducted in the following places:

Pommerania, 15,000 children; Mecklenburg, 15,000; Brandenburg, 20,000; Silesia, 4,000; Saxony (State), 25,000; Saxony (Province) 20,000; Anhalt, 3,000; Thuringia, 18,000.

According to regulations in the Russian zone, the feedings have to be carried out in cooperation with the official welfare agency, the "Volkssolidaritat," which is sponsored by the Socialist Unity Party. From the reports received we conclude that the cooperation with the Volkssolidaritat was smooth, correct and proved most successful. This organization contributed by procuring firewood, appropriate rooms, benches, tables and kitchen utensils and in some places even additional food supplies. Christian habits were fully respected. In all places the introduction of the feedings was solemnly celebrated and grace is said before each meal. For many children this was the first opportunity to learn a prayer or a church hymn. Everywhere posters referring to the origin of the food gifts were displayed. They read:

"Child Feeding Program carried out by Hilfswerk der Evangelischen Kirchen in Deutschland in cooperation with the Volkssolidaritat. The food is a donation From Lutheran World Action."

Each meal averages about 500 calories. A carefully made-up menu and accurate administration and supervision of the food stuffs and feedings guarantee that the meals are of good quality and only reach those for whom they are meant. The participating children were selected after medical examination. Only children exposed to TB were eligible. As a rule they were examined and proposed by the State Health Offices. From these the local ministers, nurses and welfare workers made the final choice after examination of the respective social conditions. Only part of the proposed needy children—often hardly more than half—could eventually be admitted. But with this

careful examination it was assured that the neediest benefitted by the feedings.

These feedings are not only of great value to those who benefit by it, they also encourage self-help in a great number of parishes, especially in rural districts. Considerable quantities of milk, vegetables and potatoes were collected by them, so that the number of participants could be greatly increased in some places. The most successful were the food collections in Pommerania.

Here, up to now, 5,000 children could be additionally fed. The Hilfswerk branch office for Pommerania hopes still to increase this number and to reach the goal of procuring food for 20,000 children for three months. This proves that in spite of the paralysing effect personal needs and troubles often have on the population a strong will of self-help has not died. It is an example of how this goodwill leads to action if encouraged by help and assistance from abroad. In the Russian zone, more than anywhere else, they understand that the food gifts really meant a sacrifice to the donors and that they were not given out of abundance but often out of bitter poverty.

It is too early yet to report on the successes reached by the feedings. Weight tables and similar statistics will hardly reveal the actual results, for in many cases the feedings will not effect more than a hold-up of the continuous decline of health to which children are exposed owing to deteriorating food conditions in the Russian zone. But even this is very important. Unfortunately we will not be able to compile detailed reports on health problems, since the authorities in this zone are no longer entitled to publish any statistics or surveys on diseases caused by want and deficiency, as was recently announced in Leipzig. Nevertheless from some districts we have already had satisfactory reports on the success of the feedings. After eight weeks some of the children had gained up to two and a half kilograms and in a few cases, even more.

Of the reports sent to Hilfswerk Headquarters some deserve special attention as they give a vivid picture of the way and atmosphere in which the feedings are taking place. We quote the Hilfswerk branch office for the province of Brandenburg:

"All children know that the food they eat is a gift from churches abroad. Daily they realize that the 'issue of the meals' differs from the average school feeding not only regarding the quality but also because of the prayer and the song taught by the parish nurse

(Continued on page 12)

The First Thanksgiving in America

A year has passed since the Mayflower first landed on the American shores. The first harvest had been garnered. The seed corn brought from England had failed. But the Indian maize, discovered by accident had grown and produced. The Fortune brought new responsibilities to the colony. It landed thirty-five additional colonists but not one pound of food. An inventory showed that there was food sufficient for six months providing all went immediately on half-ration. Not a pleasant picture! But the colonists thanked God.

A repast of clams with a glass of cold water was set before Elder Brewster. He raised his eyes heavenward and returned thanks "for the abundance of the sea and for treasures hid in the sand." Edward Winslow writing from the colony said, "I have seen men stagger, by reason of faintness for want of food, yet ere by night by the good Providence of God we have enjoyed such plenty as though the windows of heaven had been opened to us." The pilgrims thanked God for much less than the possessions of the poorest adult in our groups.

The spirit of the Pilgrims is the religious heritage of America. Shall we with our plenty, plenty in comparison with the provisions of the colonists in New England, fail to render unto God the thanks and appreciation for His goodness to us?

Thank your God every day. Thank Him at home. Thank him in church. Thank Him in your heart always. Let us all thank God.

Thanksgiving Day, Our Heritage

One bygone Thanksgiving Day I sat in a little country church among friends and neighbors.

Occasionally through an unadorned glass window I caught sight of a maple tree, tall and barren save for one last crimson leaf. Desperately it clung to the bough fluttering wildly in the breeze, refusing to die. But alas! A gust of wind sent it hurling to the ground where others had fallen forming a carpet of rustic beauty.

Vaguely, in a picturesque illusion, I saw our sturdy forefathers as they plodded onward to worship in their newly constructed church. It was a simple structure this hand-hewn log church—much the same as the little country church in which I sat. How well they shouldered their muskets, every ready for protection. In charming simplicity the Pilgrim women walked beside their husbands, their starched white caps bobbing with every step. The pines and hemlock silently whispered among themselves, swaying their approval as the procession determinedly moved onward.

And I felt as the Pilgrims must have felt that chill November day as they knelt in prayer humbly giving thanks for the blessings they had received in the new land.

Together they planned for the coming year. More trees would be cleared from the land and the virgin soil tilled so larger fields of Indian corn, squash and beans could be planted. With immeasurable happiness once again in the early spring would the Pilgrim father grasp handfuls of mellow earth, letting it fall loosely through his fingers and as it tumbled down to the blanket of rich fertility there would be the strange force which always drew him to the earth and the nobler things of life. Slowly as if decreed by the Deity he would again feel himself a part of the land and nature's beauty about him from the mountains and turbulent rivers to the rolling plains. Gone was the stench of religious persecution. Even the crisp fresh air about him spoke of freedom. Fervently would

he strive to retain this liberty so his children would know the joy of coming into his fields and community with the God they chose to worship. This was indeed the land of which he had dreamed.

Thanksgiving Day is our heritage. Let us strive for its greatness in the future as the Pilgrims did in the past.

Suddenly as the congregation rose to sing a familiar hymn I was whisked back to reality. Filled with added inspiration I joined lustily in the singing and I know I felt as the Pilgrims must have felt when they worshipped in their little country church.

Respectfully submitted,

Mrs. LaVerna Hassler,

Fairmont, Nebr.

TO SPONSOR "BOYS' TOWN" PROJECT

Chicago—Lutherans and Roman Catholics in Germany are planning joint sponsorship of a project that will be patterned after the famed "Boys' Town" in the United States to provide a home for some 3,000 wayward boys and orphans.

Details of the cooperative effort between the two faiths were revealed here when the U.S.A. Committee for the Lutheran World Federation authorized a grant of \$10,000 to support the venture the Lutheran phase of which will be under the supervision of Bishop Hanns Lilje of the Church of Hannover.

The German civil government has turned over to the churches a former camp for fliers of the German Air Force, and this will be converted into a Christian community for the boys where they will live permanently until they are old enough to make their own way in life.

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IN THE WIDE, WIDE WORLD

By Alfred C. Nielsen

THE FARMER AND OUR INSTITUTIONS

Some time ago a pamphlet written by Professor R. E. Wakeley of Iowa State College came to my desk. The name of it is "Changes in Iowa's Population." There are many facts and figures in it. They tell a vivid story of some trends in our state. That in itself makes them important, but what is of even greater importance is that these same figures, with some modifications, apply to the whole farm belt.

The birth rate in Iowa is high, and that is especially true for the rural areas. The natural rate of population increase is higher in this state than for the United States. But now let us compare the increase in population for this state and the nation. In 1900 the population of Iowa was 2,231,853. In 1940 it was 2,538,268 an increase of 14 per cent. In 1900 the population of the United States was 75,994,575, and in 1940 it was 131,669,275, an increase of 73 per cent.

It will be seen at once that while the birth rate in Iowa is high, the population of the state is increasing very slowly. It is worse than that. Mr. Wakely cites figures to prove that the population of Iowa has actually decreased about 2 per cent per year from 1940 to 1945. When deductions have been made for losses to the armed services during these years, there is still a loss in population of nearly 220,000. Think of such a population loss in one of the richest agricultural areas of the world! Where do they go? Why do they leave? These are questions for which are no full and complete answers.

While many people leave the state, and that is especially true of young people, there is also considerable movement of people within the state. It is well known that there is a drift toward the cities, and Iowa is no exception to this. Counties with fair size or large cities have made a rapid population growth between 1900 and 1940. Polk County in which Des Moines is located has increased from 82,624 to 195,835. Black Hawk County with Waterloo as a county seat jumped from 32,399 to 79,936. Woodbury County with Sioux City increased from 64,640 to 103,627. It will be noticed that in two of these counties the population increased by more than 100 per cent. A large increase was also found in such urban counties as Linn, Cero Gordo and Scott.

Now let us look at some of the counties which have no fast growing cities. Please keep in mind that the population figures are for

	1900	and	1940
Emmet	9,936		13,406
Buena Vista	16,975		19,636
Shelby	17,932		16,720
Audubon	13,626		11,790
Cass	21,274		18,647
Ringgold	15,325		11,137
Davis	15,620		11,136
Poweshiek	19,414		18,758
Iowa	19,544		17,016

Tama	24,585	22,428
Grundy	13,757	13,518
Fayette	29,845	29,151
Howard	14,512	13,531

A person familiar with the map of Iowa will have noticed that the counties mentioned above are well scattered over the state. The increase in Emmet County was probably due to drainage and the steady growth of Estherville. In Buena Vista County there has also been much draining during this period and Storm Lake has also maintained a rather steady growth. However, one-half of Iowa's counties suffered a loss in population between 1900 and 1940! There is just one conclusion that one can reach by a study of these figures and that is that the rural counties of Iowa are losing in population. It might also be mentioned that many of the smaller towns are losing too.

If this phenomenon were confined to Iowa it might not be so serious, but we may be certain that the same general trend will be found in Montana, the Dakotas, Nebraska, Kansas, Minnesota, Wisconsin, Illinois and other farm states.

It has been said a thousand times that agriculture is the backbone of America. It surely has been, but that back is being badly bent. All past civilizations seem to indicate that when agriculture has been swallowed up, there is trouble. Howe-owning farmers are a factor for stability in any civilization. In America the family-size farm has been the ideal, and in many sections of our country that is in trouble too. We now have what has been called, "factories in the field."

We have fewer farmers in America and the farms are becoming larger. Some say this is inevitable and that it is a sign of progress. I gladly grant that it is a change, but I am not convinced that it is progress. It was in the name of political and economic efficiency that Stalin destroyed the family-size farms of Russia. That is just too much efficiency.

In my old home community in Nebraska a rich man is buying up family-size farms, tears down the buildings and his tractors pound the ground where children used to play. Think what such factory farms do to the life of a community. Is there anything more important for a society than good homes? How can you have good schools when there are so few children? Many of our rural pastors know only too well what this trend is doing to many of our rural churches. It is not so easy, I imagine, to preach a sermon after the young people have left for the cities. They left because there was no room for them. The tractors took their jobs.

Many of my farm friends tell me that the small farmer must go because he is inefficient. This may be true in the United States and Canada. But he need not be that, as Denmark has shown so well. However, there is another angle to this matter which should not be over-looked. In a democracy the number of

(Continued on page 12)

Our Women's Work

Mrs. Johanne Lillehøj, Kimballton, Iowa
Editor

A Letter From Ida Egede

Dear Friends:

Since the annual W. M. S. meeting in Solvang, I know women throughout the synod have been thinking how best we could approach our new project—that of sending help to our needy brethren in South Slesvig.

We now have a personal letter from Rev. Kirkegaard Jensen, Slesvig, wherein he writes, and I quote in translation: "I will recommend that you continue sending packages of clothing through Mrs. Stub, New York, as that is the only way they can be sent duty-free and freight charges paid. This South Slesvig help is the only organization that has England's sanction to import clothing. There is still a desperate need for clothing and shoes.

"Some clothing can be purchased but it is very expensive and of poor quality so the common people can not afford to buy it. Even the little money it takes for a meal for their hungry children is almost impossible to afford. So you see we are grateful for the help from U. S. A.

"Money contributions will also be very welcome for we would like during the winter now and then to give our old needy people a warm meal. We have also engaged a nurse, a St. Lucas Sister, to minister to the sick, the old, and the helpless and this service will have to be paid by voluntary contributions.

"While in U. S. A. this summer, I was happy to see the interest for South Slesvig and the understanding of the problems we have. Will you extend to the women of W. M. S. my heartiest greetings and sincere thanks for their willingness to help the many here who lack clothing, shelter and security."—(Rev. Kirkegaard Jensen).

This letter speaks for itself. I know our women will soon find ways to help our people in South Slesvig by sending all you can spare of old and new clothing and shoes, or financial aid. Send packages to Mrs. Elsie Stub, Room 404 (basement) 15 Whitehall Str., New York 4, N. Y., or to 435 Dubose Ave., San Francisco 17, Calif.

Clothing must be clean but need not be repaired.

Money contributions should be sent to our treasurer, Mrs. C. B. Jensen, 1604 Washington St., Cedar Falls, Iowa. Let us send this clothing as soon as possible that it may be there when winter comes.

You have now read in the annual report from Solvang and in District reports that our G. V. C. furniture project is nearing completion. Our women have during these two years generously supported this project so that now we have only around \$2,700 to pay.

At Solvang a motion carried that we proceed to get this project finished this year and that in each group a definite effort be made to send a contribution to our treasurer, Mrs. C. B. Jensen, as soon as possible. You have read that a bake sale was proposed and the

income from such be used for this purpose whenever that procedure fits in with the work. Use the method you find best, but let us all work together to reach this goal during the next few months.

May we in the work in our Women's Mission Society this year more fully than ever before appreciate the spiritual values of the church and do our best to advance the work in all its branches. Much depends on what the church can and will do in these crucial times.

Sincere greetings to all,

Ida Egede.

N. B.: Will the presidents of each Ladies' Aid and Mission Group kindly bring this letter to the attention of your women at your next meeting?—I. E.

Kristian Ostergaard

By Thyra O. Nielsen

II

For several months he sought a teaching position with no success. He toyed with the idea of founding a school of his own. The opportunity to do so arrived unexpectedly, when he made the acquaintance of Ludvig Mosbaek (later Askov, Minn.) a horticulturist, who also was interested.

Mr. Mosbaek offered the use of space in his warehouse for classrooms. Kr. Ostergaard accepted the offer; Støvring Højskole opened in November, 1895, with one student. It was a bold step for a young man to take in a community in which he was unknown. His entire capital amounted to about \$750.00.

People of the Støvring locality had little contact with the Folk School movement, and they were skeptical; but the teacher had seen great works accomplished in the forests of Michigan and on the prairies of Iowa. Undoubtedly his courage and imagination had been fired by America's headlong conquest of the wilderness. There seemed no reason why he, in his homeland, could not overcome obstacles born of tradition and ignorance, when his fellow countrymen had conquered the hardships of frontier life in the great land across the sea.

Years passed. Enrollment in Støvring Højskole was not equal to the young schoolman's expectations. Income lagged behind expenses. The new building erected in 1886, had helped, but not enough. The government, which ordinarily granted cash to the privately owned Folk Schools, gave none to Støvring. The reason: Kristian Ostergaard's association with Ludvig Mosbaek, who was considered a too radical opponent of the government.

Ostergaard, now "Forstander" or principal, labored mightily to keep his institution functioning. He lectured, he wrote articles, stories, verses, novels—always he wrote to supplement a meager income from the school.

He found himself seriously impaired in health from constant overwork. In the spring of 1892, his wife's death left him with six motherless children.

The exact period is not known, but some time before this last blow he wrote "That Cause Can Neither be Lost Nor Stayed."

A notation appended to the seven originally published verses explains the fact briefly: "Written during a period in which the Folk Schools in Denmark were under adverse pressure of the provisional government."

The song was a cry of faith and prayer of one striving to improve conditions for his fellow men; of one who had seen the clouds of failure gather and hang ready to descend upon him and the fruits of his work; of one who had the courage and faith to believe that, although a tempest might temporarily wreak havoc, the wind would also scatter the seed of honest labor.

(To be concluded)

Danebod Vibrations

By L. C. B.

III

And then came Wednesday morning, the first breakfast and the fixing up of beds and a brief stroll and the beginning of the morning Bible hours. Rev. C. P. Hoibjerg had come over from Denmark. Twenty years or more back in history he stood there on the same platform behind the artistic lectern and spoke to youth. Each morning he took a few disputed words from the New Testament and burned them into receptive souls. It might be a good thing for us that we cannot read Greek. He said that the words of Christ, "It is finished" or as we say it in Danish, "It is fulfilled" might give the impression that everything is lost. But the historic resurrection of Christ is the contradiction to those who would say that matter is inanimate—that death is the end, that the Spanish students were right when they applauded the professor who assured them that there was no life after death. Our life is a working day but it does not end as a thing indifferent, but of the greatest concern, to the God who will not leave in Hades that which he intended to be for his eternal fellowship.

But why don't all these listeners at these morning Bible hours bring a New Testament with them? They lose the force of the double impression of seeing and hearing. Words are also to be seen in the connection with which they were spoken. It is characteristic of the people who may have sat on the Folk School chairs that they have never made too much of an effort to work with the things that impressed them momentarily, and therefore the impression did not last long enough to become an expanding realism. They clung to the momentary mood, and when it disappeared they spent their last dollar to come back to the same place, hoping that someone could again bring them to the same momentary ecstatic pinnacle. But a Folk School was meant to be a permanent power

station. Whatever its generating power may be it is to be used in a world that does not understand it.

One morning, Hoibjerg spoke about Jesus taking the children **one by one** and blessing them, and he mentioned the Danish author Johan Skjoldborg, who might have been cynical in some matters, but who had the deepest respect when in the presence of Soren Anker Moller, in whose church he saw the baptism of children so that he never forgot it, said he, "It was as if the Heavens opened when he baptized children." There is a close connection between this act of Jesus and his saying that not even a sparrow shall fall to the ground without His concern.—Here are a few kernels from the Friday and Saturday Bible hours: "God wills not everything that happens but he wills something in what happens." Jesus could have secured legions of angels to fight for Him but he did **not want** to. We need to pray for what we need in an eternity. Our hands can take care of our temporal needs, if they are praying hands. The funeral dirges of a winter end finally in the triumphal Easter hymns. When a country was in danger, the regent said to Birkedal, "All roads are closed" and Birkedal replied, "Yes, all of them, except the road upward."

IV

Discussion Periods.—Last year we split up into three or four groups. After the first introduction, we started to do the same this year, but we had all grown one year older, and it must have been a hard year, for we decided after the first day to stay together in one group. Rev. M. Krog and P. Rasmussen gave the introduction.

The first day the topic was spiritual consciousness—"Aandeligt Gennembrud"—Can all people definitely say that somewhere at some time in their life they experienced that their life had been changed because they had come in contact with the Christian message? Must such an experience come suddenly as it did in the life of Paul, or as we heard it from some that on a certain day or even a certain hour were converted? Can a person be a Christian and still be dominated by his occupation? Krog had found that we cannot, as Jesus said, serve two Masters, and the soil and its profits often become the master of man; man has a tendency to become self-sufficient when the earth yields him great profits. The demands of God to accomplish his will in our hearts can be squelched in the whirls of activity. In the discussion several stated that they had lived a spiritual life in the fellowship of the Church without a consciousness of any particular period of a crisis, on the other hand there were others who could point to definite events in their life which began a decisive new course in their life. There were some, who like Luther became conscious at some time of where they should make their stand. There were others who perhaps would say that The Kingdom is an eternal quest which never ceases but in which there is the peace that sets us above the material demands of a passing existence.

Krog's lecture on Thursday on "Beauty in Our Daily Life" was highly thought provoking, and I am in danger of misinterpreting his thoughts in commenting upon this outstanding lecture. But let me venture a few thoughts: We are saved to something dif-

ferent rather than from what we are. A man was completely absorbed by hunting but gradually he began to surround himself with beauty and these were a reflection of a change that had come about in his life; one day he said that he was sure, if permitted to come to Heaven, ugly though he was, God would change him so much that not even the devil would recognize him. Religion and art are twins.

P. Rasmussen spoke about "Divine Service" meaning our church services. Are all parts of it understood and appreciated? Many admitted that they were not. They neither understood the liturgical prayers nor some of the other practices, and some of the epistles read are a foreign language to some people. In the discussion some said that the lay people should make an attempt to take a better active part in the service, words that are sounded and not merely heard can become alive in us. Two men were singing together the well known songs, "I saw Him in Childhood with eyes brightly beaming" and one of them said after the singing, "An Angel is standing in here!" If we bear in mind what we have come into the church for then

it can become a fellowship with angels. Should we baptize children where there is not a home that will give soil to the seed which baptism has begun.—And is confirmation sometimes an act of hypocrisy?—And what about unnecessary work on SUNDAY?—It seemed to me that too many had a hard time sensing the difference between the necessities and the work not necessary. And it was a bit strange that none seemed bold enough to say, that Sunday is not man's invention, and none asked: Does it not mean anything that it was written in the rocks, "Remember the Sabbath day to keep it holy—six days shall thou labor but the seventh day is a sabbath day unto the Lord." We expose our sensate nature in defending even such a small thing as claiming the necessity of harvesting a load of hay on a dry Sunday if it rained on Saturday. One layman spoke a word of wisdom when he said that, "Sunday was not a day that could be separated from our other six day affairs, if we are with Him on the six days, He will serve us on Sunday.

(To be continued)

Those Translated Hymns

In the November issue of "Kirkeklokken," the church bulletin published by Our Savior's Lutheran Church at Brooklyn, N. Y., Einar Anderson has written two articles, the result of a thorough and scholarly analysis of the translated hymns we use at our church services.

Without having had time to examine all the hymns mentioned I agree with him in principle. I am deeply grateful to the translators who have attempted the most difficult task in the field of writing, that of translating hymns from one language to another. I believe that on the whole they have succeeded remarkably well. But the translators would probably be among the first to admit that many of the hymns need revision. Indeed, some of the revised versions printed in "World of Song" and elsewhere are evidences of this.

Isn't it time that a committee of competent men and women were selected to examine our rich heritage of hymns and to suggest much needed revisions? If so, I should like to point out the necessity not only for linguistic improvements but for changes in the meaning of some of the hymns. A few examples will suffice to illustrate.

Grundtvig's matchless Easter hymn contains in the original the following lines:

Tag det sorte Kors fra Graven,
Plant en Lilje, hvor det stod.

The first version published in the Hymnal translated that almost literally:

From the graves remove dark crosses
Grow the lilies in their stead.

The second line is perhaps unfortunate, but here, at least, the central thought of the hymn is retained. Not so in the version now used! I suppose that the

committee which revised later editions was afraid of Grundtvig's boldness in speaking of removing the cross which of course is so important in the symbolism of the Christian faith; but was it really necessary to water his bold words down to the following:

Take away the signs of mourning,
Grow white lilies in their stead.

In the Christmas hymn "Julen har bragt—" Grundtvig dares to let the child "dance on its mother's lap." Here, again, the first translation was faithful in rendering the meaning literally; but in the latest edition of the Hymnal this has been changed to read "sing, little child." I have a suspicion that the committee responsible for this change consists of men who consider it a sin to dance—even for a child on its mother's lap! It may be just as poetic and fitting to have the child sing but I prefer the original.

A third example of changing the meaning of the original hymn is found in the hymn "There is a way—" in which the translator introduces the Bible:

The Word of God
Contains the sacred story.

If "Word" were not capitalized I should not object, for, surely, the Bible does "contain the sacred story," etc.; but Grundtvig does not mention the Bible, for "Jesu Ord" consists of more than the Bible.

This is written not in a spirit of fault-finding but in order to point out the importance of salvaging not only the melodies for our hymns, and the poetic sentiments of them, but the gist and essence of what the hymnwriters wanted to say.

Enok Mortensen.

Lutheran World Action

DISTRICT I			DISTRICT VII		
	Quota	Contributed		Quota	Contribution
Brooklyn	\$ 487.50	\$ 25.00	Omaha	\$ 303.00	\$ 248.50
Bronx	202.50	42.00	Kronborg	417.00	228.31
Port Chester	105.00	58.00	Rosenborg	78.00	91.30
Newark	97.50		Nysted	88.50	
Troy	421.50		Cozad	183.00	185.00
Hartford	336.00		Hay Springs	54.00	
Perth Amboy	819.00	532.00	Davey	73.50	45.00
Portland	300.00		Cordova	253.50	83.00
Bridgeport	331.50		Danevang	318.00	
	\$ 3,100.50	\$ 657.00	Denmark	130.50	150.00
DISTRICT II			DISTRICT VIII		
	Quota	Contribution		Quota	Contribution
Detroit	\$ 565.50	\$ 10.00	Salinas	\$ 307.50	\$ 253.50
Grayling	117.00	145.39	Watsonville	37.50	10.00
Muskegon	292.50		Easton	149.00	
Ludington	162.00	182.70	Parlier	114.00	
Victory	25.50	30.00	Solvang	357.00	438.00
Manistee	144.00	71.50	Los Angeles	394.50	239.86
Juhl	186.00	154.02	Pasadena	60.00	20.00
Grant	40.50	43.50			
Greenville	568.50	108.00			
Germania	103.50				
	\$ 2,205.00	\$ 745.20		\$ 1,429.50	\$ 961.36
DISTRICT III			DISTRICT IX		
	Quota	Contribution		Quota	Contribution
Trinity	\$ 523.50	\$ 325.00	Seattle	\$ 369.00	\$ 286.00
St. Stephan's	345.00	505.60	Tacoma	139.50	10.00
Clinton	402.00	106.20	Enumclaw	180.00	45.75
Dwight	559.50	391.84	Junction City	255.00	
Racine	667.50		Wilbur	37.50	10.00
Marinette	67.50				
Menominee	139.50				
	\$ 2,704.50	\$ 1,328.64		\$ 981.00	\$ 351.75
DISTRICT IV			MISCELLANEOUS		
	Quota	Contribution			Contribution
Cedar Falls	\$ 705.00	\$	Friend in South Dakota		\$ 500.00
Waterloo	423.00	191.00	Dist. IV D.A.Y.P.L. Conven-		
Hampton	229.50		tion		31.31
Newell	525.00				
Kimballton	543.00	641.50			\$ 531.31
Fredsville	532.50	408.06			
Oak Hill	282.00	167.84			
Exira	112.50	112.50			
Ringsted	411.00	436.95			
Des Moines	275.00	59.50			
Moorhead	55.50	4.00			
	\$ 4,094.00	\$ 2,021.35			
DISTRICT V			SUMMARY OF DISTRICTS		
	Quota	Contribution			
Withee	\$ 275.00	\$ 391.95	District I	\$ 3,100.50	\$ 657.00
West Denmark	232.50		District II	2,205.00	745.20
Bone Lake	57.00	25.00	District III	2,704.50	1,328.64
Askov	622.50	530.97	District IV	4,094.00	2,021.35
Minneapolis	408.00	391.92	District V	2,398.00	1,350.84
Alden	275.00		District VI	2,598.00	241.66
Flaxton	31.50		District VII	2,104.50	1,187.61
Dagmar	241.50	11.00	District VIII	1,429.50	961.36
Volmer	37.50		District IX	981.00	351.75
Dalum	114.00				
Canwood	103.50				
	\$ 2,398.00	\$ 1,350.84		\$ 21,615.00	\$ 9,376.72
DISTRICT VI					
	Quota	Contribution			
Diamond Lake	\$ 273.00	\$			
White	97.50				
Tyler	1,200.00	27.50			
Ruthton	273.00	16.00			
Viborg	304.50	182.16			
Gayville	196.50	8.00			
Badger-Lake Norden	253.50	8.00			
	\$ 2,598.00	\$ 241.66			

The above figures represent what the treasurer had received Nov. 1 toward our synod's 1948 quota for Lutheran World Action.

I know that a good many congregations are right now finishing up their collection for this purpose. I am merely publishing these figures and quotas for every one concerned to know. I urge every congregation, not already in 100 per cent to be sure of exerting all efforts to reach the goal. We should exceed that goal. There is no ceiling on the sad plight in which the churches of central and northern Europe find themselves. Neither can anyone understand the sadness and despair of the refugee concentration camps.

We have undertaken to help the churches of Europe to regain the use of their necessary facilities, newspapers, church buildings in some instances like No. Finland and Norway, theological seminaries, hospitals, deaconess institutions, etc. We feed daily at this time 120,000 children one hot meal a day in the Russian zone. I could keep on.

The Christian Church is the only real barrier between barbarism, desolation and the treasured values of mankind. It speaks the language of hope, mercy, love and comfort. Will

Impressions From Bone Lake

Why must we spend a whole day at our district conventions trying to transact a lot of non-existent business? After sitting through a number of these business sessions one cannot but feel that this is precisely what we so often do.

The business session of the district five convention began at Bone Lake on Saturday morning, October 9. It was well attended by both delegates and pastors.

After a convention secretary had been elected the meeting settled down to a long routine of reports from the various congregations and from the district president. These reports lasted until well into the afternoon. The net result of all this activity was that it was moved and passed that the district aid the work at Flaxton, N. D., by contributing \$25.00 per month for one year toward the support of a pastor, (if and when a resident pastor can be found) for the congregation. (The district treasurer's report showed a balance of \$254.02).

It was necessary to elect an entire slate of district officers. The new officers are: Rev. F. O. Lund, president; Einar Pedersen, treasurer. The undersigned was chosen secretary. A vote of thanks was given to the members of the retiring board: Rev. L. C. Bundgaard, Hans Jensen and Rev. John Enselman.

Fortunately there is more to a district convention than the business sessions. Business sessions can be interesting and they can be important but when they are neither a convention must derive its real worth from other things. Such was the case at Bone Lake. The services, the lectures, the fellowship, the hospitality and the beauties of the Wisconsin countryside all contributed to make the days spent at the convention well worthwhile.

The opening service was held at the Bone Lake church on Friday evening. At this time Rev. Harold Petersen brought us a challenging message. He stressed the fact that it is ultimately a lack of conviction and a lack of sincere devotion to the Christian ideal that is responsible for the waning influence of the church in our time. "Church members," he said, "are committed to an institution." There is a great need, on the part of the church, for a renewed commitment to Christ.

Rev. L. C. Bundgaard spoke at the Bible hour on Saturday morning. He dealt with the question of

you not do your utmost that this star may shine even more brightly this Christmas than ever before.

If we find ourselves and give from the heart we will be able to feel that we this Christmas have kept faith with millions of our brethren living next door daily to hunger, brutality and paganism.

As we give we build the ramparts of peace into the hearts and minds of men. If the Christian world could assume complete restoration of all destroyed material and moral and spiritual values we would be assured of peace, not only in this but also in countless future generations.

Alfred Jensen.

Des Moines, Iowa, Nov. 15, 1948.

whether or not the membership of the Christian church is willing and able to rise to the challenge before it. The program on Saturday evening was especially intended for the Sunday school teachers of the district. Rev. Ottar Jorgensen and the undersigned introduced topics relating to the teaching mission of the church. Some discussion followed.

There were two services on Sunday morning. The English service was held at the Bone Lake church where Rev. J. C. Aaberg preached the sermon. The Danish service was held at the West Denmark church. Rev. Peter Rasmussen spoke at this service. It was a real treat to see Peter Rasmussen preach. Yes, to see him! His words were pertinent and inspiring but an even greater inspiration lay in the unbounded joy and enthusiasm with which he brought his message.

On Sunday afternoon Rev. Alfred Jensen brought a report from the meeting at Amsterdam. Much has been said and written about Amsterdam so suffice it to say here that we were happy that we could have this first hand account of that great meeting.

At the Bone Lake church on Sunday evening Rev. Peter Rasmussen spoke again. He gave an interesting and stimulating lecture on the letter to the Phillipians. Rev. F. O. Lund closed the meeting with a brief talk based on Paul's exhortation to the Ephesians to "put on the whole armor of God." Following this the group gathered about the coffee tables in the basement for a final bit of fellowship.

No account of the convention would be complete without some expression of thanks to the people at Bone Lake. They treated us well in every respect and did their part to make it a good convention. But, perhaps even more than thanks, they deserve our admiration. They are a very small group and this was the first such meeting held in their congregation. It was with many fears and misgivings that they dared to undertake to have the district meet there. At the convention, however, there was ample evidence that they had overcome their fears and misgivings through the path of united effort. They have provided us with a fine example of what can be done when there is a will to do it.

I wish I were a poet! If I were I would tamper with one of our songs. "The Leaves are Falling Everywhere" somehow doesn't express the beauties of early autumn. Not even the Danish, "Nu Falmer Skoven" does that. Oh yes, the leaves do fade and they do fall but that comes later. Both of these things fail to give expression to the riot of color that one would like to sing about. The Wisconsin woods were at their glorious best during the days that we had district convention. The drive along the St. Croix is one that will not soon be forgotten. "For the beauty of the earth . . ." — yes, for that too, we are especially thankful.

Thorvald Hansen.



From New York to Denmark Via London

By J. C. Aaberg

VIII

The next day, Kresten Riber kindly offered me and Mr. and Mrs. Pedersen, my very fine host and hostess, a ride through the city and surrounding country. The country for miles around the city is flat and not very interesting, but it is fertile and dotted with fine, prosperous looking farms. We visited a folk school for workers which was formerly an old, large manor belonging to a long line of nobles. The Germans had used parts of the buildings as officers' quarters during the war, and had, as they did everywhere they lived, left it so dirty and wrecked that it had required months to clean it and repair the damage. The president of the school kindly guided us through a multitude of corridors, lofty halls and pleasant rooms with their many fine paintings and mementos of the past, once used by proud nobles and their families and now enjoyed by happy groups of boys and girls from plain worker's families. A more beautiful home for a school for youngsters than this impressive old manor surrounded by its gardens and parks of old trees is hard to imagine. A large number of girls were about, attending the summer session of the school, and they all looked healthy and happy, and no wonder. Denmark has some sixty of these or similar types of folk schools; which is one reason why the Danes are a cultured and well informed people.

Further on, we saw the great airport the Germans built some miles outside of Aalborg. The former barracks for its crew was now occupied by large numbers of German refugees. On the outskirts of the city, we visited a line of massive air raid shelters and gun emplacements which the enemy had constructed on the shore of the Limfjord. Right across the road from these was another large refugee camp, likewise housed in former enemy barracks. The camp looked neat and well kept with small beds of flowers and vegetables growing luxuriously in almost every foot of open ground. Guards do not permit anyone to pause and look at the refugees, but from such hasty glimpses as we caught of them while passing by the camp, they looked well fed, well clad and not too unhappy. I was told, in fact, that they were continuously receiving letters from repatriated former inmates of the camps, urging them to remain as long as they possibly can because they are much better off where they are than they can hope to be at home. Even so, one wonders what their thoughts are, living there year after year in the camp of their supposedly invincible army, cut off from their homes, relatives and friends and facing an uncertain and unpredictable future. That man Hitler, what boundless misery he brought upon the world and—upon his own people!

The support of these uninvited guests—there were about 200,000 of them when I arrived in Denmark—but the number has now been reduced to about fifty

thousand—constitutes, however, a heavy burden upon the Danish people. According to government report their support had until July 1947 cost Denmark about four hundred and fifty million crowns, an immense load for a small country like Denmark to carry after being despoiled by five years of enemy occupation. Nor can the Danes be expected to entertain much sympathy for these guests, who, when they arrived, behaved even more arrogantly than their soldiers, taking everything they could lay hands on and claiming that they had a right to do so for feeding the Danes all through the war. Truly, there is a great deal of truth in Hitler's assertion that people will always believe at least a part of a lie if it is big enough.

Even after this long ride, Riber very kindly, the following day, drove us out to a farm belonging to the brother-in-law of my host. There I spent some wonderful days, enjoying all the hospitality for which the Danes are so justly known. Although I had never met the people before my arrival and my only excuse for visiting them was to bring them a greeting from a brother in America, they could not have treated me more kindly if I had been that brother himself. The only drawback to my enjoyment was that the weather turned unseasonably cold, and, in my thin clothing, I fear that I would have frozen to death if my kind hostess had not mercifully given me a pair of heavy, woolen socks to wear over my own thin ones. Even so my feet were often so cold that I was uncertain whether they were made of flesh and blood or of ice.

It was immensely interesting to me after these many years to revisit a typically well kept and well operated Danish farm. The fields were as well tended as a garden and the barn, stable and even the pig pens as clean as a good housekeepers kitchen. It requires plenty of help, hard work and real know-how to maintain a farm that way.

Except for a few machines, such as a seeder, mower, binder, threshing machine and the like, all the farm work is still done in the way of fifty years ago. A few of the bigger farms have tractors, but on the great majority of farms, the horse is still king. Manure has to be loaded and spread with handpower, and hay and grain has to be forked and unloaded by human brawn. The only things that have well nigh disappeared are the flail and scythe, which from a sentimental standpoint is something of a loss, since there was something comfortable in listening to the regular thump of the flail on a blustery winter day, and the rattle of a binder never can compare with the tinkling music of a man stroking his scythe, or the joyful laughter of men and women cutting and binding the ripe grain. And what can take the place of the harvesters, when their work is done, lining up before the main entrance of the farm house with their scythes and their rakes and threatening to cut all the kale in the garden if the mistress does not promptly invite them in for coffee and "Æbleskiver." Not a dusty binder, at any rate. No, the machine is all right, but what a lot of poetry it kills.

But the Danish farmers have not yet gone in for mechanization on a large scale. As farm wages increase, however, they will probably have to. The farm

on which I stayed had about 85 acres of land, and it required the combined work of the owner and three sons to operate it. On another farm of about 240 acres the owner told me that he employed six men and two girls the year around. In the olden days when the wage of a hired man was about 200 to 300 crowns a year and that of a hired girl about half of that amount, the cost of hired help was of no great consequence. But with the present wages of a farm hand of about 4,000 crowns a year and that of a girl only slightly less, it is hard to understand how farms of the size mentioned can be made profitable with so large a staff. The price of farm produce was high according to Danish standard, but not nearly as high as present prices in this country. Yet Danish farmers, efficient as they undoubtedly are, appeared by no means to be eager to turn to mechanization. They felt somehow, it seemed, that the raising of a good crop required something of a personal touch beyond the efficiency of a machine, something in the nature of the saying that flowers bloom only for those who love them.

One of my interesting experiences while staying at this farm, was a lengthy buggy ride. It was years since I had had a buggy ride, and when my hostess told me that they were to visit her sister on a farm some five miles away and that I was invited to come with them, I thought that that would be just fine, a re-experience from my younger days when a ride in a nice buggy drawn by a fine team was the height of elegance and enjoyment.

But alas, the realities are not always as bright as our memories paint them. The open buggy was certainly fine, and the horses were of the well curried Danish kind, lively and frisky as a pair of kittens. But the weather was chill and showery. The chill wind seemed to blow right through me, and the rain pelted me. Fortunately I had a raincoat along, a coat which I lugged about with me all summer and never had any use for except that day. But even with my rain coat on, the wind chilled me till I felt like an icicle and must have looked like a duck just out of the water. The horses were cold too, and they liked to run. The driver said prr, prr, and pulled against them for dear life, but the horses took the bits in their teeth and pulled the buggy by the lines until the whippletree clanked against their heels and they became more frisky than ever, threatening every moment to run away with us. Fortunately they didn't, but I was so scared, cold and wet when we arrived at our destination that my teeth chattered and I could hardly greet the kind people who came out to meet us. Talk about a nice, safe buggy ride! Compared to a ride with these petted, frisky Danish horses, an automobile ride is as safe as sleeping in one's own bed. And I was certainly happy when the kind people, seeing how cold and scared I was, arranged for me to return in a car. But if I had to work with these petted, spoiled Danish horses, I would certainly—well, never mind, there is no virtue in idle threats.

After I had lost some of my scare and been warmed up enough so that I could begin to talk, I found that it was my host's birthday and that I was just one of a large party that had been invited to celebrate

the event. And a very elegant celebration it was, a little more elaborate than average, perhaps, and yet quite typical of the manner in which such celebrations are celebrated in Denmark.

The farm was quite large according to Danish standards, something over 200 acres, and the dwelling house was roomy, a long one-story building such as many farm houses in Denmark are. In the big, nicely furnished rooms there was plenty of space for the many guests to move about and get acquainted with one another. Most of the guests, I believe, were farm owners like our host himself. And farm owners are among the most independent, well-informed and self-reliant people in Denmark. There is no ignorant, backward peasant class there.

Servants brought in drinks, and we were able to walk around and look at the pictures, furnishings and many interesting objects of art and knick-knacks scattered about the finely appointed rooms. Danish furnishings are not standardized to anywhere near the extent that furnishings are in this country. People believe in selecting their furniture piece by piece rather than in sets. Much of it is handmade after individual designs, and of fine quality. Many things are inherited from one generation to another. Denmark is well known for its production of fine knick-knacks of various kinds. And a liberal sprinkling of these are usually scattered about in every home. The Danes love pictures, and the walls of the rooms are frequently almost covered with them, both engravings and more than interesting oil paintings. But even with things so individual, most Danish women have a knack of selecting and arranging things into a harmonious and attractive whole.

But now we are all invited in to the spacious dining room and seated about a large table, gleaming with excellent china, crystal and silver. A nicely phrased toast of welcome is proposed by our host, and all lift their glass, bow politely to each other and respond with the expected "Skaal." The ceremony feels a little awkward to an American unused to quite so much formality, but I do my best, trying to imitate the others, and hope that they will not notice that I am somewhat out of practice in performing the polite, social mannerisms of an old world. And now the food is served, course after course of fish and meat and fowl with appropriate sauces. If there were any shortages of food in Denmark, there were no signs of it there. But then I suffered another embarrassment by my inability to handle my eating tools, my knife and fork in the accepted manner. For they have adopted a new way of using these things since I left Denmark. One holds his fork in his left hand and his knife in the right, using it to cut the food and press it against the back of the fork so that it sticks thereon until it can be lifted into the mouth. It looks elegant and not too difficult until tried. But after I had attempted the trick a few times and suffered the humiliation of having an appetizing morsel slip back on my plate just as my mouth was expectantly opening to receive it, I defiantly decided to use my American way and let them think whatever they wanted. I got something to eat anyway.

Meanwhile the conversation flowed easily, and

often wittily, back and forth about almost everything, except farming. People over there usually avoid shop talk during leisure hours. After desserts had been served, toast followed toast, always to the appropriate bowing and lifting of glasses. We seemed to be lifting our glasses, bowing and schoaling continuously. But the speeches were for the most part well phrased, interesting and frequently witty. These people had both polite form and good manners. It was rather hard to realize that they were not socialites in the American sense of the term but busy farm folks. Yet, although this party was on a somewhat more elaborate scale than others I had the good fortune to attend, the same manner and polite forms were observed at nearly all of them, even among common working people. Being unused to quite as much formality, I prefer our simpler American ways, but their polite, social graces do give a certain air of gentility to their intercourse that is rather attractive.

Funds From American Lutherans

(Continued from page 2)

or the parson. Now and then the children are kept in after the meals and learn about Hilfswerk and German and foreign churches. They feel the spirit which guided those who sent help to them. They are taught to pray and to thank, and to trust the donor of all good gifts. For, ultimately, the child feedings, as all Hilfswerk activities, are missionary service."

The Hilfswerk District Office at Guben, a war-devastated bordertown of 26,000 inhabitants on the Oder-Neisse-Line, writes that the selection of the children was most difficult. Because of the bad food conditions the number of undernourished children by far exceeded the 500 to be admitted. The report continues:

"Not only for health but also for psychological reasons the school feedings mean a great help to the children as well as to their families. Although weight plains could so far only be registered in a few cases, the children generally look much healthier and more vigorous already. They are no longer devouring their meals as greedily as in the beginning. They are accepting them gratefully and gaily. By and by the tired look in their eyes, their slack bearing and their sometimes senile appearance vanish. The children all appreciate the gifts and the delicious things they receive from the churches abroad. There are many among them who have eaten rice for the first time in their lives. And the mothers are full of gratitude, too. A heavy burden is taken from them as they know that their children get a satisfying meal which, unfortunately, often is their only warm meal of the day."

Apart from these reports from Hilfswerk branches the Central Office has received a number of thank-you letters written by the children themselves. These letters are, of course, simple but genuine and open-minded testimonies of a heart-felt gratefulness which the children often express in lovingly painted drawings. These letters tell you that children in present-day Germany take part in the troubles of adults and that earnestness and sorrows often determine their young lives.

Here are some excerpts from children's letters:

Eckehard Kornmilch, Rostock, writes on a sheet decorated by a ship and a lighthouse:

"I am 9 years old and Heidi is three. But she eats just as much as I. We like chocolate soup best. Once I ate four plates of it, and so did Heidi. All day long we are looking forward to lunch, because it always tastes so well and Mummy cannot cook at home. Before lunch we always say prayers and sometimes sing a song. I try it on my wooden flute afterwards. I can play already 'Now let us all thank God' and 'Come, dear month of May.' Can you also speak German and read my letter? Do your children get as many home lessons as we do? I am collecting stamps. I have 364 already. Later I will become a captain and come and see you with my ship."

And here is the letter from little Christine Doerne, revealing the troubles of her family:

"Many thanks for the lovely food. Every day at 5 p. m. we get our meal in the restaurant 'Neue Schænke.' And every day a parson is present. He says grace with us. We also learn nice songs. My brother thanks you too. He is only five and cannot write to you himself. My father is a professor of theology at the Rostock University. My mother was very sick last year. But now she is better. With the scarce food the rich meals are very good for us. Mummy is very glad, too. We will soon all be as round as balls."

The few lines Wibke Hinzpeter, 10, wrote from Rostock express the happiness of a child, that sees the troubles at home overcome for a short time:

"Now I am afraid the wonderful time when my little brother Jörn and I were allowed to take part in the feedings will soon be over. We thank you ever so much for it. It really tasted wonderful every day. Mummy could not get a single potato for weeks. And yet we got enough to eat once a day. It was grand!"

This is what little Monika Shulz wrote:

"My little 5 year old sister Margrit and I are so glad that we get an additional meal, because we are always so hungry. We have no potatoes at home, and bread is very short, too. My mother and Margrit have tuberculosis. I go to school since last year and am proud that I can already write you myself."

Such letters from children will serve best to disclose to you the necessity and the blessings of these feedings. To these plain testimonies Hilfswerk can only add its own heart-felt thanks that through the gifts of Lutheran churches in America, it was able to help so effectively in thousands of cases of emergency.

In The Wide, Wide World

(Continued from page 4)

votes is important. As the farmers become fewer and fewer, naturally they will have less and less political power. In our republic, and in all republics, the group without political power has had difficulty. When the time comes in the farm belt that the city people greatly outnumber the farmers—on that day the farmer will have lost his political whip, and will be in mortal danger. This may not be a pleasant condition to contemplate, but it has happened often in history.

\$3.87

Our convention at Dwight, Ill., established the Grand View College Jubilee Fund. We, thereby set out to ingather \$100,000 with a new dormitory at our college as our ultimate goal. The fund grew slowly at first, but gained momentum as a more specific building program was approved at subsequent conventions. Today we are within \$28.91 of the goal inasmuch as \$99,971.09 has been contributed from within the synod. We also have a beautiful building in Des Moines. Other additions and improvements have been made so that our facilities today are more adequate and up-to-date than ever before.

However, building costs have advanced tremendously since we made and authorized our plans. The result is that in spite of the fact that business men in Des Moines contributed \$54,416.60 in addition to the aforementioned collected from within the synod, we will have a deficit in available cash to cover our building program of approximately \$35,000. This deficit has been covered by a temporary 4 per cent bank loan for which the synod has given a demand note.

What are we going to do with this deficit? That is now the \$35,000 question. There must eventually be a day of reckoning and the convention at Solvang took at least a small step when it voted a budget requirement of \$1.00 from each contributing member per year for five successive years.

We, of course have no way of enforcing such a budget, but I do think it is my duty to report at this time that although five months have elapsed since the convention, I have received exactly \$4.00 towards this budget. I fully realize that larger sums will be forthcoming before we close our books for the year on May

1. Nevertheless, there is some indication that our individual members and our congregations are not taking this matter seriously.

In the meantime I get a bill for interest from the bank every month for either \$120.54 or \$116.67, depending on whether the past month had 30 or 31 days in it. I am looking forward to a real "Fire Sale" special of \$108.93 come next February. This amounts to \$3.87 per day or 16c per hour every 24 hours. All joking aside and seriously speaking, I repeat, what are we going to do about it?

It would be wonderful if we could ingather all of the \$35,000 in one year and get away from this interest burden, it should be possible but I admit that it would take a great deal of enthusiasm mixed with hard work and I am just wondering, could it happen?

At any rate, we should make sure that we eliminate at least 20 per cent of the debt this year as proposed by the convention. Next year, we would then have to pay only about \$92.00 per month, or \$3.07 per day or about 13c per hour. If we maintain the schedule we will, after five years, have paid out approximately \$4,200 for which we will have about 60 cancelled checks in our Archives and that is all. We will

have received no spiritual or material value for this money and I do believe we should think of this as too expensive a delay.

My personal share is \$5.00 for the five years. I will pay that now and I will add \$5.00 to it to assume the burden of someone else who might be living on a fixed income which has not kept step with the increased cost of living. Can't we find 3,500 members who will do the same? If we do we will have the problem licked.

Olaf R. Juhl,
Your Synod Treasurer.

Anne Marie Petersen Celebrates 70th Birthday

September 1, the anniversary of Anne Marie Petersen's 70th birthday, was made a festive occasion at Seva Mandir, the school home at Porto Novo in Southeast India where A. M. P. has now throughout many years given shelter, protection, Christian guidance and educational opportunities to many homeless and neglected young girls, many of whom have in turn later gone out into the world to give service to others either in private or in public life.

The entire school, its neighbors and friends combined their effort in making the anniversary a memorable occasion for Periamma (the great mother), who down through the years had had but one interest—their material and spiritual welfare.

This does not mean, however, that A. M. P. had nothing to do with the preparatory work for the festival; for in India we are told, the celebrant of an anniversary instead of receiving presents, presents gifts to her friends. And as the budget at Seva Mandir is seldom so great that it allows for luxuries, or for anything beyond and above the mere necessities of every day life, we can well believe that it has been a problem for A. M. P. to figure out how she might bring extra joy to the home by the means of tidbits of sweets and by small gifts—perhaps articles of clothing, or other necessities. But we may be sure that no one was neglected and that all on that day wore happy faces.

A. M. P. did not forget even her many friends and supporters in far-away countries. For, although she had neither silver nor gold to offer, she shared with them that which is far more precious, a statement of her faith. This little document written from an overflow of heart in deep humility, her friends had published in the Danish language, in a little blue pamphlet, in commemoration of her 70th birthday.

The pamphlet also contains a recent picture of her along with articles and songs written by friends who have known her best throughout the many years she has served faithfully in her Father's vineyard in far-away India.

So that friends of the Porto Novo Mission in the U. S. A. may also share in the recent event, Johannes Jepsen, Route 1, Pulaski, N. Y., has procured a supply of the above mentioned Blue Pamphlets which he will sell for the benefit of the Mission at 25 cents each, or five copies for one dollar.

Gifts of money and of used stamps are also accepted by him for the Mission, and will be accounted for in our church papers. Gifts sent now will reach Porto Novo by Christmas and may help make many little friends there happy.

May I also in behalf of the Porto Novo Mission thank those who have earlier made contributions, and assure you that any gift large or small is sincerely appreciated.

Nanna Goodhope.

Grand View College And Our Youth

Winter School At G. V. C. . . . Again

Here at Grand View we look forward to the arrival of the Winter School students when we resume our activities after the Thanksgiving holidays. Just how many there will be we can not say, but we hope for a fairly good sized group. Special classes are being planned in History, Literature, Bible, English, Economics, Social and Political Problems, etc. The courses will be lecture and discussion courses. It is our hope that the Folk School atmosphere will prevail.

As director of The Training Course for Christian Service (Church Workers Course) I have been asked whether I would be teaching a course in Leadership. The answer is no! On the other hand I am certain that all who will be teaching the courses offered will have in mind the goal of community leadership. Certainly in such a course as "The Bible and Human Living" and other courses as well, there will be many occasions to consider community as well as personal problems. In this indirect way we believe that the Winter School can be instrumental in the development of leadership, but we want the youth to come primarily for their own sake. As they are enriched and inspired so the life of the community to which they return will be enriched.

"But," you say, "We can't send young people to G. V. C. unless they care to go, and not very many of them do!" . . . Are you sure of that? Have you encouraged them? . . . Will you not, you pastors and leaders in the congregations, talk to them heart to heart? Let them know what a good experience it is to have one's mental and spiritual horizons broadened and to share in the fellowship of a group of upright and intelligent people of their own age.—We begin the 29th of November!

A. E. Farstrup.

A Model U. N. Assembly

Friday, October 22, found eight students from Grand View College attending a model United Nations Assembly at the Drake University.

The Assembly was arranged by the "Iowa Intercollegiate United Nations Association" in observance of United Nations Week. Eighteen Universities and Jr. Colleges were represented, each being assigned a specific nation. As could be expected, we of Grand View presented the Danish point of view on the issues dealt with during the conference.

Dr. Erling Christophersen, Cultural Attache of Norwegian Embassy, opened the conference with a lecture on "World Understanding." International agreement is necessary for peace. It was proposed by Dr. Christophersen that this understanding be brought about by the exchanging of education. Many international schools have been established for this purpose.

Registration and orientation took place at 11 o'clock Friday, which concluded the morning activities.

Four problems confronted the delegates and alternate delegates who were there: The Palestine situation; the Korean situation; making the U. N. more effective; and World Police Force. Two delegates from the various groups were assigned to each discussion panel where they made resolutions to be presented to a General Assembly held on Saturday morning.

Because I was assigned to the panel discussion on Palestine, I am going to expound on it, using it as an illustration for the other three groups.

Charles Ransom, editorial writer of the Des Moines Register and Tribune, introduced the problem. He explained that the primary reason the problem was presented to the U. N. was because the British admitted failure to cope with the situation and withdrew when their mandate expired. The U. N. decided to divide Palestine into two states; one Jewish and the other Arab. It was divided into four square typed provinces with the diagonally opposed states composing the Jewish nation and the other two the Arab state. Only a thin line at the point where all four states joined, connected the one state to the other division of the same state. It was hoped that an economic dependency would incite peace among these two factions, but this has been proven a false conjecture as has been proven by the present state of war between them.

The discussion panel took up where Mr. Ransom stopped. They proceeded to present and debate resolutions, and; after four hours of this, six resolutions were adopted to be presented to the General Assembly the following morning. The other three panels did not meet with the same success, but they did manage to agree on some resolutions to be presented on Saturday.

Friday evening U. N. delegates and the public attended a speech given by Dr. William Agar, chief of the U. N. Speaker's Bureau. Dr. Agar brought forth the points that the U. N. is only a place where the 58 sovereign nations, who are members, can air their griefs. He said it is really meant to be an organization to stop aggression and develop better understanding between nations.

Saturday morning found the delegates congregating for the General Assembly. It was amazing to find that the procedure was so retarded. If nothing else was gained from the Assembly, we certainly discovered why the U. N. works so slowly. We were 18 nations present with many points in common and could not agree. What is it like with 58 nations assembled at a conference where none of them have points in common?

The resolutions were presented, debated, amended, passed or discarded. This material is insignificant in comparison to the knowledge we students gained concerning the mechanics of this great organization.

The conference was concluded Saturday evening with a banquet where a fine program of entertainment was appreciated. Dr. Flaum, Prof. of Education at Drake University spoke on the topic, "The United Nations Must Work."

It was a privilege to attend this mock assembly of the greatest organization in the world, because it gave one an insight into its capacities. It is not as

Yule

For Good Christmas Reading

Published by Danish American Young People's League

Forty-eight pages of excellent Christmas meditations, stories, articles, poems and pictures. Attractive cover design by Mrs. F. Hisey.

Partial table of contents include: "Easter Sunrise Service in the Garden of the Gods," "Kristian Ostergaard's Songs" by Enok Mortensen; "An American Prophet, Henry George," by Harold Petersen; "A Dream Come True—Mirage Flats Irrigation Project," by Erik Moller; "The Letter," story by Dagmar Potholm Petersen; "The Shadow of Christmas Present," a story; travelogue by Dr. Otto Hoiberg of the University of Nebraska, who recently returned after three years in Germany; "Adventures of an American Soldier" and other articles and poems.

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Send Yule as a Christmas Gift

potent as it should be but we hope it may attain the effective point in the near future. "To prevent aggression" and "to develop better understanding between nations" is very nearly the best foundation any organized group of people or nations could hope to build upon.

The security of humanity is directly proportional to the effectiveness of "our" UNITED NATIONS ASSEMBLY.

Robert Hermansen,
Hay Springs, Nebr.

From Kronborg, Nebr.

On October 31, members and friends of the Kronborg congregation gathered at their community hall to honor Mrs. Karl Thomsen or Solvejg, as she is better known. Mrs. Thomsen has recently resigned as church organist, a position she has held for fifty years.

Solvejg came to the community in 1887 when her father accepted the call to serve the congregation as their pastor. The Rev. Thomsen was privileged to serve in the congregation for four years only, when he died. In the time that he had served, he had instilled in the congregation a desire for good music. He was himself talented and his talent seems to have been passed on to his two children, Solvejg and Dr. Frode Thomsen.

Solvejg was still in her 'teens when she became our organist and with the exception of the time spent in school, she has met regularly and loyally Sunday after Sunday or at any other time at the call of the church bell. Her faithfulness to her position was not prompted by the mere remuneration she received but by the thought that she was given an opportunity to serve the congregation in something she loved to do. Our instrument is just a little old fashioned organ but its tones are very good and Solvejg could always make it do its best even though it required strenuous pumping with the feet. In addition to serving as organist, Solvejg has also directed a choir. Practically all the members of the so-called "old choir" have been singing together for over thirty years, under Solvejg's direction and have added inspiration to many of our church services, without any thought of remuneration save the pleasure of giving joy to others.

The thirty-first of October marked the thirty-ninth wedding anniversary of Karl and Solvejg, so when friends gathered at the hall that Sunday evening, the occasion was doubly eventful.

The hall was decorated in autumn colors, with leaves, corn stalks, pumpkins, fall flowers and other reminders of Halloween. Yrsa Hansen welcomed the honor guests, concluding with the recitation of an original song dedicated to them. Rev. Harris Jespersen gave a short talk, paying tribute to Solvejg's loyalty of service. The "Old Choir," this time without Solvejg's help, sang a number of their favorite songs, that had been sung through the many years.

Following the program the honor

guests were invited to the dining room for the traditional cup of coffee. Here the Rev. Jens Holst paid tribute to Solvejg, emphasizing how much it meant to a minister to know that he had an organist that was loyal and cooperative. A number of others expressed their appreciation for what Solvejg had meant to them, whether as organist, choir leader, or teacher in the vacation school, where she served nine years before her marriage to Karl Thomsen. Karl was not forgotten for we all realize that Karl had always been faithful in seeing to it that Solvejg could be present at her duties, regardless of the fickle weather or the bad country roads.

George Jensen, as president of the congregation, thanked Solvejg for her many years of service and in behalf of the congregation presented her with a gift as a small token of appreciation. "Skaal" was sung. The festivities closed with many well wishes and expressions that we could gather again for their golden wedding.

A Friend.

Golden Anniversary Program

Juhl Community Evangelical
Lutheran Church

Sunday, November 21:

11:00 a. m.—Dedicatory Service, Rev. Alfred Jensen preaching.

2:15 p. m.—Afternoon meeting with guests from neighboring churches to hear "Report from Amsterdam" by Rev. Jensen.

Thursday, November 25:

10:30 a. m.—Thanksgiving Day service.

Saturday, November 27:

12:00 Noon—Luncheon in church.

2:00 p. m.—Afternoon meeting with message by Rev. P. C. Stockholm.

8:30 p. m.—Historical program in Juhl Hall.

Sunday, November 28:

10:15 a. m.—Communion service.

11:00 a. m.—Morning worship, Rev. Edwin Hansen preaching.

12:00 Noon—Anniversary dinner.

2:15 p. m.—Closing meeting. Special music.

Out-of-town guests will be furnished overnight lodging. Make reservations with the Housing Committee (Lester Appel, B. P. Christensen, or Rev. Sorensen).

The committee would also appreciate guests making advance reservations for the Saturday noon luncheon and the Anniversary Dinner. Thank you.

A special invitation is extended to friends in the other congregations of the Michigan District to be with us during our Golden Anniversary celebration. You will be given a warm welcome.

B. P. Christensen,

Pres. of Congregation.

Richard H. Sorensen,

Pastor.

Askov Folk School

The yearning for a better life has prompted the development of the Askov Folk School, sponsored for two successive years by the local Lutheran church, Askov, Minn., and the response by people here during the last week of October to this opportunity for enrichment of life through lectures, discussions, singing, dramatics, and handicrafts, has indicated that the folk school fills a need in the community.

Talks by Dr. J. O. Christianson of University of Minnesota School of Agriculture, on his recent observations of living in Scandinavia and other European countries, by Rev. Leif Kirkegaard of Ringsted, Iowa, on the history and accomplishments of the church, by Holger J. Koch of Luck, Wis., on the challenge of conscience, and by Rev. Harold Petersen, Askov, on a program for young people, have been the stimulus for ideas which may well develop into programs of action. Dr. Christianson offered the cooperation of the university in the advancement of the folk school plans here, and indicated that from such an example the movement for education for living may be promoted in other communities.

The joy and satisfaction gained from the handicraft activities indicates that that phase will be enlarged in future programs, and techniques will be improved for stimulating more general participation in discussion hours. Such augmentation of activities for adult education will be a means of reaching more individuals, who will be drawn to this worthwhile experience of attendance at folk school week in Askov.

Mrs. Hjalmar Petersen.

Youth Sunday In Our Congregations

At a recent D.A.Y.P.L. board meeting held in Des Moines, Iowa, a resolution was adopted to correct the mistake which in some manner had entered into the motion passed at the synodical convention in Solvang, relative to the offerings given on "Youth Sunday" in the various congregations. The intention of the board was the following, and we have the approval of the synodical president, Rev. Alfred Jensen, to make this correction: The offering is to be divided as follows: One-half to the local work, one-quarter to the national D.A.Y.P.L. treasury and one-quarter to the District D.A.Y.P.L. treasury, to assist our young people in attending national and district workshops, etc.

We are grateful to learn that quite a number of our congregations have held the YOUTH SUNDAY, and several have plans for same. We hope such a Sunday will be observed in all our congregations. And please, keep in mind that we on the board have in mind first of all: "The need of a more consecrated support from our congregation in a revitalized Youth Program." We are not asking for the observance

of such a Sunday, primarily for the offering that can be given, but "that on this Sunday the local D.A.Y.P.L. and the congregational 'Friends of Youth' committee for the coming year in some manner be given recognition and assured of congregational (spiritual and moral) support."

A very interesting and we believe successful D.A.Y.P.L. National Workshop was held in Des Moines Nov. 12-13 with all D.A.Y.P.L. Districts represented and the entire D.A.Y.P.L. National board present. We hope to bring a report of this meeting in the next issue of L. T.

Congregations that already have sent the one-half of their Youth Sunday offering to the D.A.Y.P.L. National treasurer, will get half of that refunded. Mr. Paul Jorgensen, 3149—35th Ave. South, Minneapolis, Minn., is the D.A.Y.P.L. national treasurer.

Holger Strandkov,

Synod Repr. on D.A.Y.P.L. Board.

OUR CHURCH

Danish Radio Service will be heard on Sunday, Nov. 28, 9:30 a. m. over WCAL, Minneapolis. Rev. Alfred Jensen, synodical president, will be in charge of the service and will preach the sermon.

Pastor J. C. Aaberg has been asked to serve the Bridgeport, Conn., congregation temporarily. He plans to begin this work by Dec. 1. Pastor Aaberg retired from active service in the ministry some years ago, but he has been willing and able to serve in part time work, and he apparently enjoys the privilege of having a part in the active ministry.

Seattle, Wash.—YOUTH SUNDAY

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

I am a member of _____ the congregation at _____

Name _____

New Address _____

City _____ State _____

November 20, 1948

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

was observed in the Seattle church on Sunday, Nov. 14.

Considerable improvements have been made during the past year in the Seattle church and parsonage and the church and parsonage parlors in the basement story of the two respective buildings.

The Juhl, Mich., Church will observe its 50th anniversary during the week of Nov. 21-28. Rev. Alfred Jensen, synodical president, will be the guest speaker on Sunday, Nov. 21. See program for the entire week in another part of this issue.

Lake Norden, S. D.—James E. Johnson, 72 years old, passed away August 21 from a heart attack. He was a student at the Danebod Folk School in 1895. He started the first bank in Lake Norden, and served the last seven years as assistant postmaster in the same town. He was always active in social and community affairs, and a member of the Pioneer Lutheran Church.

Rev. Alfred Jensen, synodical president, is at the present on a speaking tour in the Michigan District. He will speak in Greenville, Mich., Monday evening, Nov. 22.

Tyler, Minn.—The annual meeting of the Danebod Folk School Association was held in the Danebod Folk School on Sunday evening, October 31. Rev. Enok Mortensen, director of the school, gave a report of the activities through the past year, and also presented plans for the coming year. Dean Alfred C. Nielsen from Grand View College was the guest speaker for the evening.

The Young People's Society of the Tyler congregation recently presented close to \$5,000, which through the past years had been collected in an organ fund, to the congregation. The plan is to have a new organ purchased and installed as soon as the present church improvements have been completed.

Salinas, Calif.—Pastor C. P. Hojbjerg from Denmark was the guest speaker in the Salinas church on Wednesday evening, November 3.

Dwight, Ill.—The Chicago Area Ministerial Group of the two Danish Lutheran synods met Monday, Nov. 15, at the Dwight parsonage for a meeting. Dr. R. W. Spreng from the Keeley Institute in Dwight spoke to the group on "Alcoholism and the Keeley Cure."

Chicago Children's Home—A fire which caused limited damage to the Children's Home on Tuesday, Nov. 9, forced all the members from the home. The fire originated in an electric switch box located in the boiler room. The fire started about 4:30 p. m. The children were quickly evacuated without any injury to anyone.—Private homes in the neighborhood opened their doors to the children as they left the building. The repair work has been done, and the children are again back in the Home.

Minneapolis, Minn.—Rev. Alfred Jensen will be the guest speaker Sunday evening, Nov. 28, in the St. Peter's Lutheran Church.

Copies of "Lutheran Tidings," April 5, 1940, July 20, 1940, Nov. 20, 1941 and Dec. 20, 1941, are needed for the files at Grand View College. Please send a card to Mrs. Mairland, Library, Grand View College, Des Moines, Iowa, if you have any of these copies to spare.

Corrections: In the last issue of LUTHERAN TIDINGS a few mistakes appeared, some were due to the manuscript, but one (repeated now twice) is the printer's tendency to spell DANE-BOD without the last D. The Old People's Home in Minneapolis is DANE-BO, but the school in Tyler is DANE-BOD.

Acknowledgement Of Receipts From the Synod Treasurer

For the Month of October, 1948

Towards the Budget:

Previously acknowledged ----\$ 3,604.92

Unassigned Receipts to the Budget:

Congregations—	
Portland, Me. -----	100.00
Grayling, Mich. -----	75.00
Manistee, Mich. -----	105.50
St. Stephan's, Chicago, Ill. --	195.00
Clinton, Iowa -----	50.00
Des Moines, Iowa -----	105.00
Minneapolis, Minn. -----	151.30
Omaha, Nebr. -----	40.00
Los Angeles, Calif. -----	60.10

To Pension Fund:

Congregations—	
Minneapolis, Minn. -----	5.00
Canwood, Sask., Canada --	13.00
Thora Strandkov, Des Moines, Iowa -----	15.00
Rev. Vilhelm Larsen, Canwood, Sask., Canada -----	12.00

Home Mission:

Congregation, Tyler, Minn. --	96.00
"In memory of Marie Thusen and Mrs. Marie Johansen, Clinton, Iowa," Mrs. Jens Jepsen and Mrs. James Boyesen -----	2.00
"In memory of Mrs. Stina Thompson, Gayville, S. D.," Mr. and Mrs. Lewis Sigard, \$1.00, Mr. and Mrs. Henry Jensen and Esther, \$2.00 --	3.00

For Annual Reports:

Congregations—	
Bronx, N. Y. -----	2.50
Manistee, Mich. -----	1.00
Cedar Falls, Iowa -----	9.25
Canwood, Sask. -----	1.50
Dalum, Alta. -----	2.00
Askov, Minn. -----	7.50
Omaha, Nebr. -----	4.00
Minneapolis, Minn. -----	4.75
Wilbur, Wash. -----	3.00
Lutheran Publ. House, Blair, Nebr. -----	.50
Miscellaneous subscriptions to Lutheran Tidings -----	9.50

Total to budget to date --\$ 4,678.32

(Continued next issue)