

# Lutheran Tidings

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## \* Danebod Folk School: The Total Man

There was a time when the world's total sum of knowledge was so limited that all of it could be encompassed and grasped by one man. But the world has changed since Aristotle. New worlds have been conquered, both within and outside man. Life is larger and more complicated. And the most learned intellectual must content himself with a limited knowledge within a given field. We have been forced to become specialists.

There are advantages in specialization. When our bodies are sick or when our minds fail we are grateful that there are experts who can help us. When our own limited knowledge is exhausted we have the satisfaction of being able to call in specialists to solve our specific problems.

But there are also dangers. The specialist may be tempted to bury himself so completely in his own chosen field that he fails to see the whole problem, that of the total man. The surgeon may reckon only with the body, the psychiatrist only with the mind; the worker thinks perhaps only of wages, the farmer only of crops and markets; and the minister too often ignores what is called "the world" and sets his face toward an other-worldly existence.

But life refuses to be pigeon-holed into neat little compartments. Life is not fractional but whole. It was said of the Man of Nazareth that he was a complete man. He was not half God and half man. He was God completely, and when he came into our world he "emptied himself of all divinity" and became a complete man.

The folk school has always believed in the necessity of developing the total man. It may teach special classes and courses, in a given area, or at a certain period, conditions may warrant emphasis on certain special issues or values. The pupils may be in need of specialized help, or the teacher may possess special knowledge, or limited qualifications. But always the emphasis must be on correlating divergent forces and facts. There must be an over-all purpose which has for its ultimate goal the development and welfare of the total man.

That's why the folk school is not an agricultural college—though it may help a farmer in his work; not a vocational school, though it may be of invaluable help in any vocation; and not a religious school (in the sense of a Bible college), though there will certainly be strong emphasis on spiritual values.

For the folk school has as its primary aim and most important function the task of enlightening, inspiring and awakening the total man.

Enok Mortensen.

\*Rural Life School, Feb. 21-26—See program, page 15.



# And A Little Boy Shall Lead Them

By S. D. Rodholm

John 6, 1-15

This is the story of a miracle. It had been told three times when John told it as we have it in his book. It is quite unlikely that John did not know that it had been told before and was generally known in the Christian congregation. Why, then, did he tell it once more? He has given us a detail or two that the others do not mention, but the main reason for telling it once more was evidently this: To give a deeper and truer understanding of the event by presenting it on the background of what happened the day after. This is not mentioned in the other three gospels and yet it is the most important part of the story.

One detail that had not been told before I should like to call attention to; it seems such a little thing, but to me it is important. I am thinking of the boy with his five barley loaves and two fishes.

We have always been told that the miracle of feeding the five thousand was something that happened to the bread and fishes. Another view is now gaining ground even if it is denounced as "rationalistic," namely that the miracle happened to the hearts of the people. It was near passover and many of the five thousand must have been pilgrims on their way to the holy city, some of them, perhaps from distant lands. They would have a small supply of food for the journey, but only just enough for themselves. They would have good reason to think that they had nothing to spare in this crisis. And then Jesus wrought this miracle in their hearts that they in complete trust to their Father in Heaven gave their all that none of His children should go on their journey hungry.

The first to surrender all he had was that little boy. The disciples did not know what to do about it. The boy heard them discuss it and said: "What I have isn't much, but if the Master wants it he can have it all. He has made me feel sure that God will give me my daily bread." That started an avalanche. Others said: "He can have all mine too," and before they knew it everybody said the same thing.

I have come to prefer this explanation of what happened that evening on the prairie and I see the happy scene as Mark has painted it in his gospel: The people sitting in groups like picnic parties, "flower-bed by flower-bed" in the green grass and the glory of sunset on the western sky. We are told that in the morning the multitude looked like sheep without shepherd. Surely, a miracle had happened! And that is the kind of miracle the world needs and the kind of miracle that only God can do. We have seen that man can perform miracles in nature. Only God can give us a new heart, a new love, a new understanding, a new will. That is what humanity needs.

There is in the world today a crying need for bread. Millions are starving. But if humanity had the heart, the love, the understanding, the will, then man could

perform the miracle of saving the millions from starvation and take the fear of want out of the world. Only God can give man a new heart.

Read on in the gospel of John from where our text ends and you will see that this is just what Jesus said to the people when they came running after Him because they wanted more miracles of the same kind. This is what he said to them in substance: "To get your daily bread like manna from heaven will only help you temporarily. I am offering you myself as I did all day out there on the prairie. God is giving you Himself through me. Accept Him by accepting me. I am yours, my life, my blood to the last drop." The key word in what he said to them was this: "It is the spirit that gives life; the flesh (material things) profits nothing. The words that I have spoken to you are spirit, and are life." That was not what they had been dreaming of. They had been looking for a super-magician who would make life easy for them, so they went away disillusioned. Let us see to it that we do not present Him to the world as a super-magician.

That little boy stands out as leading the march of Humanity on the royal road to its golden age when he said to the Master: "You can have anything that is mine!" He would have been completely bewildered by our hair-splitting controversies about the divinity of Christ, but he knew that what he gave to Jesus he gave to God the Father, Almighty, Creator of heaven and earth. The spirit of God was in his heart.

"And a little boy shall lead them."

## Mixing Faith With Action

After weeks and months of prayerful planning, the cooperative Lutheran program of Evangelism was launched on December 16 and 17, 1948, when the first Seminar was held in Columbia, South Carolina. Columbia lies in the region which will be under the general direction of the Rev. Royal E. Leshner, Director of Evangelism of the Board of Social Missions, ULCA, assisted by the Rev. Peter J. Dexnis, his associate, who served as chaplain of the first Seminar.

Twenty-one pastors attended this Seminar which proved to be a spiritual high point in more ways than one. A younger clergyman was heard saying: "I'm glad that I could attend such a meeting so early in my ministry. I've been a pastor only three years. It is definitely going to affect the rest of my ministry." Another, who has seen service for many years, was equally enthusiastic: "If this could have happened to me twenty years ago, it would have made a big difference in my ministry."

Obviously, the members of the faculty, the Rev. C. P. Rasmussen, Executive Secretary of the Lutheran Commission on Evangelism, the Rev. O. V. Anderson, Chairman of the Commission and pastor of Grace



Lutheran Church, La Grange, Ill., and the Rev. Royal E. Leshner, must have made an excellent beginning. Although they fully realized that the first Seminar would be of an experimental nature, the reassuring reaction has led them to believe that the plan, as originally outlined in the Pastor's Manual, needs few if any changes.

This first Seminar tends to show that the clergy of the church really appreciate the fact that there is infinitely more to this thing called evangelism than receiving men and women into the church. Instruction prior to reception into membership is of tremendous importance. There was a real concern evident that new adult members shall receive adequate basic instruction for church membership. Another conclusion reached was that hereafter greater effort will have to be put forth to assimilate the new members in order that they may remain forever loyally devoted to their Lord and Saviour.

Cooperative Evangelism! One faculty member belongs to the Evangelical Lutheran Church, another to the Augustana Lutheran Church, and the third is the United Lutheran Church's Director of Evangelism. Although this first Seminar was held in a community where the United Lutheran Church is more largely represented, nevertheless, there were in attendance four pastors from the American Lutheran Church and one from the Augustana Lutheran Church.

When and where will the next Seminars be held? Full information will be available after the four Regional Directors meet with the Executive Secretary in the Chicago office on February 3. We are, however, in a position to announce that another Seminar will be held in Minneapolis the first two days of February. More news on that will be given in the next release.

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Submitted by Dr. Alfred L. Grewe, a member of the Lutheran Commission on Evangelism and pastor of St. John's Lutheran Church, Sterling, Ill.

P. S.: The second of the Seminars conducted by the Lutheran Commission on Evangelism was held in Minneapolis, Minn., on February first and second. It was attended by a fine representation of pastors from the participating bodies. Members of the faculty were Pastor O. V. Anderson of La Grange, Ill.; Pastor Royal E. Leshner, Director of Region I, Pastor E. C. Reinertson, Director of Region IV, and Pastor C. P. Rasmussen, Executive Secretary of the Commission.

Most of the pastors attending hold positions of leadership in other phases of the work of the church. One pastor remarked, "I thought this would be just another meeting, of which we have so many. But this has been the most inspirational and challenging meeting I've attended in my ministry." Many others expressed the same view.

If all our Seminars will continue on this high level, the program of evangelism will meet with real success, to the glory of God.

## Canadian Poems

Love of nature has inspired more or less all Canadian poets. They write about starry nights, morning sunrise, west winds, prairie winds, storms, rain, drought, frost, snow, dream valleys, lonely roads, rivers, lakes, mountain peaks, winter woods, roses, bushes, trees and many other things from nature's world. Just a few examples out of the many.

"Over the hills of April  
With soft winds hand in hand.  
Impassionate and dreamy-eyed  
Spring leads her Saraband.  
Her garments float and gather  
And swirl along the plain.  
Her headgear is the golden sun  
Her cloak the silver rain."

And then after the long summer with different aspects you feel the autumn stillness.

"How still the quiet fields this autumn day,  
The piled up sheaves no more retain their gold.  
And ploughmen drive their horses o'er the mould,  
While up into the hills and far away  
The white road winds to where the sun's last ray  
Mantles the heavens in a scarlet fold.  
Of glorious color, of radiance untold,  
And then the twilight turns the red to gray."

Themes based on a person's daily work has also inspired these writers. Chore time in the morning and at night, the voyageur, the pilot of the plains, the farmer on the land—all have something to perform, seed must be planted, hay must be cut, harvest brought in and food provided for the household. Therefore they sing of the soldier of the plough, the shepherd boy and the busy housewife. Again I will mention a few stanzas.

"In every land, the toiling hand  
Is blest as it deserves;  
Not so the race who, in disgrace  
From honest labor swerves.  
From fairest bowers bring rarest flowers  
To deck the swarthy brow.  
Of him whose toil improves the soil  
The soldier of the plough,  
And bless the hands that guide it!  
God gives the seed  
The bread we need,  
Man's labor must provide it."

Canada asks for strong men and women.

"Send not your foolish and feeble, send me your strong  
and your sane,  
Strong for the red rage of battle, sane for I harry  
them sore;  
Send me men gird for the combat, men who are grit  
to the core . . . ."

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Them will I take to my bosom, them will I call my sons."

And therefore the poets write of human nature.  
Here we have a very wide field. We may begin with this poem:

"For he was Scotch and so was she.  
I would not have you think this pair  
Went on in weather always fair,  
For well you know in married life  
They couldn't always just agree  
For he was Scotch and so was she.

But there is this to say when all was past  
They loved each other to the last.  
They're loving yet, in heaven, maybe . . .  
For he was Scotch and so was she."

We have the beautiful poems of mothers. Here is only one stanza:

"At dead o' night, Alanna, I wake and see you there,  
Your little head on the pillow, with tossed and tangled hair;  
I am your mother, a cushla, and you are my heart's own boy,  
And wealth o' the world I'd barter to shield you from annoy."

We may imagine that before bedtime she would sing this cradle song:

"Little brown feet, that have grown so weary  
Plodding on through the heat of day;  
Mother will hold you, mother will fold you  
Safe to her breast, little feet rest,  
Now is the time to cease from play."

Contrary to this we have the poem, "My baby sleeps," describing a mother's sorrow:

"The cold snow drifts, and the wild winds rave,  
But baby sleeps.  
And a white cross stands by his little grave  
While baby sleeps.

And the storm is loud in the rocking pine  
But its moan is not so deep as mine."

And a mother's thought about her unchristened child:

"Alanna! Alanna! When that small mound was made,  
No mass was sung, no bell was rung, no priest above it prayed;  
Unchristened child's soul they say may ne'er see Heaven's light.  
Oh lone one, my own one, where strays your soul to-night."

What may pass through a woman's heart also is stated in the poem: "The Half-Breed Girl" and the Indian girl with her Paleface lover from the land of waking morn. That is a charming poem although sad and somewhat mystic. The temptation is strong to rewrite it in full but a few lines will suffice. When her own people ask her to forget him and wed her Redskin wooer and show the white their Indian scorn, she would answer ever kindly, "He will come again to me."

"Till the dusk of Indian summer crept athwart the western skies,  
But a deeper dusk was burning in her dark and dreaming eyes,  
As she scanned the rolling prairie  
Where the foothills fall and rise.  
She kept on listening for his coming.

Then a night with nor'land tempest, nor'land snows  
a-swirling fast

Out upon the pathless prairie came the Pale-face through the blast  
Calling, calling, 'Yakonwita,  
I am coming, love, at last.'"

Although he lost his life, sank and pillowed on the drifting snow his head, she and her friends admitted, "He was Pale, but he was true."

"Wrapped she then her ermine round her, stepped without the teepee door,  
Saying, 'I must follow, follow, though he call for evermore,  
'Yakonwita, Yakonwita,'"  
And they never saw her more.

Late at night, say Indian hunters, when the starlight clouds or wanes,  
Far away they see a maiden, misty as the autumn rains,  
Guiding with her lamp of moonlight  
Hunters lost upon the plains."

That there is something mystical in the nature surrounding us is brought forth in several poems of which I will mention a few, "The Lure of Little Voices" by Robert W. Service.

"There's a cry from out the Loneliness—of, listen, Honey, listen!

Do you hear it, do you fear it, you're a-holding of me so?  
You're a sobbing in your sleep, dear, and your lashes,  
how they glisten!

Do you hear the Little Voices all a-begging me to go?"  
and also:

"The Phantom Light of the Baie des Chaleurs.  
Who has not heard of the phantom light  
That over the moaning waves, at night,  
Dances and drifts in endless play,  
Close to the shore, then far away,  
Fierce as the flame in sunset skies,  
Cold as the winter light that lies  
On the Baie des Chaleurs."

As well as "The Angel's Kiss" and several others.

Canada has had pathfinders, pioneers as well as heroes and they are remembered through several poems. Cartier the dauntless discoverer, Champlain, First Canadian, Laval the noble educator, Brook the fighting hero. Rupert Brook and others.

There are poems that I must not forget as they are dedicated to children or young persons.

"Johnnie Courteau of de mountain,  
Johnnie Courteau of de hill,  
Dat was de boy can shoot de gun,  
Dat was de boy can jomp an' run,  
An' it's not very often you ketch heem still,  
Johnnie Courteau!"

"De Nice Leetle Canadienne," by Dr. Drummond.

"You can pass on de worl' w'rever you lak,  
Tak' de steamboat for go Angleterre,  
Tak' car on de State, an' den you come back,  
An' go all de place, I don't care—  
Ma frien', dat's a fack, I know you will say,  
W'en you come on dis contree again,  
Dere's no girl can touch, w'at we see ev'ry day,  
De nice leetle Canadienne."

He also has a lengthy poem telling about Madeleine Vercheres, the little girl who for six days with the assistance of a few soldiers held the fort at St. Laurence against the Indian attack.

There are also some religious poems of which a few will now be mentioned. In the poem, "Compel them to come in," we are reminded of the invitation to the King's marriage feast in spite of a person's distress and

(Continued on page 13)



# Our Women's Work

Mrs. Johanne Lillehøj, Kimballton, Iowa  
Editor

## A Modern Reading Circle

By Nanna Mortensen, Tyler, Minn.

We are all familiar with the old type reading circles that have been so common in our Danish-American communities. The books were usually procured from Denmark and passed around in a group so that each family had a book for two weeks and then passed it on to the next on the list. Those reading circles served a useful purpose but most of them died out when it was no longer possible to get new books from Denmark.

In two places that I know of and possibly elsewhere, a new type of reading circle has sprung up and it seems to be such a good idea that I would like to describe it. Possibly others would like to start something similar. There is one such group in Tyler and one in Chicago which has been functioning for over 15 years.

In this type of reading circle the members all read the same book and get together once a month to discuss it. The group should not be too large, a half dozen families or so—so they can be seated comfortably round the average living room. It should consist of men and women since a much better discussion will develop in a mixed group—it does seem hard for women to keep from wandering into trivialities! It is by no means necessary that there be a similarity of interests among the members, nor should they all be of the same age. The more variety the better the discussion. What value to the group, for example, when discussing a war book, to have a young person present who was in the war. But there should be a feeling of complete freedom. It is very important that everyone feels free to express himself without fear of censure. A censorious person had best be left out of such a group.

The group, then, meets once a month, rotating its meetings in the various homes. It is an unwritten law that each member have the book read, of course. To find time for reading is a matter of organizing your life. The host or hostess then gives a short introduction to the book, bringing out points for discussion. (And men, do occasionally let your wives give the talks. It is a valuable experience!) Then the book is discussed and everyone has a right to speak and be heard. Sitting in a small group in a home there is no reason to fear that the discussion will become stiff and formal with one or two doing all the talking. Quite the contrary! You will find at some point that everyone is trying to get a word in at once. You may even find that you begin to shout at each other as the group gets better acquainted (and don't think you don't get acquainted! That is one of the real benefits of such a group). A good heated discussion is good for the soul so don't be afraid of that. It is a

wonderful chance to explore your own mind and that of your neighbor.

The two groups I mentioned meet on Sunday evenings. There is something special about Sunday evening that gives the meetings more importance—makes them an event. They become social gatherings with a purpose. And after the discussion there is coffee, of course!

About the business end: In Tyler each member pays a dollar on admission and the books are purchased—since we have no large library. After the book is read and discussed any member may buy the book at half price. If any book remains unsold it is given to the town library. Books are purchased so that there is one book for each two families. When the funds are depleted each member hands over another dollar. It is fine if someone can buy the books who gets a discount.

The Chicago group has discussed many notable books and has reached the point where no book is too deep for them to tackle. But any number of books that are not hard reading make excellent material for discussion. "The Road to Survival" by Vogt will produce a heated discussion and be of immense interest to farmers and city people alike—in fact, city people need to discuss it and come to a realization of their dependence on the survival of the soil. "Peace of Mind" by Liebman, of course, "Alternative to Futility" by Trueblood, "No Place to Hide" by David Bradley, "They Have Found A Faith" by Marcus Bach, are all excellent and not too difficult. And there are novels, of course. We read "Raintree County" by Ross Lockridge (1,060 pages!) through the summer and were by no means of one opinion about it. Hurley's "Ape and Essence" is an eye-opener. And any number of others. You'll be surprised how one book leads to another and how your interests will be aroused through these discussions. Some who admitted not reading a book for years ("no time!") find themselves as members of such a group reading their book a month and more. And to get together about a book is a very satisfying social experience—so much more worthwhile than discussing the weather or your neighbor's business. And it is fun, too, even when you don't agree! I don't see why there couldn't be several such groups in every community. Bring it up some time when you are a group assembled.

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## My Trip To California

It was a dreary and foggy day when I left Kimballton for Glendale, Calif. I had tried to get reservations on the "City of Los Angeles" because I know the stewardess, Marjorie Thomsen; she is a twin sister of our son's wife, Muriel. But due to the Tournament of Roses in Pasadena, that train was sold out and instead, I got a ticket on the Utahn.

While waiting for my train at the depot in Omaha, the people were aroused by the appearance of the Northwestern University band, stopping over enroute to the Rose Bowl game. They were well applauded and created much excitement. Photographers climbed benches and tables to take their pictures; I talked to a couple of the players; they were so sure of winning the game. And win they did. As the train was on time I went down to find car No. 35, and my berth, lower 7. It was late and I was anxious to get to bed. It had been a busy day.

As we were ready to leave, the engineer had an accident, was seriously injured and taken to the hospital. This delayed us two hours and we did not leave Omaha until 1 o'clock in the morning. The conductor said we would make up the time but instead we lost more time because of the blizzards and deep snow in Kansas, Utah and Nevada. We had to wait for other late trains to go through. It was a long night.

I enjoyed the trip very much. I had my knitting along to help pass the time. One meets so many interesting people, too. But such a short acquaintance; so soon to say goodbye. The second night on the train I was awakened hearing my name called. I thought I must be dreaming but very distinctly heard my name once again, "Mrs. Muller, Berth 7; letter for you." My thoughts went home, "what could have happened?" But soon I discovered no stamps on the letter; I opened it and found it to be from Marjorie, the stewardess on the City of Los Angeles. She was on her way east and asked her conductor to deliver this letter to me when he boarded our train to return to California. I thought this was very sweet of her.

It was very late when we finally arrived in Los Angeles. I was thinking of the long wait Muriel and Ove had; I was supposed to arrive at 4 o'clock in the afternoon but instead it was 1:30 in the morning. But they were there to meet me nevertheless and we had a happy reunion even at that time of the morning.

Now I am here in sunny (??) California. We haven't seen much of the sun though. The weather has been gray and cold; for days the ground was covered with snow. All the beautiful flowers are frozen; the huge clusters of red poinsettias now withered and black. For days and nights the smudge pots were burning to try to keep the citrus fruits from freezing. There was a great loss however, and it has been, without a doubt, one of the worst winters in California history.

New Year's day we had a very nice dinner at the Thos. Thomsen home. Later that evening we left for Pasadena where we stayed overnight in Arnold Jorgensen's apartment. He is also from Kimballton, a

son of William Jorgensen, and he now operates a taxi service in Pasadena. At 8 o'clock the next morning he came for us in his taxi and took us to the Rose parade where Ove and Gene, Muriel's brother, were waiting for us with warm blankets and a comfortable bench situated in the very best spot we could possibly find.

This day of the Rose Parade was one of the nicest days we have had since I have been here. It was a little windy and cold but nothing to what it was these last few weeks of real winter weather. We sat on this bench, wrapped in blankets, and watched this wonderful parade from eight in the morning until noon. You can imagine we were a little stiff and very hungry but to witness such a spectacular event again I would gladly suffer another half day or even more. It was WONDERFUL!

Dozens upon dozens of huge floats made entirely of flowers, all kinds and all colors; bands playing from all parts of the 48 states; hundreds of beautiful horses upon which were saddles and harnesses almost covered with gold and silver amounting to a quarter of a million dollars—these were only part of the interesting descriptions of this parade. There were 1,500,000 spectators to witness this 8½ mile long parade. It is something one might never again have the chance to see.

I have been here three weeks now. "Time flies," but have not been around very much as I came here mainly to rest. However, we did go to Hollywood for two radio broadcasts: "Hollywood Star Theatre" with Cornel Wilde, as narrator, and the "Dennis Day Show." Both were very good, and Marjorie has promised to get more tickets for other broadcasts; maybe the Phil Harris and Alice Faye program some Sunday evening. We also went to see the musical production, "Showboat," at the Philharmonic auditorium in Los Angeles, one afternoon. We had orchestra seats and enjoyed this performance immensely.

Soon I will go to Long Beach and San Pedro as I know several people there. Later on I will go up north to Sacramento, Fresno, Auburn and San Francisco. Some day we are going to drive to Santa Barbara and Solvang, too.

One thing I don't miss here in Glendale. That is, I can attend a very wonderful church service here at their First Lutheran church. I can say by rights they have a wonderful minister in Pastor Carl V. Tambert. If there was a service in the middle of the week, I would go then, too. Pastor Tambert is a very young family man. So common and so sincere; they fill the church at two services each Sunday to hear him. I wish all of you could hear him, too.

All for this time. Greetings to all my friends and whoever will read this letter from me in California.

Mrs. T. G. Muller,  
Kimballton, Iowa.



# IN THE WIDE, WIDE WORLD

By Alfred C. Nielsen

## The Great Powers of Europe Following World War I

No one is so senseless as to choose of his own free will war rather than peace, since in peace the sons bury their fathers, but in wars the fathers bury their sons.

—Croesus, King of Lydia (ca. 500 B. C.)

How the great powers stumbled into World War I cannot be discussed here, but war on a mammoth scale there surely was. It cut across both national and religious lines. Protestant fought against Protestant, and Catholic against Catholic. Frenchmen of Lorraine fought against Frenchmen of France. Germans in the U. S. armies fought against Germans of the Fatherland.

Science applied to warfare had made war so much more deadly. In all the wars between 1790 and 1914, and that included the wars of the French Revolution, the total number of dead was 4,500,000. But the total number killed in the four years of World War I was 8,600,000. Who can doubt modern progress!

The loss and destruction of property and the cost in dollars are so fantastic that the figures make no sense, even to a generation conditioned to billion dollar budgets.

When the cries of anguish had ceased and the smoke had cleared from the fields of battle, the peace-makers met at Versailles, outside of Paris, to try to put the pieces of a fragmented and demented world together again.

Proud Germany was thrice humbled. She lost her overseas colonies. On her borders she lost Alsace-Lorraine, the Saar Basin, Eupen Malmedy, part of Slesvig, part of Upper Silesia and the Polish Corridor. Her merchant marine was turned over to the allies, and the navy, her pride, was destroyed. All German overseas investments were seized. Her proud army was reduced to a mere 100,000 men, and she was not permitted to have modern military equipment. Part of her territory was held by an army of occupation, and she was saddled with a huge war indemnity. To top it, she had to acknowledge sole guilt for the War. The allied statesmen who drew up the secret treaties must have laughed sardonically at this.

In 1914 when the Great War came, Austria had been afraid to give in to Serbia lest her Empire fall to pieces. As things turned out, it would have been cheaper to let the ramshackle thing fall, for that happened in the end. But states in our world don't act that way. Austria emerged from the war and the treaty shorn of territory to the north, east and the south. Vienna, one of the grandest cities of Europe, was pitiful in her dying beauty—a city without the trade area that had helped to make her a great metropolis.

Judging by her early mobilization, Russia had been anxious to even old scores with Germany and Austria. But things had not gone well for her. Her armies had suffered staggering losses from the start, and in 1917 a great revolution broke out and she quit the war. Lenin signed the treaty of Brest-Litvosk with the Germans and began to build a Marxist state.

The Russian Revolution has been the greatest shock to the western world since the French Revolution. The western victors were angry with her. In the peace she lost Finland, Estonia, Latvia, Lithuania, much of Poland and Bessarabia. Furthermore the western powers sent armies into Russia to overthrow the Lenin regime. They failed in this due to excellent military leadership of Trotsky and the general war weariness of the troops.

The coming of Russian Communism has split the world as few things have done since the wars of religion in the 16-17 centuries. It has divided our world into two parts. What the outcome will be is not known, perhaps fortunately not.

It has been said that a large empire is the best reason for a larger empire. This has been true of all powerful states. To gain territory they resort to force and fraud, and modern Russia has been no exception.

France had suffered terribly from the war. Much of the fighting had been done on her soil, and the loss of life and property had been enormous. While she had gotten her good share of the spoils of war, she was not happy. A nation that wins a war and gets out of it what it wants is usually peaceful. She wanted peace and feared war. She built her splendidly useless Maginot line. France made alliances with Belgium, Poland, Rumania, Czechoslovakia and Yugoslavia. With the rise of Mussolini in Italy she was filled with a new fear. When Hitler came to power in Germany she was terror stricken. She wanted to be on good terms with Bolshevik Russia, but didn't dare to. At home she was nearly impotent politically. Her government was unstable and her foreign policy uncertain.

Britain too had her trouble. The spoils of war were large in terms of territory, but like France she had internal strains, though not so severe. She was no longer rich. Reparations were not coming from Germany as she had hoped. The spirit of nationalism had spread to such far off colonies as Egypt and India. There was agitation for independence, and enough trouble to disturb trade. Even in the dominions there was unrest. They too were chafing under the ties of the mother country.

The lowering of the standard of living caused much dissatisfaction in Britain. The Labor Party was growing and was very critical of Capitalism and private enterprise. All in all, the future for the British Empire looked much less certain than it had in 1914. While she had won the war, it was hard to discover the gain.

Italy had belonged to the German Alliance, but had not joined it when the war came. She finally joined the Allies after they had promised her "unredeemed Italy" and more if she could take it from the enemy. But her army had made a rather miserable showing.

When the war was over, Italy was deeply disappointed that she did not receive more of the spoils.



## Hope Lutheran Church

Ruthton, Minnesota

Several years ago (1942), when writing my memories from the Danebod Church at Tyler, I promised the editor to give a short history also of the then Danish Church of Ruthton, now Hope Lutheran church. The following is in general a translation of what I wrote in 1936 for the Danebod Church's fiftieth anniversary book.

When the Danebod Danish congregation was organized on June 27, 1886, a few of our members here may have been members of the Danebod congregation, as boundary lines were likely overlapping. When Danebod called its first resident pastor in 1888, Rev. H. J. Pedersen, he also took charge of the Diamond Lake and the Ruthton congregations. However, our congregation here was not officially organized till Oct. 26, 1889. As the old secretary book has been lost or destroyed, it is difficult to find definite dates and names of officers, but the following are generally accepted, as gathered from old members and old papers.

The first board consisted of Erik Petersen, Jens C. Petersen, Rasmus Nielsen, O. B. Johnsen and Hans Carlsen. The first board meeting was in the Jens C. Petersen sod house, reinforced by some lumber. The Sunday meetings were conducted in the old school till it became too small. (This building was in Ruthton till about two years ago, when it was torn down and lumber used in a distant town). The village hall was next used, which was much larger. This hall was used mainly for dances, some running till early Sunday morning. Some members thought it improper to use the hall where the "devil had reigned" a few hours previously; but the pastor said that it did not worry him, as the spirit of God could soon move in, if there were hearts longing for it. So the hall was used.

The congregation made good progress in the nineties and in 1899 there were many rumors as to building a church; after all, the hall condition was not ideal. At the same time a number of Baptists also planned on a church of their denomination. People were poor during the depression of the nineties, but they desired their Sunday spiritual food. The old founders, of whom there are very few left now, encouraged each other; so one day without further ado, Fred Larsen drove to Tyler to talk it over with the pastor. After some discussion it was decided to place a subscription list before the congregation after the

next Sunday's meeting, and practically all signed up for all they could possibly handle. To the surprise and joy of all, the church was built during the summer of 1899. In the cornerstone was placed the brief history of the congregation. (This, however, was eaten by rust, as the tin box was leaking, so very little of it was readable at the time the church was moved in 1934). The building committee appeared to have been: P. A. Myllenberg, Frank Jacobsen, Paul Sorensen, Erik Petersen and Soren Bertelsen. The board members as nearly as could be decided were: N. P. Larsen, J. F. Hinck, Chris Jensen, Jens C. Petersen and Chris Olsen. The cost of the church was \$1,200. The church faced west, although there were some favoring a location north of the street and the church facing south.

All the money was spent, but no pews. There was no debt, as the pastor was a good financier and avoided debt if possible on church property. But he did not expect to hold his audience so spellbound that they would be willing to stand up during services. So what was next? Some had given \$25.00 (a large sum in those days). And the congregation had not paid the pastor the last \$50.00 on salary. A meeting was called and reports state that Jens Petersen opened a new road to funds.—"Well, I have a note at the bank, soon due now; hope I can renew it; wonder if I can raise it ten dollars? If so I could get that in cash and use it for pews." The enthusiasm spread like measles in olden days, and pews were secured.

The new century brought some prosperity, wet years set in again and crops were better, and already in 1903 the parsonage was built, and paid for at a cost of \$2,000. (Later on, in another depression, it was sold for \$550 and moved out in the country). The pastor had now finished his work at Danebod, which was taken over by Rev. Th. Knudsen; so he moved to Ruthton to occupy the new parsonage and devote his whole time to this congregation. He asked no definite salary, but left to each member to give as he desired and was able, a rather unique situation. (He lived only about two years, when he died after a long lingering illness. This period I wrote about in "Dannevirke" in 1905).

Hope Lutheran church had three local pastors following; namely R. J. Kristensen, L. Hansen and N. P. Petersen. From 1925 it was again served by the pastors of Danebod church. The congregation grew to 58 members in 1913, and remained quite stationary for years. In 1913 contributions were \$835.

In 1934 the congregation entered a new era. The state highway entered Ruthton and needed a corner of the church lot, so paid for moving the building and it is now on the east end of the lot and faces the east, a better location away from the highway and the railroad crossing. A full basement was built, a furnace put in, cloak room added, etc. There was no crop in 1934, so it was very convenient to have the state step in with funds. Many meetings were called for discussions. A new history was placed in the "corner stone" with some information. The building committee consisted of Fred Larsen, Andrew Madsen and

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She was poor, over-populated and full of tensions within. Strikes crippled industries and the poor peasants carried on agitation for land. In 1922 Mussolini came to power, and inaugurated a reign of terror among the foes of peace and order. Many respectable Italians felt that he had settled their problems and that they could now settle back and enjoy the fruits of the labor of others. History was to prove that he had settled just nothing, but only postponed the day of reckoning.



C. M. Christensen. The board members: Sigurd Pedersen, Michael Jorgensen, Alfred Olsen, Harald Sinding and Wm. T. Petersen. A few more historic points were included.

The congregation has had few organists in the many years: Mrs. Holger Pedersen, Laura Jacobsen, Mrs. A. K. Petersen, Marie Olsen, Mrs. Wm. Petersen. It has also had few presidents of the congregation as N. C. Christensen and C. M. Christensen both served for many years. In 1936 the board consisted of C. M. Christensen, Jess Kaltoft, Alfred Olsen, Wm. T. Petersen and C. H. Jensen.

The Ladies' Aid has for many years been a good aid to the congregation: Decorating, improving and giving valuable aid at church festivals and meetings. Often money has been sent to Children's Homes and Missions, etc. The board members in 1936 were Mrs. Wm. Petersen, Mrs. M. Krall and Mrs. Michael Jorgensen.

On Sept. 30, 1934 the rebuilt church was re-dedicated with meetings both afternoon and evening with full house each time. Progress was made due to the state aid and also to the fact that younger men acted as board members and put more pep into the management, getting more young people interested in "building for the future."

We do not forget the energetic work of Rev. Holger Strandskov, who served us from Danebod. He is a good mixer with the young and old, creates a fellowship feeling that brings results. Mrs. Strandskov also was a good help at our "Joint Meetings" in our new basement, where monthly meetings were held generally to full house, and old, young and children took part in the programs. The young people are interested in being a part of these meetings. At these meetings outside help has appeared also, singing and music and speakers from Tyler, Lake Benton, Balaton—neighboring towns.

On April 3, 1936, we celebrated the golden wedding of Mr. and Mrs. Peter Munkholm. That, too, helped the fellowship between young and old, for at such meetings memories come out to fellowship with youth. A golden wedding day even more so than a silver wedding event must be bright with memories. And it is my hope that as the congregation grows older it too may have many fond memories to brighten its path. (Thus far 1936).

**Sigurd Pedersen.**

(Jan. 1, 1949).

P. S.—Since 1936 Hope Lutheran congregation again has had local pastors, Rev. H. Ibsen, 1936 to 1942, and Rev. E. C. Nielsen from March, 1943.

## Our Reorientation Effort In Germany

Otto G. Hoiberg

The task of democratizing Germany is not an easy one. It involves the alteration of attitudes which are deeply ingrained in the German mind, and the basic ideas of a people tend to change slowly. The Germans must be helped to realize more fully that people are more important than governments, that the common man can exert a wholesome influence in determining the course of his country's development, and that a type of nationalism is possible under which international cooperation and goodwill can flourish.

There is no doubt, however, as to the ultimate possibility of a democratic Germany. Democracy and totalitarianism alike are patterns of culture, and culture is fortunately subject to change. But a valid doubt arises in connection with the question of whether or not the social institutions of a conquered nation can be oriented in a democratic direction through a reorientation program established by the military government of an occupying power. There is good reason to believe that this is possible, but certainly only if the proper approach is employed. Generally speaking,

reliance upon military decree should be held to a minimum so far as the reorientation program is concerned, and emphasis should be placed upon the creation of cultural opportunities whereby the conquered people, particularly their youth and their leaders, come into constant personal contact with genuinely democratic thought and activity. Basically, democracy is a philosophy of life functioning through an institutionalized social structure. The structure is important, to be sure, but essence of democracy lies in its spirit and philosophy, and it is well to remember that the latter are hardly subject to development by civil or military command.

Fundamental changes in culture pattern which a victorious army may attempt to impose, bayonet-wise, upon a vanquished foe will seldom be received with wholehearted approval, and any such changes forced upon the Germans during the present occupation period will probably be short-lived when that country once again is free to decide its own destiny. If, however, our program of reorientation can be presented to the German people with a minimum of duress and a maximum effort to help them to understand it and appreciate its values, then it will have a chance of succeeding. The important thing to recognize is that long before the date of American departure from Germany, the Germans themselves must have come to regard the core of the reorientation program as German, not American. They must, in short, have identified themselves with it or it will have but slight chance of survival.

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**Editor.**

This trend of thought appears to be reflected in



the current U. S. policy regarding school reform in the U. S. Zone. Instead of devising a complete and ready-made blueprint of a desirable reorganizational pattern and placing this into effect by military decree, ten general principles defining the concept of democracy as applied to education were drawn up on the quadripartite level. The German educational authorities were thereupon required to develop their own programs to implement in an acceptable manner these general principles. Considerable resistance in this regard has been encountered from German authorities, notably in Bavaria, who apparently feel that the long row of world-renowned scientists, philosophers, poets, theologians, and artists emanating from the traditional school system of Germany bears eloquent witness to its superior quality and the consequent lack of necessity for reform. Again, some Americans are very impatient with this approach and feel that we should "stop fooling around" and lay down the law in minute detail. Despite such resistance and impatience, however, the only hopeful course appears to be that which is being followed. It should be noted, of course, that the implementing programs thus drawn up by the Germans are not entirely a German affair, because all unacceptable proposals are subject to rejection by U. S. Military Government authorities. The technique employed represents a middle way between giving the German authorities absolute freedom to do as they please, on the one hand, and complete dictation by military decree, on the other. It endeavors to place as much authority and responsibility into the hands of the German people as is compatible with the minimum standards of the basic reorientation plan.

A similar observation may be made with regard to the Military Government youth program, a highly significant phase of the U. S. reorientation work in Germany. Since its inception it has been a German program, starting from the grass roots and growing stronger and larger as conditions have allowed. German youth committees were permitted at an early date to organize on the county (Kreis) level, and these bodies, consisting of dependable, representative community members, have served effectively in stimulating and coordinating on a democratic basis the development of voluntary youth programs by churches, schools, clubs, labor unions, and other groups which have been actively interested in providing guidance to the rising generation. These county committees have helped also to prevent the infiltration of Nazi elements into the growing youth movement. The result to date has been the formation of more than 10,000 youth groups in the U. S. Zone, all organized and operated by the Germans themselves in the interest of German youth.

Among the more specialized youth projects established by such German bodies is the Bad Vilbel "Boys' Town" near Frankfurt. This camp was developed by the Welfare Society (Hilfswerk) of the Evangelical Church to help meet the urgent problem of restoring to a normal way of life the homeless, friendless boys who have drifted in great numbers into the U. S. Zone, largely from the east. Such boys, when apprehended by Frankfurt authorities for black-mar-

ket activities and other forms of delinquent behavior, are turned over to "Boys' Town" where for a period of three months a concerted effort to rehabilitation is made. Each boy is given an opportunity to begin learning a trade in a near-by industrial plant or on a neighboring farm; he receives 45 marks per month in pay, 25 marks of which are withheld for a lump-sum payment upon departure; during the evenings an attempt is made through group methods to reorient his attitude toward society; and upon his leaving, arrangements are made for an apprenticeship if at all possible. The project is operated by capable leaders who understand boys.

The Military Government youth program is thus essentially a German program, but this does not mean that it lies beyond the scope of American influence. On the contrary, Military Government youth specialists have been on hand from the beginning, advising, encouraging, and assisting the Germans in their work and giving them the full benefit of their experience with democratic youth movements in the United States and other countries. The closely related Army Assistance Program to German Youth Activities, it should be noted, represents an American project in which U. S. personnel on a planned and largely volunteer basis work directly with German youth, teaching them baseball, football, handicraft, and other types of leisure-time activity. This project has been of real value as a supplement to the Military Government program already referred to, but its fate is subject to the whims of U. S. policy and to fluctuations in the number and quality of Americans volunteering for this type of service. Under the G.Y.A. program we are doing something for the Germans; under the Military Government program we are helping the Germans to do something for themselves. Both approaches are desirable, but the latter is basic.

As a third illustration of the American effort to reorient through democratic procedures, the curricula of the Evangelical theological seminaries and faculties in the U. S. Zone may be noted. Preliminary investigation has revealed that these courses of study, while strong in the realms of traditional theology and languages, are woefully weak in the sociological field. The future Evangelical clergymen of Germany apparently are receiving a type of training which gives but slight formal recognition to social ethics, community relationships, and related subjects which would seem to be of vital importance to any young man preparing himself to assume the role of religious leader in his community. Rather than introducing the desired curricular additions by military decree, however, the religious affairs officers of Military Government are endeavoring by various means to help the Germans to recognize this area of weakness, themselves, and to appreciate the need for appropriate remedial action. This is done through frequent professional and social contacts with German ecclesiastical leaders, through facilitating the visits of German theologians to seminaries in the United States and of American theologians to similar institutions in Germany, and through a program of cultural exchange under which promising German theological students are given an opportunity



to study in the theological seminaries of the United States and other democratic countries.

In this manner a growing number of contemporary and future German religious leaders are enabled to learn from first-hand experience that considerable importance is attached elsewhere to adequate training in the social aspects of a clergyman's work. An interesting example of how this technique functions became evident in the case of Church President Martin Niemoeller who, after his recent tour of the United States, returned to Germany and stated that he was impressed with the active participation of laymen in church affairs in the United States. A reaction of this nature is of real potential significance in connection with the possible development of a stronger lay movement in the German religious panorama of the future.

Dr. (formerly Lieutenant Colonel) Marshall Knapen, one of the early policy-makers in U. S. Military Government, points out in his recent book **And Call It Peace** that during the first days of the occupation the Education and Religious Affairs phase of the program was regarded as a "panty-waist" proposition with which no red-blooded male would admit too intimate an association. He states further that many of our military leaders in those days were rather obviously inclined toward the view that a reorientation or re-education of the German people could be effected in short order through the use of some sort of magic formula. These attitudes have now fortunately given way to a philosophy under which the education, religious affairs, cultural exchange, group activities, and related branches have assumed their rightful place in the Military Government program and under which the reorientation of the German people is looked upon as a long-term and highly challenging task requiring the cooperation of the Germans themselves.

Without question, it would be far cheaper and faster to draft a tailor-made program and jam it down the German throat, regardless of the patient's reaction, but if we are interested in ultimate results this would appear inadvisable. We must be prepared to devote time, effort, and money to a long-term program directed toward enlisting the interest and active participation of the German people if our goal is to be realized. Nothing less will do. And the approach must be made not only through the schools of Germany, but also through its churches, youth organizations, women's clubs, adult education groups, and every other social institution which helps to mold the German mind.

The United States is today spending large sums of money in an effort to promote the rehabilitation of Germany's war-torn economy. This is entirely appropriate, but it can be potentially dangerous unless an equally great and continuing effort is made to alter the nationalistic, totalitarian spirit which found expression in the madness of 1933-45.

(To be continued)



## Across the Editor's Desk

The **Displaced Persons Act of 1948** is something new in American immigration history. For the first time the American people, responding to an international humanitarian need, have undertaken what amounts to a collective responsibility for the admission and resettlement of a specific group of immigrants.—The success of this undertaking depends on the cooperation of thousands of communities and on countless organizations and individuals throughout the country.

The National Lutheran Council, of which our synod is a member, is helping to sponsor this undertaking through its U. S. Resettlement Service. It is figured that an estimated 35,000 to 40,000 Lutheran DP's can be expected during the next eighteen months. And if the Displaced Persons Act in Congress is liberalized, twice the above number can be expected.

The New York office of the National Lutheran Council U. S. Resettlement Service announces that up to February 1, assurances of jobs and housing to provide for approximately 10,000 DP's have been received. Of the assurances received, New York has supplied the larger number, with 489; New Jersey is second, with 440; followed by California, with 330; Minnesota, with 237; North Dakota, with 189; and Ohio, with 159.

Miss Cordelia Cox, acting resettlement director of the New York Office, reports that a number of those coming will be orphaned children. These are brought into our country through the United States Committee for the Care of European children. Every Lutheran child is then referred to the Council for foster home placement and continued care through one of twenty designated Lutheran child placing agencies in the U. S. approved by the United States Children's Bureau.—It is expected that about 500 Lutheran children will arrive within the next two years, about half of which are in orphanages which were transplanted in entirety in Germany during the war years from occupied and ravaged countries. A few of these children are physically handicapped, but facilities to meet their needs are being made available.

The Resettlement Service office of the National Lutheran Council has sent out its appeal to all the Lutheran congregations to help in finding homes and jobs for these unfortunate people. It is the hope of those in charge that every congregation will be able to offer a home and a job to at least one family (or individual). They cannot come unless we find jobs and housing for them. The law requires a promise of work at prevailing wages and hours, and housing that is safe and sanitary. Neither may they displace an American.

It has been said that these people are really **Delayed Pilgrims**. This term offers a definite challenge. In the course of events in the history of mankind, it is not so long since the first Pilgrims came to this country. They came, forced out of the old countries in



Europe for economic, social and religious reasons. At a much later date came our forefathers from Denmark and other European countries, very much for the same reasons. Have we any right to feel that we, just because we came first, have a monopoly on America with all its opportunities of food, home and work? Or are we going to be ready to share with these "Delayed Pilgrims," who are facing fully as tragic conditions as those of any of the earlier emigrants leaving Europe, be that in 1621, 1870 or later?

Our congregations are urged to take this matter under consideration, and to contact the office, Resettlement Service, National Lutheran Council, 231 Madison Ave., New York 16, N. Y.

The National Lutheran Council office summarizes its appeal thus:

Because all men have the right to decent lives; because America and our American Church need these people; because the Church of God ministers to the children of God; because God gave you a heart—help these people—now.

**Children and Comic Books**—Many parents are conscious of the danger to their children in the many weird and fantastic Comic Books now found on the market. Children naturally will grab these and devour the contents, as the books are all written by experts in the art of plot, presentation, color schemes, etc.—However, the story and lesson presented is in many cases highly questionable.

Recently there has been considerable discussion in the press about the Comic Books. One news item only a week ago revealed that Drug stores in the state of Pennsylvania have decided to stop the sale of comic books until the contents of these publications are "Cleaned up" by the publishers. The action was taken at the annual convention of the Pennsylvania Pharmaceutical Association held recently in Harrisburg, Pa.

In Bellingham, Wash., the mayor recently ordered thirty-eight comic books removed from the newsstands. In Detroit, Mich., thirty-two such books have been barred. In San Diego, Calif., Dr. Richmond Barbour, Director of the Guidance Bureau of city schools, prepared a list of evaluated comic books. This list has come to our desk, and we feel that this information merits a place in our publication. The list, quite long, is divided into four categories: Highly objectionable, Unsuitable, Passable and O. K.

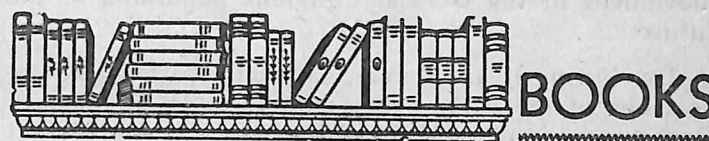
**Highly Objectionable:** All Top, Jumbo Comics, Manhunt, Rangers, Red Dragon, Startling Comics, Shadow Comics, Wonder Comics, Jungle Comics, Captain Easy, The Human Torch, Exposed, Blue Beetle, Phantom Lady, Zoot Comics, Jo-Jo, Planet Comics, Blonde Phantom, Crime, Underworld, Murder Inc., March of Crime, Zoot, Public Enemies, Top Secrets, Crime Reporter, Crimes by Women, Sunny, Marvel Comics, Mandrake the Magician, Guilty, Black Terror, Women Outlaws, Police Cases, Public Enemies, Lawbreakers.

**Unsuitable:** Blackhawk, All Star, Alley Cop, Kid Eternity, Real Life Comics, Supersnipe Comics, Steve Roper, Sensation Comics, Star Spangled Comics, Saint, Tip Top, America's Best, Top Secrets, Junior, Fighting Yank, Abbott & Costello, Black Cat, Detective Comics, Venus, Smash Comics.

**Passable:** Brenda Star, Powerhouse Pepper, Spirit, Antony and Cleopatra, Target, Mary Marvel, Superman, Smiling Jack, Sugar Bowl, Whiz Comics, Young King Cole, Joe Palooka, Egbert, Dick Tracy, Crack Comics, Ace Comics.

**O. K.:** Land of the Lost, Juke Box, Little Lulu, Merry Go Round, Moe and Schmoe, Magic Comics, Our Gang, Tiny Tim, Raggedy Ann and Andy, Roy Rogers, True Sports, Teena, Tex Ferrell, Tillie the Toiler, Terry Toons, Walt Disney, Humor Comics, Heroic Comics, Jane Arden, Gene Autry, Flying Jenny, Freckles and Friends, Horsefeathers, Frisky Fables, 4-Most, Ella Cinders, Captain Marvel.

We sincerely hope that this list may be a help to many of our readers as they as parents endeavor to give guidance to their children. We suggest that the list be kept as a reference and guidance.



**"THIS IS LIFE ETERNAL"** by E. Clifford Nelson; Published by Augsburg Publishing House, 425 So. Fourth St., Minneapolis 15, Minn.; 144 pages; cloth, price \$1.75.

This is a Lenten study of fourteen chapters with the general theme: "The Moral Law and the Passion of Our Lord." The author has made a combination study of the Ten Commandments, that is, the Moral Law, and the Passion Story. One statement in the book probably better than any other reveals the related subjects of study: "Without the understanding of that law, namely, the Moral Law, righteousness and sin, atonement and forgiveness would all alike be words without meaning."—Thus the author endeavors throughout the book to trace the close relationship between Mt. Sinai and Calvary.

The first ten chapters are specific studies of the Ten Commandments. In each chapter the commandment studied is linked with a character or a central theme from the Passion story.

"Part Two" of the book consists of four sermons, one each for Palm Sunday, Maundy Thursday, Good Friday and Easter Day. And the theme of the first part of the book has been continued throughout also these sermons.

It is an interesting study and we shall summarize the central thought the book left with us by a statement taken from one of the concluding chapters: "God's great justice is but a part of that which is greater, namely, His love."

H. S.

**"FLORENCE NIGHTINGALE"** by Basil Miller; Published by Zondervan Publishing House, Grand Rapids, Mich.; 128 pages; cloth, price \$1.50.

This new book with the sub-title, "The Lady With The Lamp" comes from the pen of a writer who has given us a series of fine biographies, "David Livingstone," "Martin Niemöller," "Mary Slessor," "Martin Luther," "John Wesley" and others.

This book is written on one of the most interesting of the heroines in history, Florence Nightingale. She was the "mother of modern nursing."

Basil Miller's presentation of this great personality is well-written, easy to read, and throughout the book he reveals the gentleness of this great and valiant woman, who is loved and remembered because she in such an unusual way brought "light to dark places." We recommend the book to Sunday school libraries, Women's groups, and to any individual who enjoys a good and interesting biography.

H. S.



## Canadian Poems

(Continued from page 4)

ragged nakedness as the King Himself cast about him His gold-braided cloak. Beatrice Redpath has a poem about the daughter of Jairus, and Frederick George Scott takes us into Samson's prison where we hear him complain of his fate and pray God for release.

Albert E. S. Smythe is called, "The Poet of Theosophy." He has a fine poem telling us of the way of the Master. In another poem the question is raised about God and man and the author, Albert D. Watson, draws the conclusion that a man has a soul to love, a mind to learn God's plan, a child of the eternal—such is man. Arthur Stringer tells us of the final lesson:

"I have sought beauty through the dust of strife,  
I have sought meaning for the ancient ache,  
And music in the grinding wheels of life;  
Long have I sought, and little found as yet  
Beyond this truth: that Love alone can make  
Earth beautiful, and life without regret!"

Virna Sheard admonishes us:

"Keep thou thy dreams—thou joy should pass thee by;  
Hold to the rainbow beauty of thy thought;  
It is for dreams that men will oft-times die  
And count the passing pain of death as nought."

Keep thou thy dreams, intangible and dear  
As the blue ether of the utmost sky—  
A dream may lift thy spirit past all fear,  
And with the great may set thy feet on high."

That reminds us of Joseph the Dreamer, but that's another story. I have just mentioned a few of the Canadian poems. They tell us that although Canada is young compared with other countries it already has a rich treasure.

P. Rasmussen.

## Lutheran World Action Goal Reached

Successful completion of its 1948 campaign to raise four million dollars for church relief and reconstruction abroad was announced by the National Lutheran Council.

The Rev. Dr. Paul C. Empie, executive director of the Council, reported that contributions totaling \$4,097,991.75 had been made to the annual appeal, known as Lutheran World Action, by the eight church bodies participating in the Council. This total represented 102.4 per cent of the goal sought, with all the groups reaching or surpassing their quotas.

### LUTHERAN WORLD ACTION—1948 FINAL REPORT

Church Body	Goal	Amt. Raised	Pct.
United Lutheran Church	\$1,984,167.42	\$1,984,529.70	100.9
Evangelical Lutheran Church	728,373.27	772,493.27	106.0
American Lutheran Church	672,622.93	700,174.97	104.0
Augustana Lutheran Church	458,716.74	463,752.41	101.0
Lutheran Free Church	56,110.87	56,692.31	101.0
United Evang. Luth. Church	43,583.22	43,584.29	100.0
Finnish Suomi Synod	35,053.25	35,071.34	100.0
Danish Ev. Lutheran Church	21,372.30	21,617.56	101.1
Undesignated		20,075.90	

Grand total ----- \$4,000,000.00 \$4,097,991.75 102.4

—N.L.C. News Bureau.

## Grand View College And Our Youth

### Activities at G. V. C.

Since Christmas our activities have been numerous and varied; ranging from a wonderful piano concert to a beard contest. A short resume of the highlights of these activities is the purpose of this article.

The beard contest which was instituted three years ago by Vermund Ostergaard has now become an annual event at G. V. C. This year it was held Thursday night during final exam week. And it came as a welcome break during this hectic week. As usual, it went over well, bringing many laughs in response to the various acts presented by the contestants. Of the fourteen contestants, V. S. Petersen and Warren Christensen took first prize (\$5). Arne Knudsen took second prize (a dinner date with any girl in the dorm, the girl paying the bill). The judges were members of the faculty and the prizes were donated by business establishments near the college.

At one of our UK meetings a skit, "Life At GVC," was presented by Bill Bodtker and his committee. It could also be called "As Others See You."

It was very entertaining, at times embarrassing, if one realized the truth of the actions depicted. But then from this point of view one could also say that it was educational.

The highlight for the music lovers was the night when the students, through the effort of Arne Knudsen and Joy Rasmussen, were honored to have two excellent pianists, Mr. and Mrs. Wannamaker, who presented us with a concert of classical music. Some selections were played as duets and others as solos.

Besides providing entertainment for the students, UK has also in its limited way contributed to the purchase of four new living room lamps with indirect lighting. A new record player was bought by UK to be used at our formal dances held in the gym. The school has purchased a new Bell and Howell film projector and wire recorder for use in the classroom, at UK meetings, etc.

Of interest is a new organization, namely, the Student-Faculty council which will shortly begin to function. It is to serve the purpose of a "spring-board" or rather "sounding board." It will have no administrative power.

As stated in the beginning this is only a resume of activities at G. V. C. We are looking forward to the traditional "Fastelavns" party and then of course "STUDENTERFEST." Are you?

Just A Student.

## Grand View Alumni

Hats off to the Grand View College Alumni chapter of St. Paul and Minneapolis!—these people have put forth great efforts to give a second donation towards the Station Wagon fund. We sincerely appreciate your good work. The group presented a variety program of barber shop quartette, folk dancing, humorous readings, modern dance, vocal solos, etc.

Among our contributors we have a friend not at all connected with our Alumni Association; not even our church. She has never seen Grand View College, but said she merely wanted to make her donation because it was for a Lutheran school and because it was for a good cause. This generous gift has made us stop and realize that we can all do better. If more of our own Alumni or members of our congregations would feel the same way—our goal would soon be reached.

Our goal is "small"—but reaching it would mean something "big" for Grand View. Let your donations rush in, as it is not too soon for us to be giving some consideration as to a choice of a vehicle if our fund will permit us to buy, enabling us to present the station wagon at Studenterfest.

Those of you who read our plea—alumni, pastors and friends—please encourage others to make their contributions NOW.

Acknowledging the following contributions towards the Grand View Station Wagon fund:



Previously acknowledged	----\$1,670.50
Mrs. Bruce Greening, West Hartford, Conn. -----	5.00
Mr. and Mrs. Herman Nielsen, Harlan, Iowa -----	10.00
A friend -----	5.00
V. Ostergaard, Tyler, Minn. ---	15.00
Alumni Chapter, Minneapolis and St. Paul, Minn. -----	50.00
Total to date -----	\$1,760.50

Thank you,

**Cora E. Sorensen,**

105 E. Second St., Spencer, Iowa.

## Kronborg, Nebr.

"Snow, Snow, Beautiful Christmas Snow." Hmm! There is no denying the fact that it is beautiful, but to us prose people, after a time it becomes merely something cold and something which has to be moved about. "Bing" should have seen the **white Christmas** we had this year, (it was unbelievably exquisite), and a new fervor would have crept into his voice. The last two-three days have been pretty rugged. Six to seven inches of loose snow and a forty mile an hour wind is not a condition to fool with, especially when the thermometer registers below zero. From the western areas come reports of upwards of two million head of cattle dead, and sheep without number. A man said in Central City the other day, "We have a snowdrift on our ranch so high that if I were to tell you how high it is you wouldn't believe me. If 75 cattle not accounted for are not under that drift, we don't know where they are." Hay is being flown in by freighter planes and prospective hospital patients are being evacuated also by plane. Let us hope that by the time you read this in Lutheran Tidings, a little more warmth has returned to these stricken areas. Warmth, yes, but not too sudden or rapid. Snow piles twenty to thirty feet high and solid as ice contain water. Much water creates floods.

Where I sit and write in the new parsonage it is warm and comfortable. For some hours now the sun has been shining on the whiteness which covers everything. To peer out through the bars of the venetian blinds causes the eyes to squint. As the sun sinks toward the horizon sun dogs appear on either side. Someone remarked recently that this year even the moon has dogs.

We are so thankful for the new parsonage. "Kronborgslot," we call it. There are nine rooms including a comfortable study for the pastor—plus every other modern convenience. We can never be through saying nice things about this new house. As soon as spring arrives, appropriate hedges, bushes, trees and a lawn will be planted to provide the setting it deserves. It has been said that the congregation can be justly proud of its accomplishment. I am not sure "proud" is exactly the right word. Some years ago at a national convention of our synod, as we were filing out of the church from a

meeting at which one of the younger men of our church had spoken, I overheard a woman say to the father of the speaker, "My, you must be proud of him." "No," answered the father, "I am not proud of him, but thankful for him." That, I believe, is the spirit in which we should receive and accept the good things of life. This largely exterior manifestation can not possibly be the measure of the spiritual strength of our congregation. But I am sure that the spirit of understanding which has been generated by the cooperation which was necessary to build the house will prove to be of inestimable value. Spiritual strength grows out of working together for noble ends and purposes.

George Jensen was the chairman of the church board who was instrumental in the appointment of Aage Andersen, Harold Nissen and Roy Christensen to the building committee, later supplemented with Karl Thompsen and Tunis Andersen.

So the work was begun late in April. Planning, razing the old house, excavating and building until the last detail was complete. Yes, a professional bricklayer did the brickwork and carpenters and plasterers did considerable of the more skilled work, but the bulk of the work was done by members of the congregation. Two men have told me that if the hours they spent working here were added together they would amount to thirty days for each of them. I am sure this is true for several others. On some days there were as many as 35 men working. The women helped too, with cleaning and painting and good advice, but most of all by bringing lunches, coffee and cold drinks to the hard working men. Who could ever forget the afternoon Mrs. George Jensen and Ragnhild brought pumpkin pie and whipped cream to supply the needs of eighteen stalwart workers! Of course many others brought magnificent treats, but the pie stands out in my mind. Could it be related to the leftover pie which was later found in the clerical refrigerator?

Now after many months the building is finished. There is going to be an "open house" Sunday when the WEATHER cooperates. We are indeed grateful to everyone for a fine job done and thankful for the opportunities which lie ahead.

It can not be denied that the program of the church has been seriously interrupted the past two months, we intend to make up for lost time when the sun's rays become more perpendicular to our part of the earth.

I just saw our faithful and efficient janitor, the Rev. Jens A. Holst, shoveling snow. Being a man of great faith he is going to have at least one building in readiness for worship service tomorrow. But I am afraid his optimism is getting the better of him, it is ten below zero right now.

**Harris Jespersen.**

## Red Cross Campaign

On March 1, an estimated 2,000,000 American Red Cross volunteers in communities throughout the United States will begin the task of raising \$60,000,000 needed to continue Red Cross services to the nation during the coming year.

Best known activity of the Red Cross, perhaps, is its disaster relief service and with good reason. Last year the organization gave assistance in 303 disasters—one every 29 hours. A total of 312,355 persons were helped at a cost of \$12,171,022. These disasters killed 592 people, injured 4,064 and destroyed or damaged 88,368 homes and other buildings.

When catastrophe strikes again—tomorrow, next week, next month—there may be many deaths and serious injuries, separated families and homeless people. Help will be needed at once. And even though you may be thousands of miles away, you too can help through your Red Cross.

Each day of this year hundreds of troubled war veterans will come to the Red Cross for advice and counsel or financial aid. And although you cannot be there personally, the Red Cross will be there to aid them.

And when some child at the brink of death needs blood to save his life, you may not be there at the time, but your support of the Red Cross will make blood gifts possible in hundreds, even thousands of such cases in communities where Red Cross blood programs are operating.

The Red Cross means many things to many people—each according to his experience. Your generous support in the 1949 Fund Campaign can mean life to some, assistance to many, hope to thousands.

## WANTED

Any old pictures of interest to Luther Memorial congregation at Des Moines, Iowa. If you have any will you please loan them to us for an exhibit during our 50th anniversary celebration April 23 and 24.

Pictures will be handled carefully and returned immediately following the celebration.

Please mail to:

**MISS EDNA NELSON**  
1205 Grand View Avenue  
Des Moines 16, Iowa

## Announcement

My address is now:

5557 Blaisdell Ave.,  
Minneapolis, 19, Minn.

**Olaf R. Juhl,**  
Synod Treasurer.



## Danebod Rural Life School

Danebod Rural Life School will begin Monday night, February 21, and will close Friday night, February 25, or the following morning. The main speaker will be Dr. E. W. Mueller who will give three lectures on rural life problems. He will also lead a discussion on "The Individual in the Rural Community." Rev. Harold Petersen will lead a discussion on "The Church in the Rural Community." Superintendent Harald Petersen will lead a discussion on "The School in the Rural Community." During the afternoon there will be classes in crafts and problems pertaining to rural living. In the evening there will be lectures, movies, singing and folk dancing.

We invite farmers and others who live in rural areas to come and join us. We have room at the school for about 60 guests. Ask your pastor for a pamphlet with more detailed information, or ask us to send you one.

Room, board and tuition for the whole meeting is \$14.00. There is no fee for registration, but please register as soon as possible.

Enok Mortensen.

## OUR CHURCH

**Minneapolis, Minn.**—Rev. A. E. Farstrup, Director of the Department of Christian Education at Grand View College, was scheduled to be the guest speaker at the St. Peder's Lutheran Church Sunday, January 30, both at the morning service in the church, and at a lecture program in the evening.

**Omaha, Nebr.**—Rev. E. K. Moller of Hay Springs, Nebr., was the guest speaker in the Omaha church on Sunday, January 9. Pastor Moller had attended two meetings, one in Minneapolis, and one in Chicago, as a member of the Committee on Lutheran Church Relations. Upon his return he discovered that due to heavy snow in Nebraska, he would be unable to continue his journey—until five days later! Fortunately Pastor Moller is well acquainted in Omaha, being the former pastor of Our Savior's Church on 22nd and Leavenworth.

**Los Angeles, Calif.**—Mr. Flensted Jensen, known from the tour with the Danish gymnasts, was guest speaker in the Emanuel's church on February 3, showing his film, "Flik-Flak Gennem Amerika," depicting events of the entire tour of this group of Danish young men and women. He will visit a number of other Danish communities.

**The Annual District VIII Convention** will be held in Salinas, Calif., during the week-end, May 13-15.

**Seattle, Wash.**—A Sunday School Teacher's Institute was held Saturday and Sunday, Feb. 5-6, in the St. John's Lutheran church. The meetings were held in the parsonage hall. The pro-

gram consisted of talks, demonstrations and discussions on the various phases of the Sunday school.

**Withee, Wis.**—An evening Forum was scheduled for Sunday evening, Feb. 6, in the Nazareth Lutheran Church. The guest speaker was Mr. Amedee Fredette, former Roman Catholic Priest at Fond du Lac, Wis., now a student for the Protestant ministry at the Wartburg Seminary of the American Lutheran Church at Dubuque, Iowa.

**Ejnar H. Duus**, Tyler, Minn., died in his home January 9, and was laid to rest on the Danebod cemetery on January 11. Ejnar Duus was born July 29, 1897. He grew into manhood in the Tyler community and later attended Grand View College and Seminary. He did not complete his work at the seminary, but later served as a lay-worker for a short time in the Hutchinson, Minn., congregation, and assisted the pastor in the Dagmar, Mont., congregation. He and his family lived through a number of years on a dairy farm at Green Lake, Minn., later moving back to Tyler. His health had been failing during these last years.

**The Denmark, Kans., Young People's Society** won the annual YULE prize for having the best record on sales of the Christmas magazine. Congratulations!—Ten copies of the game unit of "A World of Song" was the prize.

**Waterloo, Iowa**—The St. Ansgars church is conducting a weekly Sunday morning worship service on the KWWL Radio broadcasting system. The pastor, Rev. A. E. Frost, the church choir, director and organist is in charge. This program is sponsored by the Waterloo Ministerial Association.

**YOUTH SUNDAY** was observed in the Waterloo church on Sunday, Feb. 6, this being also the annual Boy Scout and United Christian Youth Sunday.

**A Danish Radio Worship Service** will be heard Sunday, Feb. 27, 9:30 a. m., over WCAL, Minneapolis, Minn. Pastor Harold Petersen of Askov, Minn., will be the speaker.—He will speak that same Sunday evening in the St. Peder's church in Minneapolis.

**Newark, N. J.**—Rev. and Mrs. Verner Hansen are now well settled in their new field of work, address: 55 Roseville Ave., Newark, N. J. A daughter has come to live in this new parsonage. Congratulations!

The Ladies' Aid of the Newark congregation is kept very active throughout the year. At the recent annual business meeting the treasurer could report an income through the past year of \$1,011.70. At the same meeting the women decided for the future schedule to meet twice a month instead of once. This will likely mean increased activity for the new year.

**Cedar Falls, Iowa**—At the annual meeting of the congregation in January the members voted to raise the pastor's salary for the coming year to \$2,500 plus a \$250 bonus to equalize the present high cost of living.

**Germania, Mich.**—The Ladies' Aid of the Germania church had planned

a special meeting for Wednesday, Feb. 9, to which they also had invited the men of the church. The guest speaker for the day was the Rev. Sergei Moisejenko, a refugee, who had escaped from Latvia in spite of the Russian authorities.

**Tyler, Minn.**—The annual "Pundegilde" (Pound Party) was held Sunday afternoon, January 9, at the Tyler Old People's Home. A goodly number of the Tyler congregation members visited the home, and as is customary shared the afternoon in visiting with the residents of the home, singing, a cup of coffee, etc.

**Mrs. Mari Stottrup** who was unfortunate in falling and fracturing her one hip last November, writes us from Brush, Colo., where she now is convalescing. She was able to leave the hospital in Denver just before Christmas, and is now staying at the home of Hans Steen, 518 Curtis St., Brush, Colo. Mrs. Stottrup sends her greetings and a "Thank You" for all the greetings she has received.

## Santal Mission

### General Budget

Dr. Arthur B. Petersen, Wells, Minn. ....	\$ 5.00
St. Stephen's Ladies' Aid, Perth Amboy, N. J. ....	10.00
Juhl Ladies' Aid, Marlette, Mich. ....	19.26
Mr. and Mrs. Axel Olsen, Perth Amboy, N. J. ....	25.00
Henry Petersens, Tyler, Minn. ....	5.00
Mission Circle, Marinette, Wis. ....	25.00
Danish Ladies' Aid, Solvang, Calif. ....	15.00
Kronborg Ladies' Aid, Marquette, Nebr. ....	25.00
Bone Lake Ladies' Aid, Luck, Wis. ....	10.00
Bone Lake Birthday Boxes, Luck, Wis. ....	11.42
Mrs. Johanne Hansen, Gardner, Ill. ....	5.00
Dixen Sorensens, Dwight, Ill. ....	10.00
St. John's Sunday School, Easton, Calif. ....	20.00
Danish Ladies' Aid, Gardner, Ill. ....	25.00
Ehms Eskildsens, Dwight, Ill. ....	5.00
St. Stephen's Church, Chicago ....	59.45
P. L. Lunds, Des Moines, Iowa ....	10.00
Hope Sunday School, Ruthton, Minn. ....	65.42
Our Savior's Ladies' Aid, Bridgeport, Conn. ....	25.00
Trinity Church Mission Group, Chicago ....	40.15
Bethlehem Lutheran Church, Cedar Falls, Iowa ....	43.50
St. John's Church, Marquette, Nebr. ....	58.60
Vermund Ostergaard, Tyler, Minn. ....	25.00
Mrs. Lawrence Schnell, Tyler, Minn. ....	1.00
Danish Ladies' Aid, Wilbur, Wash. ....	20.00
Bethlehem Sunday School, Askov, Minn. ....	20.00
Diamond Lake Sunday School, Lake Benton, Minn. ....	30.00



Kirsten Paulsen, Chicago	25.00
Danish Lutheran Church, Junction City, Ore.	20.00
Bethania Guild, Solvang, Calif.	10.00
Arnold Rasmussens, Withee, Wis.	5.00
Mrs. Minna Eskildsen, Easton, Calif.	5.00
S. H. Sorensens, Solvang, Calif.	10.00
Mrs. Toby Christensen, Cedar Falls, Iowa	10.00
Mrs. Chr. Hansen and Dagny, Ludington, Mich.	10.00
Bethania Sunday School, Solvang, Calif.	15.00
St. John's Danish Ladies' Aid, Cordova, Nebr.	15.00
Dr. Lewis Vidals, Hampton, Iowa	5.00
East Lutheran Ladies' Aid, Davey, Nebr.	5.00
East Lutheran Sunday School, Davey, Nebr.	5.00
St. John's Sunday School, Marquette, Nebr.	17.50
St. Peter's Ladies' Aid, Detroit, Mich.	10.00
Albert V. Olsens Ruthton, Minn.	5.00
Andrew Petersens, Alden, Minn.	1.00
Soren Hansens, Des Moines, Iowa	1.00
Bethlehem Study Group, Cedar Falls, Iowa	25.00
Fredsville Sunday School, Cedar Falls, Iowa	105.00
St. John's Sunday School Christmas Tree Offering, Hampton, Iowa	15.88
Hans Dixon, Ellensburg, Wash.	10.00
Germania Lutheran Sunday School, Marlette, Mich.	10.00
St. Ansgar's Ladies' Aid, Portland, Me.	10.00
Mrs. Jens Sinding, Tyler, Minn.	1.00
St. John's Sunday School Christmas Tree Offering,	

Ringsted, Iowa	28.30
Olav Pedersen, Lindsay, Nebr.	50.00
Andrew Bornhoffs, Tyler, Minn.	2.00
Hans Johansen, Tyler, Minn.	2.00
Mrs. Anna Terkildsen, Tyler, Minn.	1.00
A. E. Ladies' Aid, Danevang, Texas	10.00
In memory of Mrs. Jorgen Jorgensen, Dagmar, Mont., Mrs. Aage T. Larsen, Antelope, Mont.	2.00
In memory of Mrs. Christ. Nielsen, Withee, Wis., Rev. Dixens, Mrs. Tom Miller, Marie Miller, Alfa, Karen and Niels Holm, Fred Millers and C. B. Andersens, all of Withee, Wis.	6.00
In memory of Hans Madsen, Solvang, Calif., Karl and Solveig Thomsen, Marquette, Nebr.	1.00
In memory of S. Chr. Dixen, Askov, Minn., Mrs. Anna Dixen, Askov, Minn.	5.00
In memory of Bernhardt Hansen, Wilbur, Wash., Harald Smiths, Seattle	2.00
In memory of Aage T. Larsen, Dagmar, Mont., Mrs. MacKenzie, Boston, Mass.	5.00
In memory of Mrs. Karen Bollesen, Tyler, Minn.: Rolf, Holger and Sara Pedersen, Chicago	5.00
Rev. Johannes Knudsens, Des Moines, Iowa	2.00
In memory of Carl C. Madsen, by Sigurd Pedersens, Ruth-ton, Minn.	2.00
In memory of J. P. Christensen, Cedar Falls, Iowa, Mrs. Christensen	5.00
Friends, Cedar Falls, Iowa	13.50
In memory of Hemming C. Christiansen, Carrington, N. D., Iver Nielsens, Newell, Iowa	2.00
In memory of Mrs. Mary Frandsen, Newell, Iowa, Lee Lindsays, Cherokee, Iowa, and Iver Nielsens, Newell, Iowa	2.00
In memory of Mrs. Hans Petersen, Tyler, Minn., Harold Linnetts and Jens Bollesen family, all of Tyler, Minn.	2.00
In memory of Little Carolyn Fredricksen, Tyler, Minn., relatives and friends	4.00
In memory of Mrs. Peter Lykke, Kimballton, Iowa, Simon Hansens, Los Angeles, Calif.	2.00
In memory of Peter Mathisen, Alden, Minn., nieces and nephews	15.00
In memory of two West Denmark Friends, by friends, Atlantic, Iowa	5.00
In memory of Ejnar Duus, Tyler, Minn., Bill Guida, Victor Jensens, Jens Jensens, Mrs. Aug. Sorensen, Alfred Larsens, Christoffer Jensen and Jens Jorgensens, all of Tyler, Minn.	11.00
In memory of Anton Dahl,	

Ringsted, Iowa, from friends	5.00
In memory of Rasmus Hansen, Ringsted, Iowa: Relatives, Omaha, Nebr.	10.00
Vernon Carlsons, Friends in Ringsted and Swea City, Iowa, Martin Olesens, Arnold Olesens, Maynard Olesens, Rudy Christensens and Merle Flints, all of Ringsted, Iowa	10.25
In memory of the following: Mr. and Mrs. Hans Madsen, Solvang, Calif., Christian Marcussen, Dr. Peder Soe, Kimballton, Iowa, Christian Kaltoft, Klemmen Christoffersen, Kimballton, Iowa, Mrs. P. Lykke and Mrs. A. Winther, by Mrs. Marie Rasmussen and Miss Anna Rasmussen	8.00
In memory of Mrs. Maren Larsen, Moorhead, Iowa, Inge-man's Ladies' Aid	5.00
In memory of Niels Hansen, Jacksonville, Iowa, Personnel of Landmand's Bank, Kimballton, Iowa	5.00
In memory of Christian Kaltoft, Kimballton, Iowa, Friendship Circle	5.00
In memory of Klemmen Christoffersen, Kimballton, Iowa, Friendship Circle	5.00
In memory of Hans Madsen and Howard, Ruthton, Minn., Mrs. Hans Madsen	5.00
In memory of Mrs. Severt Andersen, Lake Norden, S. D.: Marvin Frandsens, Mrs. Emma Nielsen, Mrs. Anna M. Johnsen, Carl Steffensen and family, Jens L. Petersen of Lake Norden, S. D.	6.00
Mrs. Katrine Jensen, Brookings, S. D.	1.00
A Friend in Troy, N. Y., in gratitude	20.00

Total for January -----\$1,235.23

Acknowledged with thanks.

Dagmar Miller,  
Tyler, Minn.

## SYNOD OFFICERS

PRESIDENT:	Rev. Alfred Jensen, 1232 Pen. Ave., Des Moines 16, Iowa
SECRETARY:	Rev. Holger O. Nielsen, 1410 Main St., Cedar Falls, Iowa
TREASURER:	Olaf R. Juhl, 4752 Oakland Ave., Minneapolis 7, Minnesota
TRUSTEE:	Charles Lauritzen, 222 Pollard, Dwight, Ill.
TRUSTEE:	Erling V. Jensen, 1104 Boyd Ave., Des Moines 16, Iowa.

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

I am a member of  
the congregation at \_\_\_\_\_  
February 20, 1949

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

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