

Lutheran Tidings

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The Churchbell

Churchbell, you above all precious metals
Was to me from childhood days the best;
You the hymn of hymns in me awakened
Daily now it echoes in my breast.

Churchbell, not for noisy cities molded,
In the peaceful village you belong
Where is heard a sleepy baby crying
And a mother's gentle cradle song.

Churchbell, tones that ring with deeper meaning
Than the grandest masterworks of art,
As I listen vie with one another
For the highest place within my heart:

Christmas morning in my childhood village
I awoke as if in Paradise
When your chimes rang out like angel voices
Singing joyfully from open skies.

High, triumphant, rose your hymn at Easter:
Death has been defeated, Life has won,
Your Redeemer died, but rose in glory
As through coal-black clouds the golden sun!

Lower to the earth your tones are spreading
With the homing bird, the setting sun,
As for me now evening bells are ringing
And I know that soon my day is done.

Yet your harvest-hymn is sweet and wistful
As the sun is sinking in the west;
Through this twilight-world the voice of Heaven
Calls the burdened souls to home and rest.

Growing gray, I often feel with sadness
Like a guest wherever I may be;
More and more the home of light eternal
Seems to be my Father's House to me.

Therefor, as the evening bells are ringing:
Sun goes down, the bird is on the nest,
Kneeling down I bow my head and whisper
Softly as I face the purple west:

"Churchbell, when above my lifeless body
You at last will toll for me some day,
Tell my dear ones: As a harvest sunset
Was the evening when I passed away."

Revised and completed version of my translation in
"Hymns of the North," published 1922.

S. D. R.

N. F. S. Grundtvig.

By S. D. Rodholm.

The Churchbell

Grundtvig wrote his hymn of The Churchbell in 1845. The year before he had gone through the second of his three dark periods of mental, emotional, and spiritual blackout. The end of it was marked by his hymn to the Lord's Prayer, "Sleep, my child." It was a wonderful recovery, almost like a resurrection from the dead. Yet, there is evidence that for a long time his soul was burdened. He was 62 years old and he was depressed by the feeling that he was aging and that his day soon would be over. He could not know that he still had 27 years of outstanding achievement before him here. That feeling of growing old is clearly indicated in the churchbell hymn.

His soul was, moreover, burdened by a feeling of frustration. It seemed to him that there was so little fruit of his life work, immense as it had been. His high hope of what his work with the hymns might contribute to the spiritual awakening in the church had so far been disappointed. The authorities of the church had no use for Grundtvig's hymns. They did not measure down to their standard. That, perhaps, was his deepest disappointment. His desire and hope that he might yet see a harvest of his endeavor is a vital element in the hymn.

Few of Grundtvig's hymns are more widely and more highly appreciated than this one, but it is de-

plorable that only a few of those who love it really understand it. In the hymnbook of the Church of Denmark it was by the compilers cut down to regulation size by omitting four stanzas. This omission changed the character of the hymn so much that it was classified as a "spiritual song" not to be given a place among the hymns. This procedure has been followed in the translations, my own very unsatisfactory translation of 1922 included. In the committee for the Danish-American Folk Songbook I insisted on including the missing four stanzas so that people might learn to love it as a truly great hymn. I hope it may be recognized as such in my revised and completed version, which, I trust, brings out the inner meaning of the hymn even if it has been necessary to change some details. When Grundtvig translated hymns, he changed them much more than I have ever changed his. He often changed the spirit of them completely and only retained some details.

The deplorable mistake has been to take the hymn of the church bell just as an idyllic and pious little song about the churchbell as such. That has appealed deeply to many Danish emigrants homesick for the familiar scenes of their childhood. The sound of the churchbells is a part of the Danish landscape, dear even to Danes who never saw the inside of a church

after their confirmation. As such it has served a good purpose, but it has much more to give.

The churchbell in Grundtvig's hymn is not merely a bell that "rings the sun down" in the evening, rings it up in the morning, tolls for the dead, and calls the people to church. It is that, but it is much more; it is a symbol and the keynote is in these lines: "Through this twilight-world the voice of Heaven calls the burdened soul to home and rest." The phrase "twilight-world" I am responsible for, but I think it is in complete harmony with the fundamental view of the bard. The churchbell then is the symbol of the voice of Heaven as it calls from the church of Christ and as he has heard it at Christmas and Easter and now listens for it because he needs it so much to assure him

that he has not lived and labored in vain and to assure him that his passing away will be going home.

If the hymn is read in this light it will be apparent that what he says about the noisy cities and the peaceful village is not to be taken in the literal sense alone, if at all. What he means is that the voice of Heaven does not compete with, is not heard above, the noises that drown out the gentle voices of home-life: "He will not shout, nor lift up his voice, nor cause it to be heard in the street." (Isa. 42, 2). And, of course, Grundtvig could not think that the sound of a bell, no matter how deep and fine its tones, could comfort the mourning hearts.

S. D. Rodholm.

The Laborers In The Vineyard

Matthew 20, 1-16.

An Outline

There is a call extended to work in God's vineyard on earth. Ever since the beginning of the world God has called men and women to serve in His vineyard. And "God calling yet," is still a fact. Many have been willing workers. Work is a blessing; not idleness. There is much work to be done. There is something we can do. Every one of us. It may be in our own life. "Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure." (Phil. 2, 12). Or our work may be in the community. "And when he was come out into the ship, he that had been possessed with the devil prayed him that he might be with him. Howbeit Jesus suffered him not, but saith unto him, 'Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.' And he departed and began to publish in Decapolis how great things Jesus had done for him, and all men did marvel."

Probably it would be out on the mission field that we are wanted. See Matthew 28, 18-20.

If we are willing workers, God will find a place for us and will give us strength to carry on. He will provide for us in every way by his words and sacraments. "He prepared a table before me, and leadest me beside the still waters."

There is a reward to be had, "And when he had agreed with the labourers for a penny a day, he sent them into his vineyard." By reward we may think of these words: "Blessed is that servant whom his Lord when he cometh shall find so doing. Verily I say unto you, That he shall make him rule over all his goods," or "Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord." But there is another angle also about

the reward. I would call it the delight of serving. It's an honor to serve. In reading Eisenhower's book: "The Crusade in Europe," I find that many officers were glad to serve under his command. We sometimes hear people gladly tell of their service of such and such a firm. How wonderful it is to serve the Lord, to be his co-workers.

As the parable contains a call and also speaks of a reward there is also a warning. "Be not jealous." The householder hired men all day long. Even at the eleventh hour. And then when the day's work was done he paid them the same pay as the first hired. He paid the last hired first, so the first called could witness this act—in order to find out their attitude. And then was revealed their innermost thoughts. They became bitter and jealous. But he reasoned with them and told them, that he had a right to act as he did. "I do thee no wrong. We have agreed about the pay I will give unto the last even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil because I am good?"

What Jesus wants to tell us by this parable is also this: God is so generous in his love that even those that come in the eleventh hour will receive the same reward. But if we should draw the conclusion, that we will wait until the last hour, there is this to say: We would miss the delight that I mentioned before; the honor of being co-workers with the very best company. Our attitude toward His call should be like this:

"Take my life and let it be
Consecrated Lord to Thee.
Take my moments and my days
Let them flow in ceaseless praise."

P. Rasmussen.

Some Synodical Economics

There are still some of the members of our synod who think money matters should not be of real concern to the church. I remember how a former minister of our synod told me in 1926 in Denmark that it was a blessing not to have to deal with or worry over congregational finances as a pastor of the State Church of Denmark. My visit this year to Denmark convinced me that the lack of such concern has contributed greatly toward the apathy on the part of both the ministers and laity of that church. As we become more and more Christian in thinking, attitudes and actions we understand that our Lord and Master also want to bring material and money matters under the control of the Spirit of God and direct their usefulness for service in the cause of the Kingdom. There just is no Christian Church who can neglect its stewardship without handicapping the collective and individual spiritual life of its membership.

The alternative to Christian stewardship is to beg people for funds, to have them think that they are sacrificing, that they deserve great thanks and honor for sharing their means with the Church. There should be no greater joy for a Christian than to give, for it is the Spirit of God that moves us to give.

The following is written to show in a brief way what our synod convention last summer thought should be possible for our membership to contribute toward our causes:

Grand View College	\$ 8,000.00
Pension Fund	6,000.00
Home Mission Account	9,166.66
Publications	7,625.00
Delegates' traveling expenses from outlying districts	375.00
Tyler Old People's Home	900.00
Administration	5,333.34
Total	\$37,400.00

Besides the above budget the Santal Mission is collecting for its grand mission task, the Chicago Children's Home was granted permission to collect for its institution outside the budget. As in former years, Eben-Ezer Mercy Institute and the Seamen's Mission, Brooklyn, are gathering funds in support of their respective causes. So is the Women's Mission Society. All of these are non-budgeted synodical benevolences equally worthy of support with budgeted synodical benevolences, activities and institutions.

But there are still two objectives for our Christian giving this year. The first of these is the Church Extension Fund. It was decided two years ago to collect ca. \$10,000.00 annually for that cause. Only \$2,266.45 was collected last year and it was decided to continue this year. It takes about \$1.50 per contributing member to reach the total. Up till now 18 congregations have raised their shares. Why the Church Extension Fund?

The primary reason for this fund is home mission work, either as it is done by the local churches or as it is done by the synod in certain locations. In both cases funds are needed to extend, improve, renew, relocate or build anew the churches or parsonages necessary for the particular congregations to carry

on its program as it should be done. The Church Extension Fund will loan at a rate of 2 per cent from its fund to such congregations as apply and can prove they need such loans whatever it has at its disposal. At present Rosenberg has borrowed \$1,250.00 for the completion of its parsonage two years ago and Juhl, Mich., has borrowed \$2,000.00 to remodel and enlarge its church last summer. I expect that both of these loans will be repaid within four or five years.

Meanwhile several other congregations are in the process of relocating their churches and have asked to borrow much larger amounts than there is in the Church Extension Fund at the present time. We have less than \$5,000.00 available and Racine, Waterloo and Muskegon could use several times that amount. Will it not be possible for all of the congregations to send our treasurer their shares, if they have not already done so? We need to build up a Church Extension Fund of sufficient size to serve the recurring needs as well as the new responsibilities confronting us. This fund is a revolving fund. It is not given away or frittered away. It is being used carefully in the service of God's Kingdom in our synod.

Some people do not see why we cannot increase in numbers as other synods do. One of reasons is found in the large Church Extension Fund available to start new work or improve older activities of these synods. We have young men entering our ministry as pastors. They need to know that we have confidence in our work. This can be shown by the way we make this Church Extension Fund grow.

The second objective for our Christian stewardship this year is the Debt Retirement Fund.

Although we raised a \$100,000.00 Jubilee Fund in the synod and \$55,000.00 more in the city of Des Moines, we spent about \$180,000.00 on the new girls' dormitory, a greatly improved heating plant, a new biology laboratory, an enlarged chemistry laboratory and also remodeled the old main building on the campus of Grand View College. At that we obtained by grants from the government a large share of the equipment as well as the biology structure. \$8,000.00 of the Jubilee Fund has been set aside by its donor for a science building. The result is that there was a deficit of \$33-34,000.00. Since the synod is responsible both as owner and operator of the College and Seminary this debt becomes our responsibility.

The convention this summer decided to pay this debt off in five annual installments of \$7,000.00. At

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present the debt is \$31,900.00. If all contributing members pay \$1.00 this year it would be possible to pare it down to almost \$26,000.00. Not much more than \$1,000.00 had been paid into this fund by February 1. There is still \$6,000.00 to come.

Both the Church Extension Fund and Debt Retirement Fund are in addition to the synodical budget and the extra-benevolent causes mentioned above.

In a survey such as this must also be included what our synod is asked to raise for Lutheran World Action this calendar year. \$21,839.00. It is substantially the same as last year. \$1.50 per confirmed member will bring in our goal. We have acquired the fortunate habit of reaching our L. W. A. goal these latter years. I hope we can continue to do so. By 1950 there will be a further drop in L. W. A. askings.

Here is a composite survey of the share each of our districts should contribute before the first of May to our synodical causes and before the first of January 1950 to L. W. Action. The extra-budget causes are left out since they have no quotas:

	Contri. Memb.	Share of Syn. B.	Share of Ch. Ext. F.	Share of Debt. Ret. F.	Con. Share of Mem. L.W.A.
Dist. 1---	932	\$ 4,500.00	\$ 1,446.00	\$ 932.00	2,056 \$ 3,084.00
Dist. 2---	830	3,800.00	1,282.00	932.00	1,474 2,211.00
Dist. 3---	889	5,150.00	1,338.00	889.00	1,828 2,742.00
Dist. 4---	1,499	7,550.00	2,176.00	1,499.00	2,767 4,150.00
Dist. 5---	825	4,100.00	1,201.00	825.00	1,629 2,443.00
Dist. 6---	660	3,600.00	1,027.00	660.00	1,753 2,659.00
Dist. 7---	678	3,600.00	1,081.00	678.00	1,397 2,095.00
Dist. 8---	443	2,150.00	706.00	443.00	1,041 1,561.00
Dist. 9---	319	1,450.00	490.00	319.00	675 1,012.00
Ministers' Contribu.					
Unallo-					
cated ---		1,500.00			
	7,075	\$37,400.00	\$10,747.00	\$7,075.00	14,620 \$21,927.00

These amounts added up total \$77,149.00. It should be remembered again that L. W. A. is for the calendar year of 1949, the rest should be collected and in the hands of Olaf R. Juhl, synod treasurer, before May 1.

If I may be permitted to exercise further suggestions, I should say that the extra-budget activities should have minimum amounts collected about as follows: Santal Mission \$10,000.00 (already in), Women's Mission Society \$5,000.00, Eben-Ezer \$1,000.00, Seamen's Mission \$2,000, Chicago Children's Home \$5,000. This would mean a total of \$100,000.00. And I believe we will reach this sum this year. Why do I believe this? Because we last year collected the following amounts through the treasurers of the synod and the other activities from our people in our congregations:

The Synodical Budget	\$37,934.84
Church Extension Fund	2,266.45
Eben-Ezer	339.73
Lutheran World Action	25,623.19
American Bible Society	53.00
Old People's Home (direct gifts)	256.00
Santal Mission (calendar year 1947)	14,810.23
Seamen's Mission (calendar year 1948)	1,159.99
Women's Mission Society	7,064.64
Jubilee Fund	6,019.66
Grand View College, special gift	20.00

Total ----- \$95,547.73

This is an average contribution of \$6.53 per confirmed member.

To this amount of \$95,547.73 should be added what

the congregations report was contributed to the local work of our churches, \$250,663.00 making a grand total of \$346,210.73 or an average contribution of \$23.68 per confirmed member.

For those who are interested I quote these comparative figures from the report of the United Stewardship Council:

	Current	Exp. Benevol.
Northern Baptist	\$18.64	\$ 7.59
Protestant Episcopal	30.56	6.12
Evang. and Reformed	19.66	5.20
American Lutheran	23.19	7.80
Augustana Lutheran	23.09	8.36
Evangelical Lutheran (Nor.)	23.14	17.55
Missouri Lutheran	30.38	8.88
United Lutheran	20.36	6.30
Methodist	15.53	3.53
Seventh Day Adventist	19.03	111.17

I am quoting these figures from "The Lutheran" and I am doing it so that we in our synod may search our own hearts to find the answer to this question: Do I do my share so that this world we live in may be won for the Kingdom of God? It is not a matter of money. Correct. But it is a matter of how much we love. As our gifts go out and we become involved in the causes for which good people lay down their lives daily, we grow in interests and we become deeply concerned. If you have not yet learned the joy and happiness springing from being deeply concerned about the welfare of others, you have yet to learn what it is to believe in the crucified Savior and His peace will not come your way. May we give gladly, for the Master's sake.

Alfred Jensen.

World Relief — Sunday, March 27

More than 76,000 churches representing every major Christian denomination and communion have united to take one simultaneous offering for world relief at church services on Sunday, March 27.

The National Lutheran Council is participating in this continent-wide effort as part of its 1949 Lutheran World Action appeal for \$4,000,000. Pastors have been urged to plan for a special LWA offering on that date. More than 4 million pieces of literature have been distributed to local congregations of the Council's participating bodies.

Over 36,000,000 pieces of preparatory literature have already been placed in the hands of pastoral leaders across the country to prepare their congregations for this great Christian demonstration on Sunday, March 27.

This inter-denomination promotion will culminate on Saturday evening, March 26, with a nationwide radio program—"One Great Hour"—which will be broadcast for the churches of America by the contribution of the full networks of CBS, ABC and MBS from 10 to 11 p. m., EST (9 to 10 p. m. CST; 8 to 9 p. m. MST; 7 to 8 p. m. PST).

"One Great Hour" written under the direction of the great playwright and author, Robert Sherwood, and by Erik Barnouw, National President of the Radio Writers' Guild—will dramatize the great need of the people in Europe and Asia for food, medicine and clothing and, even more important, the great hunger

Our Reorientation Effort In Germany

Otto G. Hoiberg

II

Turning to another phase of the problem, let us take brief note of how the example set by individual Americans in Germany has entered the reorientation picture. In the spring of 1945 General Dwight D. Eisenhower received the following instructions from the Joint Chiefs of Staff (J.C.S. 1067) as a partial frame of reference for the establishment of a Military Government for Germany: "Germany will not be occupied for the purpose of liberation but as a defeated enemy nation. Your aim is not oppression but to occupy Germany for the purpose of realizing certain important Allied objectives. In the conduct of your occupation and administration you should be just but firm and aloof. You will strongly discourage fraternization with the German officials and population." Appropriate as this statement of policy may have been during the earliest phase of our occupation, it became increasingly clear as the Military Government program began to unfold that there was need of revision. Specifically, the requirement of aloofness and the discouragement of "fraternization with the German officials and population" proved to be incompatible with the goal of democratization which was given expression in the very same document. Many things might be imparted to pupils by an aloof and socially distant teacher, it appeared, but hardly the spirit of democracy.

A timely modification of the "aloofness" policy made it possible for Americans to associate freely with the German population. This naturally gave greater latitude to those who exploited their relations with the Germans for unwholesome and selfish ends, but, far more important, it gave a nod of approval to the thousands of American men and women who wished to establish closer personal contacts with German neighbors, friends, and co-workers for the purpose of showing them the meaning of democracy in action. G. I.'s by the hundreds "fraternized" with German youngsters on ball diamonds and playgrounds throughout the entire U. S. Zone, trying to counteract through personal influence the evil effects of more than a decade of **Hitler Jugend** and **Bund Deutscher Maedel** indoctrination. Many American homes were opened to Germans, and while food and smoke-

rings understandably were a prominent feature of most of these get-togethers, a remarkably fine opportunity was afforded for quiet, man-to-man exchanges of opinion on subjects of mutual interest. The latter objective was also achieved where Americans accepted invitations to visit in German homes.

Further, many Military Government employees invited groups of young Germans to their homes regularly for discussions, lectures, and pleasant social contacts. Thus in Berlin Dr. B. met weekly with a group of Protestant, Catholic, and Jewish young people who found this experience both unique and gratifying. Dr. A. devoted one evening each week to a large group of university students who gathered in his home. Mr. J. met regularly with another group. And so it went.

Anyone seeking an insight into the American reorientation program in Germany dares not overlook the widespread network of such activities throughout the U. S. occupied area. Since they were purely voluntary, no records have been kept as to their magnitude and there is probably no way of measuring their effectiveness, but no observer can study the operation of these voluntary efforts by U. S. personnel without being impressed with the great potential benefits inherent therein.

The American example in Germany, however, has not in all respects been of a positive and constructive nature. Much could be said here on subjects such as black marketing, immoral practices, and other ill-advised conduct on the part of U. S. occupation personnel, but on the whole the picture has not been too dark in this regard.

Far more serious in its long-term implications has been the tendency of many Americans to apply a highly stereotyped brand of thinking to the German scene: "All Germans are damned Krauts," regardless of who they may be. It is perhaps not strange that this mode of evaluating one's fellowmen should have made its appearance among Americans in Germany, because it is all too well known right here at home: "All Negroes are lazy! All Jews are misers! All Protestants are religiously superficial! All Catholics are bigots!" Here, admittedly, is a simple method of evaluating human beings, but at the same time a wholly superficial one. It represents a total disregard for the **individual**, for whom we democratic peoples presumably have a high regard. It pays no attention whatever to personal qualities, to individual accomplishments and attitudes, or to the role of a man within his social group, but labels him on the basis of a generalized racial, religious, or nationality group to which he happens to belong.

At a P.-T. A. meeting in the American Dependents' School of Berlin last year a rather heated debate arose over the question of whether or not the German women employed to help our youngsters board and leave the school buses safely should be granted the authority to discipline in some manner the youngsters who misbehaved or at least to report them to the office for

of these people for the Christian faith and strength that will help them to rebuild their wartorn world.

"One Great Hour" will close with an appeal from the churches in America to the American people to go to church on Sunday morning, March 27, and make there a truly sacrificial gift which will be received in the name of Christ for all humanity.

It is hoped that this one great united offering in 76,000 churches on Sunday morning, March 27, will enable each participating denomination and communion to carry forth its world relief work for an entire year.

—Lutheran World Action Office, New York, N. Y.

misconduct. The prevailing sentiment of the group was expressed by a lieutenant colonel who stated in no uncertain terms that he didn't "want any Kraut to tell my kid what to do!" A minority felt that since these bus supervisors had been properly screened and were considered trustworthy, they should be given a limited amount of authority to maintain order in the buses. Later on, the officer in question added: "I know these Krauts. They're all alike. You can't trust any of them!"

Another little incident pertinent to the topic occurred in a U. S. military train enroute from Berlin to Frankfurt during the winter of 1945-46. On that occasion the writer was escorting an Evangelical bishop, one of the top-ranking ecclesiastical dignitaries of all Germany, to an important religious conference in Frankfurt. The train had rolled through Potsdam and was continuing its westward course through the Russian Zone. We were seated comfortably in a six-man compartment, chatting. As the conversation turned from the landscape and inconsequential generalities to the forthcoming conference and to some of the serious problems confronting the Evangelical Church after twelve years of Nazi terror, a G. I. brought three American soldiers into the compartment and asked them to be seated. While placing their bags into the rack above the bishop's head, the G. I. said: "We're going to put these boys in here with you," to which the bishop answered graciously: "Yes, that's quite all right." The G. I. dropped his hands, glared at the bishop almost viciously and exclaimed: "You damned tootin', it's all right!"

It is understandable that some of our boys who went through the hell of combat against the German army would be inclined to lump all people of that country together under one derogatory label. While understandable, however, it remains superficial and regrettable. In this particular instance the German involved had a respectable record of anti-Nazi activity during the Hitler period, having openly defied the totalitarian state on certain occasions. That fact, however, was of no concern to the American soldier. Here was just "another Kraut." The really depressing aspect of the situation is that this type of thing strikes indiscriminately at those elements of the German population whose confidence and cooperation we need and must attempt to win.

On a cold February day in 1946 the writer stepped into the Berlin office of Frau Zarnach, the leader of the Y.W.C.A. movement in Germany. This venerable elderly woman, probably well into her seventies, was working with her young assistants in rooms that were absolutely without heat, in fact, without even a stove. Despite heavy clothing, her face and hands were blue with cold as she labored from day to day to rebuild against tremendous handicaps the Christian youth movement which Hitler and his henchmen had suppressed. Frau Zarnach and Ilse Koch, the infamous "bitch of Buchenwald," are both Germans. Shall we call them "a couple of Krauts?"

How widespread this trend of thought is among U. S. occupation personnel has not been determined. Probably it was somewhat more prevalent during the early period of the occupation than now, but certainly

it is still sufficiently strong to be of concern to any thoughtful person. It stands in emphatic opposition to the spirit of our whole reorientation effort.

More than three years have now elapsed since the cessation of hostilities in Europe. During that period the reorientation program in Germany has made definite strides ahead, but it is probable that a long-term program of this nature in a distant land can be carried to a successful conclusion only if the "folks back home" continue to show a creative and supporting interest in what is being done. Our stake in the program is perhaps greater than we realize.

From New York to Denmark Via London

By J. C. Aaberg

XII

I spent almost two weeks in Lemvig, enjoying my stay with the Gammelgaards, visiting my relatives, and speaking at a number of meetings for the Santal Mission, both in the city and adjoining parishes.

Then it was time for me to be on my way again, this time to visit my native community and such of my relatives as were still living there. Our nearest town was Bakmarksbro, a very small town consisting in my childhood, of a railroad station, a few stores and shops, and less than a dozen homes strung along the highway. The town had now grown into a sizable village, stretching for more than a mile along the road and extending into several side streets. But the old places, the inn, the stores, the creamery and the homes were still there, outwardly appearing much the same as they did fifty years ago. It was only when one entered them that one realized the difference. The rooms were the same, but their furniture and appointments had been changed, giving them a new look, and it was strangers who looked politely but questioningly at one from the doorways or across the counters. Some of them proved to be children and grandchildren of former residents, but strangers nevertheless. Asking about former occupants, one found that some had died, that others had moved away, and that a few were still living in new quarters scattered about the village. It was the old story of Rip Van Winkle returning after his long sleep.

When I searched out and visited the survivors, these too appeared like strangers. It was hard to realize that these bent and bald or white-haired old men were the same as the lively, smooth-faced youths that one had once known; or that these wrinkled, grandmotherly looking women were the same as the pretty, laughing girls that one had once admired and, perhaps, been more than half in love with. Yet when greetings had been exchanged, one had been invited to come in, and talking commenced, the years seemed to roll away, the old faces reappeared, we became young again and relived for a while the events, happy

or somber, of the long vanished years. It was only when the past had been talked out and we began to explore the present that the gap of fifty years of greatly varying experiences under widely different circumstances reappeared, and proved hard to bridge. We became again elderly men and women who once in our far away youth had known and loved each other, but now found it difficult to bridge the gulf between age and youth. Yet I enjoyed my visit with the old friends and the rolling back, if even for but a little while, of the curtain of the years.

But interesting as these visits were, I longed above all to get out in the country, to walk once again along the old familiar paths with their every known bends and turns; to wander across the rolling fields and heather where I had once worked and played; and to stroll along the reed-bordered brook, lake and fiord where, in my happy youth, I had so often sailed, fished and skated. And it was all there, though greatly changed. The heather had almost disappeared. Its formerly brown bosom was now covered with patches of scraggly mountain fir, green fields and neat farm buildings. Most of the old homes still stood, some of them just as they were fifty years ago, but many of them, including my own, were either greatly enlarged or partly rebuilt. And nearly all of them were occupied by strangers. The river, lake and fiord were also there, but seemed to have grown smaller. The once beautiful meadows, which in early summer had looked like immense flower gardens, had for the most part been plowed under or turned into pastures, the reed sparrows, which on summer evenings filled the air with their song, seemed to have vanished. And the fish, which formerly in countless number played and splashed in the lake and streams, had become fewer. It was much like seeing a familiar face with a new hairdo. On the whole, the face looked smoother and better cared for than of old. But I missed its former, familiar and more rugged look.

Yet there were still places which evoked the poignant sentiment which I had expected. There was my old home. It had been changed. A new barn had been built, the old, mossgrown straw thatch had been replaced by tiles; and it was occupied by strangers. But will any place ever so weave itself into the very fiber of one's being as the home of one's childhood and the memories of those, father and mother, sisters and brothers, with whom we lived there?

And there was the old school in which my father taught during most of his manhood years. It still remained substantially the same, and some of the people with whom I talked could still recount stories about my father which they must have heard from the children and grandchildren of those he once taught. That which seemed to have made the strongest impression was his ability to maintain perfect discipline without ever resorting to scolding or corporal punishment, a truly unusual gift at a time when whippings were considered a well nigh indispensable means of discipline in almost any school. But I can well believe the truth of the tradition. For he never whipped us children either. Although he was by no means a stern man, but always calm and slow-spoken, it never

occurred to us to disobey him when in his quiet way he asked us to do this, or said, "I wouldn't do that." Mother might scold and slap us without much effect, but a word from father was never ignored.

And there was the old church in which I was baptized, confirmed and had so often listened to the Word of Life. It had not changed at all during the years of my absence. The heavy granite walls, beamed oak ceiling and elaborately carved furnishings appeared as solid as though it had been made yesteryear, and not hundreds of years ago. The seats too were as uncomfortable as I remembered them from boyhood; and the grooves along them in the hard flagstone floor were the same, only perhaps a little deeper now than then. When the sermon went on a little too long for me in my boyhood, I used to wonder how many millions of passing feet it had taken to wear such deep grooves in the hard granite. Of a certainty, these worn stones gave silent testimony of the many generations who had gone into the old sanctuary to worship the God of our Fathers.

It was a moving experience too to sit once again in the old pew, sing the familiar hymns, listen to a fine sermon and kneel at the same altar where I had received my first communion. I felt then that there were my real roots, and that there my world began. I had the pleasure later to speak in the church to a large and apparently attentive audience which, in part at least, had probably been drawn there to hear this local boy who had emigrated to a foreign land, and somehow became a minister.

The church, as is usual in most country parishes in Denmark, stands in the midst of the graveyard. The graveyard is public property, and burial space is free for a certain number of years. At the end of this period it can be rented for a nominal fee. Otherwise it will be used over and over again as needed. Which is one reason why even the oldest graveyards in Denmark occupy only a very small space compared to cemeteries in this country. Families take great pride in keeping their graves beautiful. They are usually set off by living hedges, beautifully tended, and planted with a great variety of flowers, so chosen that some of them will be blooming throughout the summer. Untended graves are leveled.

It was an experience after so many years to stand again at the grave of one's parents, and to wander about the cemetery, discovering the graves of friends and relatives who had passed away during one's absence. A graveyard is at once, perhaps, the place of one's greatest sorrow and brightest hope. For has not our Lord said that the day shall come on which all that are in the graves shall hear his voice and shall go forth?





By
BUNDY

GABRIEL COURIER, is a news commentator or rather a news interpreter for The Christian Herald, and from my place in the world he appears to be doing a good job of it. If Christian periodicals cannot be free to say what they see and think then God help us. There is certainly plenty of evidence that our daily papers, most of them enslaved by an ad-ridden associated press, will not print certain news items for fear it is going to hurt their thousand dollar ads. More power to The Christian Century, The Christian Herald, and a few other periodicals which carry none of them.

The following appeared in the Christian Herald July number. Now that election and inauguration is over with we can perhaps better see the truth in Mr. Courier's contentions. Here they are: "If you haven't yet read James A. Farley's new book you'd better. Not that it will change your politics, but because it will let you in on how American politics and political candidates are actually handled behind the scenes.

"One of the cats let out of the bag by Mr. Farley is found in his revealing statement that presidential candidates are often picked by a handful of politicians meeting under the speakers platform in the convention hall! Harry M. Daugherty said in 1920 that Warren G. Harding would be nominated in 'a smoke-filled room.' And he was—and what a president! Take it or leave it, the awful prospect is here again, in both Republican and Democratic parties. The people may have nothing to say about who our next president will be.

"We don't just get it. Here is Harold Stassen, running wild all over the place, building up a popularity that is little short of amazing. And here is the reactionary, stone-blind Republican leadership bending every effort not to go on the bandwagon and win with Stassen, but working day and night to stop him. Stop him for whom? They haven't said and they will not say. They would prefer to lose with a candidate unable to get the popular vote than to win with a man who has already proved he can get it.

"We are not stumping for Stassen. We are only asking that this nomination be a people's nomination, and not the work of a handful of cigar-chewing ward-wheelers with axes to grind. And we are saying for their benefit that if they try to put across another Harding deal, there will be a lot of people in this country who will vote for Henry Wallace or Thomas. They're just fed up with the arrogance and stupidity of the grass-monkeys of our two big political machines."

THIS IS LIFE TO BE DEDICATED, to have sworn sometime somewhere that our waking hours shall be dedicated to sacrificial service to the glory of God and for the elevation of human dignity.—Something like that was spoken by one of our generals a couple of years ago.—As I listened to the inauguration of the president of the United States on January 20, these words were dug from my subconscious by an unknown spirit. We just don't know life until we have vowed that these moments at a baptismal fount, at a communion railing, saying the words of the Christian confession, shall be accepted by us as a rededication of every endowment in our physical frame of flesh and blood. For this is life to be dedicated to a task which is not for self alone. And great are such moments!

AT RANDOM—

John Simmons, pastor of St. John's Lutheran Church in Minneapolis, Minn., is entering the race for mayor in that city. He is strongly endorsed by labor and the former mayor, now Senator Humphrey. —One of the best basketball players on American College teams is Verner Mikkelsen, son of Mr. and Mrs. M. Mikkelsen. He has done much to make Hamline University in St. Paul, Minn., one of the nation's most outstanding basketball teams in 1949.—Roman Catholic enrollment at the University of Minnesota is the largest of any state institution, the number is 6,300, and this is a state which has one of the largest Lutheran constituencies. But maybe the reason for a strong Roman Catholic enrollment is the large Lutheran colleges, like St. Olaf, Gustavus Adolphus, Augsburg, Concordia.—If we want a fairly accurate picture of the tares that are producing a confused mentality, I wonder if we can find a better account than Lloyd Morris' "A Postscript To Yesterday." The near future looks confusing, but don't blame the present, we have been a long time in producing it.—Last September 5, Episcopal Bishop DeRolfe, established a new Spanish speaking church in Brooklyn, N. Y., by confirming 110 Roman Catholics. They were organized into a new congregation by Rev. Jose Vega, himself a former Roman Catholic priest. This is the second large group which in the same place has been received into Protestantism the last 18 months.—One person in five goes to church regularly in Great Britain. Less than half of our population in the United States has any connection with a church and of those who belong to a church it is doubtful that 30 per cent of them attend very regularly.—Sir Stafford Cripps heads the Christian Action Movement in England, and in a continuous effort he urges all groups to put their faith into practice in all life's ramifications. His little book: "Toward Christian Democracy," is a gem.—Soren Kirkegaard has found a new interpreter in Dr. E. Croxal, recotor of the Anglican church in Copenhagen. Students consider him one of the best present guides in Kirkegaardian thinking.—A radio poll has voted Dr. Francis E. Townsend, originator of the not so impossible Townsend Pension or retirement plan, as the man past 80 who has done the most for the world.

Our Women's Work

Mrs. Johanne Lillehøj, Kimballton, Iowa
Editor

Christmas Greetings From Harold And Mary Riber

P. O. Kaerabani, Santal Parganas,
Bihara, India, November 1, 1948.

Dear Friends at Home:

Greetings from India! With another Christmas season coming up so soon we are certain that somebody has been pushing the clock ahead while we have been sleeping. So much time has slipped by and so little has been accomplished. Maybe we're getting old (?). With Mary and Kresten in Kaerabani now, life is rich and worth living—the rains have ceased and the nights are getting longer and cooler. Experiencing the various seasons of the year out here is fun, but we miss the good old routine of U. S. weather. No winter, no spring, no fall—but plenty of summer. The season from now until the middle of February might be compared with a combination of U. S. spring and fall—there are all kinds of flowers, fruits, vegetables; the rice is being harvested; the days short and the nights long; it's ideal vacation weather, but the best working season for us too, so this is the time when we try to speed everything and everyone up. You probably know that Mary spent six months in Darjeeling (in the Himalayan Mountains) this year. It proved to be a wise policy too, we feel, as both she and the baby came through the birth ordeal in good shape and are doing fine. Chris, the little squirt, is doing his best to eat us out of house and home as fast as possible, and he certainly shows it. He's got about four chins now but he's a good little fellow in every way and so far is giving evidence of having his mother's happy disposition.

The work takes on more meaning as the days go past and we pick up the language. Political and economic conditions in the country are very unsteady and unpredictable, which doesn't help our work, but it all adds to the breadth of our experiences and therein makes us richer. Having been through East Pakistan several times and in Calcutta many times, we have seen some of the results of the division of this nation. Hundreds and thousands of ragged, homeless, uprooted, starving people—packed into filthy huts and shelters made of old tin, gunny sacks, mud, etc., together with their cows, pigs, rats, lice, goats and whatnot. It's really pitiful. Comparing the conditions of millions of India's and Pakistan's people with these poor Santals among whom we are working (primarily) puts the Santals on a pretty high standard of living, because their stomachs (at present) are not constantly aching with hunger pains. And they say that conditions on this side are good compared to the other side of India and in West Pakistan. We know practically nothing about the war in Kashmir as at least 98 per cent of all press reports which we read are carefully censored by the government. There was a little panic during the Hyderabad war, but nothing serious. We're

certainly happy that it ended as fast as it did or there really would have been trouble.

This isn't about Mission work exactly but these conditions play a direct influence on our work and on our daily lives. For example, the Congress Government (under Nehru) is fighting with tooth and nail to maintain control over the situation and avert civil war. Everyone is suspected of being a communist or communalist or something, and as the Santals are more or less in a class by themselves (regarded by the government as a Backward Tribe), they too are suspected and carefully watched. It is true that there has been some political organizing of the Santals (feeble attempts, that is), with the aim of protecting their rights under this Hindu government, so the suspicion is not without some foundation. As Christian Missions are almost totally responsible for the education of the few Santals who are educated, it is easy to figure out that the leaders of the Santal Party have been educated in Christian schools and some of them are actually Christians. Therefore certain strong Hindu elements in the government look upon us missionaries and our educational institutions as trouble makers from way-back. Of course there probably isn't a single missionary (in our Mission at least) who is in sympathy with the Santal Party, as such, but this situation exists anyway. We have felt several sharp impacts of this resentment since coming to Kaerabani—the only Santal high school in existence to date. I had a run-in with one of the biggest Congress leaders of this province (Bihar) who was campaigning in a nearby town because of lies spread by some Hindus there. We got the matter cleared up with him after a time, but it indicated the feelings of some of our neighbors. Small-time government officials with whom we have to deal are not very friendly (to say the least), but the higher officials encourage and try to help, so we are trying to do our best. Being in the under-dog minority is a good experience.

Having been here a year now, our ideas and feelings about the mission work are beginning to take more definite shape. The work here at Kaerabani School is probably the most satisfying and most promising type of work available, so we feel that we couldn't be better situated. The facilities here are really wonderful—the buildings are beautiful, well built, and nicely layed out. There's a lot of space for gardens, playing fields, and a good deal of farm lands for rice. The location is also a healthy one. One important factor is missing in the whole set-up however, without which these fine buildings, etc., are useless. To help build up this extra factor is where our work lies, of course, and "thereby hangs the tale." Past ages and present conditions are struggling together to maintain the status quo, and nothing short of a spiritual and intellectual revolution within the individual Indian will be of much value. Actually, for

most of our Santal Christians, there is no practical connection between the Christian Faith and this earthly life. A good per cent of them are not Christian by faith, but Christian by "stomach," and therefore they are of course not able to feel the necessity of feeding their faith on that which has come to us through Christ, nor are they able to visualize any real connection between Christ's teachings and their own lives. Much of Mission policy and practice has been (and to a certain extent still is) "give and give—they are so poor," with the result that Christianity and receiving money, etc., from white missionaries have been amalgamated. Our boarding schools, for instance, have become feeding institutions and not educational institutions. All congregations, churches and schools are built and kept in repair with Mission money. Salaries of all pastors, teachers, Bible women, compounders, etc., are paid out of Mission funds. The Church is absolutely non-self-supporting. The Santals are poor, uneducated and backward, but simply handing-out to them will not help them to become independent, responsible and progressive, which is now our primary duty to them. The Word must continue to spread among the heathen, but the existing Christian Church must also be set on its own feet or it will stagnate.

Here at the school we have both Christians and non-Christians so our work automatically falls into both departments. What are we actually doing? While learning the language, a good deal of the work has simply been to try to keep things running as smoothly as possible. And now that we are catching on a little we are able to organize garden work; help the teachers a little with a few new slants on teaching and try to give them a little morale support (which they are in need of and really appreciate); figure out ways to cut down on expenses in certain departments in order that the money might be better used in others; we spend a lot of time talking with the boys about America, school, what they can and should do, and then of course some of them have to be held down and others pepped up at times, etc. Up to now I've averaged about three or four trips per month to Dumka, which is 20 miles from here. I go on bicycle by a road (?) which our jeep can no longer pass over, have to cross six rivers (without bridges) and several pretty good sized hills, so I'm getting a pretty good dose of exercise. We have a teachers' training school (2-year course)—for primary schools—here also, with which we are trying to do a lot of work. Then, too, we are trying to organize our Mission education system by having refresher courses for the village school teachers, standardizing examinations for village schools (I found one school where the examination report showed that all pupils had passed, and actually out of 35 pupils only four had text books, none had pencils and paper, and two had slates for writing on. I still wonder how that fellow holds his examinations and decides on marks!), etc., etc. Generally speaking, school work is the same here as in any other place, it's just the level of these peoples' development as a whole that makes the work here so different, and we might add—so very interesting and time consuming. There are a lot of disgusting and patience-breaking

experiences, but of course more than enough of just the opposite which make us feel more and more at home in this land. Some of our teachers and other workers are absolutely of the highest quality—intelligent, sincere, and hard working. To hear 200 boys singing every morning just at daybreak when it's time to get up (time for us to get up that is) is about the best morale builder available perhaps. To join with our Christian people in evening song and prayer out in front of their houses, while in many of the villages about us the heathen drums are beating their monotonous tones, is also heart inspiring.

MERRY CHRISTMAS FROM

CHRIS, MARY and HAROLD.

Howard County Farm Institute

Nysted, Nebraska

Someone has said that the difference between life and death of the human race is six inches of top soil. Soil is basic in human living. When there is no more soil people will cease to be. Rural life, urban life, yes, all life will disappear.

It was with these facts in mind that the Howard County Farm Institute was set up under the leadership of Rev. Howard Christensen. Was it a success? From the standpoint of content it certainly was. From the standpoint of participation there may be some doubt. However, let it be said that for those of us who attended it was a thrilling experience.

The discussion of the relationship of insects to plant and animal life took on new importance. The same thing is true of the relationship of the farm animals to the life of the soil. If I were a farmer, I would want to know everything there is to know about these matters. Not just in general outline, but in specific detail. Jack Lomax and Dr. W. W. Derrick from the Nebraska University Agricultural college brought these discussions.

Probably the most profound lecture of the series was the one by Joe Worrell of the district soil conservation service on the history of soil use. Following his historical resume he asked the simple question: "Will the soil you are farming under the methods you are employing, be as productive a thousand years from now as it is today?" Then he went on to show how many millions of acres of land throughout the world, and not least in the United States, has been made useless in a relatively short time. It was a frightening picture to behold. We must mend our ways or prepare for the time when the earth no longer will be able to feed its inhabitants. Every citizen of our world should read **OUR PLUNDERED PLANET** by Fairfield Osborne—or maybe even **ROAD TO SURVIVAL** by William Vogt. These books plus many others tell a significant story.

The almost continuous three-hour lecture by Wayne Whitney on garden crop and landscaping was most entertaining and enlightening. Mr. Whitney is full of his subject and he really knows how to pour it out. At the end of his talk he showed by the use of colored

slides the type of flowers, shrubs and trees to plant in one's yard—accompanied by careful explanation of how to care for them.

Helen Becker gave a talk on prepaid insurance and there were demonstrations in the preparation of foods.

In addition to these practical instructions we listened to most interesting lectures by Dr. Otto Hoiberg on community planning in Nebraska, and problems of community and church rehabilitation in Germany.

Finally we must not forget the spirit of good fellowship which prevailed—and the long talks in the dormitory after lights out. How long Howard Christensen talked after I finally passed into oblivion at 3:45 a. m. I don't know. He was asleep when I awoke the next morning. The women of the Nysted congregation serve excellent food. With appreciation!

Harris A. Jespersen.

D. P. Status Threatens National Lutheran Council

(By Dr. Paul C. Empie, Executive Director
National Lutheran Council)

The National Lutheran Council is looking for a new home.

In a sense, that's good news! It means that the Council's usefulness to the Church has grown by leaps and bounds. Every annual meeting brings added responsibilities assigned by the participating church bodies. This last annual meeting was no exception. This is gratifying, but brings a difficult housing problem with it.

Including emergency operations, the projects supervised by the N.L.C. in 1948 involved more than six million dollars. This required a full-time staff of over two hundred workers, and in addition, several hundred part-time workers, serving on a voluntary basis. Offices are established in New York, Chicago, Washington, Geneva, Munich and Hongkong. What a contrast to ten years ago, when the N.L.C. staff consisted of nine people, with a budget of \$35,000.

The general headquarters in New York occupies space so crowded it is "bursting at the seams." Over fifty persons compete for room. The quickly-expanding Lutheran Resettlement Service has overflowed into space received at high rental from a nearby hotel.

Unquestionably, the National Lutheran Council has "come of age" and needs an adequate home of its own.

A number of buildings are available, similar in type to the Church House. The difficulty is that the participating bodies have no provision in their budgets for financing the purchase of such a building, and it takes two to three years to make such provision. The cost of renting space is excessive. Meanwhile, the need for larger facilities is acute.

At the last annual meeting, the Council authorized its Executive Committee to search for a building, the cost not to exceed \$150,000. Emergency financing will be necessary. The following resolution was passed:

"That the Council express its hope that special gifts from interested individuals may be received; and that publicity be given to this possibility."

Lutheran unity is "on the march." It has been stated repeatedly that the most significant developments in Lutheran activities in this country have been those involving cooperation between the churches. Lutheran World Action is a sufficient proof in itself, and is a foretaste of the realization of our vast potentials. Through the agency of the National Lutheran Council we have made church history, and the results are felt around the world.

Surely there are Lutherans among us financially capable of making a substantial investment in this direction. It is not unthinkable that the entire project could be made possible by two or three individuals. Certainly there is a great number from whom gifts of a thousand dollars or more can be secured.

The resolution of the Council quoted above is an invitation to church officials and pastors to bring this matter before prospective contributors in their areas. It should be understood that the National Lutheran Council may not solicit directly unless requested to write persons whose names are furnished from proper sources in the church bodies themselves.

We've accomplished near-miracles before. Can we do it again? Our hope is that our new home will be ready by this fall.

BOOKS

"TAKE UP THY CROSS" by Arndt L. Halvorson. Published by the Augsburg Publishing House, 425 So. Fourth Street, Minneapolis 15, Minn. 124 pages; cloth. Price \$1.50.

This is a collection of seven sermons for the Sundays during Lent, and six mid-week Lenten meditations. The author is a young Lutheran pastor in Forest City, Iowa. He was a graduate of Luther Theological Seminary in 1940. He has later taken graduate study at Columbia University and at Union Theological Seminary in New York.

One can sit down and read this book in one evening. But the content is so challenging, that one unconsciously will read a certain portion and then sit back and let the wealth of inspiring thoughts weave a pattern of "creative living" in one's thinking. The writer has some of the same ability as a Stanley Jones of presenting deep and profound life experiences in a few and simple phrases. Permit us to give a couple of examples, chosen at random:

"Temptations are needed also to put decision into life. It has been said that the majority of those who became lost do not rush into hell's abyss—they drift into it. The purged spirit, the spirit made whole in temptations cauldron, has a buoyancy, an uplift, a decisiveness which is all too rare in our day."

"Life is being ruined by indecision. Broadmindedness today has rapidly become no-mindedness. We need a bit more narrow-mindedness to bring back the balance. Men are like the pathetic creatures on Mt. Carmel to whom Elijah addressed the question, 'How long stand ye wavering between two opinions?' So many manage to escape temptation by making no commitments, no decisions, and so they live ineffective, indecisive lives. They do not act upon principle, but upon expedience."

"The devil's most effective work is done when he limits our interest to ourselves, to a constant round of me-myself-and-mine, so that we see only the present. He is victor when he drives the vision from our eyes."

We heartily recommend this fine little book. It is challenging, refreshing and stimulating. It is fine Lenten reading. And it will contribute toward conviction, a desire to "take up thy cross" as we go to the cross for mercy and strength.

H. S.

Grand View College And Our Youth

Lectures

For the first lecture of the second semester at Grand View College, Dr. Knudsen occupied the platform.

He spoke to us concerning his visit to Lake Success, New York, temporary home of the United Nations' Secretariat.

He referred to a speech made by Harold Stassen, president of the University of Pennsylvania. Mr. Stassen spoke on the topic of "Responsibility Toward Citizenship on the Part of the More Educated." In his talk he claimed that 40 per cent of the American people stayed home from the polls last year in the November election. Sixty per cent of the college graduates stayed home from the polls. This means that less than half of the college graduates assumed civic responsibilities—that people who are best educated refused to accept that responsibility.

Dr. Knudsen stressed that we must act as well as talk. American educators have discussed for several years the plan to add moral and humanities studies to the technical subject. As an example, Ames Engineering Department has raised the requirements in English and humanities studies for the engineering student.

St. Augustine had a personal problem. He realized that he must do something about it. He sought to find the answer in Roman and Eastern philosophy, but didn't find the answer that gave him the power and drive to do something about it until he found Christianity.

Likewise we must realize our problems, and seek to find the answer, and then act! It is not enough to know, but we must also do!

Rev. F. O. Lund, Luck, Wis., spoke to us about "What, When and How of Christianity." He opened his lecture with prayer.

He emphasized that a Christian should be Christ-like. Other people read our actions and judge our Christianity by them. Rev. Lund also stated that it takes a certain kind of boldness to stand up among a group and say what you believe. This requires a risk, but the Apostle Paul gave up his opportunity, to become a follower of Jesus.

Rev. Lund further stressed the loveliness of Christ, who was willing to render service to another man without wondering how much He would profit by it. We should find that loveliness and our lives would be richer.

Humility is another very important quality we should have. Also we need the courage to do for others, to live for Christ, and say "no" when we have to.

In conclusion, Rev. Lund stated that we should practice our Christianity every day. We should stand up fearlessly for our convictions. We should be a Christian in our home, as well as out of it. We should give prayer a place in our lives. "Begin your days in the way of the Lord, and you shall have blessings." Last of all, we should always remember to stop and think "Would I have done this if Christ had been at my side when I did it?"

February 10, 1949, Roy Miller, professor of Drake Academic Department, spoke to us concerning the possible change of the city of Des Moines from Commission Plan of government, to the City Manager Plan.

Mr. Miller outlined the present plan for us. The voters elect a board of five men. They become the city council, which performs a legislative function. The mayor, head of the system, appoints the various commissioners. The council makes and carries out the laws with the help of the various departments.

The weaknesses of this system are as follows:

1. The heads of the various departments are often disregarded.
2. They are unable to carry out all their responsibilities.
3. They serve a short term.
4. There is a lack of administrative responsibility (Buck passing).
5. It is the most expensive form of city government.

Mr. Miller then presented the City Manager Plan, as worked out in other cities.

The voters should elect five men, who are capable men, experienced in administrative work. They act as the legislature, with all government power given them. The manager must be a man, capable of doing good administrative work, preferably experienced. He must be capable of finding and picking good departmental heads, according to ability and not political views. They can spend less time in carrying out their work, have a better salary and be more efficient.

Many people fear this could develop into a dictatorship. However, this can happen only when your manager can control the legislation completely. The manager is hired and can be fired at will of the council. The voter can choose the policy he desires by casting his vote. Through this, you need not fear that the manager will become a dictator.

M. L. Nelson, of the WHO News Staff, spoke to us on the subject of Public Opinion Polls.

Last November the polls predicted the election of the Republican candidate, and the people elected the Democratic candidate. This mis-prediction was due to several reasons, according to Mr. Nelson.

The law of chance operates in any census. When they were sampling they found a large number of the people "undecided" as to how they would vote. These findings of the "undecided" were

cast out, making the samples uneven, and not truly representative. Also there was no last minute poll conducted.

Mr. Nelson said in conclusion, a great factor is that there is no way of determining who will go and vote. There is a great gap in the percentage of those who say they will vote and those who actually do.

Joyce Guldager,
Cedar Falls, Iowa.
Jane Randall,
Dallas Center, Iowa.

"Studenterfest"

The student body and the administration of Grand View College are now making plans for "Studenterfest." It will be held on the week-end of April 30 and May 1.

Studenterfest is the "homecoming at G. V. C." when the relatives and friends of the students at G. V. C. enjoy a week-end of fellowship and fun together. The play this year will be "I Remember Mama," directed by Mrs. Noyse. Try-outs have already been made and next week the hard work of learning parts will begin. This is one event you will be pleased with at "Studenterfest." There will be many others as in former years. Mark this week-end off on your calendar. It will be an enjoyable one for sure.

We are looking forward to your coming, you look forward to come. "Studenterfest" April 30 and May 1.

Erv. Jensen,
UK President.

OUR CHURCH

Mid-Week Lenten Services are being held in many of our churches. In some cases our congregations are sharing in this fellowship with other Protestant churches in their area, and the services are then held in the respective churches.

The Iowa District of our synod recently sent the presidents of their respective congregations to a meeting with the District board held in the Luther Memorial Church in Des Moines on February 22 and 23. The purpose of the meeting was to discuss common tasks and problems and to share in experiences well worth passing on to others. During the meeting, Rev. Alfred Jensen, synodical president, Rev. Holger P. Jorgensen and Rev. Leif Kirkegaard introduced special topics for discussion.—The meeting was held this year in the place of the otherwise traditional visit of the District president in the various congregations. Rev. Ronald Jespersen, the new Iowa District president, thus has introduced a new procedure, which as far as we know has not been tried before in our synod. Apparently, those who attended the meeting, seemed to like the idea and recommend it to others.

Miss Dagmar Miller, our returned missionary from the Santal Mission, and the present treasurer of our branch of the Santal Mission, was the guest speaker in the West Denmark, Bone Lake and North Luck, Wis., congregations during the last week of February, and was scheduled to speak in the Withee, Wis., church on March 3, the meeting here being sponsored by the Ladies' Aid.

Dr. Johannes Knudsen, president of Grand View College, was scheduled to be the guest speaker in the St. Stephen's church in Chicago on Sunday, Feb. 27.

Mrs. Hans Koch, Gowen, Mich., (formerly of Kimballton, Iowa) will observe her 90th birthday on March 11. Mrs. Koch is the mother of Holger Koch, Luck, Wis., and Mrs. Harald Kildegaard, Gowen, Mich., with whom she now is making her home. Tillykke paa Fødselsdagen!

Brooklyn, N. Y.—Pastor Kierkegaard Jensen of Perth Amboy, N. J., was the guest speaker in the Brooklyn church at the Danish evening on Sunday, Feb. 27.—On March 2, Mr. Flensted Jensen presented his color film, "Flik-Flak Gennem Amerika."

At the annual meeting in January the congregation voted to raise the pastor's salary with an additional \$300 a year.

The Dana College Choir of 44 voices is on an extensive tour through the western states, including Oregon and California.—Twenty concerts will be sung under the direction of Paul E. Neve, head of the Department of Music at Dana College and director of the choir. The choir will sing two of Grundtvig's great hymns, "Kirkeklokke" and also "Vidunderligst Af Alt ——" (Most Wondrous). The former, "Kirkeklokke," will be sung both in Danish and in English. The music was arranged by Prof. Neve and the translation was prepared especially for the Dana College Choir by R. P. Keigwin, British poet known for his translations of Danish drama and poetry.—The choir will sing in many of the areas where our readers live, we mention the following: Brush, Colo., March 6; Portland, Ore., March 10; Ferndale, Calif., March 13; Oakland, Calif., March 16; Fresno, Calif., March 17; Solvang, Calif., March 18; Los Angeles, Calif., March 20; place and time of concerts can easily be ascertained in each locality.

Alden, Minn.—Rev. M. C. Dixen, secretary of the Santal Mission, was scheduled as the guest speaker in the Alden church Tuesday evening, March 1. He would also show a colored movie taken on his recent visit in Santalistan, India.

Viborg, S. D.—Special services were held in Our Savior's Lutheran Church on Sunday, Feb. 20, with dedication of a new Hammond organ, which is a gift to the church. Pastor Harald Ibsen conducted the dedicatory service, and the 20-voice church choir sang two anthems. The organ was given to the church in memory of the Ibsens, Mads

and Margrethe, Lars, Mathilde, Janus, Stine, Anina, Grete, Ingeborg, Ida and Jens, by their families.

Correction: In the February 5 issue of Lutheran Tidings in the Book Review of Dr. Erling Ostergaard's new book, "UNTO THE LEAST," we announced the price of same to be \$1. We have been corrected, and the price is 75 cents, 3 for \$2, postpaid.

Juhl, Mich.—The Men's Club of the Juhl church had invited as their guest speaker for the February 28 meeting, a Pastor A. Amstutz, who is also a specialist in wood-carvings and church symbols. Samples of same were displayed and interpreted.

Greenville, Mich.—The Greenville congregation is already active in making plans for the annual synodical convention to be held there June 21-26. An Executive committee has been appointed with Mrs. Olga Carlsen as secretary, and several sub-committees have been appointed. Undoubtedly many of our people here and there are also making plans for a trip to convention and to the beautiful state of Michigan in June.

Dwight, Ill.—The "Willing Workers" society of the Dwight church was host to a Mission meeting held Wednesday, Feb. 16, in the church parlors. The members of the Danish Ladies' Aid and the Ladies' Aid of Gardner had been invited as guests. A Mission program consisting of two letters from Harold Riber written to the meeting, and the showing of an assortment of 74 colored slides, views of institutions, workers, nature scenes, etc., in Santalistan was given. We can heartily recommend these Kodachrome slides which can be had from the Santal Mission office in Minneapolis.

P. O. Nielsen, one of the very early pioneers in the Hetland-Lake Norden, S. D., community, passed away Friday, Feb. 11, in the home of his daughter, Mrs. Harry Norregaard, in Arlington, S. D.—P. O. Nielsen came to the Dakota prairies in the 1880's. He and his wife first lived in a sod house, and helped to erect one of the early, and possibly one of the few sod-churches built on the western prairies. He was a leader in the church work in this community through the many years. After retiring from farming he and his wife built a home close to the rural church which they had helped to build, and then again through many years, while the second generation took over in the leadership of the congregation, P. O. could still be the bell-ringer, and prepare the church building for the weekly worship service. He loved to sing, and could still at the age of about 90 give himself to singing so wholeheartedly. He reached his 91st birthday in June, 1948, but during the past year his strength was ebbing fast. Funeral services were held Wednesday, Feb. 16, Rev. Marius Krog and Rev. Ove R. Nielsen, a grandson, officiating.

From Rosenborg, Nebr.

It is with happy feelings that we see springtime approaching. For nearly two months we have felt ourselves practically isolated from the rest of the world. It has been estimated that we have received approximately sixty inches of snow. And we still have "mountains" of it.—As the snow piled up day after day, some gave up shoveling paths and climbing over the high banks, and they began making tunnels to get from the house to the barn and other buildings. Although the pastor could not get his car out, he managed for a time to keep a path shoveled to the garage, so he at least could "take a look at his car." But when a ten-foot high snowdrift planted itself between the house and the garage, he gave up in despair.—Now the early spring thaw is beginning to level off these huge drifts, and ere too long, we should be able to find around again.

As the ground did not freeze before the first layer of snow, most of the moisture is sinking directly into the ground. With this aid, and hoping that we will get a very gradual thaw, devastating floods may be averted. With a sudden thaw in this quite hilly area of Nebraska record breaking floods can not be avoided, and many are fearing the consequences of such.

Our Christmas services and programs were "snowed out." And so far in the first two months of the new year we have had only three church services. This, however, has given us a great deal of time for reading and other home-life pleasures. Our community has been fortunate throughout this "shut-in" period, that there has been very little sickness. In one instance, however, a snowplow had to be called out to open the road in order that one of our members could be taken to the hospital.

Mrs. C. W. Jensen, one of our pioneer members, passed away at her home and funeral services were held in our church on Friday, January 21. She had reached the age of 76 years. She came to this community when she was only 19 years old. On December 5, 1905, she was married to Chris W. Jensen. And through the many years they were faithful and active workers in the Rosenborg Lutheran Church.—Mr. C. W. Jensen died in 1932.—Mrs. Jensen is survived by her six children, Dagny, Mrs. Roy Appel of Solvang, Calif.; Mildred Mrs. Victor Haahr, and Ruby, Mrs. Hilbert Swanson, both of Newell, Iowa; Edgar of Ewing, Nebr., and Sigurd and Clifford of the Rosenborg community. There are also 21 grandchildren and five great-grandchildren. Pastor Vagn Duus was in charge of the funeral service, and three of our women furnished music in the home and at the church.

Henry Henricksen, president of our congregation, and his wife recently left for Arizona to enjoy a couple of months of sunshine. They undoubtedly like the climate in that part of the country, as

they also made the trip last summer, attending the annual convention in Solvang, Calif.

Contributed.

Santal Mission Information

From time to time, reminders are sent from the Santal Mission office, 401 Cedar Ave., Minneapolis, Minn. These are to suggest you ask: "Have I something to send to the work of the Santal Mission?" Members of our synod should send such contributions to the treasurer, Miss Dagmar Miller, Tyler, Minn. Then it is counted in on our Mission budget and credited as such. (Money orders made payable at Hampton, Iowa. Thanks).

True, funds sent to the Minneapolis office do as much good in India, but are not credited to our synod as its contribution to the work.

From the Ribers in Kaerebani comes cheerful and interesting letters. These inform us of their busy day.

In UPWARD TRAIL Doris Fredriksen tells most interestingly of their experiences. Have you read these articles?

Though Harold Riber has passed his first language examination, they are both occupied with the study of the fascinating intricacies of that necessary tool: The Santal language.

Aside from language study, many and varied are the duties assigned them in the capacity of being in charge of that great household. The staff and personnel generally, of a school for about 400 boys in boarding, is particularly in India no small matter.

Admitted, the Santals have no caste but from somewhere, down through the years, they learned so well the statement: "Can I do two men's work?" Meaning—a man who takes care of the horse, ought never be asked to look after the team of bullocks. Much to do and much to learn, indeed. The three Ribers all seem well, happy and progressing. May they ever know the sustaining power of—intercessory prayer.

In sincere gratitude for cooperation in this, our common cause, I am,

Yours sincerely,

Dagmar Miller,
Tyler, Minn.

Santal Mission

General Budget

Mrs. Hammericksen, Seattle, Wash.	\$ 3.00
St. Ansgar's Church, Pasadena, Calif.	3.90
Bethlehem English Ladies' Aid, Askov, Minn.	5.00
Michael Jorgensens, Tyler, Minn.	5.00
Mrs. Catherine Potholm, Hartford, Conn.	5.00
Mrs. Dagmar P. Petersen, Portland, Me.	20.00
St. Peder's Sunday School, Minneapolis, Minn.	33.33
St. Peder's Guild, Minneapolis, Minn.	10.00

LUTHERAN TIDINGS

March 5, 1949

Fredsville Senior Ladies' Aid, Cedar Falls, Iowa	23.00
Hope Lutheran Church, Enumclaw, Wash.	39.60
A Friend, Tyler, Minn.	10.00
Aage Jacobsens, Tyler, Minn.	5.00
In memory of Mrs. Anna Jensen, St. Edwards, Nebr., Mrs. Henry Thompsen and family, Clarey Henricksens and Dean, Mrs. Harry Swanson, Duane Horn, Dan Shells, Dewey Shells, Muriel Shell, Mrs. Dagmar Swanson, Hans Handersups, all of St. Edwards, Nebr.	19.50
Newell, Iowa, friends	10.00
In memory of Chris. Beck, Pipestone, Minn., Michael Jorgensens	1.00
In memory of Ejnar Duus, Tyler, Minn., Jens Jessens, Tyler, Minn.	1.00
In memory of Chas. Glood, Viborg, S. D., Viborg Danish Ladies' Aid	2.00
In memory of Mrs. Jorgen Jorgensen, Dagmar, Mont., Soren Nielsens, Solvang, Calif.	2.00
Aage Andersens, Oluf Millers, Anton Winther, Fred Winthers and Anton Jorgensens, all of Dagmar, Mont.	11.00
In memory of Chris Willumsen, Viborg, S. D., Chas. Wilsons, Herbert Hege and family and Viborg Danish Ladies' Aid ..	6.00
In memory of P. O. Nielsen, Badger-Lake Norden, S. D., Sigurd Kruses, Rasmus Hansens, Lars Bollesens, P. J. Sorensens, Ernest Madsens, Anton Buhls, Mrs. K. Ostergaard, Mrs. P. Krogh, Mrs. H. P. C. Hansen, Mrs. Birgitte Lauritzen, Mrs. Lena Buhl, Sigrid Ostergaard, Vermund Ostergaard and Dagmar Moller, all of Tyler, Minn.	14.00
Severt Andersen and "A Friend," Badger-Lake Norden, S. D.	3.00
In memory of Mrs. N. A. Pedersen, Los Angeles, Calif., Immanuel's church, Los Angeles, Calif.	5.00
In memory of I. K. Petersens and Jacob Jensens, Hutchinson, Minn., Dr. Arthur Petersen, Wells, Minn.	5.00
In memory of Mrs. Anna Juul, Hutchinson, Minn., Paul Stenbergs, Sr.	75.00
In memory of Father and Grandfather, S. Chr. Dixen, Askov, Minn., Lind Jorgensen family, Altadena, Calif.	5.00
In memory of Peter Petersen, West Denmark, Wis., West Denmark Ladies' Aid	3.00
Jacob Holdt, Einar Holdt and Jacob Jensen, Luck, Wis.	1.50
In memory of Mrs. (Pastor) Niels Moller, Vadum, Denmark, Dagmar Moller	1.00
In memory of Ted Weily, Ringsted, Iowa, by Glenn Bonnicksens, LeRoy Bonnick-	

sens and Carl Bonnicksens, all of Ringsted, Iowa	1.50
In memory of Kristian Kaltoft, Kimballton, Iowa, Immanuel Church choir, Mrs. Dagmar Thomsen, Chris Brodersens, all of Kimballton, Iowa	5.50

For the Ribers' Work:

In memory of Peter Petersen, West Denmark, Wis., by his grandchildren	10.00
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Total for February\$ 349.33

Total since Jan. 1\$1,584.56

Acknowledged with thanks,

Dagmar Miller.

Acknowledgment Of Receipts From the Synod Treasurer

For the Month of January, 1949

Towards the Budget:

Previously acknowledged ----\$10,200.97

Unassigned Receipts to Budget:

Congregations—	
Troy, N. Y.	50.00
Menominee, Mich.	94.90
Germania, Mich.	25.00
Clinton, Iowa	125.00
Ringsted, Iowa	593.00
Des Moines, Iowa	70.00
Askov, Minn.	233.07
Canwood, Sask., Canada ..	95.00
Brush, Colo.	100.00
Omaha, Nebr.	64.00
Denmark, Kans.	159.00
Cedar Falls, Iowa	950.00
Ladies' Aid, Moorhead, Iowa	35.00

To Pension Fund:

Congregations—	
Menominee, Mich.	25.00
Clinton, Iowa	13.00
Cedar Falls, Iowa	45.50
Brush, Colo.	7.00
Pasadena, Calif.	13.50
"In Memory of Marion Nielsen, Chicago, Ill.":	
Valborg Eve, Paul Frimand, Arthur and Emily Berg...	5.00
Olaf Henriksen, J. N. Jensen, Rev. A. Sorensen and St. Stephan's Church	10.00

Home Missions:

"In memory of Mrs. Chris Willumsen, Viborg, S. D.":	
Mr. and Mrs. P. M. Pedersen, Mr. and Mrs. Victor Nelson, Mr. and Mrs. Olie Overgaard	3.00
Mr. and Mrs. M. V. Olsen...	2.00
Mr. and Mrs. Robert Holmberg	1.00
Mr. and Mrs. Nels Pedersen, Mr. and Mrs. J. D. Lineback, Mr. and Mrs. M. V. Olsen, Mr. and Mrs. Hans J. Christensen, Mr. and Mrs. August Nygaard and Agnes, Mr. and Mrs. Barry Lakings, Miss Josephine Hilton	6.00
Mr. and Mrs. Holger Lauritsen	1.00
Mr. and Mrs. John Groen ..	1.00
Mr. and Mrs. Clifford Johnson	2.00

"In Memory of Mrs. R. C. Mitchell, Diamond Lake, Minn.," Mr. and Mrs. George Johansen, \$1.00; Mr. and Mrs. Hans Krog, \$1.00; Mr. and Mrs. Chester Whipple, \$1.00; Mr. and Mrs. Alex Nelson, \$1.00; Mr. and Mrs. Iver Jorgensen, \$2.00; Mr. and Mrs. Holm Petersen, \$1.00; Mr. and Mrs. Carl Carlsen, \$2.00; Mr. and Mrs. Niels M. Nielsen, \$2.00; Mr. and Mrs. J. B. Jorgensen, \$2.00; Mr. and Mrs. Chris Simonsen, \$2.00; Mrs. Mattie Dahl, \$1.00; Mrs. Katrine Tambo, \$1.00 -----		17.00
"In Memory of Mrs. Severt Andersen, Lake Norden-Badger, S. D." Mr. and Mrs. Ted Braaten and family --		1.00
"In Memory of Peter Petersen," Mr. and Mrs. L. R. Bune, Luck, Wis. -----		2.00
Congregation, Montcalm Co., Mich. -----		26.00
"In Memory of Charles J. Glood, Viborg, S. D.": Mr. and Mrs. Donald Jorgensen, Mr. and Mrs. Oscar Hattervig, Mr. and Mrs. Sigmund Nielsen, Mr. and Mrs. Elrud Larsen --		4.00
Mr. and Mrs. J. F. Flint, \$2.00; Mr. and Mrs. Roy H. Johnson, \$5.00; Mr. and Mrs. Aaron Hansen, \$2.00; Mr. and Mrs. Soren Simonsen, \$1.00; Mr. and Mrs. Aage Ibsen, \$1.00; Mr. and Mrs. Miller Christensen, \$1.00; Mr. and Mrs. B. A. Christensen, \$2.00; Mr. and Mrs. E. C. Lund, \$5.00 -----		19.00
Mr. and Mrs. Paul Andersen, Mr. and Mrs. Hoyer Andersen, Mr. and Mrs. A. W. Tidbit, Mr. and Mrs. Ervin Andersen, Mrs. A. J. Andersen -----		10.00
Mr. and Mrs. J. M. Rasmussen, \$2.00; Mr. and Mrs. Andrew Hansen, \$1.00 --		3.00
Congregation, Lake Norden-Badger, S. D., president's travel -----		22.56
Congregation, Moorhead, Iowa, president's travel -----		30.00
To Lutheran Tidings:		
Congregation, Ringsted, Iowa		2.00
Congregation, Montcalm Co., Mich. -----		36.50
Danish Ladies' Aid, Tacoma, Wash. -----		5.00
The Women's Mission Society		50.00
Mrs. N. E. Lund, Hampton, Iowa -----		.25
Misc. subs. and gifts -----		6.25
To Annual Reports:		
Congregations--		
Montcalm Co., Mich. -----		5.00
Exira, Iowa -----		2.00
Dagmar, Mont. -----		3.25
Old People's Home, Tyler, Minn.:		
"In Memory of Mrs. Chris Wil-		
lumsen, Viborg, S. D.," Mr. and Mrs. Carl Hansen Broer		1.00
"In Memory of Charles J. Glood, Viborg, S. D.": Mr. and Mrs. Martin P. Andersen -----		1.00
Mr. and Mrs. Leonard Jorgensen, Mr. and Mrs. Anton Jorgensen -----		10.00
Mr. and Mrs. Clarence Olsen, Mr. and Mrs. Lloyd Helgager, Mr. and Mrs. Wesley Petersen, Mr. and Mrs. Leslie Flyger -----		4.00
Security National Bank --		10.00
Danish Lutheran Sunday School, Gayville, S. D. ----		40.25
"In Memory of Mrs. Jorgen Jorgensen, Dagmar, Mont.": Grandchildren -----		32.00
Eric Sundsted -----		5.00
Mr. and Mrs. Thomas Sundsted -----		5.00
Dagmar Ladies' Aid -----		5.00
Total to budget to date ----		\$13,288.00
Received for Items Outside the Budget:		
To Church Extension Fund:		
Congregations--		
Canwood, Sask., Canada --		45.00
Omaha, Nebr. -----		12.50
Interest received -----		6.25
To Student Loan Fund:		
"In Memory of S. N. Nielsen, Chicago, Ill.," from a Friend, Cicero, Ill. -----		25.00
To Lutheran World Action: (1949 Quota):		
Congregations--		
Juhl, Mich. -----		80.75
Menominee, Mich. -----		45.00
Clinton, Iowa -----		48.00
Ringsted, Iowa -----		5.00
Cedar Falls, Iowa -----		159.74
Ruthton, Minn. -----		65.00
Viborg, S. D. -----		20.00
Omaha, Nebr. -----		25.00
Omaha, Nebr., Lutheran World Relief -----		14.50
"In Memory of Mrs. Chris Wil-		
lumsen, Viborg, S. D.": Mr. and Mrs. E. C. Lund --		5.00
Mr. and Mrs. Jens P. Hansen, Mr. and Mrs. Soren Simonsen, Mr. and Mrs. Henry M. Andersen, Mr. and Mrs. Peder A. Andersen, Mr. and Mrs. Niels Jespersen, Mr. and Mrs. Dan Danielsen -----		6.00
Mr. and Mrs. Jens A. Nielsen, \$1.00; Mr. and Mrs. John West and Arthur, \$2.00; Mr. and Mrs. Ludvig Andersen, \$2.00; Mr. and Mrs. Niels Hansen, \$2.00; Mr. and Mrs. Arne Petersen, \$5.00 -----		12.00
"In Memory of Charles J. Glood, Viborg, S. D.": Danish S. S. Lodge -----		5.00
Mr. and Mrs. Niels Hansen		2.00
Mr. and Mrs. Dan Danielsen, Mr. and Mrs. Niels Jespersen -----		4.00
From a Friend, Ruthon, Minn.		25.00
"Anonymous," Juhl, Mich., Child Feeding Program --		150.00
"In memory of Einer Duus, Tyler, Minn.," Mr. and Mrs. Paul Baadsgaard, Minneapolis, Minn. -----		5.00
"In Memory of Mrs. Severt Andersen, Lake Norden-Badger, S. D.," Mr. and Mrs. Harold Holm, Mr. and Mrs. Dan Danielsen, Mr. and Mrs. Nels Jespersen, Mr. and Mrs. Peter Andersen, Mr. and Mrs. Henry Andersen		5.00
"In Memory of Grandma Larsen of Ingemann's Lutheran Church, Moorhead, Iowa," from her grandchildren ----		15.00
"In Memory of Friends passed away this year," Mrs. R. Jensen, Brookings, S. D. --		5.00
"In Memory of Carl C. Madsen," Mr. and Mrs. Carl Pilegaard, Ruthton, Minn. --		10.00
		\$ 711.99
From Sunday Schools:		
Sunday School Christmas Tree Collect, Viborg, S. D. ----		55.38
Total to L.W.A., 1949 ----		\$ 767.37
To G. V. C. Dormitory Room Furnishings:		
Mr. and Mrs. S. C. Andersen and Margaret, Des Moines, Iowa -----		\$ 50.00
Congregation, Montcalm Co., Mich. -----		10.00
To Chicago Children's Home:		
Congregation, Montcalm Co., Mich. -----		21.00
To Vartov Bldg. Fund:		
Rev. and Mrs. J. P. Andreasen, Exira, Iowa -----		3.00
To Danish Seaman's Mission:		
Congregation, Montcalm Co., Mich. -----		2.00
To Eben-Ezer Mercy Institute, Brush, Colo:		
"In Memory of Mrs. Maren Larsen, Moorhead, Iowa," T. M. Sorensen and Victor, Mr. and Mrs. Soren Sorensen, Mr. and Mrs. K. A. Miner, Mr. and Mrs. Byron Burke, Mr. and Mrs. Mac Madsen, Mr. and Mrs. Richard Madsen, Mr. and Mrs. Danell Madsen, Mr. and Mrs. Merle Shaffer -----		9.00
To G. V. C. Expansion Fund:		
E. A. Kramme, Des Moines, Iowa -----		3,000.00
To G. V. C. Bldg. Fund Debt Retirement: (The 3.60 Fund)*		
Congregations--		
Montcalm Co., Mich. -----		10.00
Ringsted, Iowa -----		133.00
Canwood, Sask., Canada --		26.00
Omaha, Nebr. -----		10.00
"In Memory of S. N. Nielsen,		

Chicago, Ill., Mr. and Mrs. W. N. Hostrup, Seattle, Wash.	3.00
Mr. and Mrs. S. C. Andersen and Margaret, Des Moines, Iowa	100.00
Mrs. Marie Strandkov, Solvang, Calif.	5.00
Dagmar and Karl Eriksen, Des Moines, Iowa	10.00
Rev. and Mrs. J. P. Andreasen, Exira, Iowa	4.00
Rev. and Mrs. L. C. Bundgaard, Withee, Wis.	5.00
"In Memory of Ejnar Duus, Tyler, Minn.":	
The Lyon-Lincoln Electric Co-op, Tyler, Minn.	10.00
Truman Creamery Testing Ass'n, St. James, Minn. --	5.00
Interest earned	6.25
Previously acknowledged ----	2,322.50

Total to date ----- \$ 2,649.75

All above contributions acknowledged with "THANKS."

*Last month this was the 3.78 Fund. It is now the 3.60 Fund. I am thereby indicating that contributions received have enabled us to further reduce our debt so the daily interest burden for January was \$3.60. The balance as of February 1, was \$32,000. I again appeal to our membership—let us find some way of reducing the figure 3.60 to zero before the end of 1949. I wonder, can it be done?

PLEASE NOTE:

NEW ADDRESS

OLAF R. JUHL
5557 Blaisdell Avenue
Minneapolis 19, Minn.

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

March 5, 1949

I am a member of _____ the congregation at _____

Name _____

New Address _____

City _____ State _____

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

NEWS BRIEFS

NLC DIVISION ISSUES STUDY ON LUTHERANS AND THE JEWS

Chicago—An analytic study entitled "The Lutheran Parish and the Jews," based upon reports from 900 pastors throughout the country, has just been published here by the Division of American Missions of the National Lutheran Council.

Prepared by the Rev. Harold Floreen, secretary of the Department for the Christian Approach to the Jewish People, which was launched in April of 1947, the 60-page study is believed to be the first of its kind attempted by any denomination. An appendix of 27 pages contains comments by pastors on their experiences with Jews, the attitudes of their parishioners, etc.

The survey was undertaken by Pastor Floreen to discover principles that have a bearing upon the relationship of the Church with minorities in general and with members of other non-Christian faiths. Exhaustive in its treatment, it was prepared primarily for college, Bible school, and seminary libraries, and for those interested in a thorough study of Jewish mission activity.

A digest of the study, containing the most important information is now in preparation.

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, 5557 Blaisdell Ave., Minneapolis 19, Minnesota

TRUSTEE: Charles Lauritzen, 222 Pollard, Dwight, Ill.

TRUSTEE: Erling V. Jensen, 1104 Boyd Ave., Des Moines 16, Iowa.

Applications

are now being accepted for admission to the

Danish Old People's Home, Detroit, Mich.

Home is open to any man or woman of Danish descent

Address all inquiries to

OMAR HANSEN, Sec.



...For A-World In Need

KEEP IT GOING

The need among our Lutheran brethren in Central Europe continues to be tragic. Let our brotherly love continue.

SEND

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BEDDING
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TO

LAYETTES
KIDDIES KITS
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LUTHERAN WORLD RELIEF, INC.

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