

Lutheran Tidings

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The Guest

I asked for bread!
Life led me to a plain,
And put a plough in hand,
And bade me toil until my bread I earned.

I asked for drink!
Life led me to a sand
As dry as tearless grief—
Forced me to find the springs of sympathy.

I asked for love!
Life led me to a hill,
And bound me to a cross
To bear and lift and to be hanged upon.

I asked for joy!
Life led me to a street,
And had me hear the cries
Of wayward souls who waited to be freed!

I asked for words!
Life led me to a wood,
Set me in solitude
Where speech is still and wisdom comes by prayer.

Chester B. Emerson.

Taking The Lowly Position

PALM SUNDAY

By Holger Strandskov

Pastor of St. Peter's Lutheran Church, Dwight, Ill.

"And while he was in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster cruse of ointment of pure nard very costly; and she brake the cruse, and poured it over his head. But there were some that had indignation among themselves, saying, To what purpose hath this waste of the ointment been made? For this ointment might have been sold for about three hundred shillings, and given to the poor. And they murmured against her. But Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me. For ye have the poor always with you, and whensoever ye will ye can do them good: but me ye have not always. She hath done what she could; she hath anointed my body beforehand for the burying. And verily I say unto you, Whosoever the gospel shall be preached throughout the whole world, that also which this woman hath done shall be spoken of for a memorial of her." (Mark 14:3-9).

When we gather for our Palm Sunday service we habitually visualize the first Palm Sunday scene. Today we are again anxious to join the throng who greeted Jesus: "Behold Thy King cometh unto Thee."

The text for our message is from a scene laid in the home of Simon the leper on one of the first evenings after the eventful Palm Sunday. Jesus is a guest in this home "and a woman having an alabaster cruse of ointment of pure nard very costly" anoints Jesus.—In the Gospel according to John (12:2) we are informed that this woman was Mary, the sister of Martha and Lazarus.

It may seem to some, that for a Palm Sunday service this text can hardly equal the festive scene in the 21st chapter of Matthew. And yet the two are

very closely related. The text taken from Matthew 21 gives us a picture of the historical setting of the Entrance of Jesus into Jerusalem. It portrays to us the climax of the mission journey of Jesus. The rejoicing of the vast throng of people was a response from the hearts of young and old, rich and poor. The old hymn, "Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest" voiced the joy in the soul of man in response to: "the Word became flesh and dwelt among us."

Mary may not have been present in the Palm Sunday procession. She may have heard about it and she has rejoiced in her heart to know that so many had greeted her friend, Jesus. Now she wanted to bring her respects to him as her Lord.—Mary undoubtedly had her anxious suspicions of the danger awaiting her Master.

Thus as the vast host of people on Palm Sunday had wanted to crown Jesus "Lord of all," so Mary in her quiet and yet intimate way added her little "crowning" by anointing Jesus with her costly ointment.—

As we study the life of Mary of Bethany in her relationship to Jesus we find that in three different scenes in which we meet her, she is at the feet of Jesus. And each time someone rebukes her for what she is doing.—

The first time is in her home seated at the feet of Jesus when Martha reproves her for not helping with the household duties. Jesus defends Mary by saying:

"Mary hath chosen the good part, which shall not be taken away from her."

Again when Lazarus, her brother, had died, and Jesus was coming to their home, Martha immediately goes out to greet Jesus. But Mary remains in the house broken in grief. Martha hurriedly returns to the house reminding Mary of her obligation to come out and meet Jesus. Mary obediently goes out to Jesus and "fell down at his feet saying unto him: 'Lord, if thou hadst been here, my brother had not died.'" Again Mary at the feet of her Master.

The third time is in our text for today where we find Mary at the feet of her Lord. And Judas rebukes her for using the costly ointment, adding "this ointment might have been sold for about three hundred shillings, and given to the poor.—And they murmured against her."

As we in each of the three scenes find Mary in the lowly place, and in each instance find someone reproving her for what she is doing, so we find each time Jesus defending Mary. To Martha Jesus says: "Mary hath chosen the good part, which shall not be taken away from her." When at the grave of Lazarus Jesus witnessed Mary bent in grief at his feet, he wept with her. He knew her sorrow and he shared it with her.—And here, as she was reproved for having used the costly ointment, Jesus immediately comes to her defense by saying: "Let her alone, why trouble ye her? she had wrought a good work on me. For ye have the poor always with you, and whensoever ye will ye can do them good: but me ye have not always. She hath done what she could, she hath anointed my body before hand for the burying."—And Jesus adds this profound recognition of what Mary had done for him: "Whosoever the gospel shall be preached throughout the whole world that also which this woman hath done shall be spoken of for a memorial of her."—We probably have no greater tribute by Jesus to any individual than this one. And let us note on what basis he offers same: "She hath done what she could."

This is his message to us. He comes constantly to our homes, to our workshop, to us when we are broken in grief and sorrow; he always comes as he came during the first Passion week to be crowned King or to be crucified.—How will we accept him? It is an inevitable law in human nature, that as God reveals himself to man through Jesus Christ, man will make one of two choices: To crown Jesus King, or assist in crucifying him.—There is no half-way measure in the spiritual world. Jesus stated that plainly when he said: "He that is not with me is against me; and he that gathereth not with me, scattereth."—

We have all—each in our own way—felt the call to have a place in the fellowship and the work of the Kingdom of God here on earth. But many will say: Whatever I may be able to do seems so insignificant. If only I had special ability in music, in leadership or otherwise, then I would really do something

for the church. Let us note that Mary revealed no special talents in any respect. But "she hath done what she could."

And what did she do? First of all she opened her heart and her soul to the Love and Grace from God as revealed through Jesus Christ who became her best friend. She drank freely from the "fountain of water" of which Jesus had spoken to the woman of Samaria when he said: "Whosoever drinketh of the water that I shall give him shall never thirst"—it "shall become in him a well of water springing up unto eternal life."

And as Mary did this, each one of her actions became a constant service of her Lord.—Thus she helped in her humble way to build the new Temple of God on earth.

In Holy Baptism we were accepted into the fellowship of the Christian Church. The gift of eternal Life in Christ was offered us. As we day by day confirm our faith in this covenant with our God and our Savior, Jesus Christ, the Holy Spirit will guide us and lead us to find our place at the feet of Jesus, yes in his service as we humbly say:

"All the gifts I am possessing
Life and hope and every blessing
Through Thy grace alone I own."

Having found that place, Jesus will by his Grace accept us into full fellowship with himself and will redeem us for a place in the eternal life in his Heaven.

Amen.

PALM SUNDAY

When, His salvation bringing,
To Zion Jesus came,
The children all stood singing
Hosannas to His name.
Nor did their zeal offend Him,
But as He rode along
He let them still attend Him,
And smiled to hear their song.

And since the Lord retaineth
His love for children still,
Though now as King He reigneth
On Zion's heavenly hill;
We'll flock around his banner,
Who sits upon the throne,
And cry aloud, "Hosanna
To David's royal Son!"

For should we fail proclaiming
Our great Redeemer's praise,
The stones our silence shaming,
Might well Hosanna raise.
But shall we only render
The tribute of our words?
No, while our hearts are tender,
They, too, shall be the Lord's.

J. King—1830.

Report From The Chairman Of The Committee On Lutheran Church Relations

In our last article we discussed questions of a theological character and stated in closing that we would deal with matters of a more practical nature in this article.

It will perhaps be recalled the committee report from last year stated that The United Lutheran Church in America "is modeled somewhat after the Federal Government." i. e., the U. L. C. A. is a federation of synods. It is interesting to note how carefully the "rights" of the individual synod within the federation is guarded. We quote from the Constitution of the U. L. C. A. Article VIII: Section 2. "As to Internal Relations. The United Lutheran Church in America shall have power to deal with internal matters that affect all its constituent Synods or the activities of The United Lutheran Church as a whole, **except that when the operation of such power takes place within the domain of any of the Synods their consent and cooperation must first be secured.**"

In a portion of Section 4 we read: **"Each Synod retains every power, right and jurisdiction in its own internal affairs not expressly delegated to The United Lutheran in America."**

One final quotation regarding the rights of the individual synod: Section 5. "As to Doctrine and Conscience. All matters of doctrine and conscience shall be decided according to **the Word of God alone.** If, on grounds of doctrine or conscience, the question be raised as to the binding character of any action, the said question shall be referred to the Committee of Adjudication. Under no circumstances shall the right of a minority be disregarded or the right to record an individual protest on the ground of conscience be refused." (All italics mine).

We have quoted somewhat at length regarding this matter of synodical rights, because smaller synods generally are fearful of being "swallowed up" by the large church bodies. This threat is eliminated in a federation, except as amalgamation takes place in the course of time through the natural process of interaction, exchange of ideas, and the sharing of common values.

In all external relations The United Lutheran Church does, of course, "have power to form and dissolve relations with other general bodies, organizations and movements. To secure uniform and consistent practice, no Synod, Conference or Board, or any official representative thereof, shall have power of independent affiliation with general organizations and movements." Art. VIII. Section 1.

Having discussed the constitutional principles safeguarding the constituent synods, let us discuss the position the Danish Ev. Luth. Church undoubtedly would occupy if it were to become affiliated with The United Lutheran Church in America.

We would, first of all, "enter as a constituent synod doing bilingual work. The U. L. C. A. endorses in practice bi-lingual work wherever it is needed. More important for us, however, is probably the specific

declaration of Article XIV, dealing with synods, which declares."

Section 4. "Should any Synod in connection with The United Lutheran Church in America desire to continue its established lines of work for reasons satisfactory to the general body, such privilege may be granted." This statement leaves, it seems to us, room for and a continuation of spiritual and cultural heritages.

Within the U. L. C. A. there is also the "privilege of establishing what is called a 'Conference.' The D. E. L. C. could establish a 'Danish Conference' and through such a 'Conference' render a spiritual service not only to those of the Danish Synod, but to Danish people who are members of other Synods within the U. L. C. A." As the writer has understood it, these "Conferences" are called at certain intervals solely for the purpose of sharing spiritual and cultural values cherished by minority groups within the general body. No business is connected with these "Conferences."

Should our Synod at some future date decide to affiliate with the U. L. C. A. several items in the Constitution would have to be changed. Many of the changes are of minor importance and the changes would be made simply for the sake of expediency and uniform practice. In this connection let us quote the following paragraphs from the minutes of the Chicago meeting:

1. Name. The name of the Synod would remain as it is, except the word Synod would be substituted for the word Church. Our congregations would become U. L. C. churches of the Danish Synod."

2. The Liturgy. "Since the Hymnal for Church and Home contains both the Danish Service and the Common Service there is thus in effect already an alternate choice which is acceptable to the U. L. C. A."

"The collects, introits, epistles, and gospels in our hymnal are the same as the U. L. C. use for their evening services."

3. Our Hymns. "There would be no objection whatsoever to our continued use of the translated hymns as long as we would desire to use them. The regulations governing the publication of hymnals and books of devotion are stated in Article VIII, section 7, which grants Synods by permission of the U. L. C. A. the privilege of using and printing hymnals "other than those provided by the general body." However, such sanction must be obtained first."

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4. Catechisms. "There is no officially approved Catechism in the U. L. C. A. Several catechisms are published by its publishing house. Each pastor is free to use the text he finds best suited to his method of instruction."

The question will be asked: "What representation does the individual synod have within the general body?" The answer is "that the U. L. C. A. adheres strictly to the representative principle in the selection or election of delegates to its Convention. The Constitution declares: Article V, Section 1:—"Each Synod connected with the United Lutheran Church in America shall be entitled to representation at its Convention by one ordained minister and one layman for every ten pastoral charges or major fraction thereof, on its roll . . ."

The amount which each Synod must contribute to the budget of the U. L. C. A. is allocated according to communicant members, i. e. "It is determined on the basis of the actual number of individuals that receive communion at least once a year. At our Chicago meeting the Committee was informed that approximately 68 per cent of the confirmed members of the U. L. C. A. commune at least once a year."

Three more items should be discussed briefly before concluding this article.

1. Home Missions. "If we were to affiliate with the U. L. C. A. our Home Mission program would come in under the Board of American Missions. It would be dropped from our own Synod budget, except the amount needed to administer the funds which the Board of American Missions would grant to our mission congregations." It should be stated to avoid misunderstanding that all home mission work is carried on under the auspices and sanction of the Synod under whose domain the work may fall, but Synods desiring to open up new fields can only do so by permission of the Board of American Missions. This in order to eliminate duplication of effort.

2. The National Lutheran Council. In case of affiliation with the U. L. C. A. "the D. E. L. C. would no longer be represented on the National Lutheran Council as a separate church body. As a constituent Synod of the U. L. C. A. we would be represented by the U. L. C. A. (See quotation above from Art. VIII. Section 1).

3. Foreign Missions. "Here the D. E. L. C. would have to support the missions of the U. L. C. A. as part of its apportionment. As for the Santal Mission that would continue exactly as at present."

We have endeavored to give a comprehensive picture of the most important matters discussed at the Chicago meeting. We sincerely hope it will be of interest and value to our people.

Erik K. Moller.



Greeting From Denmark

Before leaving the U. S. A. I heard so many different opinions about South Slesvig, that I decided to make a visit to this part soon after arriving in Denmark. This I did, and spent most of my visit there in Flensburg. This was the day before the election to be held there.

As I was eating my dinner in "Flensburg Hus," my eyes noticed the following stanza above the door, written in golden letters on a black background:

Brændt af Ler fra Danmarks Jord
rejst som Borg ved Flensburg Fjord
byggede vi — Rigets Tarv —
Duborg segnede i Grus
her som Sten i Flensburg Hus
Hegner tror vi — Hellig Arv.
Gennem Glæde — gennem Sorg
stande dansk og tro vor Arv.

Anno dominie 1921.

This stanza seems to express the spirit of South Slesvig. Then how can we as we see South Slesvig today, find the true picture that will correspond to these words? I took a walk throughout the old city of Flensburg, to the harbor, the railroad station and other public places, where people assemble. Not a Danish word was spoken; and there were no Danish newspapers in the newsstands.—I did not know then that the Danish newspapers are forbidden at the newsstands.

I came back to "Flensburg Hus" rather disillusioned. Soon people were rushing to the windows, and talking about the German parade. And it was some parade, approximately 1,000 people in the parade. Half were school children. They were trying to sing the old Slesvig-Holstein Revolution song of 1848. But it was evident that very few knew the words, so it was mostly a humming of the melody. Ever so often one could hear the tune and words of "Deutschland uber alles," etc.

Following this part of the program came the Danish parade, and it was estimated that there were 10,000 people in this group. There were fathers, mothers, children, all singing the old Danish folk songs. I have seen many other parades, but never have I seen one where it was evident that all were imbued with one thought: We are Danes. They also knew that showing their colors, and acknowledging publicly in this manner that they were Danish minded, would bring definite reprisals. They remembered very well how the Jews during the Hitler regime had been persecuted, having their houses painted yellow, etc., and that they as Danes might be subjected to the same trials. Facing such threats, the election in South Slesvig was held.

In spite of this atmosphere, a total of 92,000 Danish votes were cast. This would have been a majority, if there had not been approximately 13,000 new German refugees that had been given the right to vote.

According to estimations approximately 300,000 refugees have moved in to the Flensburg area, a number that equals very nearly the former home population. It will be evident to anyone what a complex situation such an influx can create.

An Unofficial Letter To The Members OF The Danish Ev. Lutheran Church of America

Dear Friends:

Allow me to introduce myself. I am a vicious character. The less you know me the better you will live. I am not afraid to tell you all of this, in fact, I do so sneeringly! You will employ me anyway—to your dreadful discomfort. I am like the lean cows and the empty sheaves of King Pharaoh's dream. You can feed me and feed me but I never grow fat.

I worry people so that they toss wildly by night. They know they must feed me or I will destroy them. I drain their courage and subject them to misery. Men ignorantly believe that I can solve their financial problems—but they love me only before they know me. I am a master in the art of deceit.

I am a parasite who feeds unscrupulously on men's frustration. I crush homes and foster turmoil as I swing my merciless whip. Many great men have fallen to lie prostrate and defeated at my feet. I have even driven some to self-destruction.

I am the clever instigator of the fallacy that loans solve financial problems.

I even work in churches. Right now I am bleeding you to the tune of \$3.60 every single day for you have incurred a debt on Grand View College. I am devouring your hard-earned dollars and am still as lean today as I was one year ago. Before I am through with you, under your present arrangements, I will have consumed between five and six thousand dollars and you will have nothing to show for it.

For that money you could have sent two full-time pastors into a Home Mission Field for a whole year, and probably have established two new congregations for Christ. For that amount you could have published "Lutheran Tidings" for a whole year and sent it into seven thousand homes twice a month.

Yes, I thrive on the wisdom of Shakespeare, who said: "What fools these mortals be!"

And yet, I am a weak fellow, easily disposed of. You could kill me with a five dollar bill. Remember, I MEAN YOU!!! Is your common sense going to direct you to kill me now or do I continue to feed on the foolishness of men?

I will just wait and see.

If you should desire to continue the five year plan of the synod, please place a one dollar bill in the enclosed envelope, give it to your treasurer, or place it in the collection plate, and continue to do so for the next four years. This would please me immensely.—But if you should desire to do away with me NOW you may place a five dollar bill or more in the envelope and give it to your church treasurer or place it in the collection plate.—This, of course, would make me extremely unhappy, for I would then soon be dead.

I shall await your verdict with keen anticipation!

Frustratingly yours,

INTEREST ON THE SYNOD DEBT.
THE STEWARDSHIP COMMITTEE,

By F. O. Lund.

Facing such a situation the people of Flensburg went to the polls on October 24. While walking on the street I saw the following incident: A boy was singing a Danish song, and shortly a larger German boy jumped at him and knocked him down. I naturally wanted to see how this turned out. The German boy turned to me proudly expecting to get my approval of his act. That he did not get, and he went on his way again.

Monday morning at one o'clock rumors spread, that the Germans were marching toward the court house. True enough, they were coming in large numbers, singing "Deutschland Uber Alles." But calm-headed Norwegian police forces finally convinced them not to enter the court house; so they planted their flag

of revolution in the courtyard.—It was evident to me that the spirit of Nazi-ism was not dead yet in Germany.

It was my pleasure to see the Danish schools in Tønning, Garding and Velt. And in each of these places I heard the children sing their Danish songs. I was shown some of the garments of clothing the children were wearing which had come in packages from America for South Slesvig Relief. And I was told that these garments had come from Askov and Tyler, Minn. I remember seeing the names of Mrs. Hjalmar Petersen of Askov, Minn., and Mrs. Helga Buhl of Tyler, Minn., on greetings that had come with the garments.—One of the teachers made the remark, that since so much

(Continued on page 10)



By
BUNDY

RUFUS JONES, the late, noble Quaker mystic, but a man with his heart and mind so firmly fixed on things important and needful, makes this statement:

"There is, of course, no single united church in the world today that can speak with authority for the thoughts and ideals of Christianity in these modern times. There are not merely two but many types of Christianity, especially here in America. Some of the branches of the church are well adjusted to the changes in the world outlook, and some are not adjusted."

I would like to think, and have always thought, that we were one of the few synods among Lutherans, who wanted to be constantly adjusted, but I am not so sure any longer. However, I want to pray: Lord, help us to keep awake in the world as it is and to constantly study the society we are in, "in relation to what it ought to be," and grant us a holy fire to see it through!

EVERY NOW AND THEN WE COME UPON STATEMENTS ABOUT ANCIENT CREEDS written to fit the "world forms of earlier ages." I don't think I understand what is meant by such an expression. The Apostle's Creed is a summary of what it is necessary to believe; it tells us of a three period revelation in time. Does that place any limitation on its implications? A foundation does sometimes limit what I may build upon it, but I fail to see any limitations in the Apostles Creed. We are saying in that Creed: God is Creator—Almighty—Father. Now go on and meditate upon that! Where were we when the foundations of the world was made? And: Christ is the Son of God—the Redeemer of mankind—Lord, Teacher, the Revealer of a Holy Spirit available to us. Now go on and live in the depth, the height, the breadth of what He has revealed, and don't fence yourself in by prejudice! Don't be satisfied with your attainment. Let there be above your creed an everlasting "Excelsior." Upon the rock of your confession build more "stately mansions, O my soul!"

COMMUNITY SOIL—Can anything good come out of Nazareth! Fortunately the salvaging of civilization does not depend upon any certain communities. On the other hand, it is unfortunate if a community takes the attitude that it makes no difference what kind of culture predominates there.

There is still a movie minded crowd in America who would have us believe that "WILD WEST" pictures depict a part of our civilization (you could hardly call it culture), and we seem bent on the production of the kind of mind it displays. We have

another mind who believes that every community affair is to be funny, but we also have a community soil, if soil it can be called, in which no kind of culture worthy of the name can grow. **THIS KIND** of soil was once described by the greatest of all teachers as hard, shallow and thorny, and, if we are truthful, we should have no difficulty finding that condition in ourselves. And if the condition is us, our communities will be like us.

Is it not surprising the amount of bunk you can be exposed to in some community affairs? It's not hardened soil, for the hard boiled person does not go there. He prefers to let his influence come from without. It is often the shallowness in which the enthusiasm of an evening affair does not grow worthwhile culture.

Often some of our community enthusiasts are in so many things that they do not have silence enough in their waking hours to evaluate their many activities. **THEY HAVE NO DEFINITE PHILOSOPHY** behind their activity. They are scattering a seed in a soil overgrown with thorns.

'THREE FLY LEAFS CAME TO ME IN THE MAIL TODAY. Each one from a different publishing house announcing books for the Lenten season. There are apparently some Lutheran groups where people read religious books, and there must be a sale for them. I heard from a European publisher once that his best selling books were those on religion. When are some of our men besides Aaberg's "Hymns and Hymn Writers of Denmark" going to have something worthwhile published? By the way, I understand that our people do not appreciate a book like Aaberg's. That is not to our credit. I was once told that we were strong readers in our church, and I remember the fine libraries we used to admire in our pioneer homes years ago. Are we on wheels too many hours of our time? It would be much cheaper and more beneficial to let our minds travel a bit more.

AT RANDOM—A lot of our nation's newspapers suppressed the candid speech that Dr. Kenneth Brown, Worcester College, Ohio, made to the presidents of the American Colleges. He said that they were surrendering their original purpose to teach the truth "wherever that may lead" in their hunt for greater and more buildings. "This," Dr. Brown said, "has led some leaders into tragic compromises," and he added, "You make men and women of power and leadership, I believe, through great teachers, not great buildings."

Why was this suppressed? Because some manufacturers have said they would not give money to certain colleges and universities if that college or university left certain courses in economics and sociology off their curriculum. God help us if schools become the slaves of selfish interests! Did not some great many say somewhere that the last stronghold of democracy was the free college?

Our Women's Work

Mrs. Johanne Lillehøj, Kimballton, Iowa
Editor

Prairie Days

The young minister and his wife were starting on their second summer and their second year in North Dakota.

Along the dusty roads the prairie roses bloomed, and here and there along the fences tiger lilies stood stiff and straight, lifting their flame-colored flowers over bed-straw, bluebells and many other "weeds." In the new garden the young bushes, berries and trees were doing fine, and the flowers were the pride and joy of the pastor, who had planted and tended them: Sweet peas, portulaccas, nasturtiums, asters, and along the fence to the south, a row of immense sunflowers. The vegetable garden exceeded all expectations. It was virgin soil.

The work in the little congregation also seemed to go well. Church and Sunday school were well attended. For the Fourth of July celebration an outside speaker was secured; a young minister from Minnesota, recently ordained. His name was Aage Miller. The celebration took place in "Hemmingsen's woods," about three miles from the parsonage. Later on the Ladies' Aid had its bazaar in the "tree claim." These doings were complete with picnic dinner, lectures, singing, coffee and a "stand" where soft drinks, etc., were sold, and ice cream, of course.

Then it was harvest time. Again the noise of the binders was the first sound heard in the morning and the last at night. It was a good harvest and everybody was happy.

In September another member was added to the little family in the parsonage. When Mr. Jensen bought land closer to town he had taken several things into consideration: The advantage of not having so far to take the grain to market, better soil and good water, but one thing he had disregarded, the fact that there was no school for the children to attend. The oldest girl stayed in town every week from Monday till Friday. Now the next girl was eight years old and had not yet started school.

It was decided that she should stay in the parsonage and go to the rural school which was close by. She looked quite sober when her father left her late one afternoon, but she was not the kind that cried. The minister's wife wondered just what to do to cheer her up and make her feel at home. So she took the baby she was carrying—she was now five months old—put her on Sigrid's lap, and asked her to take care of the baby while she herself went out to take in the clothes and later made supper. From then on Sigrid felt at home. She was a serious and conscientious little girl. She did well in school, and was a great help in the house, and always wanted to be sure she did things right, as when she confidentially asked her older sister how one dried the spout of the teapot on the inside.

Every Saturday morning Mr. Jensen brought the older sister, Helga, for confirmation instruction, and

Sigrid went along home and stayed until next day, when the entire family came to church. She slept in the bed in the study.

And then it was time to get ready for winter. Storm windows were put up, coal brought home, and the house and barn were "banked" with manure and dirt. Potatoes and vegetables were stored in the cellar. The cosmos were full of buds, but had not yet bloomed, so when the first frost was threatening, the minister's wife got pails, big tin cans, and boxes and lifted the plants and took them inside, and the rooms looked like a greenhouse for a while. But best of all was the brand new base-burner. Now let winter come!

E. P. L.

Greetings From The Santal Mission

It was just a year ago today that Mahatma Gandhi was killed, an event which all people in India shall grieve for many years yet to come. For our Mission work it came as a blow also, as he was a true friend of the people of all religions in this country. The loss of this friendship is now being felt by many, and not least by the Christians. Well, we won't say much about this as we should not complain about pressures brought upon our church—it will stand and only be made stronger with trials and tests against the world. We see only too clearly the need for re-strengthening and re-awakening of the Christian ideals both here in India and throughout the entire world.

It is not so easy for us to write interesting letters to you because everything out here is in such primitive stages—that is, the conditions of the people, the standard reached so far in education, in medicine, in industry and in all phases of life. School work is so far behind our American standard that we can almost laugh at it, knowing however that great steps are now in the making, and here in Kaerabani we are trying to push the standard as high as possible so that the boys that leave the school here will have a good foundation to meet the tasks of building up a greater India. The Santals as a people are far behind the Hindus and Mohammedans in development, and have been saved from complete annihilation only because the government has protected them with special laws which prevent other people from being able to buy or take over their farming lands. As it is, many Santals lose the products of their lands because the more intelligent and clever Hindus trick them when they

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come to sell their products by giving them liquor and other methods, so practically all of them are very poor financially but at least they don't lose their property. The Santals are beginning to wake up slowly, however, and more and more of them are coming to send their children to school.

Here in Kaerabani, as far as our work is concerned, the main problem is lack of equipment, or—lack of sufficient funds to buy the things necessary to build up a good educational system. Through the funds of the Mission and the small amount of money taken in from fees paid by the boys, we are able to buy the necessary food, pay salaries, and keep buildings somewhat in repair, but books for library, instruments for the band, charts and pictures, simple science class equipment, materials and tools for carpentry, gardening, etc., are simply out of our economic reach. One big problem is obtaining paper for our examinations. We need clocks for our classrooms, a mimeograph machine for printing examination questions and to enable us to have a school paper (weekly or bi-monthly). Our physical training department is almost nil except for a lot of good playing field space. We should have sports equipment for gymnastics, badminton, soccer (the Santals favorite game, and for which we try our best to build a stock of soccer balls), horse-shoes, tennis, basketball, etc. We need beds for our hostels. Many boys now sleep on a layer of straw spread over the floor, which is unsanitary and unhealthy in every respect. When the Rev. Hellands were here in the years before the war, many of these necessary things were available as prices at that time were much lower. But during the war the Mission's money was scarce and prices went up so the school had to get along as best possible with what it had on hand. Time has done its work and now our Bible pictures and charts, history and geography maps and charts etc., are literally in shreds. The kerosene lamps used for evening devotion and much needed evening study hour have been repaired and repaired now for ten years and have lost most of their old "shine"—which results in bad eyes, poor health, and inefficient studying for our 200 hostel boys. It would take about \$200 to replace the old lamps. It makes us almost shudder to think about the fine, well-equipped schools, the good homes, the quality of food, clothing, the high standard of living, etc., back in the U. S. All people here have been living so long on the brim of death, threatened and worried constantly by lack of food, clothing and shelter, for their weak bodies—that no real serious effort can be given to education and the needs of their souls. Here is a Christian Church among these poor Santals which numbers in membership more than the membership of our own Danish Evangelical Lutheran Church in America, but which lacks the leadership and inner-strength to pull itself into a progressive state that only education can help it to achieve. Neither can the Santals nor the Indian government as yet establish and run these much needed schools. Without your help and our help, which we can give, how many more years and days are we going to sit by and simply let these brothers and sisters of ours remain in misery and darkness?

Harold and Mary Riber.

Some Questions on the Subject of Affiliation with The United Lutheran Church In America

Will affiliation with the United Lutheran Church contribute to more fervent Christian life?

Suppose the "regula fidei" (rule of faith) of which Augustine and other church fathers speak, is the covenant word in baptism, commonly called the Apostle's creed, should we then subscribe to any teaching which says that scripture is the rule of faith?

If the awakening of Christian life in our mother church in Denmark came with the realization that God gives man the word of life in baptism, should we then concede that scripture is the word of life?

Dare we re-write John's words: "In the beginning was the Word, and the Word was with God, and the Word was God" and say: "In the beginning was Scripture, and the Scripture was with God, and the Scripture was God?"

If a revelation from God has come to our mother church in Denmark, and a new song was laid upon her lips expressing that revelation, does not an obligation rest upon us to cherish, hold fast, and as far as possible, make others partakers of that revelation?

Will voted affiliation of synods lead to that unity of which the Lord spoke the last evening when he prayed that his believers might "all be one, even as thou, Father, art one in me and I in thee?"

Valdemar S. Jensen.

Is Labor Worth Its Hire?

Congregations in our synod are at intervals faced with the problem of having to call a new pastor. This responsibility is the penalty of a free and democratic organization in which laymen are privileged to exercise their rights to choose. Many church bodies periodically transfer and exchange pastorates as their governing body sees fit, and irrespective of a congregation's wishes.

When the situation arises where we are compelled to seek another pastor, we are confronted with the scarcity of ministers available and go calmly about the business of "robbing" some other congregation of its pastor, generally by inducements which the individual pastor we call does not at that moment enjoy. This may be an excusable business procedure, but our business acumen seems to end there. We are to be likened to the man who made his automobile his business rather than doing business with his automobile.

As we meet in council to consider a new pastor, we hear the constant hue and cry, "Why aren't there more ministers available, why doesn't the Grand View Seminary furnish more material for the ministry?"

Being only a layman, I am not certain as to the various reasons why so few young men come forward to serve in this profession, but I believe I can with some degree of certainty pick ONE outstanding reason, and that is:

YEARS OF COSTLY EDUCATIONAL EXPENSE to enter THE WORLD'S MOST UNDERPAID PROFESSION.

Take a young man from a family of moderate cir-

cumstances, endowed with intelligence and character and the urge to serve, in order to educate himself proficiently in the exacting requirements of the theology, must study for his degree from six to eight years, with an expenditure of several thousand dollars for board and room, books and tuition fees. When finally ordained a pastor he accepts his first charge without any capital and burdened with educational debts, and generally at a starting wage comparable to that which is paid to common unskilled labor, but minus the social securities that labor has. Right there is the scare crow for the young man who should and could be a candidate for the ministerial field.

If I were such a young man today, I would ask myself: What has the field to offer in comparison to other professions which requires equal years and expenses for preparation to become eligible?

When he finds that he can become a \$5,000 to \$10,000 a year engineer for the same cost as it would be to become a \$1,500 to \$3,000 minister, his choice is obvious, with the exception of a handful of young men with determination to thus serve in Christian work irrespective of everything else.

Most every respectable white collar position, not requiring grueling preparations and educational expenses carry compensations beginning around \$3,600 and up, with ample opportunity for gradual advancement for the young man who shows his ability.

Applying ordinary business sense and a long range view of his future, the young man does not enter a profession in which the EMPLOYER himself has little faith, so little that he does not consider it worthy of its hire.

WE, the LAYPEOPLE, the CHURCH MEMBERS of our synod are the EMPLOYER of our ministers. It is up to us to put the preaching of the Gospel on a comparable PAR with other respectable and highly sought after professions if we are to encourage young men to enter the field.

We are responsible for the dearth of ministerial aspirants, because of our humiliating past performances in respect to compensation and life security. We have made our own bed, but cannot be assured very good rest until we set about to do something beside talk about it. We must do something concrete. Let us make business **with** our pastors instead of business **of** them.

We must offer worthwhile compensation, commensurate to a worthy profession and community standing of the profession of a clergyman. We must realize that times have changed. It is nice to present our pastor with a bushel of potatoes, a dozen eggs and a live chicken now and then, and maybe free milk for the new baby, but it does not suffice. Nor does it make for a worry free existence in this 20th century method of living. A pastor is human and must live his life on earth along with the rest of us. Then why not on the same rung of the ladder?

It occurs to me that the following suggestion might be a reasonable, moderately adequate formula or standard for synod-wide consideration, and could lead to a more generous practice in pastoral compensation and matters pertaining to his feeling of security.

1. A MINIMUM of \$2,500 per year salary (plus

residence) with a 10 per cent annual INCREASE (automatic) to a MAXIMUM of \$3,600 or as much more as a congregation cares to offer.

2. A \$5,000.00 family protection and retirement insurance on a group plan, administered through the synod headquarters on assessment basis of cost to each congregation.

3. Sick and accident hospitalization coverage, group plan.

4. Monthly auto mileage expenses, based upon city and rural district.

5. Old age pension raised to a minimum of \$75 per month as long as either pastor or his wife shall live.

I have figures and statistics available which compare those of other professions, but I will not here print them, as they only tend to put us in a very unfavorable light. You have only to compare your OWN pastor's income with that of the income of your average church member, and you will quickly recognize the injustice to which he has and is being subjected.

Sure, we will all have to increase our giving, but spread over thousands of members we will hardly notice it. Our dividend will be in the form of a happier pastor and the pride of justice to all. Perhaps then, too, YOUR SON or MINE may step forward.

"A stitch in time, SAVES nine."

B. P. Christensen,
Marlette, Mich.

From New York to Denmark Via London

By J. C. Aaberg

XIV

Taking the train southward again, the countryside continued much as before, a level sandy plain, intersected by small, slow moving streams, interspersed with woods of evergreens and small patches of heather which had not yet been planted or put into cultivation. Only in the neighborhood of fiords and streams did the soil appear fairly fertile. At other places it looked so poor that the good crops standing upon it seemed like a miracle.

At Ulfborg, a large village about eight miles south of Bakmarksbro, I made a detour to Thorsminde, a quaint fishing village located on the outlet of Nissum fiord into the sea. The trip, this time by bus, was quite interesting. For the first half of the distance, the road meanders through a fertile countryside with a fine view over the reed bordered fiord, and then, for the remainder of the way, along a narrow tongue of land which for about fourteen miles separates the fiord from the sea. The land is completely barren, consisting only of a low row of dunes toward the sea and a narrow strip of marsh-meadow toward the fiord. Not a sound was heard except the low murmur of the surf beyond the dunes and the soft moaning of the wind

as it played around them. Not a living thing was to be seen except the sea gulls as they wheeled silently back and forth between fiord and sea. It is a land beautiful in its very desolation.

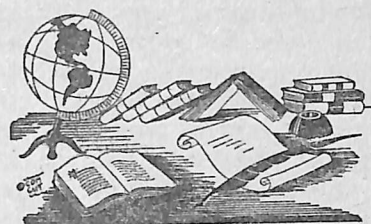
About a mile south of Thorsminde, an impressive monument looms upward from the side of a large dune. This monument, which had been placed only recently, commemorates one of the greatest tragedies ever to occur even on this tragedy haunted coast. In 1811 a terrific storm drove two large English ships of war upon the reef. The storm was so violent that little could be done to save either the ships or their crews. And both ships sank with the loss of about eleven hundred lives. The officers were buried in the nearest graveyard, where one may still see their graves, but the seamen were put to rest in the dune now marked by the monument.

The ships are still standing where they sank, for the most of the time buried in the sand. At intervals, however, the strong current along the shore washes the sand away, and divers have at such times frequently visited the wrecks, bringing up cannons, balls, cutlasses and similar mementos. But the paychest, reputed to contain several million pounds, has not been found.

Thorsminde, a village of about five hundred people, lies spread out according to no visible plan on both sides of the channel. In my childhood the village contained only about a score of families who were all engaged in fishing. With its larger population, a considerable number of its people are now engaged in other pursuits, though the majority of them still make their living by fishing either on sea or fiord.

The channel is spanned by a massive sluice with ten large gates which are operated to regulate the water level in the fiord. This sluice was built during the latter half of the last century by an English company which planned to drain the fiord and turn it into farm land. The company spent millions on the project and did succeed in drying a part of the fiord. But a terrific storm sent the sea roaring over the dunes, broke the dams, refilled the drained area with water, and bankrupted the company. The sluice itself, however, was so solidly built that it withstood the fury of the sea. It has lately been repaired, fitted with electrically operated gates, and enlarged by a lock which permits the boats to pass into the inside channel where they can anchor safely. Heavy breakwaters, composed of immense blocks of concrete weighing up to twenty thousand pounds, have been built on both sides of the mouth of the channel both to protect the land and to make it easier for the boats to enter. But so immense is the force of the breakers that even these blocks have been tumbled about as though they were pebbles. It is an exciting sight to watch the fishing boats come dancing in over the combers, heading for the channel. On a rough day, watchers may well hold their breath wondering if they will make it or be hurled against the breakwaters. And sometimes they are. Only a few months before my visit, a boat had been smashed against the ragged blocks, and three men drowned.

(To be continued)



Across the Editor's Desk

"ONE GREAT HOUR" was given on the radio over all the major networks Saturday evening, March 26. The presentation was sponsored by practically all Protestant, Roman Catholic and the Eastern Orthodox Churches. The program was undoubtedly heard by one of the largest radio audiences ever tuned in for that type of broadcast.

And the presentation was no disappointment. It gave a challenging picture of the desperate need in Europe and Asia for the material and spiritual aid, that only the American people can give.

The president of the United States concluded the program with a heart-warming appeal to the people of this great nation saying: Go now to your respective churches tomorrow and give liberally to the crying need of a world in despair!—We believe that this solemn moment of such an appeal from the man who has been elected to be the political leader of his people stands out as unique in history. And we believe that the American people will heed the call.

It will take some time before reports will be made on the approximate total of the "One Great Hour" offerings throughout all the churches in our country. Undoubtedly there were those individual congregations in our synod, that had not fully prepared for the program of making this Sunday the day of offering to "Lutheran World Action." And even in those congregations that had planned such there were undoubtedly individuals who did not hear the program, and consequently who did not make their offering.

However we feel confident that a good result from the day will be reported. One man, who listened, said: "As I listened to the heart-stirring program, I decided to double the contribution, which I previously had planned to give the next day to "Lutheran World Action."—We have reason to believe, that there were many like him.

Unfortunately there is a tendency in our modern

Greeting From Denmark

(Continued from page 5)

of the clothing that came were garments for girls, the children were certain, that there must be many more girls than boys in America. Both teachers and children send their greetings of appreciation for the clothing sent to them.

I spent three days in South Slesvig; and I feel even more convinced than before, that South Slesvig needs all the assistance it can be given, from Denmark and from the United States. They are asking for one hundred Danish schools. Will they get them? Will they be given the right of self-determination in making their decisions for their own future?

A sincere greeting to all our friends in America.

Christian Warthoe.

trend of living, to be hesitant in being ready to deprive ourselves of some of the many comforts and pleasures wanted, in order to really give, where there is desperate need for help.—We read a little story recently about a young girl who was asked: "Are you giving up anything during Lent?" To which she replied: "Yes, I have given up coffee, but it's not too bad, as I get chocolate instead; and I really like that better." Could it be that our willingness to deny ourselves certain comforts and pleasures in order to really **GIVE** all too often resembles this fair lady!—

Our Lenten season can lead us to greater heights. Let us be led not only in words, but also in action. May it be hoped that we in all our congregations, and throughout our synod will raise the Lutheran World Action quota at a much earlier date than last year. And we could very well do it NOW.

DISPLACED PERSONS from Europe are gradually but slowly being resettled in America, some in Australia, South America, etc.

Under the National Displaced Persons Act of 1948, 205,000 displaced persons are to be admitted into the United States between July 1, 1948 and June 30, 1950, if sponsors can be found who will assure them of work and housing which in neither case will displace an American citizen.

Displaced persons are defined by the act as "persons who entered Germany, Austria, or Italy between Sept. 1, 1939 and December 22, 1945, and who were on January 1, 1948 in Italy, or in the American, British or French zones or sectors of Germany or Austria; or who having resided in Germany or Austria, were detained or had to flee as a result of persecution by the Nazi government and were on January 1, 1948, in Germany or Austria, without being "firmly settled."—Priority is given to those who have relatives in this country, those who fought against the enemies of the United States in World War II and to those with certain special skills.

Displaced persons are from all walks of life, both married and single. About half are women and children. Eighty per cent are of Christian background and of the Protestants, four-fifths are Lutherans. It is estimated by Lutheran officials in Europe that there are 40,000 Lutheran displaced persons who look to the Lutherans of America to provide them with a job, a home, and a church in a land where they may start a new life with freedom of speech, worship and movement.

In order to facilitate the movement of displaced persons to this country, the Federal government has set up a Displaced Persons Commission, which will administer the act together with the officers who administer the immigration laws of the United States, the consular service of the Department of State and the Immigration and Naturalization Service of the Department of Justice.

Various states have set up commissions to expedite the distribution and gathering of applications promising employment and housing for displaced persons. The International Refugee Organization is providing transportation to the point of entry.

The Lutheran Church through the American section of the Lutheran World Federation and the Welfare Division of the National Lutheran Council is ready to further in any way the entry of Lutheran Displaced Persons into our country.

All pastors and congregations in our synod have received letters urging each congregation to endeavor to find employment and housing for at least one person, and if possible, a family.—We reported at New Year's time that the Dagmar, Mont., congregation was ready to welcome a family of Displaced Persons. We hope to hear soon of several other congregations doing likewise. Let us think of these people as "Delayed Pilgrims," and that not so long ago, either our grandparents, possibly our parents, or in many cases those who are now members of our congregations, came as similar "displaced persons," coming from over-populated areas in Europe to America, to find a home, a job, and a land of freedom. **This was given to us. Let us now be willing and ready to share with other unfortunates.**

Grand View College

The board of Education for Grand View College met at the college February 10 and 11. All members of the board were present. The usual reports, academic, financial and committee reports were presented and discussed.

For the current semester there is a total enrollment of 272 students; 5 in the seminary, 212 in the junior college, 45 nurses and 10 winter students. The enrollment from the city has increased. We are receiving many good students from the city. A large number come to us from East High School of Des Moines.

The financial statement showed that the budget estimates for the year would be approximately correct.

Plans for 1949-50 were discussed. It was decided to establish a student counseling service for the coming year. Furthermore, it was decided to add a Normal Training Department to the curriculum of the College. The course will train students for the Standard Elementary Teacher's Certificate.

An estimated budget for 1949-50 was drawn up. The anticipated expenses will be \$123,000.00.

The following price schedule was adopted for 1949-50. Tuition per semester \$125.00. Board per semester \$150.00. (Any adjustment in board price will be announced not later than August 1949). Room for women \$100.00 per year; men \$75.00 per year. General fee \$15.00.

Contracts for 1949-50 were issued to members of the faculty.

Through the generosity of the late Mr. S. N. Nielsen, Chicago, Ill., securities have been placed in trust with the provision that the income shall, upon stated conditions, be used for scholarships at Grand View College.

The following rules were set up for the scholarships:

1. The size of the scholarship will be \$100.00.
 2. Scholarships shall be granted for the first year of attendance only.
 3. Applicants shall be members directly or through parents or guardians, of the Danish Evangelical Lutheran Church of America.
 4. Applicants shall be considered on the basis of need and scholarship.
 5. Applications for the scholarship shall be made before August 1 by letter to the committee of admissions of Grand View College.
 6. Awards will be made by the committee of admissions.
- The next meeting of the Board of Education will be held at the college May 2 and 3.

Respectfully,

Ottar S. Jorgensen.

Grand View College

The 1949-50 bulletin has now been published and will be sent to interested parties upon request. Drop a line to the business office and you will receive your copy at once. If you know of any prospective students please send us their names and we will be happy to contact them.

The 72nd Annual Convention Of The Danish Lutheran Church

The Danish Evangelical Lutheran Church of America will meet for its 72nd annual convention during the days of June 21st to 26th, 1949, at Greenville, Mich., upon invitation by the First Lutheran Church of Montcalm County, Mich.

The opening service will take place at the High School auditorium in Greenville Tuesday evening at 8, June 21st. All meetings and services will be held at that place except as otherwise announced during the progress of the convention. The opening business session will start Wednesday, June 22nd at 9 a. m.

All congregations belonging to the Danish Lutheran Church are asked to send delegates to the convention. Each congregation is entitled to be represented at the convention by one delegate for each 50 voting members or fraction thereof. The congregations in Districts 1, 8 and 9 as well as at Dalum, Canwood, Danevang and Granly should send delegates according to the rules found in the 1946 Annual Report, pages 104-05. All pastors of the synod are urged to attend the convention and members of our congregations as well as friends of our synod and its work are invited to share our meetings and services. As is customary we will begin with devotions every morning and a Bible hour. Business matters will occupy most of the day while the various activities, institutions and missions of the synod will provide the interest and topics for the evening meetings.

Attention is called to the following provisions of the synod constitution: "Every member of the synod shall be privileged to submit topics for discussion to the convention. These topics shall be sent to the president of the synod, who shall publish them at least six weeks prior to the convention." In accordance with this may I request that such topics reach me about May 1 in order that they may be published not later than in the May 5th issue of Lutheran Tidings.

All reports to come before the convention should also reach me early in May that they may be printed and distributed to all pastors and congregations by June 1.

In these days of great opportunities as well as great responsibilities for the Christian churches the fellowship and messages to be received and shared on the occasion of our coming convention should prove invaluable to the life and work of our congregations and homes. May we through prayer and preparation approach the convention at Greenville, so that God's blessing may enrich and strengthen us individually

while there, and deepen as well as extend the vision and the work of our Danish Lutheran Church in the future.

Alfred Jensen.

March 30, 1949.

The First Evangelical Lutheran Church of Montcalm County, Michigan, hereby extends its most cordial invitation to pastors, delegates and friends of the Danish Evangelical Lutheran Church of America to attend the 72nd Annual Convention of our synod, which will be held in the First Lutheran Church, Greenville, Mich., June 21 to 26, 1949.

All pastors and delegates are requested to register with Mr. Richard Grow, 206 S. Clay St., Greenville, Mich., before June 1, 1949. It is required that the host congregation send in a list of pastors and delegates to the convention chairman by June 1.

All other guests to the convention should also register early in order to be assured of accommodations.

Chris Frederiksen, President.

C. A. Stub, Pastor.

Program For Pastors' Institute

(Tenth Annual)

April 19—21, 1949

Tuesday, April 19:

- 8:45 a. m.—Morning devotion.
- 9:00 a. m.—Professor Joseph Sittler, Jr., Chicago Lutheran Theological Seminary: "Positive Preaching and the Modern Mind, I."
- 10:30 a. m.—Dr. J. O. Nelson, Executive Secretary of Iowa Inter-Church Council: "Week Day Religious Education."
- 2:00 p. m.—Professor Sittler: "Positive Preaching and the Modern Mind, II."
- 4:00 p. m.—Meeting arranged by Committee on Church Relations which plans to bring a speaker from U. L. C. A.
- 8:00 p. m.—Communion Service—Rev. Alfred Jensen.

Wednesday, April 20:

- 8:45 a. m.—Morning devotion.
- 9:00 a. m.—Professor A. C. Kildegaard.
- 10:30 a. m.—Professor A. E. Farstrup: "The Pastor as a"
- 2:00 p. m.—Rev. Ernest D. Nielsen, Chicago: "N. F. S. Grundtvig as an Historian."
- 4:00 p. m.—Committee on Church Relations.
- 8:00 p. m.—Singing by Grand View College Choir. Professor George W. Forell, Gustavus Adolphus College: "Luther Today."

Thursday, April 21:

- 8:45 a. m.—Morning devotion.
- 9:00 a. m.—President J. Knudsen: "The Word as Testimony."
- 10:30 a. m.—Rev. Ernest D. Nielsen: "A Fresh Approach to the Church's Mission Today."
- 2:00 p. m.—Professor G. W. Forell: "The Christian in the World."

Notice to ministers: Kindly send your enrollment at once so we may be able to make arrangements. At the same time you might send (if you have not done so) the list of prospective students from your community for which we asked some time ago.

J. Knudsen.

Grand View College, April 1, 1949.

Lines By A Layman:

In the absence of our pastor on a recent Sunday I sought a House of Worship elsewhere. It had long been my desire to hear the minister at the local Presbyterian church. I had met him on certain occasions and had been impressed by his personality.

His sermon theme, "Lead Us Not Into Temptation," gave me a new light, especially because of his unique presentation. The service included very impressive music. The lighting of the altar candles by robed boys together with silent prayer to hushed organ tones offered other features with which I was not accustomed. However, the service in its entirety was very inspiring, and I felt that we probably in our church have certain shortcomings in our own way of worship.

At the end of the service the pastor made a special announcement which had purposely been omitted from the customary printed church bulletin which otherwise carried the announcements of congregational activities.—He made the following announcement: It has been proposed that every Presbyterian family be asked to make a special sacrifice during the six-week Lenten season. The suggestion is that each family each week set aside two meals for which they will substitute the so-called "Sacrificial Meal." He explained it was the kind of a meal upon which millions of people throughout the world subsist from day to day, month after month, and many even upon less.—He explained further that the difference in cost of this simple meal, and that of the average American family meal, should then be put away for a special "Sacrificial Meal Offering" at Easter time.—As there were several menus to choose from, these would be offered for distribution each Sunday, or could be had upon request from the committee in charge.

The thought came to me: How many in The Danish Lutheran Church would be willing and happy to undertake such a small sacrifice? Your Synod Stewardship Committee will soon approach every member of our synod in regard to the Church Extension Fund and the Debt Retirement Fund.

If we were to undertake the above suggested sacrifice, and the money thus contributed go to one of these funds, then we would all have part in a "Share the Work" and "Share the Joy" plan, and I feel confident that it could be a great success and a wonderful lift in our common work for the Kingdom of God.

Will our pastors help to urge this plan? Will YOU do it?

Stewardship Committee,

By B. P. Christensen.

P. S.—Here are two of the suggested menus:

(The Session suggests the use of such a meal, once a week during Lent. Cost is estimated below. Figure the cost of the meal you would have had in place of this: The difference is your saving toward a "Sacrificial Meal Offering." Lent ends Saturday, April 16).

Recipe No. 1—Potato Soup (to serve eight)

2 cups raw potatoes	-----	\$0.05
1 quart milk	-----	.18
2 tablespoons fat	-----	.05
1½ teaspoons salt	-----	
1 tablespoon chopped onion and pepper	-----	.03
Crackers	-----	.10
Milk for drinking	-----	.18

Cost of meal ----- \$0.65

Cook the chopped potato and onion in just enough water to cover, until tender. Add the milk, fat, salt and pepper. Heat and serve.

Recipe No. 2—Rice Lunch (to serve six)

1 cup rice	-----	\$0.10
2 tablespoons fat (or 2 slices dried bacon)	-----	.05
1 small stalk celery	-----	.20
1 cup water or meat broth	-----	
2 cups canned tomatoes	-----	.20
½ cup leftover meat	-----	.10

Cost of meal ----- \$0.65

Saute celery in fat. Add washed rice, water and tomatoes, and seasoning. Bring to full boil, then simmer in covered skillet for an hour.

(Suggestion: The family will show great interest and understanding of the sacrificial meal, if you explain that even this plain meal is much better than thousands of our Christian brethren ordinarily eat. Keep account of the costs. Put the savings in a special place **that same day**, until the offering is called for. Other recipes will be printed and distributed each Sunday).

Editor's Note:—The above article was submitted for the March 20th issue, but due to an over-abundance of other material it was squeezed out in the print shop.—However, as we are still in the Lenten season, we encourage our readers to give the above suggestion a try-out. Multiply the saving by seven (seven Lenten weeks) and give your Lenten offering.



THE FAITH OF THE CHRISTIAN CHURCH—By Gustaf Aulen, Bishop of Strängnäs, Sweden. The Muhlenberg Press, 1228 Spruce St., Philadelphia, Pa. \$5.00.

Our seminary Professor in Systematic Theology advised us to read at least one new book on theology every year, and I have found it a good discipline. We have been waiting for a fresh approach by a Lutheran theologian, for much of American theology by Lutherans has of late years been disappointing to me. We seemed to be short of men with a new insight into old truth. Most writers lacked the courage of spiritual conviction. We, who stand in pulpits Sunday after Sunday, have received little help from old theology. But this book is not primarily Lutheran theology, but as indicated by the title a theology for the Christian church. The author does not claim the possibility of one man's ability to accomplish such a task, although it must be stated that this book will be read by many protestant students. Bishop Aulen has a wide contact with the currents in Christian thinking. The fly leaf of the book says he "inspires awe and respect" and that is not an exaggeration. He has presented to us some clear, stimulating thinking about the relationship of God and man. He makes no attempt to dodge any of the problems that time has thrown at us with great violence.

How grateful I am for the statement "we do not refer to Luther as a final arbiter of truth but in so far as he helps us to see more clearly the soul of Christianity." We should expect unbiased theology to make that statement. And we need that kind of help from men who have more time than preachers to study theology. Bishop Aulen's purpose is stated in these words: "A new and deeper insight into the meaning and motif of The Reformation, and, secondly, a new fresh and realistic approach to the Biblical message."

We should expect a clear outline of the main topics in the book, such as "Faith and Theology"—"The Contents of the Christian Faith"—"The Living God" (The Christian Conception of God and God of Action) "The Act of God in Christ"—in two divisions with many sub-subjects; "The Church of God"—with four divisions and many sub-actions.

While the thinking in the book is clear, there is no attempt to reduce theology to rationalism. Back of the writer's thinking there is a clear belief in a revelation which does not engage in a polemical discussion with philosophy which belongs in another sphere of thinking. The purpose: The clarification of the Christian faith, is kept straight. In the language of Nietzsche "there are rays of a divine logos (word)" which the man of faith must not restrict. Theology speaks constantly of a word which God speaks in the hearts of man.

Dr. Aulen is very emphatic in his contention that Christian faith is faith in the God of Christ. "When faith has found God in Christ it does not seek him elsewhere." (P. 61). This is similar to E. Stanley Jones, who speaks of the God who is Christlike.

We have not always willingly admitted the truth in the

following: "God does not will everything that happens, but He wills something in everything that happens." (P. 197).

Can this book be read by lay people? It can, but it won't be. The language is not too abstract, but the many references to history and to theologians presupposes an interest in the evaluation of thinking and research which few lay-people have or will make an effort to have. And though the use of different languages, appearing not too often, is not disturbing it is bound to be to some who should read the book. But the book is invaluable to the person who continually desires to reevaluate and re-examine the realities of faith. We need interpretation as well as statement, and we have it here. Certain concepts will be knocked over or the reader will put the book away for good, but it is too good for that. For faith knows that the "Spirit did not cease from his work in the completion of the New Testament." And we need to have faith verified by men who have lived in the promises of the N. T., in a Christ, "Who is the same yesterday, today and forever."

It would be tempting to go into details about the numerous subjects under discussion, but that is an apparent impossibility.

The author is familiar with many men, e. g., Schleiermacher, Kierkegaard, Hegel, Barth, Harnach, Heiler, Nygren, and, of course, Luther is often quoted, and I have a hunch that Dr. Aulen is also well acquainted with the thinking and

inspiring intuitions of Grundtvig, though he does not mention him. There is much to suggest that he has listened to the extended voice of the Prophet of the North.

In all theology our concept of the "Word of God" is important, and I cannot refrain from quoting briefly: "In and through the incarnation of Christ, the word of God is a word given once and for all, and anchored in the Holy Scriptures. But in and through the continuous work of Christ it is at the same time living and continually active in the present."—And further, "The word of God comes in the 'form of humiliation.' These conditions under which the word of God exists cannot be improved or overcome by any kind of theories of inspiration, or by arguments that are designed to protect the Bible from its 'humanity.' Faith always discovers the revelation of God in 'secret' in the human covering that hides it." (Pp. 363-365). And what a message there is in this statement: "The Sacraments are the self-impartment of divine love in the form of action." (P. 370).

Here is a book of 457 pages printed in large type on good paper in a clear style, well and attractively bound, which we have eagerly looked for from the so-called "Lundensian School of Theology."

The author's emphasis by repetition is very effective, and his back references to paragraphs is helpful in orientation. It is a book to which it will be necessary to return frequently.

L. C. Bundgaard.

Grand View College And Our Youth

"Studenterfest" 1949

As previously announced in *Lutheran Tidings*, the annual "Studenterfest" (homecoming festivities of Grand View College) will be held in Des Moines, Iowa, on April 30 and May 1.

A few days ago as I sat in my room thinking about the coming "Studenterfest," I began reminiscing. I recalled the pleasant memories of "Studenterfest"—1948—the colorful folk-dancing exhibitions—the precision with which the gymnasts presented their exhibition—the fine banquet—the exquisitely gowned ladies at the formal dance—the elaborately decorated gymnasium—the inspiring speeches—the exceptional play, "The Great Big Doorstep"—the informal gatherings and songfests. The ever present spirit and fellowship around Grand View seemed to be intensified by the many visitors among whom were alumni, prospective students, parents and friends of the students. It all seems to have happened such a short time ago, yet the "Studenterfest" of 1949 is not very far from being realized.

The student body at Grand View is always attempting to outdo the festivity of the previous year. We who have been working on the 1949 "Studenterfest" plans feel that we have designed a program this year which will be difficult to surpass. Therefore we urge you—alumni, prospective students, friends and parents, to be present with us on these two days of Christian fellowship and entertainment.

Oluf Lund, our well known choir director, has been rehearsing with our large acappella choir in the following selections which will be included in the concert: "Cherubic Hymn" by Gretchaninoff; "Bless Ye the Lord" by Ivanof-Wilhousky; "Meadowlands" by Wilhousky; "Hospodi Pomilui" by Lvovsky; "Father Most Holy" by Christiansen; "Wake Awake," by Christiansen. The Danish numbers will include: "Absalon bygget Borg ved Havn" by Lembecke; "Vort Modersmaal er Dejligt"—Folkemelodie; "Flyv, Fugl, Flyv" by Hartman, also spiritual numbers, "It's Me O Lord"; "Way Over Jordan"; and "Go Down Moses"; all by Cain. Those who have heard Grand View's choir before will be even more pleased with this completely new concert.

The play to be presented this year is entitled, "I Remember Mama" written by John van Druten and adapted from Kathryn Forbes' book, "Mama's Bank Account." It will be the biggest production that Grand View students have ever dramatized. The cast of twenty-eight students under the direction of Mrs. Noyes, our speech instructor, have already devoted many hours to rehearsal and the enthusiasm shown indicates that "I Remember Mama" will be an outstanding feature of this year's festivities. The story of the play concerns incidences and scenes of a Norwegian-American family living in San Francisco about 1910. You will not want to miss this production.

Other highlights of the program will include the banquet, a formal dance, folk-dancing and gymnastics. The speaker of the day will be Rev. Enok Mortensen from Tyler, Minn.

Committees have been formed for registration, housing, play, banquet, dance, decorations, publicity, dishwashing, meal serving, cleanup and many others. Every student residing in the dormitories and some of the non-resident students have been placed on one

or more committees. Each one is working toward a "Studenterfest" which will long be remembered by those who participate in the activities, those who will return to Grand View for these two days to meet old acquaintances and make new friends and those who will for the first time see Grand View.

We suggest that you plan now, to come to Grand View College on April 30 and May 1 to share with us a week-end of social and inspirational activities. Housing will be arranged for you unless you prefer to stay in hotel rooms. All meals except the banquet will be served at the college.

If you plan to attend Studenterfest this year the registration committee requests that you send your reservations for lodging in advance. State the name and address of each person who will want lodging arranged, whether you prefer to sleep in the dormitory rooms or private homes, also whether you will need a room for both Friday and Saturday nights. This information will enable the housing and registration committees to eliminate confusion when you arrive.

Upon your arrival at Grand View, report to the registration desk in the lobby of the administration building where you will receive tickets for the banquet, dance and play, also room reservations, meal tickets and "Studenterfest" programs. The registration fee of eight dollars will cover all your expenses, except travel to Des Moines.

Send reservations to "Studenterfest Registration Committee," Grand View College, Des Moines 16, Iowa.

Be seeing you April 30 and May 1!

Robert Nielsen,
Chairman of Registration,
Chicago, Illinois.

Grand View Alumni

The student body and the administration of Grand View College have

invited us to "Studenterfest." This is our homecoming! To get back to see G. V. C. in its "new look," to see old friends, to renew past acquaintances, and to preserve the spirit of Grand View in those of us who soon drift to far away places—not alone by choice but by our work and a position that is ours after proper training. G. V. C. helped us—NOW it is our chance to return a favor. We are nearing the end of our two-year Station Wagon Drive, and better yet, it is almost completed. It is not necessary for me to list the many, many voiced phrases, such as, it is a worthwhile project, etc. We know that. Perhaps not entirely ideal, but is better than nothing at all for transportation of persons and things around and about the college grounds and areas of business. The Grand View College Choir tour begins the 6th of May, and the college is in desperate need of transportation. A station wagon could well accommodate a number of the touring group. Of course, not the number that a bus would, as some have suggested. A bus would be nice when we are ready for a larger project. We would like to emphasize the need for everyone to help on this small undertaking rather than merely dreaming of larger ones. Again let me say our project is not too big. No contribution is too small, none too large. We appreciate. Our goal is almost reached and if completed the committee promises a station wagon at Studenterfest. We are almost over the hill, let's see the station wagon roll in with ease on April 30 and May 1.

If you are busy today, send your contribution just as soon as possible to the undersigned. We would like to have the drive completed early in the month, say the 15th of April.

Looking forward to seeing many of you as well as "I Remember Mama."

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

Previously acknowledged ----\$1,760.50

In memory of Ted Weiby, Armstrong, Iowa: Mr. and Mrs. Fred Johnson, Ringsted, Iowa, Mr. and Mrs. George W. Johnson, Ringsted, Iowa, Mr. and Mrs. James W. Johnson, Ringsted, Iowa, Mr. and Mrs. Bertle Anderson, Armstrong, Iowa, Mr. and Mrs. Reginald Plath, Armstrong, Iowa ---- 6.00
Mr. and Mrs. Manno Peiteresen, Ringsted, Iowa, Mr. and Mrs. Wayne McKay, Ringsted Iowa, Mr. and Mrs. Milford Sampson, Ringsted, Iowa, Mr. and Mrs. George Høien, Jr., Ringsted, Iowa ---- 3.00
The James Cole Women's Relief Corp 305 ---- 2.00
The August Sorensen family, Ringsted, Iowa ---- 1.00
Mr. and Mrs. W. Paulsen, Kenneth and Marie, Chicago, Ill. 4.00
Ruby Jacobsen Bedient, Royal Oak, Mich. ---- 5.00
A. D. Ingeman, Minneapolis,

Minn. ----- 5.00
Collection taken in Chicago to cover expense of guest speaker, Dr. Johannes Knudsen -- 25.15
Mrs. N. C. Pedersen, Tyler, Minn. ----- 1.00
A. Kohsel, Chicago, Ill. ----- 2.00
Dagny Rasmussen, Kimballton, Iowa ----- 2.00
Erling Jorgensen, Madison, Wis. 2.00
Mr. and Mrs. Henry Andersen, Centerville, S. D. ----- 5.00
Mr. and Mrs. Harry C. Jensen, G. V. C., Des Moines, Iowa ---- 5.00
Miss Cora E. Sorensen, Spencer, Iowa ----- 5.00
Total to date ----- \$1,833.65
Thank you.

Cora E. Sorensen,
105 E. Second St., Spencer, Iowa.

From Enumclaw, Wash.

During the past year Hope Lutheran's Sunshine Circle has been a very active group. The ladies are fast gaining a reputation for nimble fingers and culinary skill. In addition to annual bazaars and bake sales, the Sunshine Circle has served a number of merchant's lunches, community dinners, including the Danish Brotherhood's fiftieth anniversary dinner and the Northwest District Convention's Sunday dinner.

During the year, the group opened a Sunday School Building Fund with \$100 as a starter and at the January meeting voted to double the amount.

Another accomplishment was the purchase of new dishes and silverware for dinners, etc. This purchase was made with the cooperation of the Ladies' Aid.

Mrs. Eleanor Pedersen is again president of the group for the ensuing year. Mrs. Nora Morgan will be chairman of the sewing.

Contributed.

Pacific Coast Lutherans Plan Centennial

By Dr. J. George Dorn,
Chairman Publicity Committee

Lutheran Synods, Districts and Conferences will converge in San Francisco during the first week in May to mark the coming of Lutheranism to the Pacific coast during the gold rush days of 1849.

The credit for that beginning must go to Rev. Frederick H. Mooshake, a graduate of the University of Goettingen, March 1835. He came to the United States in 1847 and was ordained to the Gospel Ministry by the Evangelical Lutheran Ministerium of New York, Rev. Henry H. Pohlman, president, Rev. James R. Keiser, secretary. After serving a congregation in New Germantown, N. J., for two years, he moved to San Francisco and started Lutheran services in October 1849.

The present St. Mark's Lutheran Church was the outgrowth of two Lutheran congregations, the Church of Christ and the First German Lutheran

Church. The merger was effected on September 7, 1867, although the name of St. Mark's had already been selected by the latter group and had incorporated under the new name on July 10, 1866. The Church was then located on Geary Street in the heart of the downtown area across from the present Union Square.

The Missouri Synod was next to found the present St. Paulus Church. This, strangely enough, was brought about by the Rev. Jacob M. Buehler who had served St. Mark's from 1860-1867. Other Lutheran groups came and organized congregations until today San Francisco has some twenty-two Lutheran Churches, and the National Lutheran Council strength on the Pacific slope (California, Oregon and Washington) has a membership of 139,606. It lists three colleges or academies, two Bible Institutes, six hospitals, two residence clubs, twelve Homes for the Aged, three Seamen's Homes, one maternity home, four child agencies, one home for the blind and handicapped. A joint seminary is being planned by the Pacific and California Synods (ULCA) to open in 1950.

As far as it is known this is the first time when Lutherans of many Synods have united to observe a Centennial which historically belonged to but one Synod. The idea of this joint celebration was born in the meetings of the State Presidents of the California Synod (ULCA); California District, ALC; California Conference, Aug.; Pacific District, ELC; Pacific District, UELC.

Plans for the coming event are in charge of a "Steering Committee on Joint Lutheran Convention." Various sub-committees have been appointed with specific tasks relating to the various phases of the convention.

Present plans include two joint mass services and a banquet. Drs. Franklin Clark Fry, President ULCA and Sigfried Engstrom, Executive Director, Board of Home Missions, Augustana Synod, are to be the speakers at the services and Dr. Morris Wee is to address the banquet. Grace Episcopal Cathedral has been offered by the Bishop for the mass meetings and the Scottish Rite Temple for the banquet.

A Lutheran chorus choir is to be organized.

A professional publicity expert has been engaged to give seven or eight releases to the various news agencies before and during the convention. The cooperation of the radio has been promised to give adequate publicity to the convention and brief periods will be allotted for broadcasts by visiting dignitaries.

The dates are May 3 to 5.

The Synod of California ULCA will open its festivities Sunday, May 1, in historic St. Mark's, Dr. J. P. Beasom, president, will preach at the 11 a. m. service and Dr. Franklin Clark Fry, president ULCA, in the evening.

West Coast Itinerary

For Rev. Alfred Jensen

Easton-Parlier, Calif.	March 27
Oakland, Calif.	March 28
Salinas, Calif.	March 29
Watsonville, Calif.	March 30
Solvang, Calif.	March 31
Pasadena, Calif.	April 1
Los Angeles, Calif.	April 3
Junction City, Ore.	April 5
Enumclaw, Wash.	April 7
Seattle, Wash.	April 8
Tacoma, Wash.	April 10
Wilbur, Wash.	April 12

District VIII Convention

Salinas, California,
May 13-15, 1949

The annual convention of District VIII of the Danish Evangelical Lutheran Church of America will be held at St. Ansgar's Lutheran Church, Salinas, Calif., May 13-15, 1949.

The congregations of the district are requested to send delegates and all the pastors are urged to attend the convention. The congregations are entitled to one delegate for every 25 voting members or fraction thereof.

All reports to the meeting must be submitted in writing. All members and friends of our churches are invited to participate in this meeting.

Svend Kjaer,
District President.

St. Ansgar's Lutheran Church cordially invites members and friends of the California District to the annual convention which will be held at Salinas, Calif., beginning Friday evening, May 13, at 8 o'clock.

Please send your registration at least one week in advance to: Chris Christensen, President, 43 Railroad Avenue,

Spreckels, Calif.; or, Svend Kjaer, pastor, 213 Church Street, Salinas, Calif.

PROGRAM

Friday, May 13

8:00 p. m.—Worship service, sermon by Rev. Niels Nielsen.

Saturday, May 14

9:00 a. m.—Devotion and Bible hour by Rev. Aage Moller.

9:45 a. m.—Business session.

12:00 p. m.—Lunch.

1:00 p. m.—Women's Mission meeting.

2:00 p. m.—Business session.

4:00 p. m.—Lecture in the Danish language by Rev. Svend Marckman.

6:00 p. m.—Dinner.

8:00 p. m.—Meeting sponsored by the local congregation.

Sunday, May 15

9:30 a. m.—Sunday school.

10:30 a. m.—Morning worship and Holy Communion: Sermon: Rev. Halvdan Knudsen. Communion: Rev. Svend Kjaer.

12:00 p. m.—Dinner.

3:30 p. m.—Lecture by Rev. Aage Moller.

5:30 p. m.—Supper. Closing meeting.

OUR CHURCH

Brooklyn, N. Y.—Pastor Kirkegaard Jensen from Perth Amboy, N. J., was scheduled to be the guest speaker at the Danish evening in the Brooklyn church Sunday evening, March 27.

Pastor J. C. Aaberg, our synodical representative on the American Santal Mission Board, was scheduled to speak in the Brooklyn church Thursday evening, March 31.

Tyler, Minn.—Pastor Halvdan Helweg of Copenhagen, Denmark, who was the main speaker at the Danish folk meeting at the Danebod Folk School two years ago, has according to reports promised to be the main speaker again this fall.

Minneapolis, Minn.—The semi-annual meeting of the three women's groups of the St. Peder's church was held Thursday evening, March 17, in the church parlors. Rev. M. C. Dixen, Executive Secretary of the Santal Mission, was the guest speaker and also showed moving pictures from the Santal Mission field.

The Chicago Area Ministerial bi-monthly meeting of the pastors of the two Danish sister synods was held Monday, March 21, at the home of Rev. and Mrs. Hans C. Jersild, 2027 Humboldt Blvd. Six pastors and their wives were present. Rev. Alfred E. Sorensen introduced the topic of Euthanasia, (mercy-killing), which lately has received considerable discussion throughout our nation. A lively discussion followed.—Rev. Ernest D. Nielsen was elected president of the Ministerial Group for the coming year.

The Askov, Minn., Community has had considerable publicity in various publications the past months. Last November the "FRIENDS" magazine brought a number of pictures from the Askov community, and editorial comments on same.—This winter a Picture Magazine in Denmark, known as "BILLED-BLADET" had a page of illustrations and comments on the Askov, Minn., community.—The 10-year dental program which recently was inaugurated in the Askov Public School, has also received considerable publicity. It is evident that the Danish Cooperative Folk Life Spirit has proven its merits in this community originally settled by Danish families.

Mirage Flats, Hay Springs, Nebr., another of our Danish colonies, received considerable comment in a recent issue of the "University of Nebraska News," and we quote: "Until recently Mirage Flats was a typical western Nebraska dry-farming area, blending in with the surrounding countryside. Today the waters of the Niobrara river, flowing through a well planned system of irrigation ditches, have transformed it into a distinct natural area bound together by common problems and interests and by a growing community spirit. When the last families have moved in this spring to take over their respective 90-acre tracts, the Flats will be completely settled with a total of 110 families, most of which are young adults with children. A splendid beginning has been made in developing 'community consciousness' and a sense of 'belonging together' among this large group of strangers whom fate has brought together. The most significant step to date was taken when all organized groups in the area joined forces in establishing the Mirage Flats Community Council which now is making a unified approach to various community-wide problems related to education, roads, telephone service, electricity, and religious and social activities. Geographically a unit, these Mirage Flats folks are now on the way toward becoming a closely-knit social group, in short, a community."

Santal Mission Literature

In the Land of the Santals, by M. A. Pederson\$1.50
Lars Olsen Skrefsrud, by N. N. Rønning 1.00
The American Santal Mission, by Prof. A. Helland50
He Maketh All Things New, by Dr. E. Ostergaard35
Unto The Least, by Dr. E. Ostergaard, (3 for \$2.00)75
The Santal Missionary, monthly Mission paper, annual subscription50

The above can be ordered from the Santal Mission Office, 401 Cedar Ave., Minneapolis 4, Minn.

Dagmar Miller.

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.

April 5, 1949

I am a member of _____ the congregation at _____

Name _____

New Address _____

City _____ State _____

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