

Lutheran Tidings

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The above picture was taken following a Sunday worship service, and the Lutheran Pastor Herbert A. Dick poses with the first group of DP's to arrive for employment on the Seabrook Farms at Bridgeton, N. J.

—Article and Pictures by Courtesy of "National Lutheran."

EUROPEAN DISPLACED PERSONS FIND NEW HOME IN AMERICA

By James A. Ryberg, Staff Writer, NLC News Bureau

The largest group of displaced persons of one nationality to settle in one U. S. location thus far has now been brought to jobs in New Jersey by the National Lutheran Council.

Numbering almost 400 DP's—all Estonians—the group includes 165 families. Among them are 191 adults who are employed by Seabrook Farms, a Bridgeton, N. J., concern which produces and markets fresh-frozen vegetables and other foods.

Arrangements to bring them to the U. S. were begun last fall when a Lutheran Estonian pastor, the Rev. Rudolf Kiviranna, approached Seabrook officials to ask if the firm could employ any of his displaced countrymen. He had heard of the hundreds of Nisei workers which the company had employed during the war in cooperation with the government's relocation program.

Faced with a farm labor shortage, Seabrook officials liked the idea and asked advice from a Lutheran pastor in Bridgeton, the Rev. Herbert A. Dick. Soon arrangements were worked out with the National Lutheran Council to bring the colony of Estonians to America.

Seabrook is a big place—it sprawls over 19,000 acres in two counties and claims to be the world's largest vegetable farm. The company's biggest crop is



Sorting ears of corn preparatory to freezing them, these Estonian women wear attractive blue and white uniforms while working in Seabrook's main plant. To stop growing action, vegetables are "blanched" just before freezing. Food would spoil otherwise. Seabrook tries to harvest and freeze foods at peaks of flavor.

baby lima beans, of which it froze and distributed more than 20 million pounds last year.

First of the Estonians arrived at Seabrook in March of this year, and the last of the group came in June, in time to begin harvesting and processing the snap bean crop in southern New Jersey.

All of the Estonians have been hired on the same basis as native help, with a minimum wage of 75 cents an hour. Most of them automatically became pro-

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Twentieth Sunday After Trinity

By Dr. Johannes Knudsen

President of Grand View College, Des Moines, Iowa

Prayer:

Heavenly Father! Grant Thou, we beseech Thee, that our ears may be opened and that we may hear the words Thou hast spoken so that it may be plain that they are spoken also to us. Help us to do Thy will, and help us that we may never reject Thee as the cornerstone upon which we must build our lives.

Matthew 21:28-44:—"But what think ye? A man had two sons; and he came to the first, and said, Son, go to work today in the vineyard. And he answered and said, I will not: but afterward he repented himself, and went. And he came to the second, and said likewise. And he answered and said, I go, sir: and went not. Which of the two did the will of his father? They say, The first. Jesus saith unto them, Verily I say unto you, that the publicans and the harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not; but the publicans and the harlots believed him: and ye, when ye saw it, did not even repent yourselves afterward, that ye might believe him. Hear another parable: There was a man that was a householder, who planted a vineyard, and set a hedge about it, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into another country. And when the season of the fruits drew near, he sent his servants to the husbandmen, to receive his fruits. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants more than the first: and they did unto them in like manner. But afterwards he sent unto them his son, saying, They will reverence my son. But the husbandmen, when they saw the son, said among themselves, This is the heir; come, let us kill him, and take his inheritance. And they took him, and cast him forth out of the vineyard, and killed him. When therefore the lord of the vineyard shall come, what will he do unto those husbandmen? They say unto him, He will miserably destroy those miserable men, and will let out the vineyard unto other husbandmen, who shall render him the fruits in their seasons. Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same was made the head of the corner; this was from the Lord, and it is marvelous in our eyes? Therefore say I unto you, The kingdom of God shall be taken away from you, and shall be given to a nation bringing forth the fruits thereof. And he that falleth on this stone shall be broken to pieces: but on whomsoever it shall fall, it will scatter him as dust."

It is quite obvious and plain from the content of the two stories which have been linked together in Matthew's gospel that Jesus is speaking a word of admonition and warning to the Jews who heard him. The parable of the son who promised to do as his father bade him and failed to do so, and the even stronger parable about the husbandmen who killed the son of their lord, are both directed at the people of Israel for failing to accept the call that came to them. That they knew this to be the case is brought out by the conclusion to the story, especially as it is told in Luke. "And the scribes and the chief priests sought to lay hands on him in that very hour; and they feared the people: for they perceived that he spake this parable against them."

Jesus thus had a special purpose in mind with these parables, but this does not mean that we merely should classify them with the historical material, which adds pertinent information to our knowledge of Jesus and

His times, and fail to apply them to ourselves. Many of the words of Jesus are relative in their purpose. This means that they are spoken in certain situations and to certain people, and that they are not intended as general statements with universal intent. It is important that we understand this in order not to misinterpret what Jesus said. But there are very few words of Jesus which, despite even a limited address, do not have some sort of universal application. This is caused by the fact that Jesus always based his words on fundamental truths. He was always in accord with the will of God. Therefore, the words which he speaks to others, and which we might shrug off with the excuse that they were not addressed to us, usually have a strong bearing in our direction.

Assuming, then, that the two parables apply also to us, we ask what their message is. If they were meant to be of admonition and warning to the Jews, they naturally warn and admonish us. They tell us that we must not fail to do the will of God, nor must we reject Him who is the very cornerstone of our Christian faith. In other words, they apply to the quality of our Christian living and to the content of our faith. Thus, paired as they are in our pericope, they include the two great factors of Christianity: faith and life. Now, one might say that there are not two, but one; that faith without life is sterile and that life without faith is impossible. But we often do separate them for purposes of emphasis and discussion. The trouble is that our discussion often ends in quarrels and that the emphasis leads to one-sidedness and division. Thus we have a large body of Protestantism which places strong emphasis on Christian living but has been careless about the content of the faith. On the other hand, another large body has strongly emphasized the faith but has failed to place an equal emphasis on the Christian duties in the world. The Lutheran churches, by and large, belong to the latter group. Of the two, if one had to make a choice, I would prefer the emphasis on faith, for out of a living faith will come a strong life, but we must admit that there is a grave temptation to exclude oneself from the practical problems of Christian life and to be content with a life of meditation and worship.

Jesus does not admonish us in this case by giving a command. He places before us an example; and the example stirs us strangely. By the power of the example we are compelled to review ourselves. Even a child can understand the little story of the two boys who were told what to do and who reacted so differently. Many are the cases where this happens to a boy or a girl. They promise, but they fail to live up to their promises. For many of us our childhood days are far away, although they are still with us in our memory. But our present situation is not much different from that of the child's. In fact, if anything, the parable strikes us even harder. How often have we not been given to know that we must

do something or other and have failed to do so? How often have we not done the very things we knew very well we should not do? We might even say, that the more sincere a person is the greater is his sense of guilt for his shortcomings and wrongdoings. It was Paul who said that the things which he should do he failed to do, and the things which he knew he should not do, those he often did.

By the parable of Jesus we are given the incentive to live in a better and stronger way, to carry out into practice the life we know we should live. In other words, we recognize our duties and we are spurred on to do them. But by the parable we are also judged. We find that we have placed ourselves in the place of the second son who made an easy promise but who forgot. When we measure ourselves by the parable we know that we are guilty, that we stand before God as one who is judged and convicted. This happens to us as individuals and this happens to us as a church. I have failed to do my part, and collectively we have failed to do our part. The Lord has said: Go work in my vineyard! We have answered: We go, Lord! But we have failed to go. We are no better than the people to whom Jesus spoke directly.

More seriously yet, have not also we rejected Him who is likened to the cornerstone, or the head of the corner. We do so when we fail to live by his teachings, but we do so even more when we fail to recognize that He and He alone can remedy our failures and wrongdoings. The worst thing you can do to a cor-

nerstone is not to use it as a cornerstone. When we fail to place our faith in Jesus Christ as our Lord and Savior, we reject Him, no matter how much lip-service we pay to Him as an example and as a teacher. When we fail to rely on Him, because we believe that we can build our own lives, or because we do not recognize His true greatness and the absolute necessity of His work of salvation, then we reject Him and thus we reject the stone which should be the head of the corner. The result of this is seriously stated in the words of Jesus: The kingdom of God shall be taken away from you.

The lessons of the parables seem to consist of a strong warning and admonition. We hear that same warning in another parable. "Every one that heareth these words of mine and doeth them not, shall be likened unto a foolish man who built his house upon the sand." But fortunately, Jesus does not leave us with a word of judgment alone. He also gives us the word of promise, and he includes it in the same parable. "Every one that heareth these words of mine and doeth them, shall be likened unto a wise man who built his house upon the rock."

God grant that the cornerstone may not be a stumbling block upon which we shall be broken, but that we may place it in our lives as the head of the corner. And God grant that our faith may be so strong that when God says: "Go, work in my vineyard," we may say "Yes" and go.

Report From District IV Convention

The convention in Oak Hill opened on the afternoon of Friday, September 30, and closed Sunday evening, October 2. There were delegates present from Cedar Falls, Des Moines, Fredsville, Hampton, Kimballton, Moorhead, Oak Hill, Exira, Newell and Ringsted. Pastors from the District included the Reverends S. D. Rodholm, V. S. Jensen, A. C. Ammentorp, J. P. Andreasen, Ronald Jespersen, H. P. Jorgensen, L. A. Kirkegaard, Johannes Knudsen, M. Mikkelsen, H. O. Nielsen and Marvin Nygaard.

The convention was opened by a devotional address by Rev. Holger P. Jorgensen. This was followed by the business session with the reading of the District president's report, a report from the meeting of the District congregations' presidents in Des Moines, and the minutes of the Hampton convention. A letter from the District president of the D.A.Y.P.L. was also read.

Following are some of the aspects of this convention which may be of general interest.

The meeting of the congregations' president was not as well attended as had been hoped; nevertheless it was considered by those who took part in it as very worthwhile. There were good discussions on the problems that face every congregation. Every president gave a report and there were informative talks on some of the work of the synod. At the end of the two-day meeting a resolution was passed recommending to District IV that such a meeting be held again the following year. The District acted on this recommen-

dation by instructing the president to organize such a meeting in 1950.

A Sunday School Teachers' Institute will be held on October 30, for western Iowa in Kimballton.

The Evangelism program of the participating bodies of the National Lutheran Council was discussed very fully, the subject being introduced by Rev. Kirkegaard and continued by Rev. Nielsen and Rev. Jorgensen. It was stressed that this program was desirable for our church. It provides what we need. But we also faced the fact that there is a very real hesitancy on the part of our laymen to go out and witness for Christ to others. If this is overcome then we will be a stronger church because we are more obedient to Christ's command.

Saturday morning Rev. Andreasen led us in devotions and Rev. Ammentorp took the Bible Hour, speaking on "The Holy Spirit."

A discussion on Lutheran Unity was introduced by Rev. Nielsen. We are still in the process of learning to know our fellow-Lutherans. We are finding this to be a very worthwhile experience in many ways. As our Danish heritage dwindles away we must look elsewhere to find what will take its place and a closer relationship with other Lutherans seems to be the only answer. There is no organized attempt to hurry us into any form of unification, but as more of us realize how much there is to gain in these contacts

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Cooling off at Seabrook's community center soda fountain Mihkel Kangilasku, 14, left, and Toivo Laurson, 12, are rapidly becoming accustomed to American ways of life.



Eduard Laurson, 42, former bank teller, now does bookkeeping in one of Seabrook's offices. His wife helps process fresh vegetables. They have one son, Ivo, 12. They arrived in America on April 6 on board the U. S. Army Transport, General Black.

The Estonians are quartered in simple yet adequate housing, provided by the company and furnished with most regular household essentials. While parents work, children may be left at the company's child-care center for a nominal (\$4.00) weekly charge. In



Mrs. Nellita Fithian, Seabrook children's worker, supervises the recreation of these children on the "jungle bars." Mrs. Fithian, one of a number of children's workers, cares for youngsters whose parents work in the New Jersey frozen-food plant. These attractive youngsters are all of pre-school age.



Aleksei Virvalo, 45, arrived at Seabrook with his wife and two children early in June. Shown here, he feeds baskets of newly-picked snap beans into a huge sorting machine which will spill them onto conveyors for further processing.

visional members of the AFL Farm Workers' Union when they went to work, in accordance with the company's union contract.

Before their tiny country was absorbed by Russia, some of the Seabrook Estonians had been influential citizens: A mayor, judge, lawyer, physician, bank teller, police inspector. Each is now employed in an allied, but less professional, job. The physician works as a chemist in Seabrook's water-purifying plant; the judge, in personnel relations; the teller, as a book-keeper in one of the company's offices.

Painting scenery for the senior class play at Bridgeton's high school, these boys illustrate how displaced persons and others of widely different nationalities and races can be absorbed into American life. They are, left front, Estonian, left rear, Nisei, right rear, American Negro, right front, German-American, center, Irish American.



Bridgeton's public schools, Estonian children have made good progress, adjusting rapidly to the English language and American educational methods. Most of the adults attend language classes provided by the company and hope to apply for U. S. citizenship as

Mrs. Triin Klepp ladles soup for her three children, daughters, 21 and 19, and son, 17, who all work processing vegetables at Seabrook Farms. Their husband and father has not been heard from since 1945. They believe he was taken to Siberia. Picture shows typical kitchen facilities for Estonians at the New Jersey concern.



soon as possible. Born on Flag Day, June 14, tiny Maret Koiv became Seabrook's first Estonian-American citizen—just 27 days after her parents arrived in New York.

Deeply sympathetic with the problems of displaced persons, Seabrook has provided well for the Estonians and hopes to find room for more.

"Why Does It Take So Long?"

By James A. Ryberg

Staff Writer, NLC News Bureau

Every Lutheran sponsor is anxious to have his family of displaced persons come to the United States as quickly as possible. Yet, most of them have had to be content with one "stock answer" for their many questions to the U. S. Lutheran Resettlement office in New York: "It takes an average of 5½ to 6 months from the time an assurance is given until a family of 'New Neighbors' can be expected to arrive."

Sponsors have wondered why it should take so long, why Lutheran resettlement workers here and in Europe cannot guarantee when their families will be put on board ships, ready to come to the U. S. as qualified displaced persons.

Actually, an assurance spends very little time in the U. S. after it has first been sent to the NLC Resettlement office in New York. Except for time in the mails between the sponsor and the NLC, and again between the NLC and the Displaced Persons Commission office in Washington, total time elapsed at the beginning of the long resettlement procedure is only about a week.

First phase of the processing operation in Europe is a screening for statistical information by the DPC's European office, with special attention to statutory percentages in the present DP law. Assurances may then be cleared for processing to the areas where DP applicants reside. Such clearance for processing includes the assignment of a European case number, card indexing, logging for future control, and a record of final disposition. All of this takes about two weeks, with the European DPC office continuing to clear an average of 4,000 assurances weekly, representing an ultimate output of more than 5,500 DP visas per week.

All assurances reaching Europe are handled in the order in which received, on a "first come, first served," basis—the only fair and most practical way to conduct such a mass migration of human beings.

After an assurance has been cleared to an area for processing, the next step is the preparation of documentation by the I. R. O. (International Refugee Organization). This process takes about three more weeks, and it is at this point in the program that LWF's European resettlement workers find candidates in the field to match against assurances supplied by Lutheran churches in America. This may add up to three or four additional weeks, in order that the best-qualified people may be selected to be matched with assurance offers.

Next step in processing displaced persons takes the most time of all—investigation of each DP candidate selected for immigration. In Europe, this job is handled by the I. R. O., and the investigations include checks on character, political affiliations, other records—a tedious process, usually lasting about three weeks. Basic information thus obtained by the I. R. O. inves-

tigators is then cabled to Washington, where a thorough check of all prospective immigrants is made by the Federal Bureau of Investigation. This procedure entails an additional time lapse of at least another month, depending on the amounts of findings.

When the FBI approves candidates selected to match given assurances, the U. S. Displaced Persons Commission then issues certifications of eligibility for the DP's involved to come to the United States under provisions of the present DP Law. This takes another five days.

When the favorable reports are received in Europe, the displaced persons and his family are called forward to the resettlement center for interviews by the U. S. Consul, for medical and other examinations. If these are also favorable, the consul issues visas to each person thus qualified. This procedure adds another ten days, plus the four or five days consumed by the DP family to come to the resettlement center.

After the issuance of visas, DP families return to their places of residence, or to DP camps, to wind up their affairs, pack their few belongings and return to the resettlement center for transportation to the port of embarkation. This takes one more week, on the average. The DP family then boards a train for Bremerhaven, where all U. S. Army transports load DP passengers, and where they will wait another week for assignment to a ship which will take them to America.

Average time between Bremerhaven and either Boston, New York or New Orleans varies from ten to fourteen days, depending on weather at sea and other conditions. From ports of arrival to ultimate destinations, inland transportation may add up to three days to the total elapsed, a very short time compared with the long procedure of processing and the still longer years during which these "New Neighbors" have waited patiently for their new chances for life.

Thus, from the time when sponsors originally offer assurances, approximately six months on the average may elapse before the ex-displaced persons can be ultimately placed in their new homes and jobs by the National Lutheran Council.

No man can tell whether he is rich or poor by turning to his ledger.—It is the heart that makes a man rich. He is rich according to what he is, not according to what he has.

—H. W. Beecher.

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IN THE WIDE, WIDE WORLD

By Alfred C. Nielsen

WHEN THE POPE SPEAKS

When the Pope speaks there are some who listen with contempt, some with amusement, some with indifference, some with fear and some with reverent attention. But a man who is at the head of a religious organization which has about 315,000,000 members cannot be too lightly dismissed. In fact, the Roman church is the strongest numerically in the world.

One of the awful powers of the Pope (or the Sacred Congregation of the Holy Office) is the act of excommunication, which means that the person against whom it is directed is cast out of the communion of the church. It is of course true that all religious bodies have some way of dealing with the recalcitrant, but excommunication has come to be associated especially with the church of Rome.

This weapon has been used against men in both high and low places. It will be recalled that King Henry IV of Germany during the Middle Ages was cast out, and that according to story had to stand penitently barefooted in the snow before the Alpine cottage of Pope Gregory VII. Other kings in other lands were made to feel the sting of this terrible pronouncement. Martin Luther was excommunicated.

But let not the reader think that it was confined to the Middle Ages. About a hundred years ago Italian patriots were working for the unification of Italy. It happened that the Roman Church had a state of its own right in the heart of Italy. Unification of Italy would mean the end of the Church State. The Pope knew this and the Italian patriots knew it. Among the great Italian names of this period were Mazzini, Garibaldi, Cavour and Victor Emmanuel II. They all worked for Italian unification, and they all suffered excommunication. But the Pope of that day, Pius IX, did not stop there. He was thorough. He excommunicated the armies that occupied his territory, and all the citizens who dared to vote for unification! The air must have been green with imprecations, but so far as is known few soldiers or citizens worried much about the wrath of the Holy Father.

Mr. Mario Rossi, an Italian journalist, has remarked recently that the only prominent Italian statesman not excommunicated in the past hundred years was the late and unlamented Benito Mussolini. It would be interesting to hear the Roman Church interpret that bit of history.

It is said frequently in our day that the Vatican will be found on the side of reaction. Rome has been accused of that for a long time. In 1864 Pope Pius IX issued an encyclical in which he claimed the independence of the Catholic Church, and its supremacy over all secular governments. He condemned all those who favored granting toleration to other sects, and those who endorsed civil marriage and lay schools. He condemned those who favored curtailment of the privi-

leges of the Roman clergy and those who sought to deprive the pope of his temporal possessions. In the light of what is going on in the U. S. A. today, the above lines are indeed significant and interesting.

The Roman Church likes to give the impression that the Holy Father in Rome is far too spiritual to be interested in mere earthly power. If one follows the political battle that has been going on in Italy since liberation, one begins to doubt that. Not long since the Church there excommunicated about one-third of the entire population of Italy. It was directed against all those who voted Communist and all whom the Pope associated with them. Now if the Holy Father had been interested in doctrine, one would think he would have included all Marxists such as Socialists in the great casting out. But he did not. He struck at one party—the party that was against him. How such mass excommunication affects a population would be an interesting study. I imagine that the condemned take it as lightly as did their fellow-sufferers a century ago. Many Italians have never taken the Pope very seriously. That was true in Martin Luther's day. It is probably also true today.

It is my hope that the above will not be interpreted as an attack upon sincere Catholics among us. I respect them. I have friends among them. But it is my contention that the papal office is an undemocratic institution, and that the hierarchy, once in power, is a danger to free institutions everywhere.

To Meet In Minneapolis

Chicago—Minneapolis was selected as the site of the 32nd annual meeting of the National Lutheran Council, by vote of the executive committee at its session here on Oct. 1. The meeting will be held from January 31 to February 3, 1950.

Church Bells From Horse Shoes

New York—German church bells will ring again soon because ingenious church members have found that discarded horse shoes can be cast into satisfactory bells, reports Dr. Siegfried Scharfe, a pastor in Biederitz bei Magdeburg.

During the war the majority of German church bells and chimes were taken from the church towers for war purposes. One bell, usually the smallest one, was left for each church, except in rare instances when for aesthetic reasons a larger one was permitted to remain.

Now that churches are able to replace their bells, the bronze from which they were formerly cast is not available. The solution was to use horse shoes, of which sufficient quantities can be found in each village smithy. For Dr. Scharfe's church a thousand pounds of shoes were collected and sent to a factory where steel bells are made.

Our Women's Work

Mrs. Johanne Lillehoj, Kimballton, Iowa
Editor

A Suggestion For Our Ladies' Aids

Mrs. Halfdan N. Thomsen

A great deal of good natured fun has always been made of the Ladies' Aid Societies by the men of the church, but no one denies the important role that they have played in carrying on the work of our churches, not only in a social way, but equally in a service role. Within the local congregation the ladies of the church perform many services of great value with little or no financial cost, but now, more than ever before, there are many causes, not only in the local but in the national and international scene as well, that are dependent to a large extent on financial contributions from our societies for their continued work. Most of our groups have found it difficult to be as generous with this aid as we would like to be and as the need demands, and our contributions have had to be made according to the status of our treasurers' reports.

The St. Peder's Guild of Minneapolis has never been an organization that increased its bank balance by refusing to donate when a need was made known, but we are only a group of about 20 members and our funds never seemed to go as far as we would like them to. So one of the ever-recurring topics of discussion has been, "What can we do to raise money to buy this or that for the church, or to give some money to help here or there?"

At a meeting early this year the suggestion was made by one of our members that we might offer to cater for wedding receptions. Nothing was decided that evening although we all felt we should keep it in mind. In May we were asked if we would serve for a reception in the church parlors but since we had never formally decided to take up that type of work and our next meeting would not be held until after the wedding date, we first had to find out if we could get enough of us together to do the work. We could and did. And our new venture was begun.

At our next meeting we were proud to be able to enter in our treasurer's accounts checks for not one but two weddings. Naturally at that meeting there were many problems and decisions to make for future weddings we might be asked for, and a lively discussion was held.

The decision was made that we were too few to undertake the provision of the food to be served, and we felt that we had too little experience in that line, and that in most cases the bride's mother would rather have that left to her own choosing. So in practice, when the committee of 7 or 8 members, arrives at the church all the food—the cookies, cakes, coffee, cream, ice cream, bread and spread for sandwiches, or whatever else is to be served is waiting for us. And our work is to make the sandwiches if desired, make the coffee, set the buffet table, and serve the food as well

and nicely as we can, and to do the washing of dishes afterwards.

For this service we set up the following price schedule:

Up to 125 guests	\$25.00
Over 125—for every 25 guests	5.00
Making sandwiches	5.00

This schedule is considerably below professional catering charges and yet is high enough so that we all have the feeling that our evenings of working have been worthwhile and the \$125 we have earned since the first of May has given us all a sense of satisfaction.

We feel that this is a natural field of work for any church ladies' societies to engage in, both because of the type of work involved and for the need there is for that work to be done. All those for whom we have worked so far have expressed their appreciation, despite our inexperience and the mistakes we have made, for the easy availability of a complete staff of serving ladies and of the fact that the money paid will be used for church work.

I have written quite at length about this project for the problems of raising funds is one that is common to all of our Ladies' Aids, and if this idea is new to you it may help you and your group work out a similar plan in your church. If you do, I hope that you will feel the same satisfaction as we do in performing needed service that is both enjoyable and profitable.

Granly Bound

By Mrs. Axel Kildegaard

We can now crook our little fingers with the best of the cosmopolitan well-traveled sophisticates, for we, too, have been traveling in foreign lands—or so it seemed to us—United States' own south. It all came about when A. J. said: "Hyp!" and we obediently packed to make the 1,100 mile trek to serve the Granly, Miss., congregation for a week-end.

The following day found us on one of the lovely backroads in the heart of the Ozarks. We half expected to see a Mammy Yokum crawl out of the bushes after we stopped in a microscopic town between two gigantic hills and say an antediluvian barefoot woman herding a bunch of small pigs down the sidewalk which was made of boards. Gus, our dachshund, flew into a purple passion, but the pigs stolidly ignored her.

Gunter's **Inside USA** was our guidebook to the states we visited, and we were amazed to read that Arkansas has the lowest per cent of foreign born in America—less than two per cent. The fact that it is also one of the most backward of the United States should be food for thought for the Daughters of the American Revolution.

The real "deep south" began after we had gone through Little Rock, Ark., and gotten into the Missis-

Mississippi delta region. Here we drove mile after mile by the most miserable windowless shacks where the Negro population lives. It was like driving through another world. We wondered what a European would think of this "greatest nation in the world" if he were to see only this large southern area of United States. The Southerners naturally told us we couldn't understand the problem, and of course they are right; but I cannot forget the pang that went through me each time we stopped at gas stations with the three rest rooms labeled: Men—Women—Colored; or saw the forbidding sign: **Whites Only**. We had often read of the south, but seeing it is a revelation which brings home the problems as no printed word can do.

At Natchez, Miss., we went through one of the elaborate ante bellum homes where a wizened old lady (whose family had owned the mansion for years before the Civil War) showed us around. To her, an article had value only if it were "over a hunnert" years old. Impoverished, she was forced to show her home to make a living, but her pride was still her own; and she seemed like an unearthly figure from a distant time playing a new part in a new life she despised and could not understand.

Further south, through the long eery swampy bayou areas, we sent out a few tentative calls for Chloe, but the lack of response indicates that she obviously is not in Louisiana. The large trees dripping with moss were a familiar sight most of the way to New Orleans, and one of the most interesting things was to see a levee after singing about them for years with no idea of what they were.

After a day in New Orleans mostly spent in the ancient and intriguing French section, we drove along the Gulf of Mexico towards Granly arriving there in "øs regnvejr," and I do mean øsl! No one seemed to notice it much, which we could understand better when we heard that the average yearly rainfall in the area is over 60 inches! We felt the warmth of Granly's hospitality at once when Mrs. K. Knudsen welcomed us to her modern cozy little house. It was a real treat to meet and talk with her after hearing about her all these years. She teaches Sunday school and also is instructing the confirmation class through the winter, so her presence is a great help to the community.

The schedule for the week-end was a lecture Saturday evening; Sunday morning, Sunday school at 9:30, church at 10:30, and another lecture at 3, which is, of course, a large dose concentrated in such a short time. All survived, however, but the rain refused to let up for even a few moments during our entire visit, so we did not have the opportunity of meeting the whole colony. Many could not get through the mud on the side roads. But we enjoyed the get-togethers with those who could get through, and the singing in this group seemed to me to be especially spirited and good.

Granly was so refreshingly ordinary after the extremes of poverty and wealth we had seen elsewhere in the south. Though there is cotton land 20 miles north, Granly raises none but keeps more to sweet

potatoes, corn, chickens, cattle and pecans. The possibilities for flowers especially pleased me—gardenias, camellias, azaleas, etc., grown in huge bushes. The growing season continues practically year around. They claim strawberries come as early as late February and last till June. Some of the land still has virgin timber on it, and it is all quite flat with many beautiful southern pine.

I found again that it is sensational being a Strand-skov. The minute I stuck my nose in the room, I was identified as one. The Rodholms have probably had similar experiences when they go anywhere wearing their ears.

The children in Granly are of a rare species. There were 12 in Sunday school ranging from four to 17 years. They all stayed for church, they all sat quietly, they all listened well, and they all sang very well. It was a pleasure to meet with them.

Carefully skirting cows and horses (which run free and have the right of way on most Mississippi highways), we left Granly after a wet but warm and friendly visit. We left with a new respect and interest in this outermost post of our Synod and a sincere desire to return again to sing and to share with the people there.

District IV Convention

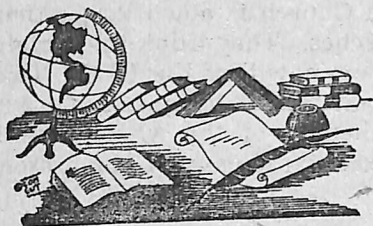
(Continued from page 3)

unification will come by itself. At present the most important developments are the attempt of Dr. Bersell of the Augustana Synod to further unity among the participating members of the National Lutheran Council, and the plans for a merger which are developing among the Evangelical Lutheran Church, the American Lutheran Church and the United Evangelical Lutheran Church.

George Westby, state director of the Lutheran Welfare Society of Iowa, spoke on the nature of the work carried on by this organization. As we have come to understand what this society is doing, the support from our congregations has increased. Besides the work of caring for the children of broken homes, placing children for adoption and ministering to inmates of the state penal institutions, Mr. Westby emphasized the placement of Displaced Persons and a future program of visitation in the state mental institutions. The District voted to contribute \$50.00 toward the support of L. W. S.

In the evening Pastor Falk of Germany reminded us of the work of the Lutheran World Action. We were shown that the Lutheran church was the hardest hit of any church in World War II and what efforts were being made by the afflicted people themselves to restore their church.

Sunday afternoon Dr. Johannes Knudsen spoke on the topic "The Word of God." His lecture was a series of definitions of this term which expresses God's active Revelation to men. The evening meeting closed the convention with the presentation of two films, "Answer for Anne" and "The March of Faith."



Across the Editor's Desk

CROP—A goal of 3,500 railroad carloads of America's farm products to fill Friendship Food Trains for the needy overseas has been set for this year's nationwide drive of the Christian Rural Overseas program (CROP), it was announced today by officials of the cooperative church relief project.

The farm-to-farm drive, which is concentrated in the nation's 33 top agricultural states, will be conducted during the individual state's harvest season. Timed generally in late October and early November, the state campaigns are aimed toward a dedication climax during the Thanksgiving season.

In the next few weeks, organization of individual counties will be completed in state after state under the direction of a state CROP committee on which major church, farm and civic organizations are represented. Completion of county organization by volunteer workers throughout the state will signal the start of farm-to-farm solicitation of bulk gifts in kind.

"Our goal, simply, is to help feed the aged, ill, orphans and destitute overseas, in the name of Christian brotherhood," John D. Metzler, national CROP chairman, said.

"Every bushel of wheat and corn, every crate of eggs and can of milk, will help to meet the worldwide need as described in eyewitness reports of church, farm and government authorities. CROP commodities reach those unfortunates who are desperately in need because they are not reached by any other group."

CROP'S national goal of 3,500 carloads of farm produce was set through the cooperative efforts of individual state committees and the national CROP office in Chicago.

The states and their goals in carloads, which will vary in content according to the state's products, are:

Alabama 34, Arkansas 75, California 200, Colorado 40, Illinois 250, Indiana 250, Iowa 450, Kansas 150, Kentucky 55, Louisiana 30, Michigan 110, Minnesota 250, Mississippi 50, Missouri 200, Nebraska 120, North Carolina 150, North Dakota 90, Ohio 140, Pennsylvania 60,

In the elections Rev. Kirkegaard was chosen District president and Rev. Jorgensen was elected secretary. The next District convention will be held in Ringsted, Iowa.

Thus ended another good convention which was made possible thanks to the good representation of the congregations and the work of the Oak Hill congregation, and Pastor and Mrs. J. P. Andreasen. Thanks again for everything.

L. A. Kirkegaard, Secretary.

South Carolina 23, South Dakota 100, Tennessee 65, Virginia 150, and Wisconsin 200.

There is a combined drive in several states. These, and their joint carload goals, are: New York and northern New Jersey 285; Washington and northern Idaho 44; Maryland, Delaware and southern New Jersey 50. Specific goals have not been set yet in Montana, Oklahoma and Texas. Informal volunteer efforts for CROP contributors are being made in the nation's other 15 states.

Commodities sought in the various state drives illustrate America's versatile agricultural economy, it was pointed out. These include wheat, corn, milk, eggs, beans, soybeans, oats, cotton, dried fruits, sugar, lard, flour, rice, livestock, peas, wool and peanuts. Emphasis in CROP is on the giving of commodities, although cash is accepted and exchanged for exportable products.

The commodities are shipped overseas in bulk, officials said, to save expense and to provide employment in processing the goods as well as relief. The products then are distributed by church agencies to the neediest, regardless of race or creed.

The CROP program, which was started in August, 1947, is sponsored by Catholic Rural Life, Church World Service (22 Protestant denominations) and Lutheran World Relief. Officials point out that it is the largest relief collection program of its kind in existence and it is the first cooperative relief project of Catholics, Lutherans, and Protestants. More than 75,000 American churches participate.

Approximately 75,000,000 pounds of farm products—2,392 railroad carloads—were contributed in the 1948 CROP drive in 26 states, starting with the midwest's Abraham Lincoln trains in the spring through CROP's Christmas trains from all over the country.

Last year's contributions were sent to the needy principally in 22 of the 43 nations served by CROP's Parent Agencies. Since its inception in 1947, up until the start of the drive this fall, more than 118,000,000 pounds of products had been contributed through CROP for the needy abroad.

The program is endorsed by leading national and international figures in varied fields. These include Paul G. Hoffman, administrator of the Marshall Plan, with which CROP does not conflict since CROP reaches the individual needy and the Marshall Plan helps to restore a nation's economy; Trygve Lie, secretary-general of the United Nations; Secretary of Agriculture Charles F. Brannan; A. S. Goss, master of the National Grange; and M. L. Wilson, director of Extension Work of the U. S. Department of Agriculture.

Lutheran Unity or possible merger is being discussed more and more in all Lutheran synods in America. Within our synod we have for a number of years given considerable consideration at our conventions and other meetings to a closer working fellowship with other Lutheran groups. And a com-

mittee on Lutheran Church Relations has made direct contacts with similar committees from the UELC and the ULC synods. Our first contact was with our sister synod, the United (Danish) Evangelical Lutheran Church. This was only natural as some could still recall the days when the two groups were in one group.

However, gradually the possibilities for a possible merger with the UELC seemed to lessen, and our attention was turned more and more to the possibilities of working relationships with all the eight Lutheran bodies of the National Lutheran Council, and especially were we attracted to the United Lutheran Church.

Many in our synod have found that we share a common view in so many fields of thought and action with the members of the ULC. Men like Dr. Franklin Fry, president of the United Lutheran Church, Dr. Joseph Sittler, Professor at the Theological Seminary at Maywood, Ill., Dr. Elson Ruff, editor of "The Lutheran" and others speak of matters pertaining to the Church and the relationship of a Christian's life to the daily social and ethical problems very much in the same language to which we are accustomed. Consequently many in our group have felt a kinship with a number of representatives from the United Lutheran Church.

In a recent issue of "The Lutheran," the editor, Dr. Elson Ruff, writes an editorial pointing out some of the differences of some of the various Lutheran groups. We believe that this editorial also helps to clarify the reason for our synod being attracted closer to the ULC than to some of the other more pietistic groups.

With gratitude to Dr. Elson Ruff for his analysis, we reprint his editorial here:

"There was a surprise this month for those who are trying to keep up with news about Lutheran unity in America. On Sept. 16 top officials of three Lutheran denominations—American Lutheran Church, Evangelical Lutheran Church, United Evangelical Lutheran Church—met in Chicago to talk about the possibility of merging these three churches.

"This was a surprise because a meeting had already been scheduled for Sept. 27 in Chicago for discussion of the prospects of merging all eight churches of the National Lutheran Council. If the men who met on the 16th had been enthusiastic about an eight-church merger, they would probably not have held a three-church merger discussion before the meeting on the 27th.

"This month I had two occasions for travel in the Middle West (western Michigan, Wisconsin, Minnesota), where four of the National Lutheran Council churches have their headquarters and much of their membership. I asked people of all eight NLC churches: Why aren't they eager for a merger which would include the United Lutheran Church?

"Here are some answers:

"The United Lutheran Church is much larger than the other seven NLC churches. They think they might lose themselves and be dominated by the ULC. That doesn't seem to me a good reason to oppose merger. Our concern for strengthening of the whole church should surely outweigh concern for any of our present organizations.

"Another thing I was told is that some Lutherans suspect the ULC of being 'liberal' in theology. The only point on which there is important difference in belief is regarding whether the Word of God is the Bible. It is commonly believed in the ULC that the Word of God created the Bible, that it speaks to us from the pages of the Bible but is greater than the Bible. (The United Lutheran Church defined its belief on this subject at its convention in 1938). It may be a long time before all Lutherans in America can talk the same language on this question.

"A third explanation of the lack of desire for merger with the ULC is that many of our people are not strict in some matters of personal conduct. For instance, a UELC pastor in Iowa would be disgraced if he were seen going into the movies. Dancing is considered sinful. Smoking seems to be all right, but a glass of beer is hopelessly out of bounds.

"Some of the churches of Scandinavian origin have been more influenced in such matters by people like John Wesley than by Luther. They have carried along the revivalistic type of piety, which is a warm-hearted and worthy kind of Christianity, but it usually produces a set of rather petty 'Thou shalt not's' which become the chief tests of Christian virtue. Only time will bring about a change in this.

"There are a few more reasons for opposing merger: Many ULC members and some ULC pastors belong to lodges such as the Masonic Order. Some of our churches occasionally hold joint services with non-Lutheran congregations.

"So that's how things stand. It may be a long time before we all understand one another and learn that we can live together in honest loyalty to our Master and in faithfulness to the essential spirit of Lutheranism."

—Elson Ruff.

From Saskatchewan

The summer has turned into autumn, and we can look back to a very fine summer season in every respect. The weather was favorable in every way, giving us both the adequate summer heat and rain. The quality of the grain harvested is excellent, and we were blessed with a better than average crop of grain.

Our annual Summer-Festival in our church did not materialize. The District president, Rev. F. O. Lund of Luck, Wis., had made plans to come here three different times, but on each occasion other duties prevented his coming. We shall now look forward to his visit in the coming year.

Here in Canwood we have had our regular services every Sunday, and the attendance has been very good.

At one of our services, held in the private home of Mr. and Mrs. Jens Andersen, their three children were baptized, and many had gathered for this festive service.

It has been my privilege to serve in the Clouston settlement once a month. And I have made the trip to Mayfair on three different occasions, and once to the Melfort group.

On August 8, we observed the twenty-fifth wedding anniversary of Mr. and Mrs. Ejnar Clausen. All the members of the congregations were invited to the home for a very fine silver wedding dinner. Friends and members of the congregation presented them with a silver service, and the pastor addressed the couple, songs and hymns were sung.

All the pastors that have visited here will remember Mr. and Mrs. Clausen. They are some of our most faithful members. I do not recall that we have ever missed them at any service held here.

Sunday, October 2, we observed our Harvest Festival, and this service was well attended as we endeavored to give thanks for the many gifts that have been bestowed upon us.

Vilhelm Larsen.

Canwood, Sask., Oct. 6, 1949.

To Construct New Hospital

The American Board of the Santal Mission is undertaking the construction of a new hospital on our field in India. It will replace the old hospital at Benagaria, originally built as a school, and be located at Mohulpahari, near the center of our old field. Dr. Kristofer Hagen is in charge. The move involves an expenditure of about \$35,000. The need is pressing, which anyone will realize who is but a little familiar with India's grand but disease-afflicted people.

As the Santal Mission, so rich in tradition, with its staff of 101 missionaries, of whom four are medical doctors and 31 registered nurses, is the heritage of all of us, we appeal to your people through you to make a contribution, large or small, to this blessed cause.

The Benagaria Christian Hospital is the oldest and best known of the hospitals on the field of the Santal Mission. Later Sevapuri in Assam was added and now we are also building a small hospital in Malda. Benagaria is the village where Borresen and Skrefsrud built their Eben-Ezer.

Dr. Erling Ostergaard was in charge of the work at Benagaria from 1928-44. In 1946 Dr. Kristofer Hagen took over. Dr. Ostergaard has released this statement: "In my opinion moving the Benagaria Hospital to Mohulpahari is both necessary and desirable.

Here are some of the reasons advanced:

1. The Benagaria Hospital was originally built as a school. The buildings will revert to that use as the ever-growing school at Benagaria needs more space.
2. It will relieve the overcrowded conditions at Benagaria.
3. It will make possible a nursing school for Indian women.
4. Mohulpahari is much more centrally located on

our field in Santal Parganas and is on the main road between Dumka (Mission headquarters) and Rampur Hat, the railway station.

5. It will give us room for an eventual tuberculosis unit, so sorely needed in a community where T. B. is a greater scourge even than leprosy.

6. It can be conducted at less cost to the Mission than at Benagaria, an out-of-the-way place in a poor community.

7. Mohulpahari has excellent bus service, which Benagaria has not.

A copy of our paper is being mailed to you.

We sincerely hope that you will help us build! Pray for the work of the Santal Mission!

Kind personal greetings,

M. C. Dixer, Secretary.

A DP Family Arrives In Rosenborg, Nebraska

On October 1 and 2, the Rosenborg community held its annual fall mission meeting. The central theme of the meeting was **Rural Community and Christian Living**. Our guest speakers were Rev. Clifford Hansen, teacher in Philosophy and Religion at Dana, and Doctor Otto Hoiberg from the University of Nebraska Extension Division. The weather was beautiful and we all felt that we had a very successful and good meeting.

John Pedersen of our community sent an affidavit to a displaced family last spring, with the whole community sponsoring the project. Now after a long trying wait this family has at last arrived. Sunday, October 16, Mr. Juris Baumanis, 48, Katrina, his wife, 46, Aina, 13, Uldis, 10, and little Rudite, 8, arrived in Columbus and were able to get out to our community in time for church services. We all met in the hall following the services and had dinner together with them. After dinner a very short welcome service was held where Rev. Duus bade them welcome and expressed the hope that they might successfully transplant their love and loyalty for their former home in Latvia where they were forced out by the Russians five years ago, to this their new home and new country. They were presented with a pantry shower after which they were escorted to their new home which we all had helped redecorate and furnish.

Their reaction was a joy to behold, and every heart was moved by their happiness which completely overwhelmed them. It was a great day in their lives, and no less for us. It was a wonderful experience for our Rosenborg community. Because it was such a joyful experience for us we should like to urge all other communities who have not already met the plea to remember "What Ye have done to the least of these, Ye have also done unto Me."

With greetings to all our friends everywhere from Rosenborg.

Sincerely,

Gerda Duus.

The Third Annual Folk School Week At Askov, Minn.

The past two years the Askov church has sponsored a week of meetings with lectures, discussions, craft work and recreation with an emphasis on community life and the general development of the human personality through an acceptance of such truths and principles as have carried the human race forward. The course has had no dogmas and no general set pattern. We hope it may grow in content and spirit through the years as we grow.

The meetings have been scheduled primarily for the local community. There is no registration, no housing problems, no dinners to prepare. The expenses are taken care of through voluntary contributions. We meet in the church parlors. The afternoon is spent with work in crafts and two or three discussion periods during the week. These sessions have been faithfully supported by the women but the men have not found time for it—or found them worthwhile. It must be remembered that in a rural community as in any other community, people have their work to do and it is hardly possible to take every afternoon off for a week nor even to attend every evening. However, our week's course is primarily an evening course and the response has been good.

If there is anyone from other communities who would like to come and be with us, they are very welcome. We can always assure you of a bed for the night's rest. There are excellent restaurants in town where the cost of the food isn't as great as the price generally charged at our church meetings. I mention this as I have no authority to say that any one person will provide your board for a full week. But some of you know Askov as well as I do and you can just about draw your own conclusions in this respect. At least, you are welcome to come and be with us.

The dates for our meeting are November 6 through November 11—this may even be extended if the group desires it. In other words, it is a meeting without end.

The tentative program is as follows:

Sunday, 8 p. m., lecture, Harold Petersen, "We, the People."

Monday, 8 p. m., lecture, Nanna Goodhope, "The Hutterites—An Effort in Communal Living."

Tuesday, 2 p. m., discussion. Topic introduced by Nanna Goodhope.

Tuesday, 8 p. m., Harold Petersen, "Living Together." This will be followed by games which old and young should be able to enjoy together.

Wednesday, 8 p. m., Nanna Goodhope, lecture, "Kristen Kold, His Life and Work."

Thursday, 8 p. m., lecture, E. W. Meuller of the National Lutheran Council, "Possessing the Land."

Friday, 2 p. m., group discussion introduced by E. W. Meuller.

Friday, 8 p. m., lecture by E. W. Meuller, "People Are Our Business."

There will be instruction in crafts every afternoon under the supervision of local leaders.

Interchange Of Young People Between U. S. And Europe

Every few days during the summer, the newspapers carry some story about a group of young Americans who are going to Europe to study or to work on farms or to take part in some reconstruction project—or a story about a group of young Europeans who have arrived in the United States to study at our universities or to learn something about American industry and life. All these young people are part of the "international educational exchange of persons" authorized under the Information and Educational Exchange Act of 1948 and fostered by the State Department as an essential expression of American foreign policy.

Since Congressional funds are lacking to put the State Department's own program into full effect, voluntary agencies have an especially important role in "exchange" programs at this time. These agencies range from export-minded firms like International Harvester to communities of Upper New York State which select some of their leading younger people to send as "ambassadors" abroad.

The Girl Scout and the Boy Scout organizations are also in this great exchange movement; the Young Men's Christian Association and the Young Women's Christian Association; the Rotary International, which in June increased its funds for scholarships and lectures in the cause of international friendship; the American Friends (Quakers) Service Committee and the Mennonite Central Committee; the United States Maritime Commission and the Greyhound Bus Lines; the American Field Service (which drove ambulances during two world wars and has members all over the United States) and American Youth Hostels—these are the names of only a few of the organizations which are helping young people from other lands to know Americans better and young Americans to know better their brothers and sisters overseas.

Among the many programs being carried out this summer is the one provided by the Greyhound Bus Lines. This company has awarded traveling scholarships, designed to provide a first-hand acquaintance with the people, resources and scenery of the major portion of the United States, to 32 students of 11 European countries. The young people who have been given the scholarships have just completed a year's study in American universities. Traveling in chartered buses, the students were to visit 21 cities in 13 states and to be guests of industrial plants, civic groups, newspapers and college organizations. This is the second year of this project.

In Cambridge, Mass., 80 students from 25 foreign countries are now taking a three-months' course of study at the Massachusetts Institute of Technology, one of America's leading technical schools, as the guests of a group of under-graduate students. This project is also in its second year.

Of a more official nature is the International Farm Youth Exchange Project. This was launched last year by the United States Department of Agriculture's Extension Service, including the 4-H clubs (members of 4-H clubs are rural boys and girls who carry out

projects in better farming, home-making and community improvement, usually under the supervision of county agents of the Extension Service) and the Land-Grant colleges (agricultural and mechanical colleges created through the sale of public lands distributed to them for this purpose by act of Congress (1862). This summer 31 carefully selected sons and daughters of American farm families are to spend four months working on farms in 10 European countries. Forty-four young farmers from abroad are to spend the summer and autumn months on American farms. This government-encouraged project is being financed privately.

These are only a very few of the voluntary projects that have been springing up—literally from the grass-roots—ever since the end of the war. The full story of them may be forthcoming later, for last winter the State Department sent out queries to organizations which were known to have scholarship or work programs under which foreign students are brought to this country or United States students are sent abroad.

Pastors, Laymen Attend NLC Home Missions Conference

Omaha—Under the theme, "Redeeming the Time," more than two hundred Lutheran pastors and lay leaders attended the annual Home Missions Conference of the National Lutheran Council at the Rome Hotel here, September 28 and 29.

The conference brought together delegates from the home missions boards of the eight member bodies of the NLC, and was conducted under the auspices of the Council's Division of American Missions. Arrangements were carried out by Dr. Philip S. Dybvig of Minneapolis, chairman of the Division Committee and Rev. H. Conrad Hoyer of Chicago, executive secretary of the Division.

The prospectus of American home missions for the churches of the National Lutheran Council in the next fifty years was the aim of the conference, with speakers reviewing the first half of the 20th century, evaluating the present, and looking into the future.

A paper prepared by Dr. Zenan M. Corbe of New York, reviewed the progress of "Lutheran Home Missions Since 1900" to open the conference. Unable to be present, Dr. Corbe, who retired earlier this year as executive secretary of the ULCA's Board of American Missions, compared present cooperative home missions work in the NLC with what he described as "perhaps the depth of disagreement 50 years ago." His paper was read to the conference by Dr. Arthur Knudsen of Chicago.

Dr. Corbe cited the problem of various foreign language Lutheran groups a half-century ago. "It was hard to get together then," he said in his paper, "especially on an English-speaking basis." He pointed to the transition from this unorganized beginning to the 27 regional home missions committees now working together in the NLC.

Speaking on "Theological Trends in Mid-Century America," Dr. Alvin N. Rogness, pastor of Trinity Lutheran Church, Mason City, Iowa, declared that

men in ever increasing numbers today are realizing that their thinking has been wrong. Said Dr. Rogness, "They are gradually coming to admit that what a man thinks and believes ultimately determines how he will behave."

Pointing out that two world wars have occurred in the past three decades, Dr. Rogness said that men of today are being forced by the events of history to question their bases for existence. He indicated that at present a revived interest is taking place in finding answers to such questions as: "What is the nature of Authority? What is the nature of the Church? Of Faith? Of Eternity?" It is the duty of the Church to provide answers for these questions, he declared.

Warning that emphasis on "bigness" and "efficiency" may exert harmful influences upon the Church, Dr. E. H. Meuser of Miami, director of Florida Missions of the ALC, called the conference's attention to what he termed "the growing influence of secularism" in the Church.

At a public meeting attended by more than 600 at Immanuel Deaconess Institute in Omaha, Dr. F. Eppling Reinartz, secretary of the ULCA, declared that science can offer no solution to the great problems confronting mankind today. Among these, he listed mankind's loss of "Godward-reverence," present international crisis and threats of war, and widespread illiteracy depriving 3/5 of the people of the world from reading the Church's message.

Dr. Reinartz said the Church must provide the answers for these problems, adding that such solutions can come only through "those who discipline themselves in the things of God." Progress toward what God intended man to be, Dr. Reinartz continued, "can be helped only by intimate study of the discipline that produced the saints." The ULCA secretary also insisted that American Christians, who today enjoy a surplus of God's blessings, should make it their jobs to bear as many burdens for their less-fortunate fellows as possible.

Dr. Walter A. Lunden, professor of economics and sociology at Iowa State College, Ames, presented an exhaustive study on "Social and Economic Trends in Mid-Century America." He advised the Church to follow the lead of business firms which invest large sums of money in research and study to make better products.

"Soap companies spend large sums for the training of men for research," he declared, "and the time has come for the Church to do the same. We must invest in men. We must formulate and execute a plan to lead them into action."

In his study, which will be distributed by the Division of American Missions to home missions officers and other interested executives, Dr. Lunden disclosed that the present decline of the American birth-rate means that women of child-bearing age are not producing enough children to replace themselves with an equal number of child-bearing women in the next generation. He also pointed to what he termed as our "either impotent or misused" educational systems, which have produced the first "displaced persons" in history.

The task of restating the aims of home missions

in the Lutheran Church was given to the Rev. Theodore E. Matson of Chicago, a member of the Board of American Missions of the Augustana Lutheran Church. Mr. Matson proposed an all-inclusive study to determine if American communities are either "under-churched" or "over-churched" with regard to Lutheran home missions.

Speaking on "Fifty Golden Years to Redeem the Twentieth Century," Rev. H. Conrad Hoyer, executive secretary of the Division of American Missions, NLC, called for the establishing of 5,000 new home missions congregations in the next half-century. He suggested that the Church should be made available to people in summer resort areas, in national parks and other recreational regions, and in transient work sections of America, such as in the Missouri Valley Power Project. Pastor Hoyer indicated that these could be accomplished with the aid of trailer chapels, Sunday school lessons by mail, and with more extensive use of radio by the Church.

Dr. Phillip S. Dybvig of Minneapolis and executive director of the Board of Home Missions and Church Extension, ELC, declared in the closing address of the conference that the Church has not yet begun to tap its potential strength in manpower. Drawing an analogy between the Church and the Missouri river, Dr. Dybvig told the conference that "the power of the river is now being tapped for the first time to light homes of men," and he called on the Church to tap its manpower strength in the same way, "to light men's lives everywhere with the love of Christ."

Dr. Dybvig told the conference that the Church could well take a lesson from the Marine Corps, citing

how Marine recruiters went into colleges and universities during the recent war to ask for the best men in all of the schools. "The Church must make its bid now, to secure the best young men to build Christ's Kingdom," he declared, and he called on the conference to lay out "a bold and ambitious program" to encourage young men to take positions of leadership in tomorrow's Church.

Dr. C. Clifford Madsen, professor of theology at Trinity Seminary, Blair, Nebr., led in a closing meditation: "Strength for Our Task."

DP Families Return Loans

New York—More than \$3,000 in repayment of inland transportation loans made to displaced persons by the National Lutheran Council had been received by the NLC's resettlement office by the first of September, according to Miss Cordelia Cox, director of the Council's services to displaced persons.

Miss Cox's report said that none of the \$3,000 had been solicited, but that it had been sent in voluntarily by ex-DP's who initially had been given the money by the NLC to pay for railroad tickets and meals enroute from ports of arrival to their new homes.

Money for these purposes is provided to the newly-arriving "New Neighbors" by the NLC as a loan, without interest, because few of the newcomers have much else but the clothes on their backs when they arrive. Before receiving the money, the head of an arriving DP family signs a loan form in the amount needed for rail fare for his family and the meals they will eat on the train.

OUR CHURCH

Hartford, Conn.—Rev. Svend Jorgensen of Detroit, Mich., former pastor of the Hartford church, was the guest speaker on Sunday, August 28.—The parsonage of the Hartford church has recently been given a new appearance by the re-decoration of several rooms.

Chicago, Ill.—A City-Wide Reformation Festival will be observed for all Lutheran churches of Chicago in the Lane Technical High School, 2501 West Addison St., on Sunday, October 30, 3:30 p. m. Dr. Paul Empie, Executive Director of The National Lutheran Council will be the speaker, giving a "Report on Conditions in Occupied Europe."

Greenville, Mich.—The young people of the Greenville church, on a recent Sunday when Rev. C. A. Stub was away from his pulpit, conducted the worship service. One of the young men, Max Christensen, preached the sermon and other young people were responsible for the various other parts of the service.

Alden, Minn.—Pastor P. Rasmussen of Dalum, Alberta, Canada, was the

guest speaker in the Alden church on Tuesday evening, October 11.

A Harvest Festival will be held Sunday, October 23. Rev. Leif Kirkegaard of Ringsted, Iowa, will be the guest speaker.

Solvang, Calif.—The youth of the three Protestant churches of the Santa Ynez Valley met on a recent Sunday evening in the Bethania Church for the first of a series of monthly interdenominational church programs. A number of the young people of the Bethania church had a part in the program and service. Miss Marie Hald, principal of the Solvang grade school, gave a sermon on "Human Relationships."—All the Protestant pastors are taking a part in the planning of these monthly youth services which will be held the third Sunday of each month at the Bethania Church.

Dwight, Ill.—Rev. Holger Strandkov preached his farewell sermon in the St. Peter's Lutheran Church on Sunday, October 9. About 300 people gathered Sunday evening in the church parlors for a farewell party for their pastor and his family. Five other pastors of the city and their families were present as well as Rev. Alfred E. Sorensen of Chicago, who was given the role as toastmaster for the evening.—The "Barbershoppers," a men's chorus of the city,

including a number of the members of St. Peter's Lutheran Church, rendered several musical selections. Many greetings were given by the fellow-pastors and various members of the congregation to the pastor and his family. A unique little traveling bag containing a sizeable purse, and with it a "non-transferable ticket via the Road of Memories" with a list of the names of those present, was presented to the pastor and his family. The evening proved itself to be an expression of a strong fellowship which often grows stronger in the moments of departure. On Thursday morning the Strandkov family left for their new home in Kimballton, Iowa.

Manistee, Mich.—The Mission Circle of the Manistee church recently sponsored a Mission evening, where Rev. John Christensen of Ludington presented a film centering on the Mission work. An offering amounting to \$20 was given for the new hospital in the Santal Mission field.

Kimballton, Iowa—A Sunday School Teachers' Institute will be held Sunday, October 30, in the Immanuel Lutheran Church. Prof. A. E. Farstrup of Grand View College and Rev. Peter Thomsen of Omaha will be the guest speakers. Sunday School teachers from the various Iowa congregations are invited to attend.

Grand View College And Our Youth

Grand View's October News

The days were so pleasant that we almost forgot it was October and behaved as if it was June. We didn't mind the unseasonableness of the weather, however, and we even rejoiced in the fact that the sun could warm up the old people across the street while the contractors were replacing a boiler as part of their building program. It gave Carl Eriksen gray hairs to know whether to fire or not to fire, but he suspected that fall was around the corner when the leaves started to dot the campus. Then the leaves decided that, despite the warmth, the season had come for their fall finery. So they painted up and dressed up, and the week which ended October 8, had as beautiful a color display as has been seen for a long time in Iowa. We were all set for the fall picnic October 11, but Mother Nature decided that things had gone far enough so she sent the big blow. The storm shook and tore at the leaves, and incidentally at trees, windows, roofs and everything else, with quite disastrous results. Only one good thing came out of it. To Carl Eriksen's delight the thick carpet of leaves on the campus disappeared as if by magic.

We had our picnic but the glory of the fall was gone. We spent an active morning at Waterworks Park in vigorous games of many kinds. Unfortunately, the clouds and a cold wind came up just as we were going to eat and rest a while, and many a tender soul was scared home. The hardy ones enjoyed a pleasant afternoon, however, under a repentant sun. Only one happening marred the day. A couple of boys decided to wrap their car around a tree. Their white and blood stained faces put a chill on the merriment, but miraculously their injuries were only superficial and good news from the hospital soon lifted the pall of tragedy.

The assembly period has featured the international scene. September 29, Bob Burlingame, from the staff of KIOA, discussed the significance of Russia's possession of the atom bomb, and October 6, Pastor Falk of Germany, an emissary from National Lutheran Council, gave a challenging and realistic picture of the conditions under which German youth and children are living. October 13 we were taken to another realm when Mrs. Jeanne Stevens of Des Moines spoke to us of "Changing Forces in Music."

The U. K. programs have run true to tradition. October 1, a committee dug up one of the more successful humor-

National Convention of D.A.Y.P.L. and the Second Annual Leadership Workshop will be held at Grand View College, Des Moines, Iowa, on November 3-4-5. Plan to attend and register early with the undersigned. District officers who cannot attend should authorize someone else to attend in their places. We hope all districts will be represented again this year and in even larger numbers than last year. We believe we have a very worthwhile program in store for you. Of course, all societies may send delegates to the convention, and local youth leaders are encouraged to attend both convention and workshop. Please register promptly. Tentative program is as follows:

Thursday, November 3

- 9:00—Opening worship service. Meditation: "The Art of Christian Living," led by Clayton Nielsen, D.A.Y.P.L. president.
- 9:45 and 1:00—Business sessions.
- 8:00—Lecture by Rev. Richard Sorensen, synodical advisor.

Friday, November 4

- 8:45—Morning worship, led by a District advisor.

ous skits from last year, and October 8, the committee apparently had determined to prove that they could be just as silly as the students were last year. Well, ho, hum, they all grow up some time, and I guess they have a good time.

The clubs have all gotten well under way. The Religious Discussion Club had a successful start, and the International Relations Club took off on Stalin, Tito, and U. S. A. The Science Club has only had a preliminary meeting so far, but they will be sciencing soon.

In athletics the baseball team has already completed its schedule. It split even in two games with Webster City and had the daylight walloped out of it twice by a surprisingly good team from Ellsworth Junior College. October 14, Grand View played host to the Southern Iowa Junior College Conference with golf and tennis teams entered from Centerville, Clarinda, Creston and Grand View. We were ungracious hosts, however, for we made a clean sweep of the tennis tournament and won the golf championship by a decisive score. There will be an athletic lull now before the basketball season opens at Muscatine November 22.

John Henry.

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Attention District D.A.Y.P.L. Officers And Advisors

- 9:30—Special work in Parliamentary Procedure, led by the Legislative chairman for the National Professional and Business Women's Association.
- 10:45 and 1:00—Discussions on membership, mailing list, the Synodical picture of youth work, the United Christian Youth Movement, camps and their problems, "Yule," the All-Lutheran Youth Leader's Council, "Operations" Riber, and District and Society Problems.
- 6:00—"Banquet."
- 7:45—D.A.Y.P.L. program study.
- 9:00—Recreation and leadership of recreation.

Saturday, November 5

- 8:30—Morning worship led by a District advisor.
- 9:15—Parliamentary hour.
- 10:30—Discussions continued—Crafts, "Upward Trail," District problems.
- 12:00—Closing luncheon.

Clayton Nielsen,

D.A.Y.P.L. President.
Denmark, Kans.

Atterdag, Solvang

Every year quite a few visitors come here from the east and are happy to find room at Atterdag.

I feel, however, that it is not well known in our Danish colonies, that we can accommodate west coast travelers. I therefore want to draw your attention to the fact, that accommodations are available for tourists all the year around.

Stop at Atterdag when you visit Solvang and we will have a clean and cheerful room for you.

Atterdag is owned and operated by the Solvang congregation.

Viggo Tarnow.

Fall Meeting At Solvang, California

October 28-30, 1949

District VIII of the Danish Ev. Luth. Church of America extends a cordial invitation to all pastors, members of our churches and all others interested, to attend a fall meeting which will be held in Solvang, Calif., October 28-30, 1949.

The meeting will convene Friday at 8 p. m. and close Sunday evening. All the district pastors are invited to speak.

The guests will be housed in the Atterdag College dormitories. All guests will kindly send their reservations as early as possible to Mr. Viggo Tarnow, Atterdag College, Solvang, Calif. Every one is welcome!

Svend Kjaer,
District President.

Harvest Sunday At Oak Hill

Two years ago the Oak Hill congregation, of which Rev. Jens P. Andreasen is the pastor, decided to remodel and modernize its church. Now the undertaking has been completed. Much of the work was done by the men and women of the church who have been doubly blessed by their pride in the improvements they have made and by the fellowship that they have enjoyed as they worked together. They have raised the church, and put an automatic heating plant in a modern basement under it. They added ante-rooms and a porch and refinished the interior and painted the exterior. A new electric organ has been installed and the painting of Christ in Gethsemane that has hung above the altar for many years has been re-hung on the west wall of the church and a Bertel Thorvaldsen statue of Christ occupies the place above the altar.

Comparable improvements have been made to the Oak Hill hall and to the parsonage.

Harvest Festival Sunday, September 18, was chosen by the church board, of which John Laursen is the president, as a day for re-consecration of the church and for dedication of the organ and the beautiful statue. St. John's congregation united with Oak Hill for services on this happy occasion. Rev. Alfred Jensen and Mrs. Jensen were also present.

Rev. Jensen conducted the dedication service which began at ten o'clock. He congratulated Oak Hill on the improvements that had been made, using as his text the eighty-fourth Psalm. After special music furnished by the new organ and a ladies' trio, he preached a

beautiful harvest sermon based on the text for the day, Luke 17.

Then Rev. Andreasen spoke on the significance of the Thorvaldsen statue of Christ, using as his text, "Come unto me, all ye who labor and are heavy laden and I will give you peace." Rev. Andreasen conducted the communion service. He closed the service thanking Rev. Alfred Jensen for coming and for participating in this re-dedication and re-consecration of the whole church.

A basket dinner was served by the ladies of the congregation in the modernized hall at noon, followed by a lecture in the afternoon. At three o'clock Rev. Jensen spoke on the topic of Christian Fellowship, using the second chapter of Acts as his scripture text.

Rev. Andreasen closed the service with a brief talk. A social hour with coffee in the hall concluded a very pleasant day of fellowship together.

Correspondent.

Santal Mission

General Budget:

Rasmus Hansens, Tyler, Minn.	\$ 5.00
Trinity Ladies' Aid, Westbrook, Minn.	10.00
Mrs. Anna White, Ludington, Mich.	10.00
Rev. John Christensen, Ludington, Mich.	10.00
Laura Boose, Chicago	10.00
Mrs. Jens Sinding, Tyler, Minn.	5.00
Albert Olsens, Ruthton, Minn.	10.00
Mrs. P. C. Andersen, Waterloo, Iowa	8.00
St. John's Sunday School, Hampton, Iowa	12.25
Nysted Ladies' Aid, Dannebrog, Nebr.	15.00
W. M. S.	100.00
Diamond Lake Church, Lake Benton, Minn.	14.25
Jr. Ladies' Aid, Grayling, Mich.	5.00
Granly Sunday School, Lucedale, Miss.	8.00
District VI meeting at Lake Norden, S. D.	50.78
District III meeting at Trinity, Chicago	77.00
In memory of Peter Lund, Des Moines, Iowa, Aksel Holsts, Cedar Falls, Mrs. Marie Knudsen, Granly, and Jens Haue, Minneapolis	8.00
In memory of Mrs. Laura Jorgensen, Tyler, Minn., Mrs. Lise Frederiksen, Mrs. Augustinus Sorensen, Herluf Utofts, all of Tyler, Dagmar Miller	7.00
In memory of Mrs. Lillian May Flyger, Wm. Petersens and Chris. Andersens of Ruthton, Minn.	6.00
In memory of Mrs. Marie Madsen, Dagmar, Mont., Friends	16.00
In memory of Mrs. Christine Utoft, Tyler, Minn., the Misses Emma and Laurine Christen-	

sen, Dagmar Madsen, Anna Nielsen, Mrs. Lena Christensen, Mrs. Lena Nielsen and Mr. and Mrs. Mads Madsen, all of Neenah, Wis.	20.00
In memory of Mrs. Ediel Hartvigsen Brittle, Oklahoma City, Mr. and Mrs. John Smith, Montrose, S. D., and Ellen, William, Martha and Paul	5.00
In memory of Dagny Hansen, Ludington, Mich., Roy Petersens, N. J. Christensens, of Ludington	2.00
In memory of Marie Ringgaard, Lake Norden, S. D., Carl Stefensens	1.00
In memory of Niels Jensen, Ringsted, Iowa, Friends	9.00
In memory of Mads Nielsen, Askov, Emil Hansens, Askov	5.00
In memory of the following: Mrs. Maren Andersen, Miss Karen Kirstine Jensen and Mrs. Kristine Petersen by Anna and Mrs. J. C. Rasmussen, Kimballton, Iowa	5.00
For "Operations Riber":	
In memory of Hans Henriksen by the Poulsen family, Chicago	2.00
In memory of Buddy Jensen, Des Moines, Lois and Harold Olsen	25.00
In memory of Iver Mortensen, Dwight, Elmer Jensens, Peter Riemers, Joe Tissieres and Dr. Gingichs	5.00
D.A.Y.P.L. of St. Peder's, Dwight Bethlehem Sunday School, Askov, Minn.	25.00
Laura Jensen, Chicago	1.50
For Relocation of Hospital at Mohulpahari, in Santal Parganas:	10.00
Our Savior's Ladies' Aid, Hartford, Conn.	25.00
St. John's Church, Hampton, Iowa	60.10
Our Savior's Church Ladies' Aid, Omaha	10.00
St. Stephen Mission Group, Chicago	48.85
A Friend, Kimballton, Iowa	5.00
Mrs. Chris. Kalsoft, Kimballton, Iowa	10.00
District IV meeting at Oak Hill, Iowa	100.00
Juhl-Germania Mission Society, Marlette, Mich.	50.00
For a Child's Keep in School:	
Sr. and Jr. Ladies' Aid and Reading Circle, Grayling, Mich.	40.00
	\$851.73

A sincere thank you to every giver.
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Johannes P. Johansen,
Treasurer.

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.

October 20, 1949

I am a member of the congregation at

Name

New Address

City

State

JENSEN, JENS M.
TYLER, MINN.

RTE. 2,