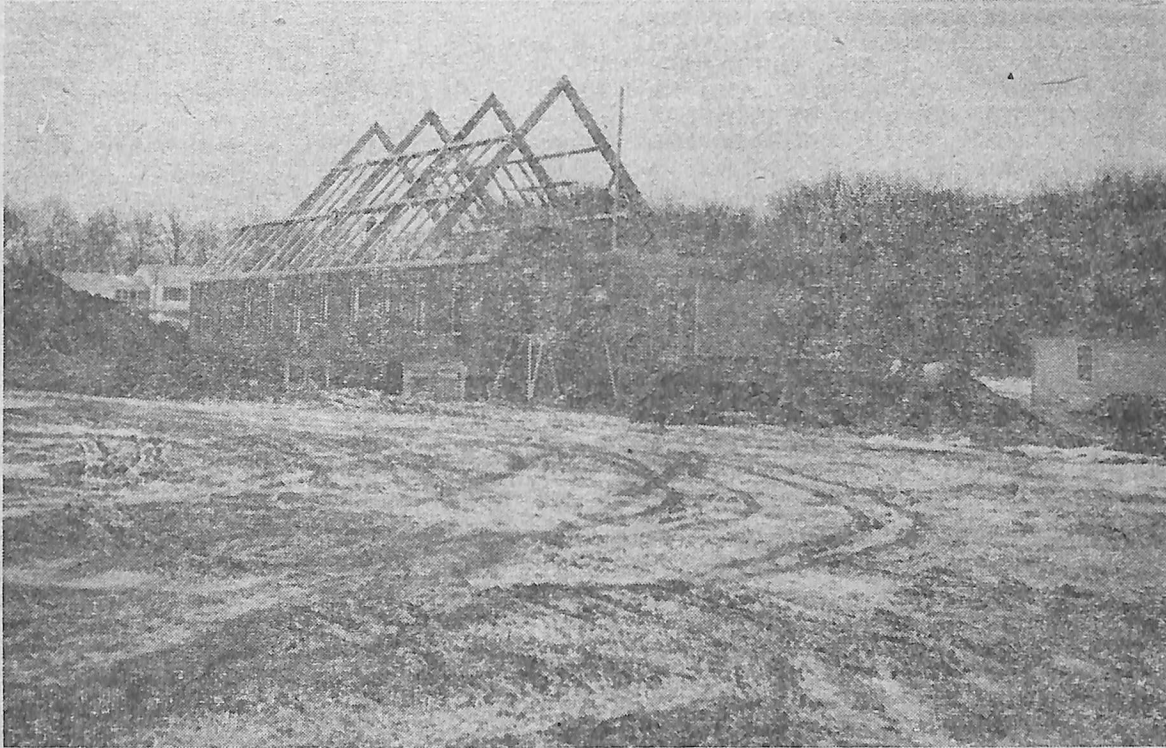


Lutheran Tidings

PUBLISHED BY THE AMERICAN EVANGELICAL LUTHERAN CHURCH



Pictured here is the partially completed new church being built on Pleasant Drive, Cedar Falls, Iowa — part of the popularly-called "Cedarloo" Home Mission project. At the present time the congregation worships in Cedar Heights School, with Pastor Alfred E. Sorensen as minister. The church has a red brick exterior, and stands next to the new parsonage. (Photo courtesy CEDAR FALLS DAILY RECORD.)

Amen, Sing With Praises Ringing

Amen, sing with praises ringing,
Amen is our pilgrims' song.
Amen, we shall e'er be singing
Amen, midst the angel's throng.
Amen, here's the fount of life,
Amen, yes, with mercy rife.

Amen, Jesus Christ shall govern,
Amen is his law and word.
Amen is his Spirit sovereign,
Amen is his font and board.
Amen is his life and death,
Amen, yes, how blest this faith.

Amen, sing in jubilation,
Amen unto Christ, our Lord.
Amen, he his free salvation,
Amen, will to us accord.
Amen, call us to thy breast.
Amen, yes, my Savior blest.

Tr. J. C. Aaberg.

Approaching the Lenten Season

ALFRED E. SORENSEN

"FROM THAT TIME JESUS BEGAN TO SHOW HIS DISCIPLES THAT HE MUST GO TO JERUSALEM AND SUFFER MANY THINGS FROM THE ELDERS AND CHIEF PRIESTS AND SCRIBES, AND BE KILLED, AND ON THE THIRD DAY BE PRAISED."

Matthew 16:21.

AS we approach any of the great days of the Church, we have certain expectations which we expect to have fulfilled. My personal reactions have been of a nature which have given me an appreciation of "The Lenten Period" as the greatest of our Church Year's observances; thus I find myself awaiting these days with much expectancy, hoping that hymns and scriptures associated with the season shall provide additional inspiration from which the Christian life may be nourished.

Our scripture rightly states that Jesus "began to show" His disciples. They could not always grasp the full meaning of His words and deeds. They must be given instruction or insights as they had grown with Him.

Our Church Year is a wonderful arrangement of the truths that are to be taught the Christian Worshipper. The Church Fathers have wisely used the scriptural and historic events of the past and provided them as lessons to be learned in the proper order to gain the full appreciation of the Faith. Furthermore they are placed at our very door, in our hymnals, where one may study and prepare for the worship service; and thus enriched prior to Sunday, the period spent in the presence of other kindred minds will indeed be fruitful.

As he nears the larger cities of the nation, the traveler is greeted by the many wayside signs which direct him to places of business, to historic relics, yes, even to the churches of the metropolis. These tactics while often overdone are nevertheless practical and useful. The Christian Church has adopted this practice with the idea of guiding the travelers on the highways, thus making known the blessed "way of life" to many who would otherwise be influenced only by the commercial ventures announced. Evidence is not rare that some have found themselves being brought face to face with God through the medium of a wayside sign which was seen near the approaches to a city.

No one can truly appreciate the full significance or import of our great Church Year Holy Days without preparation. Invitation to worship services rarely include any guidance pleading only with the public to prepare for the Holy Day.

Christmas, with all its beauty and holiness requires an Advent season. Our modern day omits the scriptures and Advent, but does borrow the great hymns of the Church and in a sense prepares the public for

On my heart imprint Thine image,
Blessed Jesus, King of grace,
That life's riches, cares and pleasures;
Have no pow'r Thee to efface;
This the superscription be;
Jesus, crucified for me,
Is my life, my hopes foundation,
And my glory and salvation.

the reception of the Christmas season. What a boon these tones of Holy period are to a tired worn out world. They are often the only real touch of The Church that is given the great American Public.

Regular worshippers have already read the Sunday Bulletins announcing: "Today is Septuagesima Sunday," the 70th day before the day of days, "Resurrection Day," "Easter." Again, the Church Fathers have chosen preparatory names, and texts for the development of thought and devotional moments prior to the Lenten Season and Holy Week. These lessons prevent us from straying, from ignoring the fundamentals, the full truth concerning The Passion of The Lord Jesus Christ. It should be our desire to search the scriptures and know whether this teacher is of man, or whether He has come from God.

So much has been written on observing Lent, that nothing really new could be told, but let us at this time state that the Lutheran Church does not prescribe certain definite outward forms of fast and sacrifices which should develop and enrich the faith of the earnest Christian; the Lutheran Church has no directives except to seek the Lord while He may be found.

When Ash Wednesday is properly observed, many worshippers permit the ashen cross to be made on their brows, thus indicating a devotional period has begun for this person; pledges are made by some, sacrifices of pleasures by others; the financial aspect is not overlooked, as often the savings made by the individuals are given to worthwhile causes; thus at least a benefit is realized, though "the gift without the giver is bare."

Let us not overlook that "Sacrifice" is the real "theme of Lent"; the sacrifice of our Lord Jesus Christ, for the Sins of the World. It is a sacrifice, the merit of which we may appropriate in faith, trustingly accepting the way of life which He has covenanted with us.

Practical and spiritual guides may be suggested for enriching this sacred season.

Fundamentally, one should search the scriptures that bear witness of Him. These may be a part of the daily morning "quiet time"—"prayer time."

Lent should have a Theme Hymn, (one is suggested above).

Lent should have a Prayer, personal, or formal.

Obviously these may also be termed as mediums; the proper and earnest use of these suggestions will ultimately be a guide to the desire you may have concerning a greater appreciation of Lent and its full meaning.

"If any man would come after me, let him deny himself and take up his cross and follow me."

Matthew 16:24.

The Way of Peace

by

MARTIN NIEMOLLER

This article is reprinted with the kind permission of the editor of "Fellowship Magazine." While it is against our policy to use major reprints, this article is of such importance and of such great interest that an exception has been made.
—Editor.

A year ago the Pope, in an Easter address, spoke a good deal about the H-bomb, and of its nature and consequences, and of how Christians ought to think about it anew, and of how Christians were duty bound to do something about it, that the use of such a weapon should be prevented.

The question arose in the Protestant churches in Germany, whether or not we also should express ourselves about the H-bomb, and in this connection someone asked whether the Pope had not gone too far and had not presented things as certain or very probable that were not certain or very probable.

The question suggested to me the possibility of having a talk on the subject with Germany's three leading nuclear physicists, Professor Otto Hahn, who split the atom in the Kaiser Wilhelm Institute in 1937, Professor Heisenberg, and Professor von Weizsacker.

I found the three physicists very much inclined to have such a talk, and so it was arranged, with Bishop Dibelius, Professor Gollwitzer, whose book about Russia some of you may know, and myself.* In the course of the resulting conversation, we raised the question of whether or not the Pope had exaggerated in his Easter address. Professor Hahn's answer was simple and to the point.

"He has not exaggerated. It is no real problem today to build a bomb which on going off will make the whole surface of our planet uninhabitable for any human being."

We have known this before. It has been in the papers. But we read the papers without comprehending or taking to heart what we read. In that moment it really came to my heart and to my senses that what these scientists had said meant that war is finished. I put the question to Professor Hahn:

"What do you think Hitler would have done if he had had this bomb when at last he sat in the cellar of the Reich's Chancellory in Berlin, and his fate had overtaken him and nothing was left but to surrender or to commit suicide?"

And he answered what anyone must, that Hitler would have exploded this bomb and would have said, "If I am not to survive with my ideas, the whole world is no longer worthy to exist. If I am to go they may all go."

I doubt whether any government or person who relies on power or force, in the same situation, would act in a different way. That ends the whole discussion about "banning the hydrogen bomb."

"Banning" the Bomb

It may be possible to have a full-fledged world war fought with "classic" or conventional weapons,

*Gollwitzer's book has been translated into the English language and certainly is one of the best books about conditions in today's Russia.—M. N.

and use no poison gas, refrain from the bombing of cities, use no atom bombs and no hydrogen bombs, and no warfare of "mass destruction" of any kind such as the big powers have at their command by now. Yet in the end, when one of the two great opponents is cornered and called to unconditional surrender — and unconditional surrender is the objective in modern war — then rather than accept what it regards as "ultimate" evil and betrayal, this nation will resort to the weapon that can obliterate all life. That cannot but mean the end of mankind on the surface of our planet!

So it is no longer possible for any power, by resorting to warfare, to overcome the adversary and so enter into the enemy's heritage. The conqueror will not be the heir, but in the last minute of that war he will perish with his opponent who was the defeated one.

Madness

That means we can no longer debate the question whether war is good or bad, whether there is such a thing as a just war or an unjust war. War — at least between powers that are able to build this bomb as their last resort — has ceased to be a means at all. War is no longer good or bad, just or unjust. However you look at it, war under these circumstances is madness. Madness cannot be characterized by "good" or "bad" or "just" or "unjust." There is no "just madness" and no "unjust madness," no "good madness" and no "bad madness." Madness is simply madness.

That is the point that I want to make very clearly and definitely. We have only two choices left, and these choices were put before us by Professor von Weizsacker.

"I have," he said, "a very good friend of long standing, Professor Teller, who built the H-bomb in the United States. He has undergone all the pricking of conscience which our nuclear physicists are undergoing in our day, but he said to me, 'The Russians will build this bomb anyway, so we must do the same. That is the one way open to us.' But there is another way," Dr. Weizsacker added. "The other way is to become pacifists — on principle."

Faced with this one alternative, to choose between those two courses, I prefer to become and meanwhile I have become a pacifist — on principle. It was after this conversation with these physicists that I wrote to my friend, Professor Siegmund Schultze of Dortmund, that I was now at last joining the Fellowship of Reconciliation as a member.

War is no longer a means of settling any disputes. War is heading for destruction and heading headlong for destruction. Reason, therefore, says there must not be any war. Unfortunately, while man is a

reasoning creature, he is not always a reasonable one, and so war can happen by itself, if we don't watch out.

We have to work for peace if we want to prevent war. There is a religious meaning here, you see. People will not go to heaven because of their good deeds, but certainly they will go to hell because of their omissions. I don't find the New Testament elaborating that it is a dangerous thing to do bad, but I find very clearly that it is a very dangerous thing to omit the good deeds that we ought to do. "Inasmuch as you have not done it to one of these least among my brethren, you have not done it unto me."

Prophet of God

A year and a half ago in India I took part in a so-called Gandhi Seminar in New Delhi. There I learned something about the Beatitudes of the Sermon on the Mount. When Jesus said, "Blessed are the peacemakers," I have come to see, he really meant it. It is not just a pious and nice-sounding phrase. He meant that peacemakers are the blessed men in this world under the blessing of God. When the Christian church and Christian world did not do something effective and efficient about peacemaking, God found a prophet of non-violence in Mahatma Gandhi.

Gandhi became a blessing for his nation and I believe God means that he should become a blessing for the Christian world by causing us to examine ourselves. God calls us to ask ourselves today whether we really are Christians or whether we are using the words of Jesus Christ written on a banner to lead the Christian army in exactly the opposite direction from the one He pointed out: hearing the words and hearing not the meaning of the words, and certainly not acting according to these words. Christianity is not the hope of the world; Christ is the hope of the world. We may even say that Christianity has been a doom to the world for the last two thousand years, not because of Christ but because of the so-called Christian people who quoted Christ but did not follow him.

Christ has said clearly that the only means of overcoming enmity is by friendliness, that the bad can be overcome only by good and not by retaliation. That was Gandhi's way of renunciation of force. He has demonstrated that in a "hopeless" situation other means than violence can be devised to achieve something for the bettering of this world of ours.

I do not see in the New Testament any encouragement for the use of force. But that seems to be forgotten in the Christian community all over the world and there are only small groups, such as the Fellowship of Reconciliation, that have tried to live up to what our Lord is expecting from those who bear his name. Their efforts never have been widely successful, though a little more so in this part of the world than in the old countries of Europe. There, being a pacifist meant at the same time to be a bad Christian. To be called a fellow-traveler was the mildest of the bad words used of Christian pacifists.

In this connection, let me say a word about working with other peace organizations. How far may we go with those who are working for peace from political views we do not share? I have attended a couple of meetings of the World Peace Council, whose reputation is not too good. A few days before one of these, at a Berlin conference on East-West relations, I said: "I am a Christian, not a Communist. I know that the World Peace Council is supported by Russian money, but I would rather the Russians spend their money on fostering the World Peace Council than on building tanks and bombers."

The papers did not print this remark. It is too dangerous, you see. But it really is my conviction that a co-working of all forces for peace is needed in these times. I even think that by the grace of God and to the confounding of men — this is a theological phrase in Germany, therefore I use it — this Council has done a lot of good in the past few years.

I doubt if there would have been an armistice in Korea without the World Peace Council. It created in a good many countries an atmosphere that made it possible for politicians simply to leave the conference table and end negotiations. They really have aroused a public opinion for peace in Russia and China, for example. You go to Moscow today and you take a taxi, and you get into a talk with your driver. The first thing he will speak of is peace and war. And I think if you go to China today, to Red China, and you question anybody as to his most burning interest, he will tell you without hesitancy, What about peace and war?

Lord of History

God works not only through the instruments that deem themselves worthy, as we do in the Christian world, but also through the ungodly instruments. Everybody and everything has to serve His ends because He is the Lord of history, and because He has given power to His Son, Jesus Christ, to whom all power belongs in heaven and on earth. Therefore, even a man like Hitler or even a man like Stalin or Malenkov is an instrument of God, and God will use him just as long as He wants to use him and then will let him disappear from the scene. So I think God has used this World Peace Council to influence public opinion on war and peace in just those parts of the world of which we are most afraid.

I do not mean that I am in agreement with the World Peace Council. I have spoken out very clearly when I attended its sessions as a visitor — and a welcome visitor, I must declare — and I always have made the point: you cannot have peace and at the same time preach hatred. As long as you preach hatred of Adenauer, you are not promoting peace, but quite a different thing. You must not say that you want or demand peace from everybody, for the way of Christ is not to demand but to offer peace.

I think that is also the way of his Church — it has to be the way of his Church — to offer peace.

"Hitler and Niemoeller once confronted each other, Hitler openly glorying in being a ruthless savage, armed with the instruments of modern science, and Niemoeller still clinging to that other realm of superior spiritual truth and reality, to which his primary loyalty was due. And though prison was the price of it, Niemoeller said to Hitler, 'God is my Fuehrer!'"

Harry E. Fosdick, in "On Being Fit to Live With," (Harper, 1946).

If God had waited with his reconciliation and his reconciliatory action until we were prepared to become reconciled we would still be waiting today and we would wait till Judgment Day. He offered his peace in Christ Jesus, and the way to put into action the love of Christ is to love our enemies. This is not just a sentimental matter but that is the way God brings about good things in his world and development for the better among the human beings on this globe. Certainly that is a difficult thing, and certainly it is not according to our natural inclinations.

Unholy Bernard

There is no such thing as a holy war. The Crusades of the medieval times were not Christian actions at all. They were answering the attack of Islam in Europe with the same means with which Islam tried to expand. The era of the Crusades was the era of the Moslemization of Christianity — nothing but this. I think very highly of Saint Bernard, but his cry, "God wills it," calling men to war on Moslems, was anything but Christian. At that moment, he was the most unholy "Holy Bernard." A crusade is unholy even if you put a cross on the banner and put a cross on your breast and put on your belt the words, "God with us," as was done in the time of Adolf Hitler as well as in the time of the Prussian kings.

Today we are getting a second lesson on this point and I pray that we really learn this lesson once for all. There is only one "crusade," and that is the way of Jesus from Gethsemane to the palace of Pilate and Herod and to the court of the high priest, and from there to Calvary, carrying his cross. That is the crusade. We Christians are called upon to follow in this crusade and in no other, because every other crusade is not of him but is from a different source. We may think we do good in making these "crusades," but we don't.

Only Hope

Christians met in Evanston last summer to think of Christian hope. There is no Christian hope in a crusade. There is no Christian hope in retaliation or in inflicting force on other people. There is no promise of God for doing this, there is no hope in doing this, but there is a hope in following Christ. That means in offering peace even by means of your own suffering. In our days Gandhi has shown this to a great part of the world, and I wish that Christians would not be the last group of men and women in the world to learn this lesson that God is teaching us through this prophet.

The Christian hope is in following Christ on this way of offering peace even where you have to suffer for this offering. It is better to endure bad things and bad treatment than to impose bad things and bad treatment on anybody else. That is the way of Christ. "Whoever will follow me and take up his cross and really follow me." Not as we have been accustomed — taking the cross only when we can't

avoid it — but deliberately following: this is the way of hope. To follow Christ really means to meet Christ when he comes. We will not meet him, we shall miss him, if we are not willing to follow him.

That is the only message I have — a conviction I learned not so early in my life. I have been blamed for changing my convictions so often in my life. I was a professional officer in the First World War. Even when I quit the service in 1920 and went into the ministry I did not become a pacifist and speak out against war. I confess that I thought it was one of the very few good deeds of Hitler that he gave the German nation an army again in 1935 — as late as that even! But I have learned better in later years, and I think I have learned better even in the last two years, and now I am nearly 63 and I think it will be the case that God will go on teaching me lessons. It is not a sign of bad character when you change your mind, but it is a sign of good character if you change your conviction when you are convinced that you are wrong. That is the lesson that as Christians and Christian churches we have to learn today, that we shall have to change our minds in many, many things.

Second Conversion

I recall the time when I knew that something had happened to me. Usually I call it my second conversion. In the concentration camp one of those black-uniformed men came into my cell every day to put my meal before me. Usually I did not look at this man, and I felt relief when he was out of the cell again, and I thought, "He is a son of the devil. I have nothing to do with him, and I have no responsibility for him. Nobody can help him."

It took God a very long time to teach me a lesson. It was only after more than four years of imprisonment that it dawned upon me that this black-uniformed man coming into my cell with whom I did not want to have any relations, nevertheless was one for whom Christ had died, and that I really could not firmly believe and rely upon the fact that Christ had died for me if I refused to acknowledge that Christ had died for him also. Ever since I came to know this, I have learned a good deal and you understand that if you are convinced of such a truth you have to change your mind, even if, like Nicodemus, you have in the meantime become quite an old man.

You have to learn your lesson and you have to

(Continued on Page 7)

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Home Mission — A Comparison

by

Holger O. Nielsen

THE Committee on Lutheran Church Relations of the Synod has asked me to write an article on home missions in the United Lutheran Church (U.L.C.) and the American Evangelical Lutheran Church (A.E.L.C.) which will compare the size, scope and effort of the two Synods. I shall gladly comply with the wishes of the Committee, although it should be mentioned that I will be comparing the largest Lutheran group with one of the smallest, and in an age like ours which is very conscious of size the picture presented may look unfair.

The United Lutheran Church is for all practical purposes 100 times larger than the American Evangelical Lutheran Church. Its baptized membership is well over 2,000,000 and ours is over 20,000. From 1926 to 1952 the United Lutheran Church increased its membership by 64.6 per cent and the American Evangelical Lutheran Church grew 11.3 per cent.

The astounding growth of the United Lutheran Church is largely due to an aggressive and successful home mission program. Some indication of the activity of its Board of American Missions of the United Lutheran Church is found in the following report:

"Fifty-five new fields were entered by the United Lutheran Church in America during the first 11 months of 1954," Dr. A. M. Knudsen, secretary for English Missions, told the Board of American Missions at its December meeting. The U.L.C.A. entered a record number of 64 new fields during 1953. Dr. Knudsen told the board that the year 1955, however, appears likely to set another new record, with 66 fields now being developed and indications that the total number may surpass 70.

Church extension loans totaling \$2,248,100 were approved by the board, representing 101 projects requiring funds. The projects included 38 parsonages, 27 church lots, 16 church buildings, 11 house chapels and eight miscellaneous facilities.

If the A.E.L.C. could start one new mission per year it would be doing better than the U.L.C. figured on a basis of baptized membership.

How does the U.L.C. go about starting a new home mission congregation? The following information was given to me by Dr. Alfred Beil, president of the Iowa Synod:

1. As soon as the Regional Home Mission Committee grants our Synod's request (Iowa) for a mission area, we notify the Board of American Missions.
2. If we want the Board to survey the area, we make application to Board of American Missions for the survey to be made. They do it at the expense of the Board of American Missions. If they are unable to send a student to make the survey, they sometimes permit us to select a person in the territory to make the survey and they pay the expenses.
3. When the survey facts are reviewed by Board of American Missions they either approve the field for occupancy or they report that there are not enough unchurched Lutherans and unchurched people in general to merit approving the field for development.
4. Whenever they approve the field, they send in a mission developer and pay all of the salary and housing expense until the mission developer has 50 or more people who

sign the charter roll to become members. That period usually extends from six months to a year's time.

5. Once the congregation is organized, the salary paid and the parsonage provided becomes a cooperative program in which the congregation and Board of American Missions jointly participate. For example: if the mission pastor is to receive \$3,600 the congregation is to pay \$600 and Board of American Missions \$3,000 and the congregation is to provide parsonage rent. Each year the responsibility of the congregation increases and the responsibility of Board of American Missions decreases so that at the end of ten years the congregation pays the entire salary.
6. As soon as the congregation is organized, they can call their own pastor. They, however, have to call a pastor who is approved by the Board of American Missions.
7. If a new congregation desires to buy a parsonage for \$15,000 or \$16,000, Board of American Missions expects them to have around \$3,000 cash. A commercial loan can usually be secured covering 50 per cent to 60 per cent of the value of the property. The Board then loans around \$5,000 at 1 per cent interest to complete the payment of \$16,000.
8. If a mission congregation wishes to build a \$100,000 church they are supposed to have \$30,000 to \$40,000 in cash. A commercial loan can usually be secured when the building is complete and the Board underwrites the difference on the basis of a 1 per cent interest loan.
9. There is still another way that the Synod may proceed if a field is not approved by the Board for development. The Synod can send in a mission developer whose salary they have to provide. If fifty or more members can be secured, the Board then approves the project and permission is granted to organize the congregation. (The Synod does not organize until it has the fifty charter members and gets the approval from Board of American Missions to organize.)
10. Since I have been in office, I have asked Board of American Missions to approve an old established small congregation for salary aid. They did approve and are granting salary aid and the Church now has a resident minister, is paying for a parsonage, and in five or six years will be a self-sustaining congregation.

Home Missions in the American Evangelical Lutheran Church: The proposed Home Mission Budget for 1955 was as follows:

Granly, Mississippi	\$ 250.00
Hay Springs, Nebraska	960.00
Newark, New Jersey	280.00
Tacoma, Washington	300.00
Nysted, Nebraska	600.00
Cedarloo and North Cedar, Cedar Falls, Iowa	2,500.00
Watsonville, California	2,500.00
Anticipated New Fields	2,500.00
Evangelism and Stewardship	400.00
Travel—District Presidents	450.00
Wilbur, Washington	
Canwood, Saskatchewan, Canada	1,800.00
	<hr/>
	\$12,540.00

The procedure of the American Evangelical Lutheran Church is very much like that of other Synods. Our Home Mission Council first votes to **study** and secondly to **apply** for a mission field. This is done through our representatives on the Regional Home Mission Committees of the National Lutheran Council, if the field is granted to us the task of developing a home mission church is ours.

Where there is an overlapping of Synods, and there are 32 of them within the U.L.C., we would first have to clear our home mission program with the consti-

tuent synod in whose territory our home mission program would be involved.

If the pattern of the Cedarloo field should be followed it would be a cooperative project between the District, the Synod and the growing congregation. The Iowa District raised about \$14,000.00 as an outright gift to the new congregation to be used for the building of a first unit of the church. The District also taxes itself annually to support the home mission church, and loans have been made from the Danish Lutheran Children's Home, Chicago, Ill., and the Church Extension Fund.

Our people have been interested and willing to give of their means to home missions. Our crying need is for more pastors if we are to make progress in the home mission fields.

If our Synod should join the United Lutheran Church there would be important changes for us. The United Lutheran Church would represent us on all Regional Home Mission Committees; the home mission program of our Synod will be in the experienced hands of the Board of American Missions. The procedure for American Evangelical Lutheran Church would be as that described for us by Dr. Beil of the Iowa Synod.

Dr. Benson Again Named as President of NLC

Atlantic City, N. J.—(NLC)—Dr. Oscar A. Benson of Minneapolis was elected to his third one-year term as president of the National Lutheran Council at its 37th annual meeting here, February 1-4. He is president of the Augustana Lutheran Church.

Dr. Henry F. Schuh of Columbus, Ohio, president of the American Lutheran Church, was named to his third one-year term as vice president of the Council and Dr. F. Eppling Reinartz of New Rochelle, N. Y., secretary of the United Lutheran Church in America, to his second one-year term as secretary of the NLC.

Mr. Fred C. Eggerstedt of Richmond Hill, L. I. New York (ULCA) was re-elected treasurer for his fourth term.

Eleven councillors, in addition to the officers, were named to the NLC's executive committee, as follows:

From the ULCA, Dr. Franklin Clark Fry, president; Dr. L. Ralph Tabor of Baltimore, Md.; and Dr. Rees Edgar Tulloss of Springfield, Ohio.

From the ELC, Dr. Fredrik A. Schiotz, president, and Dr. J. A. Aasgaard, president emeritus.

From the ALC, Dr. Norman A. Menter of Detroit, Mich.

From Augustana, Dr. Malvin H. Lundeen of La-Grange, Ill.

Also Dr. Hans C. Jersild of Blair, Nebr., president of the United Evangelical Lutheran Church; Dr. T. O. Burntvedt of Minneapolis, president of the Lutheran Free Church; Dr. John Wargelin of Hancock, Mich., acting president of the Suomi Synod; and **Dr. Alfred Jensen of Des Moines, Iowa, president of the American Evangelical Lutheran Church.**

The Tractor Fund

Friends of the Santal Mission:

Are you wondering how the Tractor Fund is getting along? Before Christmas I received a letter that prompted me to send a note to LUTHERAN TIDINGS about the Fund but as you know the editor was off on a jaunt to California and since my article was geared to Christmas — well it never got into the editor's hands until after his return. So here is another.

As of today, February 7, there is a total of \$2,727.37 in the Fund. It won't be long now until the first \$3,000.00 will be on hand and then the Kaeribani school can have its tractor. By the way, Dr. Wipf received a letter yesterday from the Landsvarks. They had heard about the Tractor Fund from the Riber's and were elated about it. This is what they wrote: "We were so happy to hear about the Tractor Fund. We do appreciate, more than we can say, what you are doing. The addition of a tractor out here will be of immeasurable help to our agricultural program."

The Christmas letter I referred to above was from one of the good members of one of our churches. She wrote, "I think they should have the tractor and if all the members of our synod help it would be so easy. I can't organize the synod and the building of my sentences in English is not so good. That is why I write to you. Can't we have a drive between Christmas and New Year? Maybe our farmers can get their children interested — they know what it means to have the help of a tractor."

Of course the season she referred to is past, but spring will soon be in the air. Here the tractors are already stirring. How about putting this first tractor on its way to India in another month? You can still send to Dr. Wipf, Box 413, Solvang, California. But don't let this take the place of your regular gifts to the annual budget. Remember, this is over and above!

Ejnar Farsirup.

The Way of Peace

(Continued from Page 5)

be re-born. It is, after all, not too much that you have changed your conviction. No, your conviction, your newly given conviction, it has changed and will change you. The Lord will change you and in this being changed by the Lord in the direction of his teaching and of his action is our real hope. This possibility of being changed in the direction of Christ's will for us is the hope not only for the individual but this is the hope for mankind.

"Blessed are the peacemakers." They are really blessed here and now, in this world. We have to strive for peace and to do so we have to follow Christ and his counsel and his example. And we may rely upon him. He never has disappointed anybody who has really and with conviction put his trust in him.

Paging Youth

American Evangelical Lutheran Youth Fellowship

Editor: Ted Thuesen, Grand View Seminary
Des Moines 16, Iowa

The Silent Years

By Don Williams

Editor's Note: Very little is known about the youth of Jesus. Don Williams became interested in this subject and has tried to gather some of the available information and speculation about those "hidden years." The following article is the result of his efforts.

Don is a sophomore, pre-seminary student at Grand View College. Until recently he called Portland, Maine, home. However, last October, his family moved to York, Pa.

And when they had performed everything according to the law of the Lord, they returned into Galilee, to their own city, Nazareth. And the child grew and became strong, filled with wisdom; and the favor of God was upon him. Luke 2:39-40.

Galilee was a beautiful part of Palestine, as a matter of fact, it was the most beautiful part, with its round, rolling hills; its productive valleys; and its fresh springs and streams. It was excellent farming country and as a result the land was covered with small farms making the country over-populated.

Nazareth rested in the hills of Galilee and travelers thought that it was the most beautiful city in Palestine. It wasn't an important city; just a typical one. It had a population of several thousand people. There was one well which served the city and around which the city markets flourished. Here farmers and craftsmen sold their goods. Almost anytime one could find travelers there refreshing themselves.

This was the city to which Jesus' parents returned after their stay in Egypt. Joseph resumed carpentry as an occupation and settled down to normal family life. It is believed that they had four sons and at least two daughters. However, it is assumed that Joseph did not live to see all of his children reach adulthood.

Jesus learned carpentry and earned a living to help support his mother, brothers and sisters. Carpentry was one of the few honored trades in Jesus' time. The personality that Jesus possessed must have caused many to offer him work. During his years in Nazareth, the city of Sepphoris burned down and Jesus possibly had the opportunity to help re-build it.

As is natural in all families, there very likely wasn't always harmony among the members of Jesus' family. Because Jesus was the son of God, he was different from the other children who undoubtedly were not always able to understand him, for even his mother had moments when she couldn't understand him, but she kept these difficulties in her heart. Jesus came from a fine Jewish family, proud of its line back to David, but nevertheless, he grew up to be different from the other children because he was always different. He was the son of God.

(Continued on Page 10)

AELYF Doin's

Newark, N. J.—At the first meeting this year we made plans for the next half year. Our presentation entitled "Memories" has apparently been widely proclaimed, for now we are to present this musical again at a Brotherhood meeting in March, and in Perth Amboy. Booked solid, folks! (Let's hear more about "Memories" —Ed.) In February we are going to re-finish and strengthen the dinner tables in the church. We are planning a candlelight service on Good Friday, and a craft table at the bazaar.

Youth Week Observances

Your editor has learned of the following Youth Week observances. The information was taken almost entirely from church bulletins.

Circle Pines, Minn.—The Senior High School students in our new home mission congregation conducted the worship service January 30. Taking part were Norman Larsen, Sharon Ramsdall, Jeannie Bieher and Elsie Jensen. Sybil Duus from Alden, Minn., played the organ.

Alden, Minn.—The High School seniors were in charge of the worship services January 30.

Ruthton and Diamond Lake, Minn.—Everett Nielsen, a member of the Diamond Lake church and pre-seminary student at Grand View College, gave the sermon in both churches on Youth Sunday, January 30. Other young people taking part in the two services included, Ruthton — Gary Krall, David North and Cordell Krall; Diamond Lake — Leroy Knutson and Leon Knutson.

Marinette, Wis.—Youth Sunday services were conducted by Mike Collins, Bruce Peters and Berthold Haller.

Menominee, Mich.—The LYF had complete charge of services January 30.

Ringsted, Iowa—Youth Sunday services were held February 6. Your editor was invited to give the sermon. In addition, four members of the local LYF took part in the service: Lars Willadsen, Donna Peitersen, Jacqueline Christian and Douglas Nielsen.

Des Moines, Iowa—Youth Sunday was observed February 13. Members of the LYF taking part in the morning service were Imants Kalnins, Elsie Thomsen and Erik Ellgaard. The LYF also presented a program for the congregation in the evening. This program included a reading, a brief skit, a showing of the film-strip, "Launching Out in Latin America," and a message from Lavern Larkowski, president of AELYF.

Withee, Wis.—The pastor centered his thoughts on "The Place of Youth in Christ's Church" January 30, and February 6, the young people had complete charge of the service, with Donald Christensen, student at LaCrosse state college, preaching the sermon. It is reported that the Youth Fellowship at Withee is quite interdenominational, with at least five churches represented — four on the board.

Note: Remember that your **Youth Sunday collections** are divided as follows: One-half to the local LYF, one-fourth to the district, and one-fourth to the national organization.

Our Women's Work

Editor

Mrs. Ellen Knudsen, 1114 South Third Avenue, Maywood, Illinois

Women's Retreat at Danebod

APRIL 13-17

The program for the Second Annual Women's Retreat at Tyler, Minnesota, is such an exciting one that we can only hope that Danebod is roomy enough to accommodate all of you. (A cheery note to those of you housed on third floor last year: The rooms up there have been all redone!) Here are some of the new developments in the program since the last issue of LUTHERAN TIDINGS:

Mrs. Elizabeth Heffelfinger, our U. S. alternate delegate to UNESCO, will speak to us Thursday night. She is just back from an important UNESCO meeting in South America. **Mrs. A. J. McGuire**, Executive Secretary of the Minnesota United Nations Association, will speak Friday morning, and lead discussion. This will be a wonderful opportunity to have the work of the U. N. and UNESCO become alive for us.

Mrs. Jeannice Noyes, professor of speech at Grand View College, will be with us for the full time of the Retreat. She will have charge of the reading hour, will do some of her fine dramatic sketches in costume, and lead a special interest hour on the art of developing a well-balanced personality. If you have ever met Mrs. Noyes, you will know what a big contribution we can expect her to make.

Other special interest hours will be led by **Mrs. Ellen Knudsen** concerning our Women's Page in LUTHERAN TIDINGS, and by **Mrs. Ida Egede**, regarding the work of the Women's Mission Society. Incidentally, **Dr. George Selke**, who is executive secretary to the Governor of Minnesota, will speak Friday evening on "Permanent Values in a Changing Civilization," and will continue Saturday morning with the topic, "How the Child Learns." Dr. Selke was Chief of the Division of Cultural Affairs, U. S. High Commission for Germany, from 1950-53.

Be sure that you talk about this Retreat with the women in your church. It will be a wonderful experience for any woman — both refreshing and stimulating, relaxing and pleasant, entertaining and enlightening. Begin to make plans now so that women in your congregation will be well represented at Tyler this year. Look for the full program, and details of how-to-get-there, what-to-bring, etc., in the next issue of LUTHERAN TIDINGS.

Correction

In the January issue of LUTHERAN TIDINGS the following contributions were credited to WMS Home Mission Budget, it should have read: WMS General Budget. Detroit, Mich., Ladies' Aid, \$20; Exira, Iowa, Ladies' Aid, \$5; Fredsville, Iowa, Ladies' Aid, \$15; Tacoma, Wash., Ladies' Aid, \$20; Viborg, S. D., Ladies' Aid, \$13; Cordova, Nebr., Ladies' Aid, \$21.50; Willing Workers, Dwight, Ill., \$50; Mission Study Group, Brush, Colo., \$35; Congregation, Enumclaw, Wash., \$19.30.

It is difficult for our WMS Treasurer to keep her

accounts in order unless ALL contributions are sent directly to her. Please remember her address: **Mrs. Ove Nielsen, 3231 Fremont Ave., Minneapolis, Minn.**

The Various Phases of Our WMS Work

It is a real pleasure to write on the above topic for there are, truly, many phases of this work. It would be difficult to place them in rank of their importance for it takes all these to make up the whole which is **our** precious part of the work of the church.

As you recall the Grand View Seminary is our special project for this year. We have set a goal of \$5,000. We, 4,500 women of the AELC, will not hesitate to accept that challenge.

The work of enlarging our Seminary facilities will begin at the close of this school year. Would it not be a wonderful gift to our Synod if we, the women of our church, could be directly instrumental in helping to place a much-needed, adequate library in the Seminary department.

News from our Seminary is encouraging. There are good prospects of added enrollment and an additional teacher has been engaged for the coming year. Let us support this work with our thoughts, our prayers and our gifts. Let us help our Seminary to help **us** by training young pastors who can take up the work where there is a need for them, in old as well as new fields.

Home Missions was our last year's special project. May it continue to be close to our hearts for in the work of our Home Mission lies much of our future.

It is gratifying to receive the following greeting from St. Paul's Evangelical Lutheran at Cedarloo, one of our new home mission congregations. "Enclosed is \$25 to the national WMS. We wish to give \$20 to the Seminary project and \$5 to the General Fund. We are 14 active members and we meet in the homes. We have made a study of the Santal Missions and are at present studying, "Women in the Bible." We have rolled bandages for the Santal Mission, made three blankets for Korea Relief, and sent 475 pounds of used clothing to Lutheran World Relief. We have visited our County Home and made 100 Christmas favors for the guests there.

The first year has been filled with happy experiences. We have worked along with the men in completing our lovely new parsonage. Now we are anxiously awaiting the day when we can move into our new church which is well under construction. Our Sunday school has 42 children. The junior choir numbers 18. Our Sunday school children are seated in the church the first half hour of the worship service and the junior choir contributes definitely at this time. St. Paul's is still an infant but shows unmistakable signs of growth."

May you at St. Paul's prosper richly as you grow.

St. Mark's Evangelical Lutheran church, Circle Pines, Minnesota, our youngest Home Mission congregation was founded August 26, 1954 with 36 charter

members. After the initial stages of development for this congregation, including survey, selection of church site, and preparation of building plans, work was begun on the parsonage which now serves as chapel.

A member of St. Mark's writes thus: "Since August 26th Rev. Ottar Jorgensen has made arrangements to have a regular Sunday service. Three families in our congregation gave us the use of their basements in their homes for church services and Sunday school until the chapel will be completed. We are fortunate in having several capable carpenters in our congregation who have been responsible for the construction and for the supervision of inexperienced helpers. On Christmas eve we had our first service in the new chapel and it was a joy and an inspiration. The congregation numbers 100 baptized members and we anticipate a good growth. We have sent a call to a pastor to serve us, but the reply is yet pending."

A recent visitor to the women's group at Circle Pines has this to say: "The same determination characterizes that group as the one at Cedarloo. Right now they are buying materials for hangings to go behind their improvised altar. They are a unique group."

It is good to hear of the growth in this new area north of Minneapolis and we send St. Mark's our best wishes.

Our special Foreign Mission work is the Santal Mission. It has had steady growth down through the years since the founders, Borresen and Skrefsrud made the courageous beginning. When they had found and chosen their field, they raised a stone and called it Ebenezer (Hitherto the Lord has helped us).

It has always been one of the joys of WMS to be a part in bringing the gospel to the Santal. We do have a big responsibility in helping this downtrodden people to find the joy and the truth in His message, "I am the Light of the World."

As Harold and Mary Riber start the new work of pioneering in the mission fields of East Pakistan they will need our support and our prayers. We shall also remember our Muriel Nielsen as she teaches the girls at Tojoubori, Assam, that they may find the Way of Life through faith in the King of Kings.

Lord, let it be real when we sing:

"We can be like faithful Aaron
Holding up the prophet's hands."

Space will not allow more details at this time. Our WMS secretary will soon have letters in the hands of all women's organizations, encouraging them to support our Seminary project, so the leaders there may know what funds are available. Will you also, as usual, remember the General Fund, for through that we support our many other causes.

Friday, February 25, is **World Day of Prayer**. Through United Church Women a call goes out to everyone of us to participate in the observance of this great day when prayer encircles the globe.

The dates for the Women's Retreat at Danebod, Tyler, Minnesota, has been set for April 13-17. Come if you can! It will be an experience you will long treasure. There should be five good days of singing, listening and discussion.

Through patience, love and understanding it becomes a blessing to be in Women's Mission Society

work. We hope each part of the work will grow as we place our trust in God and pray that we may be faithful to his Call.

Kind greetings,

Ida Egede, President.

The Silent Years

(Continued on Page 8)

Jesus had a very normal childhood. Just as did all Jewish boys of his day, he received his early education from his father at home. When he was six he started to attend the synagogue school where he was taught to read, and write and to know the law. Besides the native language which was Aramaic, he was also taught Hebrew. His learning at school was supplemented at home with daily prayers and readings. This is still done in Jewish homes.

It was customary on every Sabbath day to go to the worship service at the synagogue. Until he was twelve, Jesus undoubtedly had to sit with his mother, for only the men took part in the service. However, he heard the scriptures read and interpreted just the same. It was here that his knowledge of Hebrew came into use because the scriptures were read only in Hebrew, the language in which they were written.

By the time Jesus was twelve years of age, he had taken a great interest in religion. It is no surprise then, that Jesus remained at the Temple when his parents had already left on their return trip to Nazareth after the feast of the Passover. The rabbis were astonished at the questions and answers proposed by Jesus. It was indeed unusual for them to meet a young boy having such interest in and knowledge of religion. When his parents returned and found him in the Temple, he said to them, "Did you not know that I must be in my Father's house?" "And they did not understand the saying which he spoke to them. And he went down with them and came to Nazareth, and was obedient to them; and his mother kept all these things in her heart. And Jesus increased in wisdom and in stature, and in favor with God and man." Luke 2:49-51.

Now Jesus was able to take part in the service at the synagogue and he became a leader in the home, since he was the oldest child. He associated with all types of people in his work. The children loved him because of his gentleness. He gained impressions of different people around him — the way his mother worked around the house; the way the farmers went about their work. All of these impressions he came to use in his parables as a teacher.

Jesus was about thirty years old when John the Baptist came to Galilee preaching a baptism of repentance for the forgiveness of sins. We read in Luke 4:21-22, "Now when all the people were baptized, and when Jesus also had been baptized and was praying, the heaven was opened, and the Holy Spirit descended upon him in bodily form, as a dove, and a voice came from heaven, 'Thou art my beloved Son; with thee I am well pleased.'" Then the Holy Spirit led Jesus into the wilderness where he remained for forty days. During that time he was tempted by the devil but he did not yield. Jesus then returned and went into Galilee and began to teach.

A Hundred Years

Dagny O. Frederickson

IT was a perfect time and place for a song! We had taken part in a day-long picnic, and in spite of excessive heat, there had been hikes and games and sports until all were tired. Now, gathered on a terrace on a hilltop overlooking a beautiful river valley near St. Louis, we waited for our leader to begin a song. My thoughts drifted. In the distance, the lovely Meramec River wound among trees, now casting long shadows in the setting sun. The sight was one of pervading peace and loveliness, and a quiet joy filled me. New residents of the big city, we had been welcomed by this group of strangers, members of a consumers cooperative which we had joined. The leader of the group was the able minister of a city church. How friendly he and the others had been! — Into my reverie drifted the strains of a song:

"That cause can never be lost or stayed
Which takes the course of what God hath made —"

It was Nelleman's delightful melody, and it was **my father's** song these people were singing! Not one of them outside of our family was of Danish descent. Not one of them knew why this song caused me to choke with emotion. Yet they were singing with a feeling which showed clearly that they loved this song, and that they understood what was in the heart of the lonely writer who first penned those lines in faraway Denmark a generation ago.

Many songs were sung, and among them were more of Father's; for after the first, I had cried out, "Pastor A., did you know that my father wrote that song?" And the surprise that my word's kindled among our new friends gave rise to questions and a search for more of his songs in the song-book we used, a publication of the Evangelical and Reformed Church. Awed and almost overcome by mingled humility and pride, I wondered, "How could that young man, Kristian Ostergaard, find words so long ago to express thoughts that are important in men's minds now, years later, on another continent and in such different circumstances?"

I wondered then, and I wonder now. For again and again, it is borne home to us that Father's songs and hymns, and particularly "That Cause," are known and loved far beyond the bounds of our Danish-American Lutheran groups. There was the time my good friend, Mrs. Williams, of St. Paul, Minnesota, told me that she had chosen "That Cause" as topic for a speech in her Methodist Ladies' Aid, knowing nothing about the author. On another occasion, a Baptist minister visiting in the home of my sister, Mrs. Harald Nielsen, came to her in great surprise at finding a copy of the same hymn in her home.

Kristian Ostergaard was born on February 5, 1855. We have asked a number of people to write articles of commemoration, and are grateful for this piece by a daughter of the immigrant pastor and poet. —Editor.

"How does it happen," he queried, "that you have a copy of **our hymn** in your home?" When he had her explanation, he related that the song was used so much in their church that they had come to regard it as "our hymn." And these examples can be multiplied many times. Reference has been made both in LUTHERAN TIDINGS and DANNEVIRKE to experiences such as I have related.

It seems fitting to recall them now; for one hundred years ago today Kristian Ostergaard was born. It is not my purpose here to tell the story of his life, for that has been touched on often in these pages. But on his birthday I want to pay tribute to a man who wrote from the depth of his own convictions, without fear of censure and without thought of glory for himself. His vision still serves as a beacon for many; and who shall say when that beacon will grow dim? Generation after generation of students at

Grand View College sing his majestic "Gud, Du er god og stærk" with thrilling emotion that is grand to hear. "That Cause," we know, is sung in many languages, in many lands. Other songs await the skill of translators that they, too, may be widely used.

In homes and churches of many nations, people will sing his songs and hymns in translation, little noting the man who wrote them. No matter. That his words should live to serve the God whom he loved with a simple and complete trust would be all the reward that Kristian Ostergaard would

desire. All that I can add is a small but heartfelt, "Thank you, Dad!"

Lord, I wish to be Thy servant
And with mind and spirit fervent
Work for Thee and Thee alone.
All the gifts I am possessing —
Life and hope and every blessing,
Through Thy grace alone I own.

Lead me, Savior, in Thy kindness,
Even when in wilful blindness
I would from Thy guidance flee.
Send me where it be Thy pleasure,
Oh, but let me ever treasure
The blest faith: I'm serving Thee.

Kr. Ostergaard.
Tr. by Aaberg.

Calendar of Coming Events

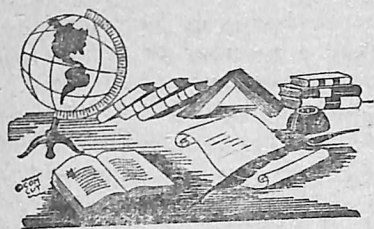
February 25 World Day of Prayer.

March 6 Girl Scout Sunday.

March 20 One Great Hour of Sharing.

April 13-17 Women's Retreat, Danebod Folk School, Tyler, Minnesota.

April 19-21 Pastors' Institute, Grand View Seminary, Des Moines, Iowa.



OPINION AND COMMENT

ONE OF THE great Christians of our time, John R. Mott, is dead. Called the "elder statesman of Protestantism," Dr. Mott died at Orlando, Florida, January 31. He was 89 years of age. Dr. Mott did not confine his efforts to one phase of organized Protestantism. The scope of his work was world-wide, and he was universally beloved for the nobility of his concern for humanity. He was (1946) awarded the Nobel Peace Prize. The memory of this man will live long in the Christian community of the world. Bishop G. Bromley Oxnam (Methodist) hailed him as "the most distinguished and creative Christian layman of our century," one who "thought in world terms," and whose ideas became "institutions such as the World Council of Churches, the International Missionary Council, and the International Committee of the YMCA. He was a member of the Methodist Church — but he knew the world was his parish . . ." Dr. Mott was honorary life president of the World Alliance of the YMCA and also honorary president of the W. C. of C. He held the Distinguished Service Medal as well as medals from 16 foreign governments. Dr. Mott was married to a great-great-granddaughter of Martha Washington.

SOMEONE recently sent us a note about a sign in a bookstore window: "Satan trembles when he sees Bibles sold as cheap as these."

THIS ISSUE of our paper goes to press on a date between the birthdays of our two national heroes. It is common during this month to take stock of the ideals on which our nation was founded, during Washington's time, and for which it was preserved a union, during Lincoln's time. Farflung as have been the results of the work of those two great men, visitors to Mount Vernon remember the closing words of the inscription there which are a reminder that a person's true worth, and the evaluation by which God judges, are not the verdict of history nor the magnitude of his achievements, but what a man does with what he has. About Washington, the inscription says:

Who, when he had won all, renounced all,
Then sought in the bosom of his family and
of nature, retirement,
And in the hope of religion, immortality.

The really good aspect of the inspiration of such men is not their ability to inspire other great men of equal potential, but in their ability to inspire us lesser ones so that we too may stand for what they stood for.

RECENTLY efforts have been renewed to get our pastors to support the LUTHERAN QUARTERLY, a

magazine published by the Editorial Council of Lutheran Seminaries. This is a worthwhile publishing venture, and a thorough reading of the QUARTERLY will keep a pastor abreast of the thought current among scholars of the Church. Seminary thinking is usually not far behind the thinking of lay people, and this publication presents the manuscripts of important lectures and original papers on a wide variety of subjects. \$2.75 a year; write to Paul Lindberg, Augustana Seminary, Rock Island, Illinois.

MOST OF OUR congregations have taken some kind of action with regard to the Seminary Improvement Program. The drive is now well-launched, and it should be no great problem to raise the \$15,000 needed to carry out current plans. However, even such a relatively small amount will not come in all by itself. It takes givers. If each contributing member gives \$2 the goal will be met. Our people should see this as a special contribution, and not content themselves with letting the sum be added to local church budgets. **Dr. Alfred Jensen has pointed out that this is the first time in the history of our Synod that a special ingathering for the Seminary has been attempted.** This seems to indicate one of two paradoxical deductions: 1) Either the Seminary has been very well supported by voluntary donations, or 2) So little improvement of Seminary facilities has been carried out that funds have not heretofore been needed. If the latter has been the case, then it is up to all of us now to make the former no less true. Ostergaard's moving words in the College song are equally true with regard to the Seminary: "Bless those who sow the grain here for eternal gain! Shed on young hearts the light of inspiration! — That all good seed strike root, Grow up and bear much fruit worthy of Thee, our homes, our church, our nation." The spiritual blessing of God should be supplemented by the material blessings which we provide.

STATISTICS blanks should by now be returned and in the hands of the Synod Statistician. The work of our Synod to many is vague, and these annual reports help to pictorialize the total. But only in geometry is it true that "the whole is equal to the sum of all the parts." As a unit, our Synod is greater than, and stronger than, the sum of the work of individual congregations. As a unit, our Synod has considerably more value than the totals we discover in the annual reports. As Paul told his Corinthian friends, "But now are they many members, but one body," and none can do without the others.

An anonymous friend has made available to LUTHERAN TIDINGS one hundred copies of a devotional booklet, "Take Up Thy Cross", for use during Lent, written by Wm. O. Moyer, ULCA (Muhlenberg Press). For a free copy, write to LUTHERAN TIDINGS, 1336 Morton, Des Moines, Iowa.—Editor.

Books in the News

DEVOTIONAL THOUGHTS FOR BOYS AND GIRLS, by Elizabeth B. Jones, \$1.75. The Warner Press, Anderson, Indiana.

This beautiful picture book is dedicated "to boys and girls everywhere who ask about God." Every turn of a page reveals a lovely 8 by 10 inch picture of a modern child or children who reveal their joy in "the wondrous works of God."

The dialogue, poems and memory verses in the accompanying text are well suited to the primary child who is beginning to wonder and ask. We think this book would be a fine addition to the family library.

EGERMEIER'S BIBLE STORY BOOK, Revised by Arlene S. Hall, \$3.95. The Warner Press, Anderson, Indiana.

This almost classic Bible Story Book has been brought up-to-date in appearance. The 312 stories have been shortened. The language has been simplified, modernized and a self-pronouncing feature added. The type is larger and easier to read. There are 179 pictures, 64 of them in full color plus four animated maps. It is bound with a durable, washable binding. The Bible stories are told in chronological order from Genesis to Revelation. The book is an invaluable aid in any home or church class room. To the child it can become a trusted friend.

Marietta Strandskov.

THE PORTO NOVO MISSION, by Rasmus Anker-Møller.

I should like to remind our readers that there are several hundred Danish copies left of the second edition of Pastor Anker-Møller's book, "Porto Novo Missionen," which brings the story of the mission up to date and includes many fine illustrations. The book sells for one dollar a copy. And as the cost of publication has already been paid, the entire amount goes to the Mission fund. This book, as well as the Danish monthly publication, "Det Blaa Hefte," (\$1.00 a year) can be ordered from Johannes Jepsen, 426-43rd Street, Brooklyn, N. Y.

MY GANDHI, by John Hayes Holmes.

"My Gandhi" is not merely a biography of a great man, it is an evaluation of what Gandhi's life means to the world. And there is perhaps no one better qualified than Dr. John Hayes Holmes, the beloved pastor, humanist, and student of comparative religion, to interpret to the Western world the person whom many regard as the greatest man of his time.

One soon discovers that "My" in this case is not possessive; that it is actually Gandhi who possesses Dr. Holmes. For at a time when the horrors of World War I shocked the world, and even the Christian church bowed to the will of the State, there was one little obscure man in a far away heathen (?) land, who actually practiced the teachings of Jesus—to return good for evil; or as Dr. Holmes put it, "challenged the world to a duel between the sword and the spirit."

This little man gave the author new courage and new perspective, at a time when he was bewildered and on the verge of despair.

The book is a revelation of both Gandhi and Dr. Holmes. It leaves the reader with a challenge not easily shaken or soon to be forgotten.

MY GANDHI is published by Harper and Bros., New York, price \$2.75. The book can also be ordered from Johannes Jepsen, 426-43rd St., Brooklyn, N. Y.
Nanna Goodhope.

A HISTORY OF THE DANES IN IOWA, by Thomas P. Christensen, \$3.50, published by Dansk Folkesamfund, and purchasable at American Publishing Company, Askov, Minnesota.

This book is more than a history of the Danes in Iowa. It includes also several chapters on the emigration of Danes to other parts of the United States prior to their "discovery" of Iowa, in which state the largest rural settlement of Danes in the U. S. began to be formed shortly after the Civil War. The very first chapter, "Denmark in the Nineteenth Century" gives the reader a clear and concise picture of the trends, and social, political and spiritual conditions which contributed toward the emigration of the Danes to the United States despite a deep devotion to their native land. One very interesting chapter, "On the Trail of the Mormons," relates some of the hardships and suffering endured by the early converts to Mormonism. In 1853 it took a group of 293 converts nine months of perilous living to travel the distance from Copenhagen to Salt Lake City. And in 1856, when the railroad had finally come as far west as Iowa City, Iowa, a group of 500 Mormons arrived there in June and prepared to continue westward by foot, pushing hand-carts containing food and their few belongings. But eighty of the group were persuaded by the Danish settlers to remain in Iowa. And of the 420 that pushed onward, only 353 reached their destination. The others died along the way from exhaustion, cold and hunger.

Some of the Danish settlers joined the so-called sects after coming to America, as the mother-church was slow in sending out Lutheran pastors. The first Lutheran pastors to establish congregations among the Danes were the Norwegians. But once the mother-church was awakened to the needs of its children, pastors were sent out from Denmark.

In a chapter on the Danish churches, the author tells about the schism of 1894, caused by the different doctrinal views of the Danish Bishop N. F. S. Grundtvig, and Pastor Vilhelm Beck, the leader of the Inner Mission movement, to which some of the Lutheran pastors adhered. This caused much heartache, and bitter tears on both sides of the controversy, and was, according to the author, a credit to neither side. Instead of one hopefully progressing synod, there were now two small struggling bodies. After some readjustment both have made steady progress.

There is a full chapter on F. L. Grundtvig, his life and contribution to Danish-American culture as a pastor, poet and song-writer. But there is not sufficient space here to delve further into the contents of his excellent book, the first detailed history to be published in English on the Danish-American emigrant. It has required wide research and a deep and sympathetic understanding on the part of the author to collect and compile this storehouse of documented facts which should be preserved for future generations. The book is well bound and profusely illustrated.

Nanna Goodhope.

Mrs. William Hansen

Manistee, Michigan

November 29, 1954 we lost one of our most loyal members in our church, Mrs. William Hansen. She slept away after a long lingering illness. She never complained, always looking forward to getting better, attending church every Sunday although it was hard for her to get up the steps. She would say, "Our folks are all so good to me; some of the men are always willing to help." One day she said with a laugh, "Today they almost had to carry me." We will all miss her. She was a life-long member of our church, —here she was baptized, went to Sunday school, was confirmed, married (to William Hansen, another faithful member and worker of our church). She and her husband celebrated their golden wedding June 19, 1943. Mr. Hansen died 12 years ago. Mrs. Hansen was a charter member of our Women's Mission Society, started in 1911. She never missed a meeting if she was able to attend. She was a member of our Choir Guild, also Altar Guild, and our Ladies' Aid. She celebrated her 80th birthday the 24th of April. It was a big day in her life, with many of her friends calling to wish her "happy birthday." Flowers, gifts and cards surrounded her, and her faithful daughter, Thora, served lovely refreshments until late in the evening. Then the telephone rang, and another happy event! —her son, Viggo, and his wife, Carol, who live in California called up to have a little visit and wish their mother a happy birthday. It proved to be her last one. She leaves her daughter, Thora, and two sons, Viggo and Arne, the two daughters-in-law, Carol and Helen, and one granddaughter, Judy . . . Not to mourn as those who have no hope of meeting their loved ones again, but feeling assured, we who believe in Christ our Saviour will meet again.

Her old friend,
Mary Seeley Knudstrup.

(We have since learned that Thora Hansen, long-time friend of our synod work, and organist in the Manistee church, has had major surgery shortly after Christmas, and since that time has suffered a heart attack. She is reported recovering, however. —Ed.)

Gifts Received and Sent to the Porto Novo Mission

St. Peter's Sunday school, Minneapolis, Minn.	\$ 3.11
Mari Støttrup, Berkley, Calif. ...	2.00
St. Stephen's Sunday school, Chicago, Ill.	10.00
Ladies' Aid, Cordova, Nebr.	10.00
Olav Pedersen, Lindsay, Nebr.	50.00

Total\$ 75.11

In behalf of Porto Novo Mission, my sincere thanks.

Nanna Goodhope,
Viborg, S. D.

"Publication"

To me, and I know to many others, it is alarming to note the non-essential matter occupying the columns of LUTHERAN TIDINGS. I have reference to the continued printing of Congregational, Organizational, Individual's reports of moneys received for various purposes.

Very valuable space is in my opinion being wasted in LUTHERAN TIDINGS in reading matter of little consequence.

I can see no reason for the treasurer's reports needing to contain names of every congregation which contributes its just due to the synod budget and Lutheran World Action. That is example of wasted printing space. If such a report is at all needed why will not plain totals received during a certain period suffice, and thereby conserve columns for more and better reading matter? In our January 20th issue of LUTHERAN TIDINGS there was three and one-half pages given to names of donors of this and that. Maybe we are suffering from a catching disease of "Vanizitis."

Permit me to suggest that hereafter such reports and listings be confined to total amounts for whatever cause it may be.

In cases of memoriam gifts, I think it is only important to print the name of the **persons in whose memory a gift is given.**

Instead of all the non-essentials printed, may I further suggest that LUTHERAN TIDINGS contain periodical writings and reports from our several Homes which we work with and support. As it is, we are permitted to print such a report at the close of the year. I am certain that our membership throughout our synod would like to know about us and our affairs any time in the year. At any rate, let us use LUTHERAN TIDINGS for constructive reading instead of advertising columns. And incidentally, and at the same time, dress up LUTHERAN TIDINGS with more illustrations for the eye to see. Let us do this, and money matters will be taken care of in the law of averages.

Cordial greetings,

B. P. Christensen.

Solvang, California, February 8, 1955.

Pastors' Institute

APRIL 19-21

Guests at this year's Pastors' Institute include: Dr. Janis Rozentals, Luther Seminary; Dr. Erik Wahlstrom, Augustana Theological Seminary; and Dr. Johannes Knudsen. Our program is almost complete and will appear in an early issue. It will focus on current theological issues in New Testament interpretation and include at least two sessions on matters of church administration. We are certain that our pastors will benefit from these meetings and urge them to reserve these dates.

A. C. Kildegaard,
G. V. Seminary.

Grand View College And Our Youth

The Shortest With the Mostest !

This year, at least February has set a few records. We always like to think of this little month as a nice short interlude in the course of a year, an interlude that bridges the gap between cold, cold January and wet, cold, windy March. This year, though February came into Iowa with a few fancy records of its own. We've had some awfully cold days and nights here in Des Moines these past two weeks, with low "minus" readings all the way down to 18. This year the buildings were nice and comfy for the most part, so we aren't complaining.

A look-see into the past reminds us that we have a little unfinished business reporting the Valentine events and related news. Our Valentine Dance was held in the recreation room, and it was really cute as far as the decorations were concerned. The music wasn't too good, but that is our own fault, I guess. Dean and Mrs. Jorgensen were the chaperons, and all went off rather well, we think.

One of the Valentines we **didn't** know about was presented to Prof. Hurley by the members of one of his classes. It was a nice one and each of the students in the class affixed his name. Mr. Hurley was rather proud of the fact that his students would show their appreciation of him as a teacher, and we think the idea was very good. Maybe by next year the idea will really catch on!

The future teachers had a coffee with Valentine Day decorations, etc. (the "etc" covers the rest of the things which go to make up a coffee.) We discovered that one of our future teachers doesn't know the difference between the president and the dean—(or was she just dreaming about her Valentine?). We mention no names, of course, but one of our little freshmen was sent with a cup of coffee and a piece of cake to the president, and absent-mindedly presented it to the dean! Needless to say, Dean Jorgensen was glad to get it. The next trip was to the office of Dr. Nielsen! This little item will probably be news to both men if and when they read this little column. They will both understand, naturally, that many strange things often happen on Valentine's Day. The cake and coffee just hit the spot, though, didn't it, Dean J. and Pres. N.? And you are most welcome to the treat.

That little head you see there just above the mountain of GVC Development Program letters on Dr. Nielsen's

desk belongs to Tim Ostergaard. You'd never know if we didn't tell you. She has been folding these letters and stuffing the envelopes that Nancy Sorensen and Marjorie Christensen have been typing. There are 1700 letters—just enough to hide behind! No, the girls haven't had much time to play hide-and-seek. These letters had a deadline to make, and make it they did. If you don't receive one in the near future, blame the post office. There's one intended for you, if you are interested in GVC. And if you aren't you wouldn't be reading about it in this column, anyway.

Men running around the campus with tape measures, (or just what are they called by architects?) can mean only one thing, and it must have something to do with the development of G.V. The men are intent on their job, and far be it from us to inquire as to their purpose, but we are a bit more than mildly curious! We leave this knotty problem for you to think about for a spell. If you come up with an answer, please let us know.

The choir again, and this time the practice is for a radio program. The exact details are not as yet known to us, but we do know that we are to sing for the National Christian College Day observance on Sunday, April 24, over radio station WHO. This is a big powerful network and most of you will be able to get it on your radios. We will let you know later the exact time. We promise to do our best, and you know that it will be good publicity for the college.

So long folks for this time. See you in March, about the fifth or so.

R. F.

OUR CHURCH

Denmark. Pastor and Mrs. H. V. Knudsen have added another daughter to the Knudsen lineage, born January 6. (The several Knudsen brothers as yet have no sons to carry on the family name.)

Tyler, Minn. Mr. Hans Rohr, a teacher at Lollands Højskole, Denmark, who is in this country on a Fulbright scholarship and who has been teaching at Goddard College, Vermont, lectured here on February 6. Pastor and Mrs. Enok Mortensen will visit our California congregations the first weeks of May. They formerly lived in Salinas.

Waterloo, Iowa. A building committee has been formed to present to the congregation detailed plans for a new addition for Christian education purposes.

Diamond Lake-Ruthton, Minn. Youth Sunday was observed here January 30 with services conducted by young people, and the sermon preached by Everett Nielsen, pre-seminary student from this community (and brother of

Pastor Clayton Nielsen). In the monthly bulletin of this parish, Pastor Walter E. Brown courageously announces: "I'll buy coffee for anyone who gives me (the name of some stranger who might be interested in the church)." The Browns have a new 9½ pound son, Timothy Richard, born January 30.

Ringsted, Iowa. Youth Sunday was also observed here, with seminary student Ted Thuesen (Editor of "Paging Youth") preaching, on February 6. The congregation here recently eliminated the old custom of receiving an offering for the pastor on church holidays, and instead raised his salary to \$3,600.

Bridgeport, Conn. The congregation here received a generous check for \$1,000 from Trinity church of the Bronx, to be used in the Organ Fund. Pastor and Mrs. Viggo Hansen have been enjoying a three-week Florida vacation; in their absence, services have been conducted by a local pastor, the Rev. Frank Hutchinson, and by Herluf Jensen, of New York.

Newark, N. J. Young people here distributed Christmas baskets in December, with such enthusiasm and success that they have carried the project over into the new year and are still preparing and distributing gifts to needy persons.

Des Moines, Iowa. Dr. and Mrs. Alfred Jensen have just returned from an extensive trip to the east coast, where Dr. Jensen attended the annual meeting of the National Lutheran Council in Atlantic City. While in the east, they visited Newark, Perth Amboy and Brooklyn, where Dr. Jensen held services and lectured. They also visited Bridgeport, Hartford, (Conn.) and Greenville, Michigan. Dr. Jensen reports that **Pastor Kay Kirkegaard-Jensen** of Perth Amboy has returned home from the hospital, but will not resume his duties until the middle of April.

Oak Hill-Exira, Iowa. The congregations here have obtained the services (April 17) of Pastor Sedoris N. McCartney, a furloughing UCLA missionary to Japan, who is currently studying at Gettysburg. Pastor McCartney is a former science teacher, born and raised in rural Minnesota, whose pastoral experience includes services in a rural congregation in West Virginia. For the past two years these congregations have been served by the editor of LUTHERAN TIDINGS, who is now completing his work for the Master's Degree (English literature and psychology) in Des Moines.

Hay Springs, Nebr. This Home Mission congregation on March 20 will present a showing of the major film (84 minutes) called "Our Bible — How It Came To Us."

Marinette, Wis. The congregation here voted to sell its gym hall and deposit the proceeds in the Building Fund of Bethany church. It is planned to

obtain option to land in north Menominee for possible future building sites. **Mr. Harry Jensen** of Grand View College visited this community February 13, as well as other north Wisconsin and north Minnesota congregations on student solicitation work.

Detroit, Mich. Fourteen adult members have recently united with the congregation here. Recently it was voted to purchase a \$7,400 pipe organ, with installation some time in September.

Tacoma, Wash. A new organ has also been purchased by St. Paul's church here. On February 22 a church dinner will be held a long-time Washington birthday custom in this congregation.

Fredsville, Iowa. A set of organ chimes has been installed here recently, made possible by memorial gifts donated over some time by members. Pastor C. A. Stub was recently granted a generous raise in salary. February 18-20, a student retreat was held in this community for Iowa State Teachers' College students. This is an annual event for Lutherans on the campus, and the facilities of the church auditorium are loaned for the occasion.

Juhl-Germania (Marlette), Mich. Pastor Harry Andersen was granted a generous bonus and salary increase in recent action by the two congregations, according to a bulletin received. (This monthly bulletin has been improved considerably and now appears in attractive format, printed and with occasional pictures.) Pastor Andersen will participate in joint Lent services with other churches in the area.

St. John's Congregation Ringsted, Iowa

At our annual Harvest Festival in October, Prof. A. C. Nielsen of Des Moines, was our guest speaker. A pot-luck dinner was served, and again in the afternoon Prof. Nielsen gave an interesting message. The offering was sent to "All-Lutheran Food Appeal."

At the quarterly meeting in October, it was decided that our congregation should for three months, try the new "Order of Service," as recommended by our synod at its last annual convention. At our annual meeting in January, 1955, it was decided to try it three months more.

At the quarterly meeting, the congregation also voted to pay the expenses of those of our Sunday school teachers who attended the Teachers' Institute at Des Moines, as an encouragement for them to go. Attending from here, were Rev. and Mrs. Mellby and Mrs. Curtis Haahr.

At the annual meeting, it was decided to raise our pastor's salary to \$3,600 annually — that is without the offering.

Wednesday evening, December 22, 1954, St. John's choir, and other young

people went Christmas caroling to the homes of sick, old or lonely people.

Members from St. Paul's and St. John's choirs, gave a Christmas cantata. They sang one evening in St. Paul's church, and one evening in St. John's church, the 15th and 16th of December.

Our congregation has decided to buy a new organ, and have it installed by Easter, 1955.

The candle holders on our church altar have been electrified, and given to the congregation in memory of the late H. C. Madsen, by his wife and children.

Knud Bonnicksen installed a rust remover tank in the parsonage, and he made a number of trips and repairs. The material he used, and his labor, he donated to the congregation. (\$168.49 worth.)

January 25, the men made and served a fine dinner to about 100 people. There was no charge for the meal, but donations were given to the organ fund. More than \$700 was received.

Four couples of St. John's members are celebrating their golden wedding anniversary this year. They are Mr. and Mrs. John Jensen, Mr. and Mrs. Hans Mouritsen, Mr. and Mrs. Theodore Christiansen and Mr. and Mrs. Armand Madsen.

Rev. and Mrs. George Mellby attended the National Lutheran Evangelism Conference at Milwaukee, January 17-30. The theme for the conference was "Witness for Christ."

During the past year, twenty contributing members have been received into the fellowship of St. John's congregation.

Young People's Society

The Young People's Society held its first "Family Night" one Sunday evening in October, to which they invited the congregation to fellowship with them. The program consisted of some

numbers by the young people, and a travel talk by our pastor. The collection received amounted to \$31, and was sent to "Operation India."

At the Young People's Society's second "Family Night," January 16, Miss Ruth Sorensen showed some very good and interesting colored slides taken during her stay in Germany, and her visits in Denmark, Norway and Holland.

Ted Thuesen from Grand View College, Des Moines, gave a very good sermon, as we observed Youth Sunday, February 6. Four of our young people took part in the service. The junior choir sang a hymn, and the mens' sextet also sang one.

Sunday School

At the present time, we have 70 children enrolled in Sunday school, with a staff of 11 teachers, a treasurer and a superintendent. Our nursery class consists of 18 three and four-year olds.

The Sunday school children have given three special offerings during the year, to the work of God's kingdom — at Easter time to the work of Lutheran Welfare in Iowa, at the Harvest Festival to the new Sunday school at Circle Pines, Minnesota, and at Christmas to the Santal Mission.

The Sunday school has also sent used Christmas cards to the Santal Mission.

The Ladies' Aid

Again this year in November, clothing was collected by the two Ladies' Aids of St. John's congregation, for Lutheran World Relief. Most of this clothing will be used to meet needs among refugees.

The Betania Ladies' Aid held its annual Mission meeting in November. Their offering which amounted to \$31.50 was sent to the Women's Mission Society of our synod, for their project, which this year is to assist Grand View Seminary.

The chicken dinner and bazaar, which the Guiding Circle held in the fall, gave them a profit of \$410.

Betania Aid had a food sale and bazaar in November, and made a little more than \$200.

They also decided to continue giving "The Child's Friend" to every family, who has children in our Sunday school.

Let us close with these words which our pastor Rev. Mellby stated at our annual congregational meeting — "May God bless each one of us, as we labor together during the year that lies ahead, that we may be drawn closer to each other, and closer to our Lord."

Bertha L. Jensen,
Ringsted, Iowa.

Correction

In Dean Kildegaard's article on Worship in the ULCA and AELC, a slip-up occurred between the manuscript and the printed page. (February 5) In the second column, referring to the new joint hymnal and liturgy, the word "may" was omitted. The parenthetical phrase should have read (in fact, we may have no alternative).

—Editor.

Acknowledgement of Receipts from the Synod Treasurer

For The Month of January, 1955:

Toward the Budget:

Congregations:

Ludington, Mich.	\$ 176.75
Juhl, Mich.	166.75
Dagmar, Mont.	1,212.00
Troy, N. Y.	100.00
Danevang, Texas	350.00
Annual Reports	3.50

Grand View Seminary:

In memory of Mrs. H. K. Boholdt, Mr. and Mrs. Hans Holst, Mr. and Mrs. Aksel Holst, Mr. and Mrs. Thorvald Holst, Waterloo, Iowa	5.00
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Pension Fund:

Marian Back, Omaha, Nebr. ...	3.00
Congregation: Alden, Minn. ...	57.00

Pastor's Dues:

Rev. A. E. Farstrup, 1954	30.00
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Seamen's Mission:

In memory Lauritz Christensen, Congregation, Fredslev, Ia.	10.00
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Total to date\$2,114.00

Received for Items Outside of Budget:

For American Bible Society:

Rev. C. W. Nielsen	1.00
Theodore Mogensen	1.00
Emil A. Hansen	1.00
V. A. Hansen	1.00
M. L. Nuolund	15.00
all of Withee, Wis.	

Lutheran World Action and Relief:

Marian Back, Omaha, Nebr. ...	\$ 2.00
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Congregations:

Des Moines, Iowa	20.00
Juhl, Mich.	39.75
Tacoma, Wash. (1954)	48.00

Total to date\$ 109.75

Church Extension:

Congregations:

Juhl, Mich.	\$ 20.00
Germania, Mich.	10.00

Respectfully submitted,

American Evangelical Lutheran Church
Charles Lauritzen, Treasurer.

The Christian in Pilgrim's Progress stayed overnight at the Palace Beautiful. Early the next morning Piety, Prudence and Charity showed him the Delectable Mountains in the distance. "And when thou comest there," they said, "from thence thou mayest see to the gate of the Celestial City." But to get from the Palace Beautiful to the Delectable Mountains Christian had to go down into the Valley of Humiliation.

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. Give this out so that the old address is included and mail to LUTHERAN TIDINGS, Askov, Minnesota.

I am a member of the congregation at _____ February 20, 1955

Name _____

City _____ State _____

New Address _____

JENSEN, JENS M.
TYLER, MINN.
RTE. 2,
6-3