

# Lutheran Tidings

Volume XI

February 20, 1945

Number 14

## MY WORKING DAYS ARE OFTEN LONG

My working days are often long,  
But they are bright with joy and song  
And moments of release.  
The princely wage I never share,  
But in my faith, my song and prayer  
My spirit finds surcease.

When flesh and bones from labor ache,  
My lungs with every breath they take  
Renewed strength supply.  
Is scarce the food upon my board,  
I live upon my Master's word  
Like birds beneath the sky.

It is no great concern to me  
If I can not with luxury  
Each moment's want allay.  
For in the school of want I learned

That I should be far more concerned  
To be of use each day.

When darkening clouds obscure my view,  
I know the sky above is blue,  
My heart feels no dismay.  
Yea, though the tears my vision blind,  
The hope within my soul and mind  
Spreads sunshine on my way.

My life — it is a working day,  
My death — it is for God to say  
When He shall call His friends.  
Then calmly I shall go to sleep  
And slumber safely in His keep  
Till His new day ascends.

Kr. Østergaard.  
Translated by J. C. Aaberg.

## ORDINATION ADDRESS

AT LUTHER MEMORIAL CHURCH, DES MOINES,  
IOWA, SEXAGESIMA, FEB. 4, 1945

"I can do anything through Him who gives me strength."  
Phil. 4, 13 (Goodspeed)

Is that not a rather strong assertion? It would be if Paul had cut out the last part of the sentence, but he was not boasting of his own strength, but of the strength of his Lord Jesus Christ. He realized fully his own weakness, though there was a time when he thought he was a strong man when he persecuted the Christians, but when Christ appeared to him at the gate of Damascus his self-reliance received a death blow. From then on, he knew he could only be strong in the Lord. Vigorous young men are often apt to rely upon their own strength and willpower until experience teaches them, they are not so strong after all. When we enter upon the ministry we sometimes think we are going to do great things for the Lord and then again at times we realize there is not much after all we can do. We are then apt to become down-hearted and may doubt if we really had a calling to go into the Lord's vineyard. My friends, you may have such experiences, at such moments we need seclusion and privacy for prayer, and how wonderfully the Lord can strengthen us! We realize then Paul's assertion: "I can do anything through Him who gives me strength." Marvin Nygaard and Richard Sørensen you are today being ordained for the ministry in the Lord's vineyard. I want to give you this Pauline sentence as a guide in your ministry. If you overestimate your gifts of learning and ability, you will some day have an experience of humiliating inability, the Lord has always a way to humble us when we think too highly of ourselves and our ability. As stewards of the Lord let us remember Paul's admonition: "It is re-

quired of stewards, that a man be found faithful." Be faithful and "humble yourselves in the sight of the Lord, and He shall exalt you," says James. It is the humble Christian who always attains the highest goal in the Kingdom of God. But humbleness carried to the extreme may create an inferiority complex and despondency, in such moments remind yourself: "I can do anything through Him who gives me strength."

You enter upon a calling that requires the very best of your ability, the Kingdom of God needs faithful stewards and workers, your congregation expects the very best of you. The responsibility for souls is great and not to be taken as an easy matter. The children and young people are to a great extent your responsibility and the Lord will hold you to account for the souls He has entrusted into your care. Both young and old expect of you spiritual guidance, all this requires great love and much patience. If Christ is established in your heart, He will give you the strength to do anything to further His Kingdom and build His Church here on earth. It is not always an easy task to comfort the sick and those who are in sorrow, prepare yourself prayerfully and the Holy Spirit will guide you. You may be asked to solve family problems; with the help of God you can do it. A perplexed world and an anxious Christianity is looking for spiritual guidance. Through Christ you can do much to disperse the clouds of doubt and fear and show the way out of spiritual darkness and comfort God's people. Remember Paul's word: "I can do anything through Him who gives me strength." It is easy to remember the words of Paul, but it requires the strong faith of Paul to realize the words: "through Him who gives me

strength." Only the faith which is rooted and grounded in the divine Savior can truthfully say it. You must have Christ in your hearts to do the work of Christ, you must daily live in close fellowship with God to have and retain the strong faith which enables you to do great things for God. You must above all have a sincere and increasing love for God and your Savior Jesus Christ to have and maintain the assurance that you can do anything through Christ who gives you strength. May the Holy Spirit abide with you and help you to increase both in faith and love!

A. W. Andersen, Ordinator.

## The Church Situation in Europe

By Rev. Dr. A. L. Warnshuis

Dr. Warnshuis, representing the Church Commission on Overseas Relief and Reconstruction, the Federal Council of Churches, and the Foreign Missions Conference of North America, recently spent six or seven weeks on a visit to England, France and Switzerland, where he consulted with church leaders from all over Europe. He accepted individual commissions from various Protestant communions in America. For the National Lutheran Council, he agreed to make contact with Lutheran leaders from various countries and bring back their message to the Lutherans in America. This article is a text of an address which Dr. Warnshuis was to have delivered in mid-January at Cleveland, Ohio, before the Commission on a Just and Durable Peace. A tight program squeezed out the address. That material, rearranged and augmented, was presented on the evening of January 25th at the National Lutheran Council's 27th annual convention, meeting in New York City. It is basic and should form a background for all current thinking concerning the role of the American Lutheran Churches in aiding the Lutheran Churches in Europe through the Lutheran World Action Appeal and the Lutheran World Convention.—Editor.

I know the value of the report of a man who has spent a few weeks in Europe. What I am going to say are not my own words. I shall try to repeat as accurately as possible what was said to me by men who live in Europe and who are the most competent observers among the leaders of the Christian churches. I spent almost four weeks with Dr. Visser 't. Hooft, the secretary of the proposed World Council of Churches, who has been constantly in touch with people in almost all the European countries and who had just spent three weeks in France, Belgium, and Holland. I was with Pasteur Boegner almost every day for a week. I received a full report from Dr. Ehrengren who had spent over two months in Sweden and Finland, and who had conferred with Danish and Norwegian church leaders in Stockholm. I cannot now give you the long list of all the men and women whose testimony I obtained. But as I speak I am trying to think of what they would say to you. Of course, it is a very incomplete story that I can tell in 20 minutes.

I have been with people who have been living in a world governed by demonic powers, no law, no justice, no security was left for any man. They lived in a completely arbitrary world. Moreover, in that world of terror, their basic beliefs and principles were attacked. You need not spend any time in telling

European people of the evils of a deified nation-state. I fear it is impossible to make real to you the experience they have endured.

I have been with people who have been active in the Resistance (spelled with a capital R). For years they have lived in an illegal, unmoral world. Perhaps they began by hiding a few Jewish children; then they lied to cover that secret. Then they falsified papers and documents to protect themselves. As they said, once you begin to do illegal things, you must go farther and farther in illegalities to cover up what you have previously done. Resistance in a totally arbitrary world justifies any means to which you may resort to accomplish your purpose. You lie, you steal, you shoot, whenever necessary, out of loyalty to the basic principles of justice and freedom. These people, burning with indignation at conquest and oppression, most deeply dissatisfied with prewar conditions, have now no desire to be paid off in the small change of political maneuvering. When some of their leaders now accept office in the government, their former fellows think of them as having gone over to the old men and as traitors to Resistance. Let nobody fool you by suggesting that this is communistic plotting, — in Greece, or in France, — or in Belgium or Holland. These people with burning convictions for which they have risked their lives, having shared a selfless comradeship are in earnest in making a new approach to government. There is often ruthless revenge on those who have collaborated with the enemy. There is rebellion against any mere return to the past. For a while life in the liberated countries may be riskier than it was even under the Nazi regime. There will certainly be strain and tension and strife and that must not surprise or discourage us. There is hope in the groups that with patience and tenacity are striving to re-establish order while reconstructing their economic and political life. The agony of mind and soul of many involved in the Resistance cannot be imagined. It is often ten times worse than the physical suffering endured. To them our discussions seem meaningless, our philosophizing irrelevant and purposeless. The problem of reconciling Christian morality with their urgent duty as members of the liberation movement is almost insoluble and to either abandon morality or fail in duty is equally impossible.

What of the Churches in Europe? I bring back not any sob story appealing for your pity. The churches are full of joy and courage and hope for they have been awakened to renewed life and to active service. I was told that we have never had in America, such keen, alert, active, aggressive "social gospellers" as are now in the Lutheran churches of Denmark and Norway. Before the war, these churches for the most part were on the periphery of life. They were an appendix to what was happening in political and national life. The clergy were concerned with the inner religious life of the people and with their heavenly destiny. One of the leaders of the Church in Holland, distressed by the conservatism, the party quarrels, and the impotence of the Church, said in 1939: "We fear a catastrophe may be the last means in God's hands to bring about the Reformation that is needed." Those were prophetic words that are being fulfilled.

The churches became the voice of the free spirit

of the people. The pulpit and the sermon were the only uncensored forum of the people. The churches discovered that they have a message to proclaim to state and nation. They became the conscience of the nation and frankly outspoken in condemnation of wrong. For a long time the churches have not been that, and their silence has been one of the causes for the present disorder. This change has not happened all at once. At first, the voice was somewhat hesitating. But gradually, not always consistently, but with increasing boldness the Churches spoke. They protested against the treatment of the Jews, against forced deportation, against educational policies and programs, against sterilization practices, and finally against Nazi principles and philosophy and the forceful imposition of them upon the people. The churches took upon themselves to be the opposition to those who wanted to destroy the basis of life. To understand this, we must remember that their public statements were made at a time when only one opinion was tolerated in public life and when there was room for only one conception of life and that every word that did not conform had the effect of a bomb. In a totalitarian regime, the churches, in spite of all the risks were the only homes of spiritual liberty and the only defenders of the persecuted and oppressed.

The Church was not directly attacked. Of its own will it took the offensive. In Germany, the Nazi regime endeavored to incorporate the Church in its system and make it a docile instrument of National Socialist propaganda and education. There the Confessional Church had to defend itself. In the occupied countries, the indirect method was adopted and the Church was ignored or removed as far as possible from the affairs of the world. By paying the price of accepting a passive role, the Church might have bought a long period of quiet. It withstood that temptation and when it became plain that the laws of God were being systematically broken in the life of the state and the people, the Church opened the attack. In a totalitarian situation, the Church cannot keep out of the fight. There can be no neutrality. The Church must make up its mind as to where it stands and it must translate principles into action. In Holland we now read in the controlled press the complaints of the regime against the persecution of itself at the hands of the Church which has stirred up public opinion in opposition to National Socialism.

So the churches with an awakened consciousness of responsibility for the community and the nation have become the center of life. Constructive forces are grouping themselves around these protesting churches. The evangelistic opportunity of the churches is exceedingly great. Church attendance in Holland has doubled.

This is not a mere emotional revival that will not last long. Neither is it the result of a mere process in which the Church has been shaken by outside forces. The Church is not made by its environment. The Church grows truly and strongly by the development of its own inner life. This awakening is characterized by a renewed interest in the Bible, not merely a theology of biblical realism, but the standard for everyday living. This courageous testimony of the churches springs from their discovery that Christ reigns, not

that He will reign. He reigns now. He is today the King of Kings. History is in the hands of the invisible Lord: Hitler does not know it. The world does not know it. The Church knows that there is One who is stronger than the Fuehrer. This is no longer a hypothetical possibility nor a millennial hope, but a basic certainty. The struggle of the Church with the occupying powers appears to be one that has the characteristic features of a conflict between two powers which by their very nature are unable to come to an understanding. Outwardly it seems a very human struggle. But something else appears — a "Third" enters the contest. The true and real significance of what is happening is what God says through, sometimes in spite of, the churches. This is the re-discovery of the Church as the body of Christ in the midst of a hostile or indifferent environment. The realization of this fact made it possible and indeed inevitable that the Church should speak out and become the leader in protesting against the evil that it saw in the state. It did this not in general terms but in specific manner in concrete issues. This made the Church the backbone of the Resistance. The Church has had a sense of superiority because it possessed knowledge of a secret, the universal Lordship of Christ. This knowledge has given the Church a courage that will accept no compromise nor any separation of religion and politics, or any divorce between the spiritual life and our material society.

Now — what do they expect of us?

Do you think for a moment that they can understand how we can remain in any way aloof from this struggle? They could not do so even when home and family and possessions and life itself were endangered by engaging in the fight. They ask most earnestly — first, from the sympathetic understanding of their struggle to maintain God's laws in opposition to the demonic forces that oppressed them and then they pray earnestly that the American churches may with equal courage and faithfulness observe and obey the teachings and commandments of God with boldness testify to them in relation to all national and international affairs. In a word, they hope we may have the courage to get into the arena and to fight.

Repeatedly, different people asked me why we in America continued to talk about the Europe that was and do not try to see the Europe that is. Several times, it was said to me, — National Socialism is dead and Hitler is a corpse. (The latter term was not meant literally.) The Zurich newspaper in December printed an editorial showing that Hitler had not exercised any authority after July 20.

What, then, are some of the issues about which we should be concerned now? I found two great fears in Europe. The first is the fear of the United States. How are we going to use our overwhelmingly great power? For ourselves only, or for the world? Isolationism may be dying, but is this going to be the American Century? I heard little discussion of the Dumbarton Oaks proposals but a good deal about the Aviation Conference in Chicago. Is this to be a world in which we insist upon free enterprise in order that our experience and resources and power may be pre-

# Lutheran Tidings

PUBLISHED BY  
THE DANISH EVANGELICAL LUTHERAN  
CHURCH OF AMERICA

Office of Publication:

Lutheran Tidings, Askov, Minnesota.

Editor:

Rev. Holger Strandkov, 325 W. Chippewa Street,  
Dwight, Ill.

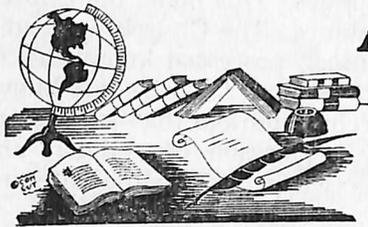
Business Manager:

Axel V. Pedersen, 3631 W. Vernon Ave., Los  
Angeles 43, Calif.

Subscription price: 1 year, \$1.25; 2 years, \$2.25

Published semi-monthly on the 5th and 20th of each month.  
Entered as second class matter September 16, 1942, at the  
post office at Askov, Minn., under the Act of March 3, 1879.

Volume XI February 20, 1945 Number 14



## Across the Editor's Desk

We are happy to be able to bring in this issue the article entitled "The Church Situation in Europe" by Dr. A. L. Warnshuis. This article is in the main the address we had the privilege to hear as given by Dr. Warnshuis on January 25th as he spoke to the gathering of the National Lutheran Council representatives in New York city.

Dr. Warnshuis has made several trips to Europe these last years. On his recent visit he was sent as the special representative of the Church Commission on Overseas Relief and Reconstruction, The Federal Council of Churches and The Foreign Mission Conference of North America. He spent six to seven weeks in England, Belgium and France.

We consider his message of profound importance. We invite all our readers to read the article we submit in the light of the challenge which is before us as we face the period of reconstruction both in our own country and in our determination to give a helping hand to the Church in Europe and other parts of the world.

It will be noted that Dr. Warnshuis has come to the conclusion that the present crisis has been an aid to European Churches toward an awakening. Consequently he makes the final analysis: "Europe seems sometimes to me to be the New World. I have come home to what is now the Old World. The New World is not yet fully formed. There is strain and tension and strife. Chaos to some extent prevails but the Spirit of God is brooding over it. . . . The Church in Europe is awakening to the great calling. May God awaken the Churches in America."

What a challenging greeting to the future of the Church of America. May we be given guidance and wisdom to meet this challenge.

## Gleanings From the Santal Mission

First of all I wish most heartily to thank all of our people for the very liberal way in which they supported the mission during the past year. About \$7,500 were received for the year, the most liberal contribution we have obtained in any year. And Miss Miller informs me that we have already made a good start this year. For all of this we are most grateful. The work continues, calling for our support every day. We have a large staff of workers out there, both native and foreign, and a large number of institutions of many kinds, and they all depend for their support, their daily bread so to speak, upon us here at home. Our part of the work is therefore just as necessary as theirs. In all friends of the mission in this country contributed more than \$40,000 to the work last year.

The American Committee held a most important meeting here in Minneapolis in January. The main purpose of the meeting was to discuss the possibility of sending out some of the missionaries now in this country, and what could be done to obtain new workers. All the missionaries were present. Both Dagmar Miller and Dr. Ostergaard were there, and it was indeed pleasant to meet Dr. Ostergaard again, apparent much improved in health. The doctors have not yet, however, discovered the real root of his ailment, and no definite prediction can be made regarding the possibility of his return to the field. But we hope and pray that he may be able to do so. Mrs. Ostergaard's health is also much impaired, and they need a period of rest. They are now living in Fergus Falls, Minnesota.

After canvassing the situation it was found that not much could be done in the way of sending out any of the workers for the present. The government will not allow women, with the possible exception of trained nurses, to go, and travel conditions are so uncertain that it may take months for anyone to make the journey. Even if permitted to start from here, passengers may be held up at any point along the way to give room to people with priority ratings. The executive committee, however, was asked to continue to work with the problem and to see that the missionaries are returned to the field at the very earliest opportunity. In view of the great need for workers on the field, it was voted to recommend to the missionary conference in India that the age limit for workers should be waived to allow Miss Dagmar Miller to be sent out whenever possible. As Miss Miller is a nurse there is a possibility that the ban on women travelers may be eased in her case. The age limit for women workers is sixty, and, as Miss Miller is approaching that age, she might not be able to complete a full term of six years but would, nevertheless, it was felt, be of great help to our over-tired workers out there, especially immediately after the war when most of them will be anxious to go home.

The high point of the meeting was, no doubt, the acceptance of Mr. and Mrs. Harald Riber as future missionaries in the Santal Mission. It is always a great experience to have young people come and say:

(Continued on page 11)

## GRAND VIEW COLLEGE



### Daily Life at Grand View College

Ordination services for Marvin Emanuel Nygaard and Richard Holm Sorensen were held at Luther Memorial Church on Sunday, February 4, with Rev. A. W. Andersen, ordainer, in charge. After the organ prelude, the pastors and candidates walked in procession to the chancel while they and the congregation sang the hymn "Holy, Holy, Holy." After the singing of "Heavenly Spirit, All Others Transcending", Chaplain Capt. Frantz Oluf Lund chanted the salutation and collect and read the epistle from Ephesians 4: 7-13. The Grand View College Choir then sang "Send Out Thy Light" by Gounod and "Oh Praise the Lord" by Ohl. After the singing of "Come, Rain from the Heavens", Professor Ernest D. Nielsen delivered the introductory address. "Come Holy Ghost in Love" was sung as the ordainer, assistants and candidates stepped up to the chancel. Rev. A. W. Andersen read the Ordination Collect and gave the Ordination address, after which Scripture passages were read by Rev. Alfred Jensen, Dr. Johs. Knudsen, Rev. Arthur C. Ammentorp, and Chaplain F. O. Lund. The Ordination Charge was followed by the Lord's Prayer and silent prayer. The hymn, "Holy Ghost, Our Interceder", concluded the Ordination Service. The Lord's Supper was served at the regular church service which followed. It was truly a sacred and impressive service for all who were able to be present.

On April 7, the students were privileged to hear Rev. Enok Mortensen at the church at a meeting sponsored by the Iowa district of the D. A. Y. P. L. Dr. Knudsen gave a three-day series of chapel talks during the first week in February on Guidance to Right Living, in which he developed the ideas of our leaders and our reactions to them, that which our country represents, and that which we receive from Above. Rev. S. D. Rodholm has charge of chapel the week of February 12, and at the time of this writing he has given two talks on Abraham Lincoln and his contribution to the American heritage. Dr. Krumbholz, nationally known leader in Lutheran World Action, was scheduled to speak at chapel on February 14.

"Fastelavns Mandag" was observed at the college with an afternoon of games and contests in the gymnasium

climaxed by knocking the "cats" out of the barrels. The victorious King and Queen for the party in the evening were Vernon Frost of Withee and Lillian Sloth of Chicago. The living room had been beautifully decorated in a Valentine motif, and the couple was crowned King and Queen of Hearts, respectively. They then reigned supreme for the evening of fun and relaxation.

At the time of this writing (February 13) the Board of Education is holding its regular meeting at the college; they are also to meet together with the Jubilee Committee and the architect this week.

Clayton Nielsen.

### Joy in Music

My eyes have lately been opened wider than before to something inspiring.

When I reflect, it seems to have begun with the church services accompanied by the pipe organ, the first day I was here at Grand View, and during the last weeks it has come to a peak with the privilege of hearing the well known Trapp Family Singers of Austria. This family, including seven daughters and their mother (a baroness), was conducted by Dr. Franz Wanner. One would expect a formal dignified concert in connection with such royalty. Happily, this was not so. Through their informal, sincere, and simple actions, they gave to the audience a glimpse of their family life — a singing, inspiring, worshiping, loving family from which music and singing was a natural growth and not a formally cultivated thing done for finance and renown. Sheer pleasure radiated from their faces as they sang the songs they had learned and sung in their home in Austria. They are a living example of the home life all America needs and a notable addition to the American "melting pot".

Yes, the music that first Sunday seemed so wonderful mostly because, although I was miles from home, I felt as though I was there with "them". It is wonderful to be lonely and yet not be alone. I felt soothed, quieted, and "at peace with myself, with my God, with my neighbor." Since then, music has given me far different and varying aids and pleasures. Church services have been, and I hope shall always be, an outlet for my feelings and an inlet for my inspirations.

Singing has grown on us daily here at Grand View. It unconsciously binds us in good fellowship and love, especially when the singing comes with a sincere love for it. The best in everyone is brought out because, in singing, mind and heart are emptied on those things which often block the way for happiness and good will. It is a solvent of hard contrary elements — "a blender of soul, with soul, and all with the Infinite Harmony". Music is so necessary and so active, so real and so near, and yet too impossible to describe. It is a thing which hovers between thought and

phenomena, between spirit and matter, between senses and the soul.

Norma Due.

### From Dagmar, Montana

#### Friends, That Are No More.

Mrs. Maren Johnson, born Hansen, died from cancer September 8th, 1944. She was born in Denmark near Sorø December 28th, 1865. Married to George C. Johnson in 1892, and left for America the same year. They came to Dagmar in 1908, where her husband died 1937. She was 78 years old.

For ten years she lived in Antelope, where she kept house for many of our young people that went to high school. She was an active member of our church, and for many years the treasurer of our Ladies' Aid.

Oscar Thorstenson, our mail carrier for nearly 25 years, died suddenly, only 55 years old. He leaves a wife and eight children; of which one, William, is in the Air Corps in England.

Mrs. Marie Siggaard, born Stenholt, died September 26th, 1944, after an operation at Rochester, Minn. She was born at Hinnerup, Jutland, Denmark, on December 17th, 1894, and was only 49. She was married to Christian Siggaard in 1918, and they homesteaded at Volmer in 1923. She was a faithful member of our church. She leaves her husband, two sons and two daughters. One son, Peder, is with U. S. Army in France.

Mrs. Petrine Andersen, born Christensen, died suddenly Dec. 3rd, 1944. She was born in Denmark near Skanderborg, January 13th, 1880, she was thus 64. In 1898 she was married to Rasmus N. Andersen, and in 1904 they left for America, where they lived in Colorado and Idaho, and they finally settled in Dagmar in 1907. They were good and fine neighbors.

Sophus Christensen, Volmer, died after long sickness at Plentywood hospital in December, 1944. Sixty-three years old. He was born at Skaverup, Denmark, August 2nd, 1881. Went to U. S. A. in 1903 and homesteaded in Volmer 1915. He was never married; his sister is Mrs. P. W. Plambeck of Dagmar.

Hans Rasmussen died from cancer January 18th, 1945. He was born at Svendborg, Denmark, on May 9th, 1871 and thus 73. He came to the States 1894. Settled at Volmer 1907, where in 1913 he married Anna J. Mortensen. He was county surveyor 1922-1928. 1942 the family moved to Seattle, Wash. He was a fine bricklayer and helped build Volmer church.

**Our Soldiers.** Leo Lodahl, Dagmar, who was reported missing in action, has been reported interned in Russia. While on a bombing mission over some Japanese islands one of the motors was hit, and they had to land on the nearest Russian territory. We all rejoice with the family over this good news.

Peder Siggard, Volmer, who saw action with U. S. Army in France, is in a hospital in England from a wound. Dr.

(Continued on page 12)

# OUR WOMEN'S WORK

Mrs. Fylla Petersen, Editor, 2351 Chilcombe Ave., St. Paul 8, Minn.

## Sunday School Institute at Minneapolis

At the District V annual meeting held at Askov last fall it was decided to have a Sunday School Institute in our group. Minneapolis invited for such a meeting. A committee was appointed to plan for it. This committee met shortly thereafter. A tentative program was drawn up and Karen Muller, our secretary, began a barrage of letters back and forth to secure speakers. We had complications in setting the date to suit everyone — and not till within a week before the meeting did Karen wipe the last drop of perspiration off her brow — sure that everyone would be in the right place at the right time.

But Friday night, Feb. 2, our teachers began to arrive; and by eight o'clock most of them had enrolled, had been assigned lodging and we had our opening meeting. Our evening meetings were lectures to which the congregation had been invited. Thirty-three attended the Institute: Twenty-one teachers, seven ministers, one minister's wife, Dagmar Miller and three "just people". Our guests lived in various homes that had been graciously opened to them. A group of women had consented to make the meals for us for the two days. They deserve special recognition for the efficient manner in which they did this. The food was so good — and we even had our *Eftermiddags Kaffe*. I think a school of this kind depends so much on efficient organization. Maybe it would interest others, who may plan for a like Institute, to hear how we were organized. We charged each teacher three dollars for the Institute. But we find that with the attendance we had we should be able to do it for less next year. We had arranged long tables in the form of a horseshoe in the church basement around which we all could sit and have our speaker in the center. This made note-taking easy. When meal time came, we all walked by the serving window and took our filled plates and later returned the empty ones in the same manner. The tables were there and we could all sit around as one big family. Only on Sunday, when more folks ate with us, were the tables set; but then all our meetings were held in the church proper.

The program for the Institute was published in "Lutheran Tidings" before the meeting, and we followed it practically as planned. Each lecture was followed by a discussion period making the lecture twice valuable to us. Professor Ernest Nielsen was with us the first day, presented to us and led the discussion on the subjects: "Aim of the Sunday School" and "Administration of the Sunday School". And in the evening he spoke on "Danish Lutheranism". In the afternoon Rev. Ed. Hansen from the United Danish Church here in Minneapolis spoke on "Who Are My Sunday School Pupils?" and a good discussion followed. Rev. L. C. Bundgaard had spoken at the opening meeting Friday night on "The Historical Background of Our Church Service and the Church Year".

Saturday afternoon he opened the question box into which we had been filling questions all day, and we spent an hour and a half discussing such questions as I. Ex., "Can religious training in the public school take the place of Sunday School?" "Have we the right to tell children that parts of Bible stories actually never happened?" We were really going strong and could hardly take time off to eat when supper was served.

We met Sunday morning for a Sunday School class of our own led by Rev. O. Gornitzka from Luther Bible Institute. Rev. M. Mikkelsen gave the sermon at the morning service and a large number of people partook of the Lord's Supper. In the afternoon Rev. Eilert Nielsen told us of "The Historical Origin of the Bible". We were privileged to listen to some songs by Rev. Ed. Hansen and to several numbers on the Xylophone played by a Negro girl from St. Paul. As a number of our members had to leave after this meeting several closing remarks were made.

After an early supper many of us gathered around Mrs. Kirkegaard and the piano and sang for almost two hours from the "World of Song". Rev. Eilert Nielsen's address in the evening on "The Importance of the Sunday School in the Work of the Congregation", was a masterpiece. We wished that every father and mother in our synod might have heard this talk. It was thought provoking and gave us practical suggestions.

This then was the program which we followed and it was a good one. I will not attempt to repeat what was said. It was a school and as such had to be attended to be appreciated. Probably fewer subjects with more time for discussion for each would be a better schedule than trying to cover as much as we did. But it was our first attempt and experience is the best teacher. Of one thing we, who attended, are very sure, Sunday School teachers all through our church need Institutes of this type; need to get together and discuss the work they are doing. Again and again we heard the wishes expressed that we might have more uniform lesson plans, have our own text books prepared by our own church; that more reference books were available, and many more.

Teaching Sunday School is no small task. Many, many hours are spent every week by teachers in preparation for their classes. They deserve all the help that parents and the congregation can give them. At the best, that short hour Sunday morning means so little to our children if that which is taught is not lived in the homes throughout the week. The expenses of many of the teachers to attend this institute was paid by their congregations. That is as it should be for the congregations will in the end benefit.

The spirit of the whole institute was so very fine — and when we gathered around the coffee table with members of St. Peder's congregation that last evening, we decided definitely to have another institute next year — preferably before the holidays.

This type of leadership training ought to become a regular part of our church work in every district.

F. S. P.

# IN THE WIDE, WIDE WORLD

Alfred C. Nielsen, Grand View College.

## A POET OF FARM LIFE

It is an event of importance when a man comes who can write good poetry. It is an event of the greatest importance when a man comes who sings of the life of the farmer. Farming is so fundamental an occupation, so fundamental a way of life, that the civilization which forgets this fact soon languishes. Strength and inspiration come from the soil.

James Hearst of Cedar Falls, Iowa, is such a poet. I have before me two small volumes of his poems, **Country Men and The Sun at Noon**.<sup>\*</sup> That he knows farm life non familiar with it can doubt. He knows it; and what is more, **he loves it**.

There is understanding and beauty in these lines:

And this I found in an April field:  
A new white calf in the sun at noon,  
A flash of blue in a cool moss bank.  
And tips of tulips promising flowers  
To a blue-winged loon,

And this I tried to understand  
As I scrubbed the rust from my brightening plow:  
The movement of the seed in the furrowed earth,  
And a blackbird whistling sweet and clear  
From a green-sprayed bough.

All over our land the young people flock to the cities in search of what is called better opportunity. Here is the luck of one of them:

Marie Summers took a course in Commercial  
and a diploma landed her in the city candling eggs  
where the elevator's roar was like music  
and pavements moved under her feet on rollers  
until spring came without spring's features  
and turned loose the lonesome hounds.

In a poem, "The Movers", there is both indignation and protest against our cruelty to the landless:

Even the wild goose  
is not so homeless as these movers.  
Peering ahead through the sliding curtain  
of March rain they pass  
with the furniture of home packed in a wagon.  
Past corner, past grove, to the hilltop they go  
until only chairlegs point from the skyline  
like roots of trees torn from the earth.  
And they are gone. . .

This the parade of the landless, the tenants,  
the dispossessed,  
out of their canaan they march  
with Moses asleep in the Bible.

Those of my readers who experienced the terrible years of the great drouth, will appreciate these lines:  
No one lives here any more, they all have moved  
away  
After the well went dry they left, no one wanted  
to stay  
To watch the sun kill the maple trees after the  
crops were gone

No one wanted to stare again into the blazing dawn.

Bitterness grows in the yard like weeds, bitterness  
rank and tall  
Covers the bare and beaten ground where nothing  
will grow at all.  
The sprinkler kneels by the sweet pea bed, rusty  
and black and bent,  
Marking the place where the flowers died after the  
people went.

In the middle ages the serf did not have much, but he did have his strips of land and his miserable hut. They were his and he could not be turned out. Under slavery a master with any sense at all took care of his slave as a sensible farmer takes care of his horse. During the great depression millions of people had no security and no work. What was suffered in worry and sorrow can never be adequately told. Read these lines which tell the story of a man seeking a job, a man with "want ads" in his eyes:

Our glances met as glances meet  
And sharp as salt was my surprise,  
I saw as I went down the street  
A man with want-ads in his eyes.

For Sale he offered to my sight  
Without the usual signboard's flash  
A man bewilderment and fright  
Can mark down cheap when prices crash. . .

We have all experienced the shock of the news that a neighbor has died. We go there and try to say something, but find it most difficult. All this is beautifully expressed in the poem, "When a Neighbor Dies", from which are taken these lines:

We stand by the side of our neighbor dead  
And only half hear what words are said.  
We try to remember what he had been  
And nod to a neighbor coming in.  
He was our neighbor, we only know  
That his hands were large and his temper slow.  
We simply say as we stand and wait  
That his fields were clean and his fences straight.

When a neighbor dies there is nothing to say  
But we leave our fields on a certain day  
And offer our hands to lay him away.

With cities everywhere growing at the expense of the countryside, let us conclude with this bit of wisdom:

I think I shall decide to stay  
Here in a field with a fence around;  
Sowing some wheat, and making some hay  
And learning the ways of a piece of ground.

<sup>\*</sup> Both volumes published by The Prairie Press, Muscatine, Ia.  
All the above quotations are by the permission of the author.



HARRIS JESPERSEN, Editor  
405 N. 4th Street, Clinton, Iowa

### D. A. Y. P. L. BOARD MEETING IN DES MOINES, IA.

The national board of the D. A. Y. P. L. met in Des Moines on the 2nd of February to sign the articles of incorporation which were adopted at the conference last November. The articles of incorporation which are now recorded are printed elsewhere in this issue.

At our meeting last November it was decided to have a national convention of D. A. Y. P. L. in 1945. However, we are unable at this time to make plans for such a convention due to the present restrictions on travel. The board urges all the districts to plan for their district meetings or camps and make them a real inspiration to whatever small group may be able to attend. If restriction should be lifted and if an invitation for a national convention is received we will go ahead and make plans for a good meeting.

There is still considerable old Ungdom debt. Someway this debt must be paid. I realize that many will argue that Ungdom should have given up the ghost long ago instead of leaving a debt behind it for us to pay. However, the facts are that its publication was not ceased before the debt occurred. We will have to take the blame as a group. The board appeals to all of the societies to help erase this debt. Could you not help erase the debt with a \$5.00 or \$10.00 contribution? Contributions from individuals will also be welcome. Please send it to Rev. Richard Sorensen, Marlette, Mich.

The board decided that D. A. Y. P. L. continues to sponsor a Christmas publication. However, it is not to be called Ungdom. No name was decided upon but it should be some name suitable for a Christmas publication. If you have a good suggestion please send it to the undersigned. We hope to put out a publication similar in size and form to Julegranen or Christmas Chimes. We are asking Rev. Harris Jespersen to edit the 1945 publication and Richard Sorensen, national treasurer, will act as business manager.

Harold Petersen, Secretary.  
Ringsted, Iowa.

### To the Young People.

How about seeing some contributions in these pages from our young people. There is not much point in having two pages in L. T. devoted to our young people's work if our young people do not help fill the pages. What about hearing about what you are doing in your societies? Or what kind of peace treaty youth desires? Or if you favor compulsory military drill in peace time? Remember the future belongs to you. What do you propose to do about it? We would like to know. Perhaps some of us could give you some suggestions. We once thought we knew how the world should be. If you will go into the records you will also find that we did not plan this war.

Harold Petersen.

### ARTICLES OF INCORPORATION OF THE DANISH AMERICAN YOUNG PEOPLE'S LEAGUE

#### KNOW ALL MEN BY THESE PRESENTS:

THAT the undersigned, all being of full age and a majority of whom are citizens of the State of Iowa, do hereby associate ourselves as a body corporate by virtue of the laws of the State of Iowa, relating to corporations not for pecuniary profit, under the name of "Danish American Young People's League". Assuming all the rights, powers and privileges granted such corporations, and accepting all the duties and obligations imposed upon such corporations, we do hereby adopt the following Articles of Incorporation, to-wit:

#### ARTICLE I.

The name of this Corporation shall be "DANISH AMERICAN YOUNG PEOPLE'S LEAGUE".

#### ARTICLE II.

That said Corporation shall commence business and be in existence upon the recording of these Articles, as provided by law, and shall continue thereafter for a period of fifty (50) years unless sooner dissolved, as provided by law, or by a two-thirds (2/3) vote of all the members thereof.

#### ARTICLE III.

The principal place of business of said Corporation shall be in the City of Des Moines, County of Polk, and State of Iowa.

#### ARTICLE IV.

That this Corporation shall have no corporate seal.

#### ARTICLE V.

That the particular objects, purposes and business of this Corporation shall be as follows, to-wit:

- 1st. To serve as an integral part of the work of the Danish Evangelical Lutheran Church in America.
- 2nd. To help young people to attain a rich and healthy way of life.

#### ARTICLE VI.

This Corporation shall have the power to adopt and amend a Constitution and By-laws for the management and regulation of their affairs and business, including the method of electing officers and fixing their term of office.

#### ARTICLE VII.

The business of this Corporation shall be conducted by a Board of Directors consisting of not less than two (2) nor more than three (3) members and shall be made up of the officers of this Corporation and shall for the present consist of the following:

1. President.
2. Treasurer.
3. Secretary.

#### ARTICLE VIII.

The present officers of this Corporation shall hold office for a period of one (1) year, or until the successors shall have been elected and have qualified. The officers shall be elected by ballot at such time and place and in such manner as may be specified in the By-laws of this Corporation.

For the first year, or until their successors are elected and qualified, the following named persons shall act as such officers as follows, to-wit:

President—Harald Ibsen, Kimballton, Iowa; treasurer—Richard Sorensen, Rt. No. 3, Marlette, Michigan; secretary—Harold Petersen, Ringsted, Iowa.

#### ARTICLE IX.

This Corporation shall have the following powers, to-wit:

1. It may sue and be sued in its corporate name.
2. It may take by gift, purchase, devise or bequest real and personal property for purposes appropriate of its creation.
3. It may generally transact business for the conduct of its affairs and for the objects and purposes of its creation.
4. Its members shall be exempt from liability for all or any of its debts.
5. It shall have such general powers as are granted by the laws of the State of Iowa to Corporations not for pecuniary profit under Chapter 394 of the Code of Iowa and Acts amendatory thereto.

#### ARTICLE X.

These Articles of Incorporation may be amended by vote of a majority pres-

ent at any meeting of the membership.

#### ARTICLE XI.

All conveyances of real estate made by this Corporation shall be signed by any two (2) officers, but the authority to such officers shall not be necessary for the execution of such instruments.

IN WITNESS WHEREOF we have hereunto subscribed our names this 2nd day of February, A. D., 1945.

Harald Ibsen.

Harold Petersen.

Richard Sorensen.

STATE OF IOWA, POLK COUNTY, ss:

On this 2nd day of February, A. D., 1945, before me, Lucille Ruddell, a Notary Public in and for Polk county, Iowa, personally appeared Harald Ibsen, Harold Petersen and Richard Sorensen, to me known to be the identical persons whose names are subscribed to the above and foregoing Articles of Incorporation, and they acknowledged the execution of the same to be their voluntary act and deed for the purposes and uses therein set forth and expressed.

Lucille Ruddell,

Notary Public in and for Polk County, Iowa.

#### MEANS OF EXPRESSING A CHRISTIAN PATRIOTISM

By Robert Cashman

Is there a conflict in the words of our title? Can there be such a thing as Christian patriotism?

All of us know the meaning of Patriotism. It includes a love of our country, a devotion to our fatherland, a reverence for our flag, the keeping of our laws; and if need be, the laying down of our lives in defense of that homeland which has given us protection and security.

But a Christian is a "Citizen of the World". He recognizes all men as the children of God, and, therefore, as his brothers. How, then, can a Christian adapt himself to the standards of a patriot?

In Matthew 5: 43-45, we read: "Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; That ye may be the children of your Father which is in heaven."

What need is there, then, of patriotism?

But Jesus said also, "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are Gods" (Matthew 22: 21). In other words, render unto the state that which is required, but keep in mind that there is another realm which belongs to God.

Let us consider some of the benefits which come to mankind that might have been kept locally, but which by their very nature, have transcended national borders. For example, take music and art. A great hymn is born,

or a painting of rare beauty is created. They belong to the world. Science produces the radio and the airplane. They are adopted by all nations. The miracles of medicine — the means of healing the body — are universal in their need and application, and therefore become the common property of all mankind. Literature, education, and religion, likewise cannot be contained in a given area, but must be shared with men and women everywhere.

Why then should such a virtue as patriotism be "kept at home"? Why not a Christian patriotism, which will reach around the world?

Patriotism, according to the dictionary, "devotion to the welfare of one's country." This means, first of all, the seeking of perfection in one's personal life, after which may come the sanctity of one's family, for nations are made up of families, and no people can be strong whose members cannot find peace and encouragement in their own homes.

A successful home life will reach out quickly into community service. The wise will guide the ignorant, and the strong will help the weak, so that the entire neighborhood may go forward together in civic achievement.

The combination of these localities makes up the structure of the state; and the state, or the country, becomes great in world power only as its people are broadminded in their appreciation of world problems and generous in their service to mankind.

In an address, President Roosevelt is quoted as saying: "Those who cherish their freedom and recognize and respect the equal right of their neighbors to be free and live in peace must work together for the triumph of law and moral principles in order that peace, justice, and confidence may prevail in the world."

Referring to the international conflict in the Orient, Dr. James W. Finfield, of Los Angeles, California, testifies in a church bulletin: "This I know from history and observation, problems have a way of getting solved. They are not permanently solved until they are solved right. The right way is the Christian way, and the world therefore moves on toward the Christian ideal, however slow the progress and however opposite the direction sometimes seems."

One of the best ways to enlarge our visions and to understand our fellow men is to travel. If we cannot travel, we can read items of international interest with sympathetic minds. Hatred and prejudice against other nations are due largely to ignorance. Sometimes they are engendered by false propaganda. When we visit other countries, we find that their peoples have sometimes misunderstood us, and that their desires and ideals are much the same as our own. This makes us friends.

A young lady who had returned from a summer in Europe said to me: "I cannot do the big things that others do, but there are many little things that I can

do to promote Christian patriotism. For example," she continued, "I heard some people talking against Italy the other day. I discovered that they had not been there, and I had; I knew that the Italians had been kind to me, and were wonderful people, and I soon overcame their prejudice. I think it is better," she said, "to prevent war by creating good will than to prepare for war against people who really may not be our enemies at all."

Many an American has brought his country into disrepute by taking abroad his worst self instead of his best self. During the years of National Prohibition there was a certain convention held in Paris attended by thousands of delegates from the United States, many of whom boasted openly that they "hadn't tasted a drop of water since they left their native land." Hilariousness and rowdyism during drunken debauches made a laughing stock of our constitutional amendment which had been secured at so great a cost. Hailing a cab to visit one of the famous art galleries, I was invited by the driver to go instead to an amusement place of ill repute. In answer to my protest, he replied, "I take all Americans there."

If all of us who travel abroad, or even beyond the horizons of our own towns or cities, could typify the best of our citizenship and culture, how quickly the world would turn to us to learn the secret strength and beauty of our Christian character.

A few years ago it was my privilege to be one of the hosts to greet a party of more than twenty distinguished statesmen and educators from Japan. Said their leader, "You in America are far advanced in industry, commerce, and the arts of government, but we in Japan have these things too. Yet you seem to have something that we lack. It is your inner power, and we as Buddhists have come to see if it may not be found in your spirit of Christianity which we do not understand so well." I never saw these men again, but I have often wondered if they found what they were seeking. Our hotels and business institutions are open to them, but so many of our homes and our personal lives are closed.

Christian patriotism must display itself first in individual lives. One such life will attract others to its standards, and together they work for social righteousness. A country made up of Christian patriots becomes a world power because it is not satisfied with serving its own selfish ends, but is ready to render service as far as its influence can extend, without regard to national borders.

Recently I visited the birthplace of Abraham Lincoln, near Hodgenville, Kentucky, and saw there the original log cabin in which our great president was born. On one of the walls of the stately stone building which houses this sacred shrine were carved these words, which the members of my family felt were a perfect example

(Continued on page 16)

# HOME MISSIONS

## "The Harvest Is Rich, But the Labourers Are Few"

We were recently reminded of the work in God's vineyard and the words of Jesus to the men outside: "Why stand ye here idle?" Their only answer was: "Because nobody hired us." Apparently they had not received any invitation to share in the work. Here was a mission to perform. For how should they know whether they were welcome there unless someone invited them. It is not enough that people may see the church in their midst, they must feel it. This is a home mission work everyone can take part in.

Mission. That word has been misunderstood in our synod. From youth I sensed a definite distinction was to be drawn between the Mission church and the so-called Grundtvigian church in the U. S. as in Denmark. It was almost as though the latter church group had no mission to fulfill in the world. Some even seemed to take pride in the fact that they were not mission minded. If a person was labeled, "Missionsk", then beware of him as you would of the itch.

Mission people were considered sentimental and mission work was something decidedly feminine. Only women would associate themselves with it. It seemed below the dignity of real men, pastors being exceptions. The Laymen's Missionary Movement within the Protestant churches was largely organized to counteract this way of thinking.

Perhaps the Mission people too often did leave a sentimental, pietistic impression at their meetings. Invariably it seemed, that mission meetings ended in sermonizing, appealing to those present in a pious, revivalistic way. That hearts could be warmed, souls stirred, and the pocketbooks could be opened to the cause by a realistic presentation of the need for mission work in a thought provoking lecture seemed impossible to some people.

To some the word, mission, meant only money and more money. Sometimes it has appeared to me that the speaker's appeal was directed more with an eye upon man's purse than upon his heart. But material minded people, sensitive about their pocketbook, must have their hearts warmed to the cause before their purse will open to it. It takes more than money to promote missions.

However, the word, mission, appears to be taking on a new meaning even in our synod. We are becoming aware of the fact that a Christian church must have a mission to fulfill or it will die. We have also a mission to fulfill in our world. Mission mindedness is therefore a sign of health and vitality.

To me the word denotes action; action of the most manly kind. It is the outward expression of an inner

urge to want to share the best we have with others. When sincere Christians begin to realize the consequences of being outside as in the words of John: "He that hath the Son hath life, and he that hath **not** the Son of God **hath not life**," is it possible for them to remain indifferent? It has become a matter of life or death. There are multitudes situated thus right here at home in our own country.

Permit me to quote from an article written by Rev. T. C. Thorson in the Chicago Lutheran Messenger. "Our American civilization is not ripening; it is rotting. Nothing is more evident, except the blindness of the people to the fact itself. Only the gospel can arrest this process of death.

"It is not the Macedonian but our neighbor calling for help." Have we "fixed our eyes so definitely on foreign missions that we find it difficult to see the paganism on our own front door step?"

"The unchurched, the indifference to Christianity, . . . the staggering loss of youth after confirmation, the drift of youth from our own colleges present a challenge we cannot just admit and then forget.

"Educated people are met constantly who are ignorant of the Bible." The reports coming from many chaplains appear to bear out this statement. "The serious side of the problem is this, that there are countless multitudes who are ignorant of Christianity not from personal choice but through neglect. Our own neighborhood has become the new mission field.

"We do not mean to soften in the least the emphasis upon the foreign missions, neither can we neglect the fields at home that are white unto harvest. The word, 'go', in the Great Commission must receive a new interpretation. It must be constructed to mean not only 'go' to the heathen in China, but also to the heathen in our neighborhood."

A beginning has been made in this mission work at home among the many thousands who have moved to defense areas. But this does not relieve us of our responsibility in the community where we reside. We may knock on the doors of the many unchurched homes, confident that we have the very best to offer them and that which mankind needs most of all. We need not be "ashamed of the Gospel." Best of all we have no sales charge to make. So we can extend a generous invitation to "come and see for yourself" to all the doubting Nathanaels of our days.

Such is our Home Mission task as I see it. The field is there. May the Lord find willing workers among us to gather in His harvest.

A. E. Frost.

**CONDITION OF THE CHURCH IN EUROPE**

(Continued from page 3)

dominant? America's economic imperialism is what Europe fears.

The second great fear that I found in Europe is Russia. I heard little or nothing about Communism and that to some extent is an outmoded issue. It is Russia as a nation-state and its imperialism that is feared. What has already happened in the Baltic nations is a fearful story. I was told that 600,000 of these people, 400,000 being Protestant church people, have fled before the advancing Russian armies into Germany where they are now stateless refugees. If the western boundary of Poland is to be the River Oder, it will mean the evacuation of what is a Protestant section of Germany. I have brought a special appeal from Finland where the harsh armistice and internal conditions mean the sovietizing of that country. The soviet government's treatment of the Russian Church is considered to be wholly opportunistic. Seeing what is being done to the evangelical churches and clergy in the Baltic States where they are being starved to death, they ask whether there is any hope for religious freedom in Finland and further they ask whether the American churches are concerned about that. So again I have brought home another appeal from Hungary where 25 per cent of the people are Protestant Christians, 50 per cent being Roman Catholics, 20 per cent belonging to the Orthodox Church and the remaining 5 per cent being Jews and others. Is there to be any freedom there? We are glad to note that the soviet government has publicly announced that its policy will be not to interfere in the internal affairs of these countries that in their external relations are being brought within the Soviet orbit of control. But the fear persists, and we ought to be concerned about this great issue and do everything that is right and possible in reinforcing the Soviet promise of non-interference in domestic affairs.

It is impossible now to say more about the problems of Resistance and the reestablishment of orderly government in the liberated countries. I cannot now speak openly about Germany.

So, I repeat, the European churches ask us to try to understand their situation and to associate ourselves with them in their struggle. Will we urge our government to enter the arena and to battle there for principles and action that we believe to be based upon the commands of God?

Europe seems sometimes to me to be the New World. I have come home to what is now the Old World. The New World is not yet fully formed. There is strain and tension and strife there. Chaos to some extent prevails but the Spirit of God is brooding over it. "The Church is called to live and give life in this war torn world." So we said in the Madras Conference. The Church in Europe is awakening to that great calling. May God awaken the Churches in America.

**GLEANINGS FROM THE SANTAL MISSION**

(Continued from page 4)

Here we are, will you use us in the Lord's service?

Harald Riber was born in Dwight, Ill., and has grown up in our congregation there. He just completed his course at our seminary in Des Moines and

is now, on the recommendation of the committee, studying here in Minneapolis to complete his college course and obtain his B.A. Mrs. Riber was born in Des Moines and has completed a year and a half of Junior College at Grand View. They are both children of Danish parents and of our Danish Church. Members of our Danish Santal Committee unanimously recommended their acceptance to the American Committee, and they will, when they go out, go as representatives of our synod. They are both young, Riber is twenty-one and Mrs. Riber not quite nineteen, but they are filled with enthusiasm for the work for which they have been accepted, and I am certain that our people will accept them with joy, wishing and praying that they may be granted a long and fruitful service in the vineyard of our Lord. They are at present living at Danebo, the Danish old peoples' home here where Mrs. Riber is helping the matrons, Sigrid Ostergaard, with her work while Riber is attending Augsburg College.

Minneapolis is, as most people know, not only the headquarters of the Santal Mission but a strong Lutheran center. All the Lutheran synods are represented here. And this will give the Ribers an excellent chance both to become well acquainted with the leaders of the mission and with American Lutheranism in general. We also hope to make use of them in our congregation here, and their near association with Miss Ostergaard, a faithful worker both in the Danish church and the Santal Mission, will also, we feel, be of help to them. All of which was in the mind of the committee when it was recommended that they should come to Minneapolis. We hope, too, that the acceptance of these new workers will encourage our people to continued efforts.

At the meeting, Dr. Ostergaard also gave a very interesting survey of the work in the field. His own work at the hospital is at present continued by native doctors under the supervision of a Danish nurse, Miss Krohn. But a white doctor is sorely needed. The mission is greatly in need of more missionaries but those who are still there are carrying on to the best of their ability, although some of them are ill and worn out. Many of them have not had a furlough for more than ten years. Several of them have their wife and children in Denmark and Norway and are, besides the demand of their work, burdened with anxiety for what may be happening to them. Yet they are carrying on and keeping the work going so that none of it, although curtailed to some extent, has been discontinued. And they are even now bringing in a rich harvest. Thinking of these tired and overburdened workers our own sacrifices appear small.

Extensive new plans for the future are being made, plans for new schools, for a union Lutheran seminary to be established in our field and for a unified Santal church, etc. Much has been accomplished but much more needs to be done. In the Lord's work we are never done but must always be on the way until the night comes when none can labor. With greetings to all.

Yours truly,

**J. C. Aaberg.**

## In the House of Morgan

So the Lutherans have moved into the House of Morgan! It is indeed startling to notice how our church organizations pattern themselves after successful business firms and executives.

Our day has pretty much accepted the priest of modern commercialism — "the salesman". And furthermore, our type of economy cannot function properly without him. Even in the church we stand in danger of dressing the "promoter, the go-getter, the salesman" in priestly gowns and sending him forth selling religion and membership-dues as efficiently as Tetzel sold indulgences in the days of young Martin Luther.

Church history prompts me to fear that also we, like "Tetzel", could become efficient in management, great in organization and poverty stricken in spirit.

The miracle of the Christian community is this, — that men are more genuinely joyous and amazed by the return of one penitent beggar to God than by all the glories of King Solomon and the Morgans put together.

Holger O. Nielsen.

Cedar Falls, Iowa.

We always appreciate contributions to "Lutheran Tidings", although we sometimes are astonished at the peculiar jolt needed for some pens to make the ink flow.

Yes, the Lutherans (the office of the United Lutheran Church Board, Headquarters of the National Lutheran Council, and Headquarters of the Lutheran World Action, respective department directors, secretaries, etc., a staff of 40-50 members) have moved into what was the former private home of the late J. P. Morgan.

"Home is where the heart lies". Is that not also true of our spiritual home and workshop?

We happen to know that the writer of the above article worships in a beautiful church located on "Main Street". As with many other churches on Main Street undoubtedly it is an ideal church home for many worshippers. But there have been ardent Christian leaders who preferred to have their plain small chapels on "Back Alley" street, reasoning that the finer churches on Main Street attract mostly people from Main Street.

The apostles in the days of Christ and many since have preferred to walk on their feet as they went about preaching the gospel. The present day pastor on "Main Street" usually drives a modern, comfortable automobile made and sold by some outstanding financier (his name be Ford, Chrysler, or Cadillac).

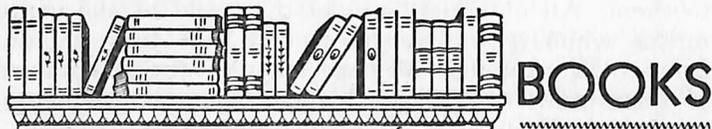
We have heard of Mahatma Gandhi, recognized as a great religious leader of this age. He prefers to be "clad only in a loin-cloth". The present day pastor on "Main Street" is usually well dressed in clothing bought from the "Best Suits" store on his own city's Fifth Avenue.

Was it not the scientist, Einstein who helped us by saying: "All things are relative."

"Time" magazine speaks of the recent "Big Three" conference as possibly "the most important conference of the century". It was held in a 100-room Crimean castle of Livadia. It could have been held in an abandoned gravel pit — but —.

After all adequate equipment, efficiency and good order are no stigma even in spiritual work. False pride pharisaism can undoubtedly flourish and be nourished in a hovel as well as in a castle.

—Editor.



**GUTHSMAN TO CAVALRY** by Olin Spencer Reigstad. Fifteen Lenten sermons; 131 pages. price \$1.00; Augsburg Publishing House, 425 South Fourth St., Minneapolis 15, Minnesota.

Dr. Olin Spencer Reigstad has been pastor of Bethlehem Lutheran Church in Minneapolis since 1921. In 1944 the Augsburg Publishing House published his book, "Christ of Lent" which found a very responsive sale. This new collection of fifteen sermons covers all the Sundays of the Lenten season, the days of Holy Week and a series of midweek Lenten sermons.

Some idea of their content may be had from such titles as: A Lonely Vigil; A Tenacious Faith; Thoughts and Attitudes Revealed; Abundant Provisions; The Ages Are Telling; A Universal King; The Cross My Glory, etc. The midweek sermon entitled "Prepared for the Conflict" is probably one of the most challenging as it presents the central theme of Lent: "Rejoicing in Hope; patient in tribulation; continuing instant in prayer." (Romans 12, 12).

We gladly recommend this book to our readers. Laymen as well as pastors will find it wholesome, inspiring reading.

H. S.

**STRICTLY CONFIDENTIAL** by Alice M. Hustad. A Book for Young Girls.

102 pages; price \$1.50. The Augsburg Publishing House, 425 South Fourth Street, Minneapolis 15, Minn.

This book is for girls and about girls. All phases of a girl's life are discussed from a Christian point of view. A frank, sympathetic presentation of questions that a girl wants answered.

The author, Miss Hustad, is a teacher in the Minneapolis public schools and has wide experience in counselling girls.

"Strictly Confidential" has received a splendid response from the religious press. In the "Christian Herald" the reviewer, Frank Mead, writes: "This should save many a headache; who hasn't wondered how on earth they were to answer those frank, innocent questions of the growing girl? The answers are here, written logically and understandingly by a teacher in the Minneapolis public schools. We're for Miss Hustad's book, in a big way! Our only regret is that we didn't have such a book years ago!"

In a "Foreword" in the book Hermina Hartig, M.D., Director of Hygiene, of the Minneapolis Public Schools, writes: "For years parents, teachers, churches and community agencies have felt the need for a new and workable approach to problems of youth. Most of us have buried our heads in the sand because we felt utterly incapable of discussing their personal problems with them in a frank, intelligent and helpful man-

ner. This has been largely due to lack of specific knowledge and also because of emotional blocking and self-consciousness over a subject which formerly was taboo.

"In this book the author has correctly sensed the new type of approach which all churches and communities must eventually make if they are to fulfill their obligations to our eager and restless youth. The author skillfully appeals to the girl of today in her own language and in a pleasing conversational tone. All her problems are beautifully presented on a background of Christian philosophy."

Many mothers and daughters will find this a very helpful book.

H. S.

### FROM DAGMAR, MONTANA

(Continued from page 5)

Holger Mouritsen, who is in the Philippine Islands, has just been made a captain.

**Round Figures.** Paul Mouritsen, Dagmar, was 70 years old, January 21st, 1945. His son, the doctor, was just made captain, and his daughter, Karen, just had a son, called Paul. No wonder the grandfather is proud. We all want to thank our old friend for many years of faithful work in the interest of our colony and our church.

Mads Strandkov was 80 years old on February 7th. He and his family have always shown a lot of interest in the work of our church; and we are all sorry to see him sit deaf and blind in his old chair, but we all tried to wish Happy Birthday so loud that he would hear us.

J. E.

## Vacationing in the South

By Nanna Goodhope

IX

### A Day's Journey Through the Tennessee Valley.

I left Kingsport one fine morning in early July for a day's journey by bus to the John C. Campbell Folk School at Brasstown, N. C. Having been told that I would on my way there traverse mountain regions similar to those I had seen in Eastern Kentucky, I naturally expected to find here as there evidences of poverty and desolation. The population in both sections are of the same Scotch-Irish ancestry, whose forefathers came to America more than 200 years ago, mainly to evade religious persecution in their homeland. Here in the Southern Highlands, as the lower Appalachian mountains are popularly called, these Anglo-Saxon Americans became a people sufficient unto themselves, isolated from the world about them, and out of touch with modern man and the new civilization. This condition came upon them first of necessity, later by choice.

I was however to meet many surprises as the day advanced and the bus continued to roll through a variation of scenery, from farm communities to forest reserves; then out again in the open where we trailed along a branch of the great Tennessee river for a time, until we suddenly came upon a beautiful lake on which banks were parks and summer resorts. A massive dam walled in the lake, and below it was a huge power plant with adjoining factories and mills; for we were, I learned, now in the very center of the Tennessee Valley basin. Being quite unprepared for the change the T. V. A. had brought in its wake, I was truly amazed. It was all so different from what I had expected find. Some of the farm communities looked almost prosperous, and the towns and villages we passed through showed recent growth. There were freshly painted churches and community halls, and new ultra modern school buildings were everywhere the first to arrest the eyes of the passerby.

Yes, I had, of course, read about the T. V. A. and heard tirades on the advisability of the plan, pro and con, before President Roosevelt and Senator Norris, who championed the cause, finally talked our government into harnessing a whole river system, "for the good of the people", into a unity of forces which were to redeem a large section of one of the most desolate and poverty stricken regions of the South to greater opportunity for better living than had hitherto been possible. But I did not know and could hardly have believed, had I not seen with my own eyes, that David E. Lilienthal had in the course of only ten years, through his superb executive ability, been able to direct and guide the huge project to the extent of its present development and usefulness. It is truly, as an Extension Service Agent whom I met on the way said to me, "the greatest constructive enterprise ever accomplished by human hand in all time."

I was naturally anxious to learn all I could about this great humanitarian project which, according to statistics furnished by my new found friend, required the removal from river bottoms of 30,000,000 cubic yards of earth and rock before the foundation of the

nearly one score dams could be laid. The concrete used for the dams is said to exceed that used for the Panama Canal, was twelve times the bulk of the great pyramids of Egypt, and ten times that of the Grand Coulee.

Here, then, in a mountain area, where is the greatest annual rainfall in the nation (60 inches per year), this huge Tennessee river system was harnessed, and its water stored in huge reservoirs, against summer drouths and spring floods. Along a 600 miles fall, this water passes through turbine after turbine until it has built up a hydro-electric capacity of one and one-half million kilowatts. Last year nearly ten billion kilowatt hours of electricity was delivered from the whole power system. Today it is said to produce almost one-half as much energy as did all the electric power systems of the nation in World War One and at a fraction cost. And the rate per kilowatt will gradually be reduced to a minimum of production cost as the initial construction output is paid off.

As 85 per cent of the energy created is at present used for war purposes, one can only faintly imagine its potential blessings to the people when all the power is converted into use for constructive purposes.

I asked my friend for some concrete examples of the T. V. A.'s direct contribution to the socio-economic welfare of the four and one-half million people of the Tennessee Valley.

He said that in many cases an electric light bulb in the home had been the magic spark that kindled the urge for better living; that when the dinginess — the grime and dirt which had accumulated throughout the years — was shown up in the cabins, the result had often been a desire for renovation. One thing then led to another, until demands have been created for portable electric motors, feed grinders, and even refrigerators. And there is always a willingness on the part of the T. V. A., the Extension Service Agents, and the 4-H leaders to give aid and advice to individuals and groups, that they may avail themselves of the benefits at hand.

He said that he knew of more than 400 cooperative and community food processing plants that had been organized through the combined effort of the communities in which they are located, the T. V. A. Food Processing Section, and the Extension Service; that in some of these plants the people were already able to do the whole job of food handling themselves, by canning, dehydrating, pickling, curing, flour milling and freezing.

These food processing plants, he said, had also been instrumental in the creation of new industries, such as the marketing of blackberries, a native berry prolific in yield, but hitherto largely wasted because of its perishable quality. Now, however, through the availability of processing plants, one region alone reports its gross intake in one season from this crop to have reached a half million dollars, with more than half that amount a net profit.

As we observed the hilly, rugged landscape all along the way, it was obvious to me that one of the greatest problems the mountain farmer faces is how to protect his land from erosion destruction, as well as how to restore it to its natural condition after erosion has taken place. Here again, my friend told

me, the T. V. A. cooperates with local agencies in giving scientific and practical aid and advice. Fertilizers produced by the T. V. A., nitrogen, phosphorous and calcium are extensively used, and contour and terrace farming is everywhere in evidence. Farm machinery adaptable to the region is bought cooperatively. I even saw a trailer thrashing machine in operation on a small sloping field of not more than an acre.

We had by now reached Ashville, N. C., where

we were scheduled to stop a half hour for our noonday lunch. From here my friend and I were going in opposite directions. But first we had time for a hasty lunch together and a jaunt along Main street, where he took great pleasure in showing me in an art shop, exhibits of beautiful handcrafts produced by the John C. Campbell Folk School, of which later he spoke in high praise.

(To be continued)

## CHURCH and HOME

By REV. M. MIKKELSEN

The process of merging many into one is possible but it is slow and extremely difficult. It is important in the merger of individuals with different national and cultural backgrounds that freedom of soul is retained in those who already possess it and that it is added in such instances where it might be lacking. Soul freedom is the symbol of unity.

A nation is born rather than built.

A nation which is built out of many different cultures and nationalistic traits, such as those characterizing the people of Europe, must necessarily be a composite structure, while the nation which has been born is of one piece; its character is molded into one; it is of one aim; in belonging and sharing each member finds in the union the symbol by which he can identify himself.

How long may a nation correctly be termed a composite structure?

To leave one country in order to establish residence in another means invariably that there is a loyalty which must be relinquished. There is under such circumstances a transition period in which man is conscious primarily of the importance of being established in his new location, and in becoming gradually adapted to new methods in the economic strife for his existence. Social cooperation and unity are still not essentials which have entered into his thought-life; even the old adherence might not yet have been relinquished. Occasionally he might need the assistance of a neighbor; if so, he accepts it gratefully and is happy also to return the courtesy, but beyond such casual neighborliness he is hardly aware of the presence of other responsibilities.

To know that one actually belongs to a new nation, that he is a part of the whole, the voice of the nation must have been heard and recognized when it spoke out of the illimitable which has its dwelling place in human hearts.

The only way in which man may retain his freedom of soul is to be loyal to a power which is higher than himself and that he is obedient to that power. Loyalty cannot be divided. "You cannot serve God and mammon." You cannot belong to two loyalties. If you try, there is going to be a terrible

struggle in which you might break yourself.

Many emigrants have learned from experience that new influences mean new loyalty when the old loyalty is repudiated. They are many wounded souls and hearts in newly conquered territory. They went out anticipating great victories, they experienced defeats. They came to get, they discovered that there is no way of getting unless you are ready to sacrifice. The law of life applies everywhere. Love alone is able to set man free from himself.

### Pastors' Dues to the Pension Fund

Perhaps it would be well if I at this time published a few words of explanation with regard to the Pastors' Pension Fund dues. Some pastors are perhaps thinking some bad thoughts about me for initiating the new plan which we are trying this year. Others are undoubtedly happy because of it. Five pastors have not considered it worth the effort to fill in the two cards sent to them.

From the returns which I have received so far, it seems very evident that we have found a more fair basis for calculating the dues. However, if I had known, or someone else had suggested, that the income from other sources even after the deductions allowed would make so great a difference in the total contributions from the pastors, I would have requested that the board be permitted to lower the per cent on the amounts over \$1200 at least to one and one-half per cent this trial year, if we found it advisable. We were only seeking equalization and not an increase in dues from the pastors when we proposed this plan.

As matters now stand the board has no alternative and we must carry out the two per cent assessment on all amounts over \$1200. But the spread between \$8 and \$43 is too great so long as the pension in view is the same for all pastors. There is a limit to "brotherly love" as some perhaps would consider it. This point we will have to adjust at our next convention if the plan is to be adopted permanently. Until then let us all pay in our dues as assigned and at the convention I would propose, that the two per cent be lowered at least to one and one-half per

cent on amounts over \$1200 and with retroactive effect on this year's dues paid by those pastors. This refund can then be deducted from their 1946 assessments.

There will be a few other revisions which should be made in this year's plan, if it is adopted. Some deductions for travel should also be allowed for the pastors in urban and rural congregations where their members live spread out over an area far beyond a radius of five and ten miles. Most of us do not have much driving beyond a radius of ten miles in serving the members of our congregation where we reside.

The Pension Fund board is at present discussing other matters. I hope that we can come with a proposal to the convention whereby all pastors, who have fulfilled the minimum requirement of ten years of service, shall be exempted from paying dues upon reaching the age of sixty-five years. It simply does not make sense that those men, who are able and willing to serve after reaching sixty-five must continue to pay dues while other pastors, either of their own free will or because they do not receive any call, receive their pension and pay no dues.

If we possibly can we hope to send our pensioners an extra \$10 this year. This will depend upon the contributions from our congregations. Recently I discussed pension plans with one of our colored Methodist pastors here. He has a job like mine. Their 700 colored pastors are promised \$50 a month in pensions upon retirement and their pastors do not contribute anything. Are our white Lutheran pastors not worth the same consideration as their colored pastors? Well, you can think this matter over between now and the time for our convention.

A. E. Frost.

## OUR CHURCH

The Committee on Liturgy and Ritual met on Monday, Feb. 5th, at Grand View College. Rev. A. W. Andersen is chairman of the committee and as the

synodical ordinator he conducted the Ordination service at the Luther Memorial Church in Des Moines on Sunday, Feb. 4th. The committee is working on the proposed Collects as reported at the last annual convention. Another meeting will be held in April.

**Mr. and Mrs. Harald Riber** have been accepted by the American Committee of the Santal Mission as future missionaries in the Santal Mission. A report to this effect will be found in the article in this issue, "Gleanings From the Santal Mission". Harald Riber was born in Dwight, Ill., his parents have through many years been faithful members of the St. Peter's Lutheran Church. He has through several years attended Grand View College and Feb. 1st graduated from the Theological Seminary. Mrs. Riber is a member of the Luther Memorial Church in Des Moines and has also attended Grand View College. Harald Riber is continuing his studies in Minneapolis. "Lutheran Tidings" extends congratulations.

**A Special Home Mission Council Committee** composed of the three pastors, Holger Jorgensen, Viggo M. Hansen and Edwin E. Hansen met in the parsonage of the Racine, Wis., church on Wednesday, February 7th. This committee has been given a special assignment in the synodical Home Mission Council.

**The Grand View College Alumni** of Chicago will present the well known Danish explorer, author and lecturer, Peter Freuchen, as speaker, on Friday evening, March 2nd, 8:15 p. m. in Crane Tech. High School, 2245 West Jackson Blvd., Chicago. The admission will be 75c, if ordered in advance. (May be ordered from Albert Eve, 7032 Harper Ave., Chicago). Tickets at the door that evening will be \$1.00. Peter Freuchen is one of the few who succeeded in escaping from a Nazi prison. He has first hand information on the conditions in Denmark. He will speak in English.

**Ruth-ton-Diamond Lake-White**, Rev. Eilert C. Nielsen, pastor.

At the close of the year the pastor received a \$100.00 bonus from the Ruth-ton congregation and \$200.00 from the Diamond Lake congregation. Both churches also had surprise "pound parties" for the pastor and family.

Steady growth is manifest in the various church organizations, though the young people's organizations suffer from the absence of young men in military service and young women in defense work.

The congregation at White, South Dakota, has services in the afternoons of the third Sundays and on festival days. All these services are very well attended. Associated with the White church is an organization of women in Brookings who have been sewing for Danish Relief. They have 12 members, four of whom are over 70 years of age, who meet once a week in the homes.

At each meeting each member contributes 10c for a fund for thread, buttons and postage.

To date they have made 299 garments, since June 6, 1944. As Mrs. Nels Christensen of Brookings says, "This goes to show that there doesn't have to be a large number of people to accomplish enough to make it worthwhile." The garment made include 142 dresses, 25 coats, 12 coveralls, 72 shirts, 48 slacks. The work is as neat as any done by experienced tailors.

This example may be a challenge to others. To quote Mrs. Christensen again: "It certainly is a worthwhile job in more ways than one. Some of the old ladies never got to take part in other activities so they look forward to sewing day every week . . . it is a grand pastime for them. Of course the real joy will be when the things begin to go to our relatives and friends in good old Denmark."

**Chaplain on the Move** — Chaplain Captain Jens C. Kjaer has now been assigned to 380 Sta. Hospital, Camp Swift, Texas.

Chaplain Captain Einer Romer has been assigned to 231 General Hospital, APO. 17604, % Postmaster, New York, N. Y. We had the privilege to meet Chaplain Romer on a recent visit in New York city. It is most likely that he has by this time been transferred to an overseas location.

**Los Angeles, Calif.**—Peter Thomsen who recently graduated from the G. V. C. Theological Seminary has been assigned as assistant pastor to Rev. A. E. Farstrup in our Los Angeles church. Peter Thomsen was married on January 27th to Miss Kirstine Toft, who also has been a student at G. V. C., and later a teacher in the Kimballton, Iowa, public schools. She is also assistant editor of "Child's Friend". Mr. and Mrs. Thomsen left immediately after their wedding for the new assignment in Los Angeles. Peter Thomsen will be in charge of the Sunday school and young people's work and will assist the pastor also with preaching and other parish work.

On Christmas day the announcement was made in the congregation that the debt on all church property was now paid. The final payment was made possible because one of the members of the church had some time before Christmas given the offer that he would pay half of the debt, if someone else, or several, would pay the other half. The response to this offer was so generous by other members that instead of raising the one-half of the debt, the entire amount was donated. The member who had started it all then instead gave \$100 to the J. V. C. Jubilee Fund.

**Troy, N. Y.**—Mrs. Thorvald Hansen died January 10th from cerebral hemorrhage and was buried Sunday, Jan. 14th. She was the mother of Thorvald Hansen, student of theology at Grand View College.

Emil Jorgensen, another member of the Troy, N. Y., church, dropped dead

on his way home from work on January 16th. Funeral services were held on Friday, Jan. 19th.

**Lutheran Tidings Needed.**—Several copies of needed L. T.'s have been received for the G. V. C. archive. Miss Mailand writes that she further needs the January, 1935 issue. If anyone can furnish this issue it will be much appreciated. Mail same to Mrs. Helvine Mailand, Grand View College, Des Moines, Iowa.

**Several Articles** are on hand and will have to be held over for the next issue.

## News Briefs

**Dr. Odom Receives Award for Achievement in Interracial Relations**—By Religious News Service—(2/13/45)—New York—Bishop G. Bromley Oxnam, president of the Federal Council of Churches, in presenting the Edward L. Bernays Award for outstanding achievement in Negro-white relations to Dr. Howard Washington Odum of the University of North Carolina, asserted here that the time to translate electrical ideals into action "is upon us."

There is more Christianity, Bishop Oxnam declared, in supporting a permanent Fair Employment Practices Committee, or in defending a Negro's right to dine in a white restaurant, than in "supporting the ethical principles of government."

"It is not enough," he added, "to enunciate moral principles in the hope that moral conduct will follow. We must move into the realm of action, and test out our principles in concrete behavior."

Dr. Odum was selected as winner of the Bernays Award, a \$1,000 war bond, from among 55 white and Negro candidates from 16 states for his research, writing, and leadership in movements to improve Negro-white relations.

**Swedish Clergymen Would Sever Diplomatic Relations With Germany**—By Religious News Service—(2/13/45)—Stockholm (by wireless)—The Swedish government should sever diplomatic relations with Germany in view of the "terrible situation" in occupied Norway and Denmark, according to leading Swedish clergymen here questioned by Svenska Morgonbladet, Stockholm's Christian daily newspaper.

"In the present situation," declared Pastor E. Gehlin, "we ought to make a serious appeal to Berlin to change its conduct in Norway and Denmark, and if this proves useless, we should, as a nation, break off relations with Germany." A similar view was expressed by another clergyman, Dr. Nathaniel Beskow.

Pastor Sam Thysell said the Swedish people should express their "strong, unanimous indignation" against pres-

ent happenings in other Scandinavian countries. It might be desirable, he suggested, to appeal directly to German authorities in Norway and Denmark, even if this might seem a futile gesture.

A leading Lutheran headmaster, Dr. Ernestam, asserted: "We cannot officially pretend that German atrocities in our neighbor countries do not concern us. Every decent Swede must revolt inwardly against the atrocities taking place, if not against our false, unnecessary diplomatic attitude toward Germany. Relations are not maintained with murderers and bandits except under compulsion. It may be questioned whether in certain situations it is not better to share the sufferings of others than to sell our souls."

**Religious Education Council Will Conduct Evangelistic Campaign To Combat Delinquency**—By Religious News Service—(2/13/45)—Chicago—A teaching evangelistic campaign to combat juvenile delinquency and to meet post-war adjustment problems of youth and adults, was approved for the 1946-49 quadrennium by the board of trustees of the International Council of Religious Education here.

The program will include home, church school, and community projects, sponsored by the 40 Protestant denominations and 183 state, provincial, and city councils of the U. S. and Canada represented in the International Council.

To provide leadership for the proposed project, executives of the member boards of education asked the Council to set up a new department with a full-time director.

Among activities suggested for giving religious supervision to children in camp and defense areas is a "release-land" plan, by which churches employing directors of religious education or other trained workers will send them to conduct vacation and Sunday church schools and supervise recreation for at

least one month next summer in areas requesting assistance. Churches lending the workers will pay their salaries, and denominational boards of religious education will assist in bearing travel expenses.

The Council's committee on demobilization services was enlarged to assist churches and communities in demobilization problems and responsibilities. The committee will suggest patterns and plans to strengthen church and community provisions for educational and fellowship services among young adults, and to contact and assimilate returning personnel.

Guidance and resources will also be given churches for the re-enlistment and assimilation of the millions of defense workers who have migrated from their homes.

**Suggests Clergy Counsel Representative at Peace Table**—By Religious News Service—(2/13/45)—Des Moines, Iowa—Official representatives at the peace table "might take along a minister or priest for personal counseling, not to attend sessions," it was suggested here by Dr. Ronald Bridges, moderator of the Congregational Christian Churches.

Dr. Bridges said it was more important that "Christian diplomats" be at the peace table than that the church, as an institution, be represented. "It is their point of view that will influence our national and international legislation," he pointed out.

Terming as "hind-foremost" the practice of Congress in asking a chaplain to pray before each session, Dr. Bridges declared that the members themselves should pray, with the chaplain present to bring "comfort and a sense of moral compunction" to the Congressmen.

As current trends in Protestantism, Dr. Bridges noted an increase in male attendance at services, and a greater interest in world missions.

master, all of us in one; there was no section that he held the best. His love shone as impartial as the sun, and so revenge appealed to him in vain. He smiled at it, as at a thing forlorn, and gently put it from him, rose and stood a moment's space in pain, remembering the prairies and the corn, and the glad voices of the field and wood.—Maurice Thompson.

As a feature of the world-brotherhood program of our Chicago Theological Seminary, for several years we have organized our foreign students into a "League of Nations". This League has not only benefited by its own fellowship, but has extended its influence to thousands of people in America through addresses to churches, clubs, and other gatherings. Many of our Christian homes have been opened to these groups, and a better understanding has come to both sides. On numerous occasions, our foreign guests have said, "Ever since we came to America, we have listened to you, but this is the first opportunity we have ever had to have you listen to us"; and through this comradeship have come friendships that now extend around the world in Christian brotherhood.

"My country is the world.  
My flag with stars impearled  
Fills all the skies.  
All the round earth I claim;  
Peoples of every name  
And all-inspiring fame  
My heart would prize.

"Mine are all lands and seas,  
All flowers, shrubs and trees,  
All life's design.  
My heart within me thrills  
For all uplifted hills  
And for all streams and rills;  
The world is mine.

"And all men are my kin  
Since every man has been  
Blood of my blood.  
I glory in the grace  
And strength of every race  
And joy in every trace  
Of brotherhood."

**CHRISTIAN PATRIOTISM**

(Continued from page 9)

of Christian patriotism:

He was the North, the South the  
East, the West, the thrall, the

**NEW ADDRESS**

If you move then write your name and new address in the space provided. Clip this out so that the old address is included and mail to

**AMERICAN PUBLISHING COMPANY**  
Askov, Minnesota

Name -----

New address -----

City -----

State -----

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

**Grand View College**

DES MOINES, IOWA

**THEOLOGICAL SEMINARY**

Pre-seminary two years. Seminary three years.

**JUNIOR COLLEGE (Accredited)**

Liberal Arts.

Pre-Professional courses: Commerce, Law, Librarian, **Medicine**,  
Nursing, Engineering and Teaching.

**SPECIAL COURSES**

Physical Education, Commercial, Music and Danish Teachers' course.

The school year opens September 18, 1944, and closes June 1, 1945.

Write for Catalog — Johannes Knudsen.