

# Lutheran Tidings

Volume XI

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Number 15

## BREAKERS

I stood and watched the storm tossed waves  
That beat upon the rocky pier;  
They restlessly dashed and rose and fell,  
Moaning in accents drear.  
A black expanse of loneliness,  
An inky sky above,  
A sailboat striving in the storm,  
To reach the quiet cove.

I stood and watched the teeming throng  
That passed on the city square:  
They jostled, and pushed, and walked, and ran;  
They seemed to be everywhere,  
Who knows the yearning of those hearts,  
As they strive in hate and love,  
The souls of men on the sea of life,  
Who, but our God above?

I sat and read of the time of Christ,  
When a storm rose up at sea,  
Insomuch that the ship was covered with waves,  
But He slept peacefully.  
His disciples came to Him and said,  
"Lord, save us, or we die."  
He chided them for lack of faith,  
But heard their pleading cry.

He rose and rebuked the wind and sea,  
And there was a calm o'er all;  
But they marveled, saying, "Who is this?  
Wind and sea obey His call"  
O, Master of men, as well as of waves,  
When storms rise in my breast,  
Come thou, and say, "Peace, now be still,"  
And give my frail heart rest.

(Matthew 8:24, Mark 4:37)

Ellert C. Nielsen.

## The Opportunity of Lent

The Lenten Season is upon us again for which many of us are happy. We are happy because it gives an added opportunity for us to renew, refresh, and add to our spiritual strength. The other day a group of us were gathered and were talking about revival meetings. We remarked that these meetings had served their purpose but seemed to be a thing of the past except among the small sectarian groups. Then one person gave this little incident of a person he knew who had been asked by the minister to attend the revival meeting of a small sect. The man's reply was that if he came to the meeting he would be admitting that his religion was not adequate and needed reviving. This to me was a poor answer because we must continually revitalize our religious spirit. We don't have to be theologians to read in our New Testament that Christ was continually seeking to strengthen His relationship with the Father.

To know God is the most important thing in the world. During this Lenten Season we have greater opportunities to know God and for that we should be thankful. True, we must seek God daily outside of the Lenten Season but it is such a great and wonderful season because we know others are doing the same. It is indeed glorious to know that at this season almost all churches are making special efforts to bring God to His people.

Dr. Weatherhead in his recent book "A Plain Man Looks at the Cross", says, "To be 'In Christ' . . . that is, in vital communion with Him is the only way of being right with God and the only mode of existence that deserves the word 'life' at all." If we are to have vital communion with Christ we must take more than the initial step of saying we believe. We must daily make efforts to strengthen this belief. Because as with life, love, a home, a church, all living things — a

religious spirit must depend on the day to day activities of the peoples involved. A baby is born, a house is built, a church organized, but that is just the beginning; as in a marriage, it is not just a ceremony whereupon they "live happily ever after". Someone has said the success does not depend on the initial decision so much as on the quality of the people responsible from there on.

It is true we must make a beginning but too many never get beyond the beginning point in our relationship with God. We are satisfied with our Christianity and even in times like this see no need for penitence and prayer. I haven't known any great surge of humbleness to be sweeping the world. Perhaps the reason is we haven't gone any further than the beginning in our relationship with the Almighty. Many of us are still in the crawling stage of our religious life because we forget and fail to make further efforts to strengthen this life. We don't seek spiritual nourishment daily but only occasionally. Christ taught us to pray, for through prayer we will receive the nourishment as Christ did so many times in His ministry.

So many of us are self-satisfied, that is, we realize we fail in so many ways and yet feel we are fairly good Christians. But it is true as Pascal the French philosopher and mathematician says that "Man does not know in what rank to place himself. He has plainly gone astray, and fallen from his true place without being able to find it again. He seeks it anxiously and unsuccessfully everywhere in impenetrable darkness." Man loses his place when his spiritual life becomes a thing of interest rather than the most important factor in his life. Man is out of perspective with God and as a result life becomes blurry. Certainly man knows that he is made in the image of God but he often forgets that he is not God. Forgets that God is the

Creator and that he is but the creature. That even though man can speak with God and God speaks to man, man is still not God. Man has not kept in tune with God because he fails to renew the acquaintance. He often approaches God without a contrite heart if he approaches God at all.

In this Lenten Season we have special opportunities to refresh our souls, renew our spirit, to walk a bit closer with God. It gives us better chances to understand the Cross and what it means to our lives. The world today needs new men and new men are born from above not by their own creations but by continual communion with God our Father.

Howard Christensen.

## To Whom Shall We Go?

"From that time many of his disciples went back, and walked no more with him. Then said Jesus unto the twelve: Will ye also go away? Then Simon Peter answered him, 'Lord, to whom shall we go? Thou hast the word of eternal life. And we believe and are sure that Thou art that Christ, the Son of the living God.'" John 6, 66-69.

Jesus had performed the great miracle of feeding 5000 men, women and children with five loaves of bread and two small fishes out on the plain. The people were so enthusiastic that they exclaimed: "This is of a truth the prophet that should come into the world"; and they determined to proclaim Him king: A bread king to give them daily bread.

Jesus was disappointed with the outcome: "You seek me, not because ye saw the miracles but because ye did eat of the loaves, and were filled." Then He spoke the wonderful words of food for the inner life and called Himself: "The living bread that came down from heaven," "The bread of life." And now the crowd was disappointed and left Him.

But Peter could not leave Christ. As spokesman for the disciples he answered: "To whom shall we go? Thou hast the words of eternal life." Peter had been under the influence of the word. He had been present when Christ preached His Sermon on the Mount, the greatest sermon ever preached on earth. Yea, he had heard the Lord Christ speaking from his own boat that morning on the shore of the Lake of Galilee in such a way that "Simon was lost. The boat was gone, the crowd was gone, the breakfast table and all. He was in another world — wide awake! Impossible, still true." He had even been able to walk on the water, when Christ told him to come. He had left his ship full of fish, forsaken all and followed Christ. It was impossible now to leave Him. It is so natural for Peter later on in his first letter to draw this conclusion: "For all flesh is as grass and all the glory of man as the flower of the grass. The grass withereth and the flowers thereof falleth away: But the word of the Lord endureth forever."

And now we strike home. "To whom shall we go?" Before we decide, before we take our stand, let us realize these facts: 1, There is no one that loves us as Christ: "Greater love hath no man than this, that a man lay down his life for his friends." We may know something about human love; parents, children, husbands, wives and friends, but love as revealed on Calvary's cross has never been witnessed before. And

out of that love was born fervent prayers, prayers for the children, for a friend, for Simon Peter: "Simon, Simon, Satan hath desired to have you, that he may sift you as wheat: But I have prayed for thee, that thy faith fail not"; for the apostles: "I pray for them: I pray not for the world, but for them which Thou hast given me; for they are Thine . . . I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil . . . sanctify them through Thy truth: Thy word is truth"; for all of us: "Neither pray I for these alone, but for them also which shall believe on me through their word."

2. He is the only Savior of the world. "Neither is there salvation in any other: For there is none other name under heaven given among men, whereby we must be saved," (Peter's statement in Jerusalem) or as Paul has it: "In whom are hid all the treasures of wisdom and knowledge." (Col. 23).

3. There is no one as Christ to acknowledge our possibilities and help us to become real personalities. Again we look at Peter. He was brought to Christ by his brother Andrew. At the first meeting with Jesus, Peter was given a new name, the opportunity to become a stone. Thereby Christ opened up to a glorious future. Again and again the same thing happened: "Fear not! from henceforth thou shalt catch men; . . . Thou art Peter, and upon this rock I will build my church . . . and I will give unto thee the keys of the kingdom of heaven . . . Thou shalt feed my lamb and my sheep . . . thou shalt glorify God through your death." And we see Peter standing in Jerusalem from Pentecost and on, brave and bold, teaching and preaching in such a way that people by the thousands became Christians.

Or we follow Paul, in prison in Phillipi, — addressing the mob in Jerusalem — before Agrippa and Festus — and especially his journey to Rome. The sailors had given up all hope of reaching the destination, the darkest hour had come to these men. Then Paul exhorted them to be of good cheer: "For there shall be no loss of any man's life among you, but of the ship. For there stood by me this night the angel of God, whose I am and whom I serve, saying: Fear not Paul; thou must be brought before Caesar: and lo, God hath given thee all them that sail with you."

4. And then, as the climax, Christ has the highest gift to bestow — eternal life: "My sheep hear my voice, and I know them and they follow me: And I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand." Because He is the Prince of Life as proven by calling back to life Jairius' little daughter, the young man in Nain, the raising up of Lazarus and His own resurrection on Easter morning, therefore He is able to give to all those who follow Him everlasting life. And He can not only raise us up from our grave but while living in this world give us courage and strength.

"Lord, what a change within us one short hour  
Spent in Thy presence will avail to make!  
What heavy burdens from our bosoms take!  
What parched grounds refresh as with a shower!  
We kneel, and all around us seems to lower;  
We rise, and all, the distant and the near,  
Stands forth in sunny outline, brave and clear;  
We kneel, how weak! We rise, how full of power!"



## BIBLE STORY SONGS

## THE FIRST KING

The people came to Samuel,  
Their prophet, priest, and judge;  
Since Moses no one ruled so well  
Nor was revered as much.

But he was getting old and weak,  
And who could take his place?  
Who with authority could speak  
When he had passed away?

And so to Samuel they said:  
"Like other nations we  
"Would have a king that they may dread  
"His might and majesty!"

He said: "Jehovah is your king,  
"A present help is He;  
"Beneath the shadow of His wings  
"You shall be strong and free."

"A king will take the tenth of all  
"The labor of your hands,  
"Your sons and daughters he will call  
"To serve as he demands."

"Whatever you may call your own,  
"Your king will claim as his;  
"He makes you kneel before his throne,  
"Obey his slightest wish."

"But God has said that I should give  
"An earthly king to you  
"If your ambition is to live  
"As heathen nations do."

Then God sent Saul to Samuel  
And said to him: "Proclaim  
"This young man king of Israel,  
"Anoint him in My name."

The people, too, elected Saul,  
And they were pleased and proud,  
For he was handsome, strong, and tall,  
His head above the crowd.

S. D. Rodholm.

Mel.: "I Østen stiger Solen op."

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Grand View College, Des Moines, Iowa.

## A MARINE'S PRAYER

My shoulders ache beneath my pack,  
Lie easier, Cross, upon His back.

I march with feet that burn and smart,  
Tread, holy feet, upon my heart.

Men shouted at me who may not speak,  
They scourged Thy back and smote Thy cheek.

I may not lift a hand to clear  
My eyes of salty drops that sear.

Where shall my fickle soul forget  
Thine agony of bloody sweat?

My rifle hand is stiff and numb,  
From Thy pierced palm red rivers run.

Lord, Thou did'st suffer more for me  
Than all the hosts of land and sea.

So let me render back again  
This millionth of Thy gift. Amen.

—Clipped from a mimeographed news sheet.  
—Contributed.

## Mrs. C. L. Hansen, Menominee, Mich.

Henriette Hansen was born in Denmark, June 12, 1875. When she was six years old, her parents moved with the family to America, where they made their home at Marinette, Wisconsin. This family became devoted and life-long members of the Danish Lutheran Church at Marinette. A sister, Elvira, was organist here during my pastorate in this church.

Henriette Hansen spent her girlhood days at Marinette. She was confirmed at the church in 1889. In May, 1895 she was married to Mr. C. L. Hansen, a young man who also belonged to the Marinette church.

They made their home in Menominee, Michigan, a sister city of Marinette, but they always belonged to the church in Marinette. They had their spiritual home in that church.

C. L. Hansen served as president of the congregation for a number of years.

They had a good Christian home and their children were all baptized and confirmed in the church. Their children, four boys, were also active members of the Young People's Society and of the congregation as they grew old enough to take their part. Mrs. Hansen was an active member of the Ladies' Aid Society. She was a good wife and mother, strong in her faith in the Lord, and a willing worker in her church and home.

Shortly before Christmas 1944 she became ill and was brought to the hospital at Marinette. Here she died peacefully after an operation Dec. 16, 1944. She was buried from her beloved church a couple of days later. Many people attended the funeral and Rev. Viggo M. Hansen spoke lovingly of her life and example. God bless her memory.

Henrik Plambeck.

## MY CHURCH

Deep in my heart I know that the Church is of God. That in spite of human frailties she has brought blessings untold to all generations, including my own. That she had made my community and my country a better place in which to live, to work, to establish a home, and to rear my children. That I would not want to live or die in a land where no church spires point its people heavenward.

I also know that the Church continues to live triumphantly even when men and nations reject her by indifference or open hostility.

In this knowledge I gladly give myself to my Church and offer her my loyal support by intelligent membership, regular attendance, generous giving, ardent prayer, and devoted service.

THE CHURCH WELCOMES YOU!

—Lutheran Herald.

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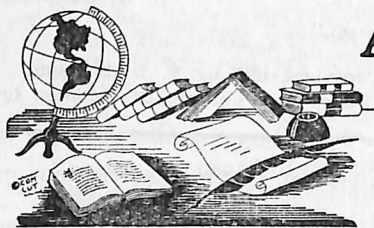
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## Across the Editor's Desk

### Where Are We Located?

The editor's unfortunate statement about "Main Street and Back Allies" churches was a strange sounding classification in our synod. Most of our pastors have taken turns in serving small or large congregations and I hope we have not made too much out of size and location. Who is after all competent to classify a church? Least of all because of location, size and number of contributing members. The editor must have had a bad moment of mid-western ecclesiastical isolationism when he penned that one.

However, looking beyond personal differences on this point, there does arise, it seems to me, out of our exchange of thoughts some fundamental issues worth dwelling upon.

The "House of Morgan" has become in America a symbol of mammon and financial power. I have no desire to come to its defense. It has always managed very well by itself.

I also openly admit that I like and appreciate a beautiful church, enough members to fill the pews and even a balanced budget. To discourage generous giving would be fatal mistake on the part of a church and its pastor. But who among us have not closed the church door on a Sunday morning or left the convention grounds, wondering if our inner life was on par with the external grandeur of our day? The miracle of Christianity is after all what happens to human hearts and not the grandeur of temples and magnificent houses.

It is of course, no denying that the economic pattern of our nation is greatly influencing our church life of today. The changes that have taken place at our national conventions the last 10-15 years is quite obvious. The convention of yesterday was colored by the restless spirit of the folk-school men and it was decidedly agrarian in spirit. The convention today is efficient, business-like, urban. It is good business to iron out difficulties in the committee rooms. Harmony on the convention floor helps to balance the budget, even if the delegates and lay-people are less well informed about the delicate problems before the convention.

While on the west-coast I traveled with delegates and pastors from many and various conventions. The conversation between most church people was predominantly of an organizational and economic trend. Only a few of the sects talked scripture, and they had no budgets to balance? One of them quoted a stinging bit of scripture to me after I told

him of our labors in raising our synodical quota: "It is not good reason that we should leave the word of God, and serve tables." (Acts 6: V. 2.)

In the excellent article by Dr. A. L. Warnshuis (L. T. Feb. 20, The Church Situation in Europe) it reads and I quote: "The first is fear of the United States. How are we going to use our overwhelmingly great power? For ourselves only, or for the world?" Yes, that is the burning question for us, too. At present we in America are greatly concerned about the power of Germany and Japan but after the war they will have neither armed might nor money. We will have both. How will we use it? How can the church in America avoid being overwhelmed by this power?

In the days to come the role of the church can become a prophetic one. We may have the money, perhaps European churches will have the spiritual insight to meet a new day. God grant it.

Dr. Steel of Dallas, Texas, pointed in the right direction when the board of the Southern Methodist University declined a gift of \$30,000 from the liquor dealers, and he said, "I want a free pulpit. God has a great work to be done in a dirty world and it can never be done by a fastidious church that is afraid its reputation will be hurt."

In your editorial in the Lutheran Tidings you close with a prayer: "The Church in Europe is awakening to the great calling. May God awaken the Church of America." Awaken to what? What do you expect of the Church in America? What do you expect of our Church? I for one would be happy to have you elaborate on that thought in your far reaching prayer.

Holger O. Nielsen.

Cedar Falls, Iowa.

Your editor's remarks to the article in the last issue of L. T. entitled "In the House of Morgan" was not in any sense of the word an attempt to make a classification of churches in our synod. Far from it. But it was an endeavor to repeat in an applied form the old saying: "If you live in a glass house, please do not throw stones."

A news item had been printed to the effect that a large Lutheran synod had bought a former private home in New York city. In the news item was mentioned that this home had previously been owned and been the home of the late J. P. Morgan. Our contributor suddenly was inspired to make an attack on the Church for having adopted capitalistic tendencies in their practices. We felt that the motive for writing the article was so far fetched, that it merited the kind of postscript we offered.

We gladly welcome any number of contributions filled with a challenge to live in the spirit of Him who could truthfully say: "Foxes have holes, wild birds have nests, but the Son of man has nowhere to lay his head." And whenever we meet a soul strong enough (we mentioned Mahatma Gandhi as an example) to practice what he preaches, we bow in deep respect. But as yet we find ourselves among those who gladly accept the added asset of a well built church and parsonage, a comfortable automobile, good paved roads, that have cost millions of "J. P. Morgan" dollars, ingenuity and expert efficiency, etc.

We spent many inspiring hours inside the walls of this Lutheran Headquarters in New York at the recent annual meeting of "The National Lutheran Council" and "Lutheran World Action". We shared with others spiritual visions of what the Church has been called to do in the midst of a world of chaos. The address by Dr. A. L. Warnshuis as submitted in the last issue of L. T. was only a part of the challenging vision given us.

We are not able with a few words to answer the far reaching question: "What do you expect of the Church in America?" We endeavor to give an answer in our daily task of life and service. We realize that the challenge is great. But we are convinced that the Church of today is facing a task so profound and far-reaching, that we must stand shoulder to shoulder in a program of Service (with a capital S.) that will need even organizations that "pattern themselves after successful business firms and executives" The cry of misery and suffering, moral and spiritual hunger, defeat and woe, is so heart-rending in our present day, that anyone who

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## GRAND VIEW COLLEGE



### Daily Life at Grand View College

Dr. Krumbholz, executive secretary of the welfare department of the National Lutheran Council, in his talk at chapel on February 14 stressed the need of Christian workers in the social work of the church. Said Dr. Krumbholz, Christ came that men might have life and have it more abundantly; the church should minister to the unified body, comprised of body, soul and spirit. Rev. S. D. Rodholm in the last two days of the week stressed the fact that true greatness does not come through the power of steel and wealth, but comes rather through the power of the spirit, a spirit which the Scandinavian countries have found. Rev. V. S. Jensen and Dr. Johs. Knudsen have shared the rostrum during the week just past. Rev. Jensen gave a very interesting talk on George Washington on the twenty-second. We have also been kept up to date on current issues, as well as the great events of the past.

On Saturday evening, February 24, the student body through Urge Kræfter entertained about twenty Japanese American Nisei with a variety program followed by folk games in the gymnasium, after which coffee was served. After several interesting after-coffee talks, we all joined in evening devotion. Both guests and students enjoyed the evening, and many of the students profited by meeting friends and Americans of a different race.

This is a time at Grand View when most outside activity is light, but a time during which the students are able to get that extra ten per cent of studying done which makes the difference between ordinary work and good work. All pictures have been taken for *Viking*, the student yearbook, which will be published later in the spring. Hilmer Person has recently received his Eagle Scout award. As is traditional, the students participated in the monthly sandwich supper at Luther Memorial Church. This regular fellowship helps both the students and congregation to become better acquainted, and it helps to foster a feeling of good will.

Clayton Nielsen.

### The Pipe Organ

Hearing God's message while the organ rolls,  
Its mighty music to our very souls.

The pipe organ has been called the king of the instruments, and today the organist is able to bring under his control almost every orchestral instrument, blending them together for the desired effects; the soft, sweet tones of the strings, or the loud, often bombastic quality of the diapasons. Many people enjoy good organ music, but few stop to realize the countless ages in which the organ has been developing.

Tradition has it that St. Cecilia, a Christian martyr of the third century, and the patron saint of music, invented the pipe organ. However the history of the instrument begins in the ancient world with the invention of a flute somewhat similar to the penny whistle. It was discovered very soon that two such flutes of varying pitch could be played by the same person. This produced a pleasing effect and the Greek Syrix, more commonly known as Pan's Pipe, a mouth organ consisting of several reed pipes of different lengths bound together, soon became popular.

The next step was to place the pipes on a chest, a box of wind, as it were, into which air was forced by a bellows. Instead of supplying the wind, as heretofore, all the player had to do to make the pipes speak was to push or pull little pieces of wood which covered or uncovered the ends of the pipes. As more pipes were added to the chest, the air supply had to be increased, and another bellows was added. These were worked much in the same way as the old fashioned blacksmith's bellows by human strength. (This was the case with some of the old "reed organs" in our churches: a man sat by the side of the instrument and worked a lever up and down, causing the bellows to inflate and deflate.) This was a tedious and tiring job. Men then conceived the notion that he could step on the bellows, using his weight instead of muscle. This was in the twelfth century. Those of you from Denmark will remember seeing some man in a dark corner of the church busily engaged in stepping on bellows. This method is still used in many churches in Europe. In this country the wind supply is generated by an electrically run blower.

About the close of the eleventh century, the clavier or keyboard for the hands was invented. There was little similarity between the early and the present keyboard. The keys were large and clumsy and much pressure was needed to act upon the leverage, so much in fact that the organist was referred to as an organ-beater. These keys gradually grew smaller until the present dimensions were reached. Much force was still required to work them, and it was not until the invention of the pneumatic lever in the early nineteenth century, that the pressure required was diminished. In modern

times, the use of the electro-magnet has reduced the pressure to a minimum. Keys for the feet were invented in the fifteenth century.

The instrument now became more complex. Several sets of pipes were supplied with wind from the same chest and regulated by stops. Other keyboards controlling other pipes were added to the same instrument. The pipes were placed in large boxes, the fronts of which were overlapping shutters, to be opened or closed at the discretion of the organist by the use of a pedal. This way the performer can control the volume.

The organ's solemn dignity has always caused it to be associated with the worship. Its majestic tones swell out in hymns of praise; its softer qualities are described by Dryden in a "Song for St. Cecilia's Day".

But the bright Cecilia raised the wonder higher:

When to her organ vocal breath was given,

An angel heard, and straight appeared,  
Mistaking earth for heaven.

Oluf Lund.

### A Museum in the Stone Hall?

At the annual convention, held last year at Medicine Lake, Minnesota, it was decided to appoint someone historian of our synod. At a subsequent meeting, the synodical board asked me to assume that office.

For a number of years I have amused myself by collecting books, pamphlets, periodicals and other items associated with the history of the Danish-American people. Recently, I made a list not only of what I have, but of everything that has been published by and about us Danish-Americans. I have rather an imposing collection, but it represents only a fraction of what we might have had if we had preserved all records and published material. My bibliography will be published shortly, and I hope that it will stimulate a thorough search for material which is all but lost.

It is high time that we gather and preserve objects of historic interest. It has been suggested that the building program at Grand View College should include a museum and an archive. But we cannot wait for that. With each passing day we lose records linking us with the past. I have asked Dønebød Højskolesamfund for permission to use the Stone Hall here at Tyler for a repository. The building, erected in 1888, is itself a historic monument. There are two alcoves which can be used to house a lot of material without disturbing its use as a meeting hall for a long time to come. Then, as the material grows, we can make other plans. But the important thing is to begin collecting now!

I am anxious to collect Danish-American books which I do not now have. I have a complete collection of *Jul-*

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# OUR WOMEN'S WORK

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

## Missing

Missing . . . Dear Lord, they said that he  
Was missing. . . . Lord, this cannot be;  
None can be missing from Thy care.  
And Thou canst not be unaware  
Of one of Thine own children? . . . No.  
Then, Lord, wherever he may go,  
Wherever he has gone, do Thou  
Keep him close, safe. . . . And teach me how  
To trust him to Thy boundless care  
That notes each bird that wings the air,  
Even the humblest of them all,  
Knowing the sparrow in its fall.  
Keep him safe, found within Thy hands,  
Thou Lord of space and seas and lands.

—Hewitt B. Vinnedge.

I think many of the readers of "Lutheran Tidings" will be as comforted by reading this little verse as I was," wrote Mrs. Anna Stub when she sent it in. "Thanks for sharing it with us, A. J. S."

## Karen Bodholdt Pedersen

Karen was a farmer's wife. But to our Heavenly Father a farmer's wife is just as important as a minister's wife or a president's wife. Karen was the life in her home and, I believe I can say, the life in the local church.

Most of those who were Ringsted pioneers with her have passed on to their eternal rest. It is more than ten years since Karen left us but memories of her live with us. I shall relate something of what she has meant to me.

I came to America in 1892 and came to Cedar Falls to live in the home of M. Holst, the editor of "Dannevirke", for some months. It was while I was there that I met Anna Bodholdt, Karen's sister. She was teaching in the Danish parochial school at that time. She often visited the Holst home and thus many hours of conversation passed between us. It was through her that I first learned of her wonderful sister, Karen, living in Ringsted.

I later married and for some years we lived on a farm near Cedar Falls. In 1900 my husband took a trip to Ringsted to look at land. He was heartily welcomed by Kresten Pedersen and Karen. It was Kresten who took him around to the various farms that were for sale. The result was that he bought a farm and we moved to Ringsted in the spring of 1902.

Kresten Pedersen met us at the station and he took us out to his home where I met Karen for the first time. We were warmly received, were given a good dinner, and it seemed as if she knew exactly what we needed after the tiresome all night ride on the train with seven children.

Folks in Cedar Falls had sent greetings with me to friends and many had mentioned Karen and assured me that I would be happy to know her. This soon proved true. When I was heavy at heart and things

looked too difficult, Karen always gave me comfort and sympathetic understanding. She would tell of her own early years on the wild prairie and the difficulties to be surmounted. There was much loneliness as neighbors were far away. Work was heavy; besides her own housework she had to help her husband with the field work. She told me of how she was once returning from the field with a heavy load on her back which almost exhausted her. Then she thought of the song, "Paa det jævne skal du bygge, der skal du din prøve staa." She then prayed earnestly for strength to carry on, and her burden seemed lighter. My association with her gave me courage and strength many times.

When the children had earache, toothache, a sore throat, or any other ailment and I did not know a remedy, some one would say, "You will have to ask Karen." In 1916 we had scarlet fever. I had four children in bed at one time. The three recovered rapidly but the fourth hovered between life and death for a whole month before he began to recover. We were quarantined for seven long weeks. It was at this time that Karen presented me with Kr. Østergaard's book, "Songs from the Prairie", in which she wrote these words, "Even if it looks dark and dreary in every corner, have faith." This was another of her many comforts and encouragements.

Karen was the leader of the Sunday School of our church for more than thirty years. The children loved her. She was president of our Ladies' Aid for many years. Friends often met in the hospitable Kresten Pedersen home, and many hours were spent there singing our good Danish songs. Karen loved especially, "I Saw Him in Childhood" and "Oh, Could I Rest in Mary's Place". At nearly all such gatherings she would have something worthwhile to read.

The last time I saw her was on Easter Sunday 1934. After the service she said to me, "Praise God for the empty tomb of Christ that we may believe that we shall with Him arise." Those were her last words to me. I shall always remember her as a dear friend and hope that we shall meet in the home of eternal friendship.

Johanne Davidsen.

Mrs. Davidsen from our congregation in Ringsted, Ia., is the mother of Mrs. Alfred Sorensen, Seattle. She is 79 years old; but she says about herself that she is "den raskeste gamle Kone i Ringsted." She speaks and reads English very well; but preferred to write about her old friend, Mrs. Pedersen, in Danish—so Ardis and Harold Pedersen have translated for her. For many years Mrs. Davidsen had her hands full raising a large family and later in caring for a sick husband; but always she kept up her interest in our church. Now she has more time and finds great pleasure in attending our conventions and other meetings where she can meet friends and hear good words. We all enjoy Mrs. Davidsen too, and hope to see her at many more of these gatherings through the coming years.

F. S. P.



# IN THE WIDE, WIDE WORLD

Alfred C. Nielsen, Grand View College.

## THE SHAPE OF THINGS

We are living in the midst of a gigantic revolution. It is a people's revolution. There are signs of it all over the world. We see it in China, India, Europe, Canada and the United States.

All great changes in history have been accompanied by violence. The Reformation brought on a century of wars. The rise of capitalism brought on what has been called the Commercial Revolution with its many colonial wars, and the rise of the middle class precipitated the French Revolution. The thing that happened in Russia in 1917 was a warning that tremendous things were coming.

We are reaching the end of an economic era. The system by which industry and the state were controlled through income and monopoly is breaking down. That is true not only in the United States but in the whole world. The great depression was a symptom. Starvation in the midst of plenty was a tremendous challenge.

There will be made attempts to stem this rising tide. There are still many die-hards in Washington and in other places. The fight against Henry Wallace showed the lines plainly. But many of our younger industrialists such as Kaiser and Higgins see the need of change. Many of the powerful in both Germany and France preferred Hitler to the danger of their people. They are dead, exiled or discredited by now. The Fascist Revolution in Spain was an attempt at turning back the hands of the clock. But as soon as the Spanish people can get the necessary arms, they will oust Franco and his gang. They are tired of Romanism, poverty and political oppression. No doubt the Japanese war lords saw what was coming. It was their hope to entrench themselves so securely that the people could be kept down.

It has been one of the tragedies of this war that our government and the British government have not seen clearly the great issues at stake. Too often they have been against the peoples of other lands. We used our Neutrality Act against the Spaniards fighting for democracy, but we did not use it against the Japanese war lords fighting the Chinese. We recognized Vichy France but did not recognize DeGaulle until we were almost forced to do it. We gave the dying monarchy in Italy a helping hand. Our policy in Greece has been cruel and I believe, in the long run, stupid.

In country after country we are winning the hatred of the masses by our policy of favoring the groups that are opposed to them. It is the people who have suffered and bled in the resistance movement against Hitler. They are our friends. They have spared the lives of thousands of our boys. Let us show them our gratitude by siding with them and not fighting them.

In many ways the Russians have been much smarter. While we and Britain commit blunder after blunder in our political warfare, Russia makes friends. The armistice terms imposed upon Finland, Bulgaria, Hungary and Rumania were not harsh. The peoples in these countries are demanding certain economic reforms and Russia wisely backs the people.

Take the case of Poland. For centuries the big landlords have been the curse of the Polish people. Right now Russia is helping the Polish people split up the large estates into family-size farms. The Polish people will never forget this. This act of giving the Polish peasant land will pay big dividends to Russia in the form of friendship. The Russian leaders have evidently learned one of the great lessons of the French Revolution. This splitting up of large estates will surely spread like wild fire in Eastern Europe. It is a reform long over due.

Russia has done something else which we have failed to do. She has made good use of German prisoners and refugees. It is reported that from among these she has set up a committee of 10,000 Germans. This committee is, according to reports, headed by Friedrich von Paulus, the leader of the German army at Stalingrad. Day and night this committee is broadcasting to the German people that they do not need to fear the Russians, that the thing for them to do is to cast off the Nazi yoke.

Judging by our past performances we may be certain that our government has no workable plan for defeated Germany, but we may be sure that Stalin has one. Rest assured that Stalin will not put the enemies of the people into high places in that part of Germany that Russia will occupy.

Russia wants friends in Europe and she is certainly getting them. We need friends in Europe, but I fear we are not getting them. The people of Europe are afraid of the tremendous power of the United States — tomorrow. Great Britain needs friends in Europe, especially in the Mediterranean area, but if she continues her bungling she will lose them all.

The people of the world are on the march. They intend to use the great achievements of science and invention for their own benefit.

Modern advertising has done its work. It has whetted the appetite of the masses for everything from automobiles to pin-up girls. In regard to advertising, and with apologies to the psalmist, we may say:

It breathes through the air, it shines in the night,

It streams from the hills, it descends to the plains...

Christians, neo-pagans and heathens, all, want things, things. For better or for worse, they want them.

## WHERE ARE WE LOCATED?

(Continued from page 4)

has heard it will by the Grace of God feel the urge as the Good Samaritan to use all material aid available in alleviating the need.

Therefore we extend our hands around the world for Service in spirit and in deeds, in spite of the oft dreaded mechanism of organizations.

(The phone just rang: Western Union: Telegram from National Lutheran Headquarters, New York: "American Lutheran Convention Commission cables: Arrived safely in London.") A committee of our Lutheran men are in London to extend a hand of Service. May God bless them in their efforts.



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

### YOUTH'S OPPORTUNITY

Says E. Stanley Jones concerning youth work: "The most important work to which the Christian Church must set its hand, is with youth. Unless the Church can capture the enthusiasm, allegiance and loyalty of the high school boys and girls, the Church will have little or no influence on one of the most formative generations in all history." In an address to a thousand students at the University of Minnesota E. Stanley Jones said: "My generation has no right to talk down to you young folks. We bequeath to you a badly messed up world. We couldn't put science and religion together. I think you can do better. If you can, you have the greatest opportunity given to any generation — the most open door. I think you can do it. You are better trained — and more honest. My generation did many of the things you are doing, only we were better at covering them up."

Here are some statements of well-known men concerning youth:

Goethe: "The destiny of any nation is dependent upon what its young men under 25 are thinking."

Clemenceau: "Not to be a Socialist at twenty shows want of heart; still to be one at thirty shows want of head."

Wesley: "I love a young person because he can be working for Christ long after I am in my grave."

Luther: (On seeing a group of children coming down the road) "Here come the giants."

Shaw: "Youth is such a wonderful thing. It's too bad it has to be wasted on young people."—Lutheran Companion.

Bible Camps in the American Lutheran Conference hit an all-time high last year. There were 138 camps conducted in 1943, and there were 154 in 1944. There was a total attendance of 23,658 in our camps in 1943, while 28,950 attended camps in 1944, which is an increase of 5,291.

James W. McClain, better known as "Dr. I. Q." of radio fame, has abandoned his radio career and

entered Seabury-Western Seminary of the Protestant Episcopal Church to prepare for the ministry. He is thirty-two. He leaves his high salaried position, ambitious to serve a small country church in the Kentucky hills at \$25 a week.

### FASTELAVN'S PARTY

The Trinity Young People's Society and Junior League were guest of the Young People's Society of St. Stephen's Church, Chicago, Illinois, for a Fastelavn's Party.

A delicious supper, with chicken a la king, was served to the entire group of over sixty young people, which was not an easy task with the present food restrictions.

The evening then started off with a talk by Rev. Marius Krog on the story "The Magic Skin". Enthusiastic singing of favorite songs from The World of Song followed. By this time the two barrels were ready in another room for the well-known Danish game of "Slaa Katten af Tønden". The winners, Donald Carlsen from Trinity and Margrethe Ostrup from St. Stephen's, were crowned King and Queen of the evening by Ethel Henriksen, president of St. Stephen's group. The royal couple led the grand march, which eventually worked into folk games and dances.

Coffee and cake were served before the "West Siders" started on their long trips home. Everyone certainly had a wonderful time.

Ruth Andersen,

Trinity Young People's Society.

### CHRIST WAS MAN-SIZE

By Gladys Ridsen

Millions of youth in the world today are looking for a pattern by which to measure their lives.

What was the matter with little Jim? He was walking with such a peculiar gait. Little Jim was trying to walk with a man's stride.

From the dawning of awareness the child is trying to grow to be a man, looking for patterns to direct his growth. How confused he must be when he looks upon so many of us who are man's stature physically but still children socially and emotionally.

## To Our Youth

MARCH 5, 1945

VOLUME XXXVI, NO. 14

Today's youth are growing up into a world that needs men. It is essential that the pattern that directs their strivings be man-size physically, mentally, socially, emotionally. History gives us such a pattern — the life of Christ.

What are the measures we may take from Christ, the man?

**First.** Christ valued not the things that He could have and His neighbor could not have, but the things that all could have; not things that set Him apart from other men but things that He could share with other men, that made him one of them. The child who takes his shiny new bicycle to school to excite the envy of his fellows needs to grow up to the motive of taking it to school to give a lot of fellows who haven't bicycles the fun of a ride.

And when he has become a man, helping to build a better world, he should want a standard of living for America which can be shared throughout the world, not one that is unique to America and can be maintained only by exploiting another group either within or without her borders, not one that will excite other groups to envy and to competitive struggle that ends in war.

**Second.** Christ could put Himself into the other fellow's shoes. "We share our toys here," said the kindergarten teacher to the new four-year-old. "Wouldn't you like to share your wagon with Billy?" "I am sharing my wagon," returned the child, giving her a clear, honest look. "I'm riding and Billy's pushing." He was sincere. He hadn't learned that pushing wasn't as much fun for Billy as riding would have been. He knew that pushing wasn't as much fun for him, but he had yet to learn that Billy was even as he himself.

One of our candidates for Congress said, "Our President has said that in the postwar world there must be a pint of milk a day for every baby in the world. I say there must be a pint of milk a day for every baby in our own country. It isn't our business to provide milk for the babies of China."

Is that Congressman selfish? Yes, but his selfishness is a symptom of



immaturity. He simply has not grown up to a man's stature. He's part way there. He can put himself into the shoes of parents of hungry babies in all America, but he hasn't grown up enough to put himself into the shoes of parents of other races. The postwar world will be too small for such immaturity to be safe. Johnny must have experiences, either actual or vicarious, which will help him to learn that Billy feels just as he does about pushing the wagon, whether Billy is on this side or that side of the railroad tracks, whether Billy is brown, black, or white.

**Third.** Christ sought not to judge, but to understand. Christ would have us hate the brutality and intolerance of Hitler without hating Hitler. Brutality and intolerance are abstractions. We have to be about twelve years of age mentally before we can adequately comprehend such abstractions. Hence it is not surprising that we see all about us so many examples of hating the man rather than the behavior, fighting the man rather than treating the cause for his behavior. A battle is lost, legislation that we don't like is passed, a new building collapses. We are prone

to look immediately for a person to be the whipping boy. A more fruitful method would be to seek to understand and to eliminate the cause of the failure. But it requires greater maturity. We must not stop growing at eight or ten, before we are old enough to think abstractions.

The problems of the postwar world will be exceedingly complex. Many mistakes will be made. We can't afford the wasteful method of hunting for a whipping boy. We must be grown up enough to concentrate upon seeking to understand the motives of man. We must learn to be Christlike in seeking to understand, rather than to judge.

**Fourth.** A man as sensitive and as imaginative as Christ must have had torturous fears. But he was grown up enough not to ask his Father to remove the situation he feared, not to take fear from him, but to give him strength to withstand his fears. He needed those fears. They made him highly sensitized to extraneous stimuli. They intensified the dynamo of his inner power. They weren't comfortable, but he was grown up enough to tolerate acute discomfort.

The sensitive and imaginative

will be under severe stress in our postwar world, so severe that they will be in danger of breaking unless they are grown up enough to ask God to help them to be tough enough to withstand the fears that will be invaluable in sensitizing them to the needs and to the dangers of each moment.

**Fifth.** Christ didn't try to be all things unto Himself. When He needed help, He calmly took His problem to His Father and asked for help.

In the problems of the postwar world our personal inadequacies will be brought home to us time after time. We must be grown up enough to accept the fact that we are not omniscient, that we must seek guidance from a greater Intellect.

God did not create robots. He created men who grow. He gave His Son to live here on earth a life that would give us measures of maturity toward which to grow. Millions of youth in the world are fumbling for a pattern, the millions who will determine what tomorrow's world is to be. What can the church do, what is the church doing to help them to understand the pattern of Christ's life?

## Vacationing in the South

By Nanna Goodhope

X

### JOHN C. CAMPBELL: A GREAT PERSONALITY

I was thankful for the companionship of my fellow traveler and for the information he had so freely given me. And, although I saw localities along the way that still seemed untouched by the magic wand of modern science and technology, the transformation which had thus far been evident, was so gratifying to me that the feeling of dejection I had experienced concerning the conditions and living standards which prevailed in the Cumberlands was fast being replaced by a sense of deep gratitude; a gratitude out of which was born a new hope for the future of the Cumberlands and for America. For was not here convincing evidence of the good that can and will come in to the future through men and women of ability and ingenuity, when those God given attributes are utilized for the collective good rather than for personal aggrandizement.

I believe that those who were responsible for the success of this great enterprise, the T. V. A., were imbued with the spirit of true democracy; for is not true democracy a will to serve for the common good? Dr. E. Stanley Jones in his latest book, "The Christ of the American Road", speaks thus of success (page 241): "We have said that a man succeeds to the degree that he accumulates; this is false success, for such

success may have meant the failure of others. Let our success be harnessed to the collective good — we succeed only as we help others to succeed."

It was nearly seven o'clock when I reached my destination. The folk school family had gathered for the evening meal, which had been delayed a half hour for my sake. The cordial welcome I received, gave me at once the comforting feeling of being among friends.

Previous to my arrival at the John C. Campbell Folk School, I had known very little about the man after whom the school was named. Assuming that my readers are, as I was, eager to learn about him, and the events in his life which led to his profound interest in the Danish Folk School, I will here attempt to share with you the knowledge I have since then obtained. Most of this information I have found in articles written about Mr. Campbell. Some data has come to me from Mrs. Campbell and other members of the Folk School staff.

John C. Campbell was born in LaPorte, Indiana, Sept. 14, 1867. At an early age he moved with his parents to Wisconsin, where he spent his early boyhood. He graduated from Williams College in 1892, and from Andover Seminary in 1895.

While at the seminary he became deeply interested in the problems confronting the mountaineers of the Southern Appalachians. He asked for an appointment to serve in that region upon the completion of his studies.

He was offered the privilege of choosing between



a preaching service at Marshall, N. C., or a teaching position at Cullman Academy, Joppa, Ala. He chose the teaching position.

After serving some years at Joppa, he resigned from his post, and joined the teaching staff at Piedmont College, Georgia. He served as president of this institution for seven years.

Though he found there were many difficulties confronting the mountain workers, he, nevertheless, soon won for himself a place in the heart of the mountaineer. For, it is said of him that he was not only a beloved teacher, but a neighbor friend and councillor as well.

He saw that in order to promote a sound, progressive community life, it would be necessary to break down barriers, which had for generations past caused much unhappiness and retarded natural progress. He found that the inhabitants of each mountain valley were as a people unto themselves, limited in spiritual vision by superstition or narrow denominationalism, and isolated from their neighboring communities, not so much by the hills that surrounded them as by ancient prejudices.

With a full knowledge of these facts he had begun the work for which so long as he lived his enthusiasm never lagged, that of widening the mental and spiritual horizons of the people. Through cooperation with rural teachers and other community leaders, he constantly sought opportunities to promote new interests for the common good.

That he often succeeded where others failed was credited to his unselfish devotion to the interest of the people and to his profound faith in God and his fellowmen. He, himself, was never boastful of his successes, but he was often deeply humbled by his failures and mistakes. His ability to win the friendship of the natives, who were overwhelmingly of Scotch-Irish descent, he accredited his own Scotch heritage.

He was grieved by the attitude of suspicion and competition so obvious in the mission work carried on by the various church denominations, and by the almost hostile attitude of these toward the public school. Mr. Campbell felt that there was a need for both the public and the private schools. The first must be improved, he said, so as to serve well the needs of elementary education. The latter offered greater opportunity, he thought, for specialized training of young people, especially of the upper grades; training which would create within them an urge for a "better way of life", which was always Mr. Campbell's ultimate objective.

Thus far the public school had done little toward raising the living standard of the mountain communities. It merely culled the most promising students for advanced training to serve outside the mountains, while life in the home communities went on as usual.

He saw in the mountains ample opportunities for social and economic advancement; but the burning question with him was how to make the people want to see it. Were there, he wondered, other methods, other schools more adaptable to the needs of these people than he had tried. As he looked out over the mountain ridges, he wondered about the people who lived there. What were their needs and their aims;

and what were the possibilities of attaining these?

In 1907, John C. Campbell was married to Miss Olive Dame, and that same year he resigned as president of Piedmont College. A year of complete rest had been recommended by his doctors. He spent this forced vacation together with his young bride in southern Europe.

But even while he was on vacation his thoughts were constantly in the beloved mountains. It was becoming more and more clear to him that a thorough research of the entire area of the Southern Highlands would be necessary in order to come to a full understanding of the needs of the people living there, and the possibilities of supplying those needs. But such a study would be costly, especially in time and physical endurance, he told Mrs. Campbell, before whom he laid his plans.

While the young couple was in Sicily, Mr. Campbell one day chanced to see in a home paper a small item on the formation of the Russell Sage Foundation, with John M. Glenn as director. He read the item to Mrs. Campbell, adding as an afterthought, that this might be just the organization which would give him the opportunity he sought.

It was not until some time after his return to America, however, that he made contact with Dr. Glenn and other members of the Foundation. Meanwhile he had refused several offers to serve in educational fields outside of the mountains.

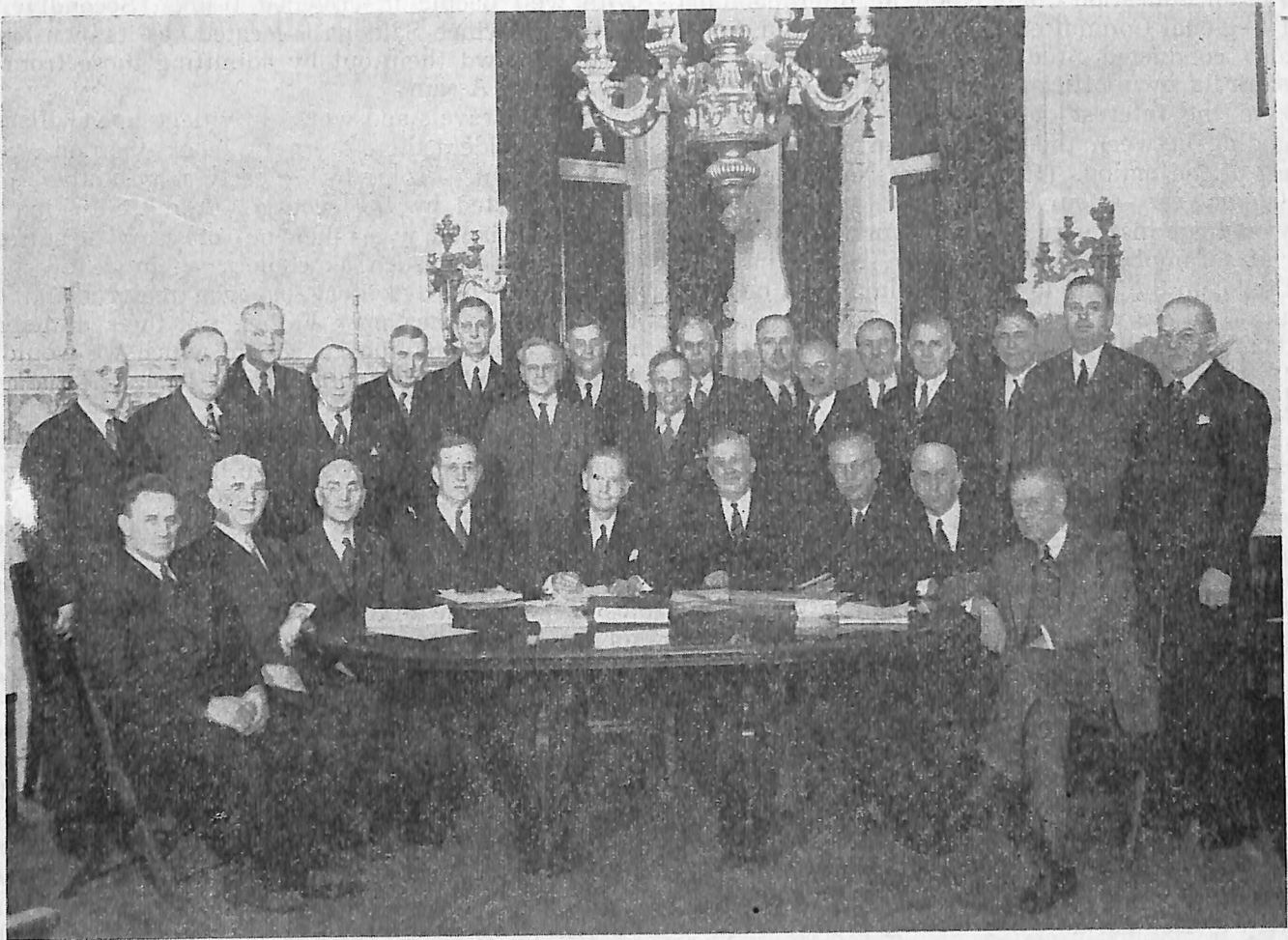
When finally he was given an opportunity to lay his plans before members of the Russell Sage Foundation, they were not only accepted wholeheartedly and promised full financial support, but Mr. Campbell was also made a staff member of the Foundation. Later, in 1912, he became the Foundation's secretary with headquarters in Asheville, N. C., an office he served well until his death.

As soon as the necessary preparations could be made, Mr. Campbell began his exploration of the Southern Highlands, from West Virginia to Georgia. He was accompanied by his young wife, who was henceforth his constant companion and co-worker. In order to reach the most remote districts they had to do most of their travel by wagon and on horseback. But, although the work was very strenuous, Mrs. Campbell thinks of that period as the most interesting and fruitful of her life.

In regard to the educational situation they discovered that aside from the public schools, which were badly administered and poorly equipped, there were in the area they explored seventeen rival church denominations supporting mission schools; that most of the church schools worked on a basis of competition and rivalry, in districts that often overlapped each other.

To bring these various factions to a realization that they were all grappling with the same general problem, and that better results could be attained by cooperation than through rivalry, was a task which only a man like Mr. Campbell, with his fineness of spirit and temper, his clearness of perception could possibly have accomplished. However, in 1912, after extensive preparations had been made, and there had been much quiet persuasion, the first Conference of Mountain





### THE NATIONAL LUTHERAN COUNCIL

Photo — Courtesy of Lutheran Herald

National Lutheran Council holds 27th annual convention, January 23-26, 1945, in board room of new Lutheran Church House, 231 Madison Avenue, New York City, former sumptuous dining room of the J. Pierpont Morgan family.

Seated, l. to r., The Rev. Alfred Jensen, Des Moines, Iowa; Dr. T. O. Burntvedt, Minneapolis, Minn.; Dr. A. Haapanen, Hancock, Mich.; Dr. M. R. Hamsher, Harrisburg, Pa.; Dr. P. O. Bersell, Minneapolis, Minn.; Dr. Ralph H. Long, New York City; Dr. Wm. G. Sodt, Milwaukee, Wis.; Dr. Martin Anderson, Chicago, Ill.; Mr. S. Frederick Telleen, New York City.

Standing, l. to r.: Dr. G. N. Bechtold, Philadelphia, Pa.; Dr. Clarence Stoughton, Staten Island, N. Y. (substituting for Mr. G. F. Greiner, Ridgway, Pa.); Mr. Harold Hegstrom, Washington, D. C.; Dr. Oscar A. Benson, Chicago, Ill.; Dr. A. A. Zinck, Milwaukee, Wis.; Dr. P. D. Brown, Salisbury, N. C.; Dr. W. H. Greever, New York City; Dr. T. F. Gullixson, St. Paul, Minn.; Dr. J. J. Scherer, Richmond, Va.; Dr. J. Bodensieck, Dubuque, Iowa; Mr. Randolph E. Haugan, Minneapolis, Minn.; Dr. R. C. Sorrick, Silver Springs, Md.; Dr. Harold Yochum, Detroit, Mich.; Dr. Emil E. Fischer, Philadelphia, Pa. (substituting for Dr. Armin G. Weng, Chicago, Ill.); Mr. Robbin Wolf, Pittsburgh, Pa.; Dr. Franklin Clark Fry, New York City; Dr. Emmanuel Poppen, Columbus, O.

Attending but not in picture: Dr. Rees Edgar Tulloss, Springfield, O.; Rev. John M. Jensen, Spencer, Iowa (substituting for Dr. N. C. Carlsen, Blair, Nebr.); Dr. J. A. Aasgaard, Minneapolis, Minn.

Workers was held at Atlanta, Ga., with a fairly representative attendance.

That this meeting has been designated as the beginning of a new era of united educational efforts in the Southern Mountains, is again due to Mr. Campbell's deep, human understanding and sympathy. For he made sure that no faction or church denomination was made dominant or subordinate to others; that all present were given equal opportunity to tell about their work. He wanted the humblest, the most remote mountain worker to feel that his or her work was as important as that of the most prominent among them. Up till then, Berea College and the Martha Berry School were the only educational ventures among the mountaineers of that area generally known.

That the people who came to the conference might

understand better the topography of the Southern Highlands and the peculiar features of its three provinces and their potential resources, Mr. Campbell had, with the assistance of his wife and his secretary, prepared a huge colored map. (I have it from Mrs. Campbell that she and Miss Dickey, the secretary, labored over it for weeks on the floor of Mr. Campbell's office). It still hangs in the Folk School well preserved, a fine example of the painstaking accuracy and patience with which Mr. Campbell executed the most minute details of his work.

As the spirit of that first meeting, in 1912, established a standard for those that followed each year up till the present time, it is not difficult to conceive the expansion and growth which has resulted. Today the Mountain Workers' Council sponsors a Health Service, a Recreation Program with an annual Folk

Festival, an Education Commission, an Interdenominational Regional Committee, a Handicraft Guild, and it has also conducted Study Tours. The Council also publishes its own official organ, *Mountain Life and Work*, in the interest of fellowship and mutual understanding between the Appalachian Mountains and the rest of the nation. (Published at Nashville, Tenn., at \$1.00 per year — four issues).

Throughout his many years of work in the mountains, Mr. Campbell was constantly, as we have already seen, on the alert for new and improved methods of education. He visioned a form of education which would, among other things, create in youth a community spirit, and an urge for a high quality of national life.

It was, I believe, in 1913 that Dr. Claxton, president of the U. S. Commission of Education, having heard of the Danish Folk School and its profound influence on Danish national life, sent a commission to study this form of education in the land of its origin. Mr. Campbell heard reports from this body upon its return to America. He invited Dr. Foght, a member of the commission, to speak before members of the Russell Sage Foundation. Mr. Campbell, and other who heard him, were deeply impressed by Dr. Foght's report. They saw in the nature and ideal of the Folk School method of education a model which they believed might be successfully adapted to the needs of the mountain regions.

Mr. and Mrs. Campbell were appointed by the Foundation to make a first hand study of the Danish Folk Schools as soon as preparations could be made for a trip to Denmark.

In the spring of 1914, everything was in readiness for the trip. Tickets had been procured and passports were in order. Ten days before the date on which they were to sail, the first World War broke out. It was then deemed unwise to leave the home soil, and the trip was postponed.

Before the world was again made safe for extensive travel, Mr. Campbell was no more. He died in 1919, after a very short illness. But a couple of years later Mrs. Campbell, accompanied by Marguerite Butler, now Mrs. Georg Bidstrup, carried out the plans Mr. Campbell had so carefully laid.

Thus it can be said that the school Mrs. Campbell began in 1925 at Brasstown, N. C., is the outgrowth of his interest and effort. He conceived in the underlying principles of the Danish Folk School movement the ideal he had sought all his life — a workable plan whereby to educate rural young people for a better way of life, and for service in their home communities.

(To be continued)

## Glimpses into the Santal Mission

### Santipara Leper Colony, 1938.

Within and around our Santal Colony in Assam are Lepers, sadly many.

True, now and again individuals have been aided to be admitted into the Saldoha Leper Colony nevertheless, there are well grounded objections to this procedure, two being: Would we as Missionaries attempting to stamp out leprosy, advocate that lepers travel

with well people in crowded trains? Secondly: The district in which Saldoha is located has its own lepers, so why crowd them out by admitting those from the province of Assam?

As one travels and works in village upon village, it becomes evident there are more lepers than one would have thought — some in the early stages, others painfully distorted by the scourge. Admittedly, many a Santal Christian was taken out of years of suffering through disease such as cholera — in a few hours perhaps, or by dysentery or even malaria and they thanked their heavenly Father for their anticipated release. There is much of gloom which we would oh, so much, try to dispel to afford lepers a chance in life.

In Assam we were indeed in need of but had no home for lepers. For years we had prayed to be led as to the most effective procedure.

In Haraputa were no facilities, yet later, as also in Mornai Tea Estate where at clinics they cared for their own lepers, so were we in Haraputa brought face to face with the urgent necessity of doing something for the three lepers practically of our household: Our horseman, Ratia Pastor's shepherd boy, and the mother of two little girls in school. On the veranda of our bungalow, which was our only hospital facility, treatment was begun in 1931. But how?

As our Missionary doctors previously gave aid, so now again Dagmar Miller was this time aided and guided by Rev. Bagger in charge at Saldoha and with these pointers as to diet, treatment, etc., the work was started. Dr. Dagmar Pedersen took over in Haraputa in 1933 and built the very modest hospital or dispensary where subsequently thousands of sick folks have been treated. (In May '44, 1800 patients were cared for.)

At this time while Dagmar Pedersen, M. D., was in charge, a village to village campaign was carried on disclosing the extreme need of leper care. Dr. Dagmar Pedersen found a large number of patients willing and ready to come for treatment so — promptly the weekly leper clinic was instituted.

However, we were all agreed that specialized leper work in their own colony must solve this problem. Many were the prayers offered up for guidance as to how, whom, and where and then when this home for lepers be found.

God hears and answers prayer.

Great was the joy when Assam Government in 1938 granted our Mission a good section of land for our leper colony. Santipara Leper Colony to be! It was six miles from the R. R. Sta. and P. O. as well as our one Boro Station Bongaegaon. Along toward the edge of this area runs — a river! Indians in general and especially Santals require a river. Much work in the way of writing and "siteing" — searching for site, etc., is not made mention of. We were thankful for the land and for the young Norwegian couple "Diakon" Fossland and Mrs. Fossland, a nurse. Before them this bare field. In their imagination they erected homes with gardens around — visualized the haven for harassed humanity — lepers.

They were ready to prove their vision.

In Calcutta in the School of Tropical Medicines Fossland had studied lepers and leprosy treatment.



Bamboo, rope, thatchgrass were some of the building material needed and gathered at once.

In 1939 upon visiting there were found homes for the 40 lepers, a doctor, the missionary, and several others besides the church and the dispensary — substantially put up so as to be cleaned with lime.

At the 1940 conference funds were budgeted for building projects, one of these being Santipara Leper Colony. Then came the frightful April 9th, 1940. Building ceased. Fossland was then given the responsibility of the eastern portion of the large area known to us as Joema District. Although building projects were banned from the program, so many lepers desired to enter, got together and built a home in Santipara to make room for a good 40 additional patients.

Aside from the work in this leper colony and district preaching, clinics have been held in different places so 458 people have throughout the last year been treated for leprosy — five have been discharged as symptom free. Therein we discern true joy. Cultivation of jute, rice, pulses, potatoes and other vegetables is done by the lepers. There is a school for children and evening school for adults.

Dagmar Miller.

## Can Anything Good Come Out of "Big Business" America?

There always seems to be people with us who find it difficult to make the distinction between "in" this world and "of" this world.

Our needs in this world of America with the insistent throbbing of press and radio before us, are bound to be af-

fect. It is in the realization of these needs and especially in the means of meeting these needs that we most frequently are at odds in our churches.

To come to the point where we are not "of" this world, yet "in" it, is a difficult hurdle for many to make, especially if it concerns the pocketbook. Why should greenbacks stop a courageous spirit?

Many of us were raised on songs such as:

"Full of dreams and high ambitions . . .

High is the goal and hard the fray,

God we alone will honor

When we shall win the day."

"Yes, our life shall be rich and be strong  
Be inspired like a beautiful song."

"Youth undaunted . . .

Lift up your head! Look around and hear

Voices calling you, far and near,

Voices insistent and ringing,

Challenging, urgent and singing."

"Onward and up!

Up where the horizons are wider than here!"

"Awake, ye voices deep and ringing,  
And anthems to the Lord be singing;  
Your beauties lend, ye varied tongues,  
To praise His name in joyful songs;  
And ye, His church, with one accord  
Arise and glorify the Lord."

Let not our spirits droop in the same degree as our backs are hunching. Let us instead, with American ingenuity, efficiency and the good American dollars accept our status "in" in this world; then with a spirit that soars on eagle wings hurdle the difficulties and temptations ahead and cease our bemoaning. Something good can come out of even "Big Business" America if we lift our heads and go singing into the darkness.

Marietta Strandkov.

## CHURCH and HOME

By REV. M. MIKKELSEN

"Blessed are they that hunger and thirst after righteousness; for they shall be filled."

I have no reason to doubt the trustiness of this statement; on the contrary it sustains my trust in God's resourcefulness; when I am not getting what I need, when my cravings are not being filled the way I think they ought to I turn my thoughts to the promise contained in the words we have just quoted from the Sermon on the Mount: They shall be filled. The meaning is that God has resources which we are not using and supplies we have overlooked.

"Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Incredible? Not at all. The Word of God may also mean His work. There is not a thing on the face of the earth which is not the result of God's word. "God said: I have given you every herb yielding seed, and every tree, in which is the fruit of a tree yielding seed; to you it shall be for food."

Yet Jesus was led by the spirit into temptation, to experience for the first time in His life what real hunger means. And vanity. And the easy way. Spread out before Him He saw a mighty

empire of human souls for Him to conquer. How? The hard way? Or . . . ; it is still undecided. Would it be possible to establish the kingdom in the hearts of men by any other method?

The sermon on the mount had already been prepared. He had a clear outline of it in His mind; He knew what He was going to say, and had planned on giving it as His acceptance speech as He came out of the baptism in Jordan. But the spirit had other plans. He was led into the wilderness. In the solitude that followed the speech was put to the most severe test; word by word it was being scrutinized to meet the requirements of the kingdom.

It was probably fortunate after all that the meeting at which He was to give this speech was postponed, and that He came to it with the experience of the solitude and its violent reactions. Speaking now of hunger and its reaction He could give first hand information and speak as one "having authority" about God's resources.

"When he had fasted forty days and forty nights, he afterwards hungered." It means that He was alone. There were none He could serve. No one who needed His service. He felt that He had been forsaken by man and God both. God is close to Him only when He is privileged to serve men "the bread of life." This, He feels, has been denied Him, at least for the time being. When in the garden He prayed to have

## Pastors' Institute

The seventh annual Pastors' Institute at Grand View College will be held April 10, 11, 12. The speakers will be Dr. Conrad Bergendorf, president of Augustana College and Seminary; Dr. Erling Ostergaard, and, provided he can make the necessary arrangements, our former president, Arild Olsen. The teachers at the Seminary will also speak. Write for reservations.

Johannes Knudsen.

"this cup" taken away His experience from the desert is once more very close and frightening.

When bustling around in feverish activity, always stirring and busy, there is very little danger of being tempted to seek other ways and means; activity is the most effective weapon against destructive temptations; however, activity must be well planned in order to be effective; therefore, a period of mental meditation and relaxation should precede every important undertaking, and that is really to open the door and invite the tempter.

Aside from activity there is another weapon we should possess: The Word of God to live by; that Christ's labor unto death should not be love's labor lost in our particular case.

## OUR CHURCH

**Fredsville, Iowa**—Mrs. Thorvald Petersen writes: "On a beautiful Sunday morning, Feb. 11th, the church bell pealed out over the countryside and called us to worship at the little white church on the hill. This was a festive occasion and the church was filled to capacity."

The District President, Rev. A. E. Frost of the St. Ansgars Lutheran Church of Waterloo, Iowa, installed our new pastor, Rev. Marvin Nygaard in a beautiful and impressive ceremony. The Men's Quartette sang: "Praise Ye the Father".

The church was decorated with potted plants, and on the altar were bouquets of daffodils, snapdragons and acacia. Following the service a pot-luck dinner was served in the dining room. The tables were decorated with white tapers and red and white cut flowers.

Afterwards a social hour was held in the church auditorium with Harry Thuesen, chairman of the church board, presiding. Words of welcome into this community were extended by the neighborhood pastors, Rev. Frost and Rev. Holger Nielsen of Cedar Falls, and others. A Pantry Shower was presented to the new pastor and family from members of the Fredsville church. Both the Rev. Nygaard and wife responded with expressions of appreciation for the gifts and kindnesses extended to them.

The Fredsville church has been without a pastor for the past year. However, Rev. Holger Nielsen has conducted a confirmation class every Saturday afternoon and church services have been carried on every other Sunday by ministers from other churches of our synod and seminary students from Grand View College. Fredsville congregation appreciates very much this kindness in the past year."

**Dwight, Ill.**—The following greeting was sent from the congregation after the regular service on Sunday, Feb. 25th: To Mr. and Mrs. Harald Riber, Minneapolis: St. Peter's Evang. Lutheran Church of Dwight, Ill., extends the most hearty greeting to you upon your acceptance as workers in the Mission field of the Santal Mission.

We join with all your friends in all parts of the Danish Lutheran Church in wishing the very best for you in the days to come. We want you to know that this congregation feels that you, Harald Riber, and your wife are in a special way direct messengers from the spiritual fellowship that has been granted to the membership of the St. Peter's Church here in Dwight. We regard it as an honor that one of our young men has felt the calling to go out on the Mission field. At the same time we consider it a further challenge to us to support you and your work in our prayers, our hopes and also in our gifts to the Mission in Santalistan.

With the words of the apostle Paul as he wrote to his co-worker, Timothy, we greet you: "Our true child in Faith, Grace, mercy, peace, from God the Father and Christ Jesus, our Lord."

We sincerely hope, that during your preparation to go out to the Mission field you will be able to be with us, and before you leave for the Mission field, we should like to have you with us for a special service in our church, where we can have the opportunity of extending personally our best wishes for you in the future.

Sincere greetings from your church, and thus from all your friends in Dwight.

The "Willing Workers" of the St. Peter's Luth. Church of Dwight and the Gardner Ladies' Aid were special guests of the Danish Ladies' Aid of Dwight at a special mission meeting Wednesday afternoon, Feb. 28. Miss Reva Nielsen, matron of the Children's Home, Chicago, was the guest speaker. Miss Lilly Berntsen, also a worker at the Home, accompanied her. The offering of \$41.10 was divided between the Children's Home and W. M. S.

**Rev. Svend Jorgensen**, Detroit, Mich., submitted to an operation Feb. 19., and is making satisfactory progress. His friend, the Rev. Dr. M. Luther Camp, now with the National Luth. Service Commission, will take charge of his work meanwhile. Rev. Jorgensen's daughter Alice, a student at the University of Michigan, is enjoying a most opportune 10-day vacation at home at this time.

**Granly, Miss.**—Rev. Alfred Jensen served the Granly congregation on Sunday, Feb. 18th. A gift of 24 English hymnals was recently received by the Granly church from the Dwight, Ill., congregation.

"Lutheran Tidings" copies needed for the Grand View College library have now been secured. Mrs. Helvine Mailand has asked us to extend a word of appreciation to all who assisted in this effort.

**Juhl-Marlette, Mich.**—Rev. Richard Sorensen was installed on Sunday, Feb. 18th, as the pastor of the Juhl and Marlette, Mich., churches. Rev. Holger P. Jorgensen, district president, officiated.

## Acknowledgment of Receipts From the Synod Treasurer For February, 1945

### Towards Budget:

Previously acknowledged	\$11,222.83
<b>General:</b>	
Congregation, Hartford, Conn.	100.00
Congregation, Bridgeport, Conn.	90.00
Congregation, Muskegon, Mich.	46.20
Congregation, Big Rapids, Mich.	10.00
Congregation, Juhl, Mich.	225.00
Congregation, Menominee, Mich.	26.90

Congregation, Waterloo, Ia.	380.00
Congregation, Des Moines, Ia.	25.00
Congregation, Askov, Minn.	208.00
Congregation, Dalum, Canada	135.00
Congregation, Tyler, Minn.	2.00
Congregation, Omaha, Nebr.	30.00
Congregation, Brush, Col.	120.00
Congregation, Enumclaw, Wash.	280.00
Chaplain and Mrs. F. O. Lund	20.00

### Earmarked Pension Fund:

Congregation, Hartford, Conn.	64.00
Congregation, Denmark, Ks.	12.00
Chpl. F. O. Lund	22.00
Rev. Holger Jorgensen	11.28
Rev. E. E. Hansen	12.00
Rev. Arthur Frost	22.00
Rev. Hans Juhl	5.67
Rev. V. S. Jensen	8.00
Rev. Jens P. Andreasen	10.52
Rev. John Enselmann	18.00
Rev. Enok Mortensen	35.00
Rev. Charles Terrell	12.00
Rev. Holger M. Andersen	2.77
Rev. Howard Christensen	10.80
Rev. S. Mogensen	5.67
Rev. Svend Kjaer	8.00
Rev. Aage Møller	8.00
Rev. A. W. Andersen	4.57

### Earmarked Home Mission:

Congregation, Tyler, Minn.	2.00
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### For Annual Reports:

Congregation, Des Moines, Ia.	.50
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### For Children's Home, Tyler, Minn.:

Mr. and Mrs. Fred Sorensen, Withee, Wis., in memory of Olaf Andersen, Tyler, Minn.	1.00
Mrs. Hans Madsen, Ruthton, Minn., in memory of her husband	10.00
Collection at Christmas tree, Alden, Minn.	17.88

Total towards budget to date \$13,224.59

### Received for Items Not on Budget:

#### For Lutheran World Action:

Previously acknowledged (1945)	
Previously acknowledged (1945 only)	\$ 225.75
Congregation, Tyler, Minn., in memory of Jeppe Markussen	10.00
Olaf Andersen, Albert Nielsen, Kristian Nielsen, Mr. and Mrs. Arlo Thompson, Mr. and Mrs. Otto Petersen, Mr. and Mrs. Andrew Andersen, Mr. and Mrs. Soren Larsen, Mr. and Mrs. Einar Nielsen, Mr. and Mrs. Glen Ehert, Mr. and Mrs. Arnold Rasmussen, Mr. and Mrs. Ernest Nielsen, Mr. and Mrs. Viggo Andersen — all from Tyler, Minn., in memory of Carl Andersen, Fredsville, Iowa	5.00
Congregation, Solvang, Cal.	122.20

Total to date \$ 362.95

#### For Grand View College

##### Jubilee Fund, Cash

##### Contributions:

Previously acknowledged	\$29,173.36
Mr. and Mrs. Roy Andersen, Worthington, Minn., and	



Irene, Eugene and Howard Madsen, Ruthton, Minn., in memory of Hans Madsen, Ruthton, Minn. ....	8.00
Congregation, Diamond Lake, Minn., in memory of Betty Dahl .....	16.00
Mrs. Marie Jepsen, Sherman Oaks, Cal. ....	10.00
Mrs. Rasmie Eskelsen, Easton, Cal. ....	20.00
Chris Jensen, Ruthton, Minn. ....	5.00
William T. Petersen, Ruthton, Minn. ....	5.00
Rev. and Mrs. L. C. Bundgaard, Withee, Wis. ....	5.00
Altar Guild, Our Savior's Church, Manistee, Mich. ....	5.00
Sunday School, Our Savior's Church, Manistee, Mich. ....	5.00
Mr. and Mrs. M. Clausen, Manistee, Mich. ....	2.00
Mr. and Mrs. Chris Jensen, Detroit, Mich. ....	18.75
Viggo Skov, Des Moines, Iowa ....	15.00
Mrs. Viggo Skov, Des Moines, Iowa ....	15.00
Dagmar Skov, Des Moines, Ia. ....	15.00
Mr. and Mrs. Alfred C. Nielsen, Des Moines, Iowa ....	50.00
Mr. and Mrs. Frode C. Andersen, Tulsa, Okla. ....	50.00
Chpl. Einar Romer, U. S. Army ....	25.10
Interest on "G" bond .....	6.25

Total cash receipts to date .....\$29,449.46

#### Contributions in Bonds (listed here at maturity value):

Previously acknowledged ....	25,425.00
Volmer D. Jensen, Ruthton, Minn. ....	50.00
Miss Sylvia Rasmussen, Minneapolis, Minn. ....	25.00
Mr. and Mrs. Martin Nelson, Minneapolis, Minn. ....	100.00
Rev. and Mrs. Holger Nielsen, Cedar Falls, Iowa ....	25.00
Mr. and Mrs. Hart Madsen, Cedar Falls, Iowa ....	50.00
Mr. and Mrs. Gunnar Knudsen, Granly, Miss. ....	25.00
Miss Ermelin Sorensen, Des Moines, Iowa ....	25.00
Danish Ladies' Aid, Solvang, Cal. ....	25.00

Total in bonds to date.....\$25,750.00

To all of you, a sincere "Thank you".

**Olaf R. Juhl,**  
Synod Treasurer.  
4752 Oakland Ave.,  
Minneapolis 7, Minn.

### A MUSEUM IN THE STONE HALL

(Continued from page 5)

granen, For Ordets Frihed, Dagen, Aarsberetninger, Dansk Almanak (Blair), Dansk Kvinders Missionsfonds Aarskrift, and an almost complete file of Ungdom and Kirkelig Samler. I hope to collect at least a sample copy of most of the other periodicals which have been published.

Also, I am anxious to gather old letters and clippings, diaries and personal memoirs of pioneers. And I hope to secure pictures and furniture, tools, wearing apparel, clocks, and any other

objects that belong to our history.

Won't you, please, help to search for material which will help us to build this fitting monument to the pioneers of our church and our people?

**Enok Mortensen.**

## News Briefs

**Arnold Explains Procedure in Writing Chaplains**—By Religious News Service—(2/20/45)—Washington, D. C. — Persons who write to army chaplains seeking information about soldiers should address their inquiries to "The Chaplain" of an organization rather than to a particular chaplain by name, Maj. Gen. William R. Arnold, Chief of Chaplains, said here.

Such procedure, he explained, will expedite getting the desired information, for specific chaplains frequently are transferred and letters addressed to one of them by name must be forwarded.

On the other hand, letters addressed simply to "The Chaplain" of this or that army or navy group, Gen. Arnold said, will be dispatched quickly to the chaplain serving nearest the soldier. The letters if senders wish, may be designated for the attention of the Protestant, Catholic or Jewish chaplain.

**Federal Council Reports Decline in Number of Clergymen** — By Religious News Service—(2/14/45)—New York—Information Service, weekly bulletin of the Federal Council of Churches, reported in its current issue that the number of clergymen in the U. S. declined from an all-time high of 148,848 in 1930 to 140,077 in 1940, a loss of 8,771.

Quoting figures of the Bureau of the Census, totals for 1910 were given as 117,333, and for 1920 as 125,483. It was also pointed out that the number of clergymen per 100,000 population was considerably less in 1940 than in 1910.

The number of women serving as clergymen has been increasing steadily, the figures show, rising from 1,787 in 1920 to 3,276 in 1930, and to 3,308 in 1940.

"The total number of persons who consider themselves 'ministers' is larger than the number classified as 'clergymen,'" Information Service commented, "but figures for total number of ministers have not been gathered during recent years. It is probable that the persons who give their occupation as 'clergymen' to the census enumerator are those who give full time or most of their time to the profession."

**Religious Group Asks ODT To Lift Ban on Meetings**—By Religious News Service — (2/14/45) — Washington, D. C.—A committee representing at least 350 — and possibly 500 — summer camps, Bible conferences, and religious conclaves, has requested the Office of

Defense Transportation either to lift its ban on these meetings or "else close down resort hotels."

The committee, headed by Dr. J. Elwin Wright, of Boston, Mass., executive secretary of the National Association of Evangelicals, held a conference here with Richard H. Claire, secretary of the ODT's War Transportation Committee, but the results will not be known until statistics have been considered and studied by ODT.

Dr. Wright said after the conference that he had pointed out at least a half million persons — "possibly many more" — all of them interested in religious instruction, attended summer camps, religious conclaves, and Bible conferences throughout the nation each summer.

He said he had stressed that most of these people attend camps near their homes and that the strain on transportation facilities was "not nearly so great as the strain caused by people going to resort hotels — at the beaches or in the mountains.

"We also pointed out that most Bible conferences and vacation camps sponsored by religious groups are for two purposes — rest and recreation as well as religious instruction," Dr. Wright said. "Further, we pointed out the usefulness of these camps to our youth."

Other members of the committee included Mortimer W. Bowen, of New York City, director of the Sunrise Mountain Bible Conference; Dr. J. Palmer Muntz, of Buffalo, N. Y., representing the Winona Lake (Ind.) Conference, and Dr. J. G. Jernigan, of Cleveland, Tenn., general superintendent of the Church of God.

The committee was formed at the insistence of "scores" of Bible conference executives, Dr. Wright said. It held its first meeting recently in New York and decided to come to Washington immediately to contact the ODT.

**Justice Murphy Honored for Promoting Tolerance**—By Religious News Service—(2/14/45)—Washington, D. C. — Associate Supreme Court Justice Frank Murphy has been awarded the American Hebrew medal for his work in promoting better understanding between Christians and Jews.

The medal was presented to the Jurist by Joseph H. Biben, of Rochester, N. Y., publisher of the American Hebrew, in brief ceremonies in Murphy's chambers in the Supreme Court building.

Biben said the award was made to Murphy for his work on the Committee to Fight Anti-Semitism in America. The committee making the award includes Biben, Dr. Meyer Jacobstein, of the Brookings Institution, and Frank Gannett, newspaper publisher.

Attending the ceremonies were Under-Secretary of State Joseph Grew; Major General Lewis B. Hershey, Selective Service director; Senator Levett Saltonstall (R. Mass.); Rep. Clare Boothe Luce (R. Conn.); Dr. Jacobstein, Senator Joseph H. Ball (R. Minn.); Rep. Emanuel Celler (D. N. Y.); Senator James M. Mead (D. N. Y.);



Senator Arthur M. Vandenberg (R. Mich.); and Dr. Abba Hillel Silver, of Cleveland.

The award has been made annually since 1930. Recipients in other years include President Roosevelt, the late Wendell Willkie, Irving Berlin, former Secretary of State Cordell Hull, Mayor Fiorello LaGuardia, of New York, Myron C. Taylor, the President's personal representative at the Vatican, and Arturo Toscanini.

**Poling Says 1000 Additional Chaplains Urgently Needed**—By Religious News Service—(2/27/45)—Rome (by wireless)—More than a thousand additional chaplains are urgently needed in the various war theaters, Dr. Daniel A. Poling, president of the Christian Endeavor Union, said here. The Philadelphia churchman stopped in Rome en route to the Fifth Army front. He is touring military areas in the double capacity of war correspondent and observer for the American Chief of Chaplains Office.

After spending a month with chaplains on the Western front, Dr. Poling reported that some divisions there lost over 50 per cent of their chaplains during recent campaigns. There is an urgent need, he said, for 300 replacements in the Western sectors and 90 in Italy.

**Oakland Public Schools Sponsor Conference on Church Music**—By Religious News Service — (2/26/45)—Oakland, Calif.—Sponsored by the Music Department of the Oakland public schools a three-day conference on church music was held here.

Between 70 and 80 choir directors from the San Francisco Bay area attended the sessions.

Lectures and demonstrations were conducted by Noble Cain, director of the Chicago a capella choir, and both church and school choirs presented concerts at the evening sessions.

Declaring that church music leaders "are potential builders of a great and lasting morale," Mr. Cain warned

against the "over-all tendency of our day to entertain congregations rather than to set up an attitude of worship and meditation" through choir music.

Robert A. Choate, director of the conference, said: "I feel that school music and church music should be so related that our pupils may find in church choirs the stimulation to encourage them to carry on their music after leaving school."

**Institute of Church Music Held at University of Omaha**—By Religious News Service — (2/26/45)—Omaha, Nebr.—An Institute of Church Music was held here under the auspices of the University of Omaha and was attended by more than 100 Nebraska and Iowa church musicians. Speakers included Prof. Arthur Jennings of the University of Minnesota, Dr. Earl Harper of the University of Iowa, and Prof. A. E. Westbrook of the University of Nebraska.

**Karl Barth Cautions on Treatment of Germans**—By Religious News Service—(2/26/45)—Geneva (by wireless)—Too little is known about the "mental condition" of Germans to form a clear-cut program for treatment of the Reich after the war, Dr. Karl Barth, internationally known Swiss Protestant theologian, declared in a lecture at the University of Geneva.

"Our information about Germany is often contradictory," he said. "Even if we are well informed about the atrocities committed by the Germans we know very little about their mental condition. Are the opponents of the Nazis numerous or not? After the war, we may learn that there have been more acts of courage and suffering than we imagine today."

Dr. Barth stressed that the destruction of the Nazi state will place an obligation on the victors not only of passing judgment on the German people, but of bearing a share of "man's common responsibility for rebelling against divine law." He said:

"Our disobedience against the eternal law is no less real than the Germans'. We must refrain, therefore, from ma-

licious joy, nor must we pass from fear of the Germans to pity for them. Our attitude must combine respect and sympathy as well as dread, since Germany's end is meant to teach us, too, that God's law cannot be flouted."

Discussing the Christian duty toward a defeated Germany, Dr. Barth said, "we must be both gentle and strict, without prejudice, weakness, Pharisaism, or sentimentality."

"The Germans have enemies everywhere and the loneliness of which they formerly complained has become very real, and thus their greatest need at this dark moment of their history will be friends," he stated.

"But if we wish to be their friends, we must abstain from admonishing them. If we try to approach them as schoolmasters, they will shut their hearts against us. We must not be like Job's friends, who visited him to try to instruct him.

"The Germans do not understand the words: Brotherhood and federation. They believe only in hostility. So we must try to show them the meaning of doctrines they consider Utopian. Preaching beautiful words to them will not be enough. They must be made to feel the truth behind the words, 'the Gospel, not the law, will triumph.'

"Our duty is to help the Germans make a new start in a new, free Germany. There is no question of excusing Germany or encouraging the German churches to carry on as before. Even if our friendship is accepted with reserve by the Germans, it will not relieve us of the duty of trying to meet Germany's needs in the full consciousness of our own needs as well as theirs."

**Salvation Army Workers Train for Postwar Activities**—By Religious News Service — (2/28/45)—Stockholm (by wireless)—A course to train workers for postwar activities of the Salvation Army has been inaugurated here, with 110 of the organization's officers enrolled. Many of them have had experience in war-devastated countries.

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Write for Catalog — Johannes Knudsen.