

# Lutheran Tidings

Volume XI

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Number 16

## WAS IT I?

By MILDRED BEGLUND  
Bemidji, Minn.

Was it I  
Who sold my Master,  
For a hand of worthless gold?  
Was it I  
Who kissed the Saviour  
In that dreadful night of old?

Was it I  
Who put the garment  
Of the purple on my King?  
Was it I  
Who shouted madly  
For His cross of suffering?

Was it I  
Who crucified Him,  
Driving nails through every limb?  
Was it I  
Who pierced my Saviour,  
And then turned to spit on Him?

Was it I?  
Ah, yes, dear Jesus,  
I am guilty of it all;  
It was I  
Who crucified Thee;  
Now before Thy cross I fall.

Though my sins  
Be deep as scarlet,  
They shall be as white as snow;  
By Thy Word  
Of full forgiveness,  
I Thy pardoning grace may know.

## THE SUFFERING CHRIST

When thinking of the suffering Christ many think only of the Cross. Crucifixes, pictures, and stories all vie with each other in depicting the suffering Savior on the cross of Golgotha. And that story can never be told either too often or too movingly. Christians need constantly to have before their eyes the ultimate cost of their salvation. Yet the cross represents only the culmination of His suffering. And even in picturing the crucifixion attention may often be focused too exclusively on the mere physical part of our Lord's passion. That was no doubt great and beyond comprehension. Crucifixion presents one of the most cruel and agonizing methods of death ever invented by the minds of sinful men. With no vital part of the body affected by their crucifixion, the victims often lingered on for days under such intense torture that they pleaded with their executioners to put an end to their suffering. From this possible prolongation of His suffering our Savior was mercifully spared. But His physical agony as well as the crucifixion itself was only part of His passion and, perhaps, not even the heaviest part. There was a spiritual side to His suffering which afflicted Him all through His life and, perhaps, to this day. How great that suffering was, we, with our dulled spiritual conceptions, only dimly can understand. But it is significant that while His physical suffering wrought from Him not one word of complaint, His spiritual agony repeatedly caused Him to cry out in sorrow and woe. Thus He wept at the death of Lazarus, cried out in despair over the hardness of heart and impending doom of Jerusalem and pleaded in agony with His Father in Gethsemane.

While these are only instances of the spiritual suffering which more cruelly than even the nails in His

hands and feet pierced His soul, they may indicate the nature of His agony.

The Gospel tells us that He wept among the friends of Lazarus. But it does not say that He wept over Lazarus. He knew what He would do for Him. The sorrow that filled His heart was rather for the sorrow, the despair, the hopelessness of all men of which the death of Lazarus was but an example. For was it not this very hopelessness of all men that had caused Him to offer Himself as their Savior?

His tears over Jerusalem are expressive of an even deeper sorrow. His grief is there not only over the hopelessness of men but over their unwillingness, their refusal to let Him help them. How often would I not, He cries, have gathered thee likewise as a hen gathers her chicks under her wings, but ye would not. And so despite all He could do and with all His heart wanted to do for them, He sees the day of doom and total destruction come upon the very people He came to save. He weeps because even His loving sacrifice cannot save people who refuse to be saved.

No human mind can ever but dimly comprehend the spiritual agony of His night in Gethsemane. The full import of the suffering there of the Son of God is beyond the comprehension of man. Perhaps we can come no nearer than to say that it is the Lamb of God crying out under the crushing weight of the sin of the world. And so heavy is the burden that He even pleads for the feeble help of His drowsy disciples. His soul quailed before the task of carrying that burden up the steep hill to the cross on Golgotha while man himself judged Him as a criminal and esteemed Him a man stricken, afflicted and smitten by the wrath of God.

But the spiritual suffering of Christ did not end on Golgotha, for the Bible says: We have not an advocate on high who can not sympathize with our infirmities but one who is tried in all things like unto us, and who also makes supplications for us. Thus our Savior is still suffering under the burden of man's sin. And has that suffering, I wonder, ever been greater than today?

J. C. Aaberg.

## PLANNING

The president said a mouthful in declaring that planning is the keyword of our times. It is very much like a game of cards. One goes home feeling that both mind and stomach are empty, yet the game was fascinating. I go home from the committee meeting of planning and in my dry mouth I can hear the word futility rattle. The two or four hours, however, passed so quickly. Tomorrow I shall rationalize that it will take years before our planning is achieved while one man could accomplish it in no time. Yes but we want to plan, and after all, what is the hurry?

As to why planning lays such a hold on our imagination I have to make guesses. We are perhaps tired of doing things alone. A solo farmer who operates 300 acres alone may have accumulated money, but he is perhaps hungry for company. It would possibly be a relief to waste a few days with a group of men and women in arranging and rearranging the farm. We may have a yearning for more team work. Without knowing it we may already have mutated from what Huxley calls the economic man to the social man. What do you say, is a collective farm more in tune with our minds than an individualist farm?

Could it be reasonable to say that social and global planning is indigenous to historical evolution? If so, the people who plan are thereby making history. They are working for the Spirit, just like a housewife who puts her house in order for a party is working toward the coming event. There is a meaning to it. Planning is something that has to be done for the coming of the Lord. The spiritual age is approaching and we must plan accordingly. While the dam is under construction the ground has to be leveled and made ready for the plants. The top of the mountain must fill up the gully.

In social planning it is unavoidable to strafe and challenge the giants who frustrate the Spirit. That is why the planners must appear to be cozy little doves and yet be as shrewd as the adder. They cannot publicize the fact that they intend to eliminate the prestige and predominance of family units. No longer must the four hundred control the government, nor must the family circles in the local community take shifts in selecting and owning the parson. The new TVA pattern requires liquidation of Kentucky family feuds.

Social planning is up against the glass mountain of race segregation. The two will not mix. The planners have tried hard to scale the mountains, and they seem to try it in vain; but they will keep on. Do they fall down 99 times they will try it the 100th, for they will lose if they give up. They must pray for the

poet and the historian to help them. They must await unprecedented things to happen. The Spirit does demand a road on which two or more races can freely travel.

Law and labor set free from monopoly. Here is another high mountain. The prophets have for 3000 years given the go sign but 94 per cent of the people cannot see how it can happen. It must be done, for the Spirit cannot incessantly keep on speaking to people who are unwilling to share the gifts of God. To avoid scorched fields and bloody rivers it must be done in closed chambers where the Chicago Tribune has no access.

Militarism and Nazified religions are more mountains. The old concept of nationalism will have to be sublimated. How absurd and impossible it all appears to be and the greatest calamity involved in planning is the breakdown of what order and morale there is left. What a mess there was when planning done by the Roman empire dissolved the sovereignty of city communes and independent states! What a confusion there was when the farmer moved close to the factory and became an industrial laborer! We shall undoubtedly see more disorder and hoodlumism.

As planning goes on the feeling of an empty soul will increase. We shall become more poor in spirit, for there is no food in planning. The frame-work does not build the house and a new house does not fill itself with life. We must trust that the Spirit, which stimulates the planning, has already decided to fill the new house with God's laughter. Then the scaffold can be discarded. To do that may prove to be a bigger job than to discard Nazism. Planning is a servant of God and when its job is done it will most likely become an anti-God demon.

Aage Møller.

## Meeting of Board of Education for Grand View College

The Board of Education for Grand View College met at the college February 13-15.

The regular academic and financial reports were presented by President Knudsen and were discussed by the Board. President Knudsen had also prepared a comprehensive report on the educational plans for the future in regard to Grand View College. It was a very fine report and covered many important things. We decided to take it up for further study at our next regular meeting. It will undoubtedly appear in our church papers at some future date.

Contracts for the coming year for the present staff of teachers were authorized. We hope we may have them all with us again. Prof. Ernest Nielsen will return to the college in the fall. Prof. Erl'ng Jensen is still at Ames. We hope to have him back as soon as possible. President Knudsen was authorized to engage a music teacher and a teacher for the commercial subjects.

President Knudsen announced his determination to move out of the college building with his family and to give up the management of the household and the college building before next school year. This will involve the engagement of a capable person to take over this management. This matter has been before



the Board for some time and now we acted to effect this change in the hope that we may find someone to fill the position. The person engaged will of course be responsible to President Knudsen who will have regular office hours at the college. The purpose is to relieve the president of the college of some of the many lesser details. We hope still to retain the home spirit and life at the college by this change. We realize it is a departure from a practice of many years standing.

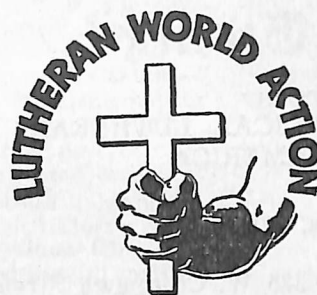
The following action was taken in regard to the seminary students: That the required summer training of students in the seminary be arranged for in the following manner: Members of the Senior and Middle classes, — there are four, — to be placed as assistants to pastors, or as acting pastors of vacant charges; members of the Junior class, — these are first year students, — to be directed to pursue studies at other institutions approved by the Grand View College Seminary faculty. If these plans cannot be carried out other arrangements — summer school, perhaps, similar to last year — will have to be made.

The Board had asked Prof. Ernest Nielsen to be present. We spent an evening together discussing the seminary, its place and relation to the college at large, and its function. The question of the governing rules of the college as touching the seminary was discussed. The question concerning the rules for Grand View College was placed on the calendar for our next regular meeting.

An important item for this meeting was the further discussion and planning of the building program. The Board had asked several men of the building trade to be with us to give us their advice. Those who were able to come were: S. N. Nielsen, Chicago; Nels Petersen, Racine; Kramme and Erling Jensen of Des Moines. Mr. Bergstedt of the architect's firm of Ingemann and Bergstedt was present and presented a plan of the college property, and a number of preliminary sketches of an over-all future building plan for Grand View College. These sketches were in the nature of progressive attempts to solve the building needs of the college and led up to a final somewhat detailed ground plan and a number of suggested architectural views of currently proposed women's dormitory. Meeting with us were also the faculty and the members of the executive committee of the Jubilee Fund.

It was very helpful for the Board of Education to have the advice and opinion of all these men. We are grateful to them for their advice and help.

The final result of our deliberations was that we asked our architects to work out plans for: (1) a three story women's dormitory with rooms for 60 women, a matron's apartment, a lounge and other necessary equipment in the basement; (2) plans for remodeling of the present building to include if possible laboratory rooms for chemistry and biology, as well as some class room space, in the present women's dormitory. The Board of Education will meet again May 29 and 30 at Grand View College. Meanwhile the executive committee of the board, Jensen, Thuesen and Jorgensen, will meet with the architects if necessary in order to facilitate the progress of the building plans so that they may be ready for presentation to



## A Lutheran World Action "Order of the Day" From President Tulloss

### What a List of Needs to Touch Our Hearts!

—Continued service to those in the armed forces, the sons and daughters of our churches and our homes.

—Preservation of mission fields builded through decades of loving service, now deprived of home-land support and facing extinction unless we supply their needs.

—Our Church's ministry to millions of migrating workers crowded into churchless mushroom communities in centers of war industry.

—Aid to prisoners of war here and overseas (some of our own sons among them); and to suffering Lutheran refugees.

—Development of a Christian radio ministry to listeners in America and throughout the world.

—Supplying copies of Holy Scripture to the people of stricken lands.

—Spiritual relief to our fellow-Lutherans throughout Europe, their churches destroyed, their pastors gone, their minds confused, their faith tried, handicapped beyond our imagining in the task of rebuilding their spiritual life.

What a glorious, challenging opportunity to serve in Christ's name!

### Success Will Not Be Easy:

Surely the full goal of \$2,500,000 is little enough in view of the need. Yet its achievement will not be easy.

It is true that the Council membership is vast, including more than two-thirds of the Lutherans of America. It is true that we have the ability easily to meet the challenge. The danger is that the appeal shall be taken as something commonplace and incidental — that we shall think, because victory was achieved in the smaller campaigns of 1943 and 1944, that this one also is assured of success. That is not the case.

The difficulties in the way are many. The possibility of failure is real. It is important that each of us should realize what will be required in work and generous giving, if the goal is to be won.

### What Is Involved:

Through the National Lutheran Council, speaking for the 2,400,000 members of its affiliated churches, you and I have said to our men and women in service: **"Your church cares. We shall do our utmost to carry its ministry to you wherever you go."** We have said to the orphaned mission fields: **"You must carry on. The work must not cease. We shall hold up your hands."** We have said to the workers in churchless communities: **"Be true. Keep the faith. Encouragement and help are on the way."** We have said to our stricken fellow-Lutherans in all lands: **"Do not despair. We are your friends. We are your brethren. We are coming to help you."**

These are your promises and mine. In their fulfillment we all must share. The need is such as the world has never before known. What we do, or fail to do, will have spiritual significance and influence greater than we can know, lasting longer than any of us can possibly foresee. Success can come only as each of us makes adequate personal response. Gifts are required in amounts beyond anything we have considered heretofore.

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the church body when it meets, whenever that will be.

This has been a rather lengthy report but I feel that we owe the membership of our church to keep it informed concerning these matters.

Ottar S. Jorgensen.

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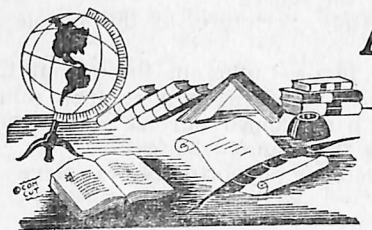
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## Across the Editor's Desk

Observance of Red Cross Sunday in the nation's churches was set for March 18th. Knowing that most of our pastors prefer not to be burdened with the many extra observances of special Sundays we have not published at an earlier date material which was sent from the American Red Cross headquarters to that effect.

However, we feel assured that both our pastors and our laymen of our synod are anxious to support the far-reaching program of the Red Cross War Fund. We have all read and heard of the innumerable humanitarian services rendered by the Red Cross in all parts of the world in these most trying times. Permit us to pass on to our readers a statement by Rev. Henry George Tucker, D. D., president of the Federal Council of Churches as he commends the Red Cross Fund campaign:

"It gives me great pleasure to commend to the churches of the various communions in the United States the appeal for the American Red Cross War Fund in 1945. The past record of the Red Cross in relieving human suffering is too well known to need any commendation from me. It is obvious that the world situation at the present time will make greater demands than ever before. I trust, therefore, that the Christian people of this country will recognize this fact and be generous in their support."

We have had in mind for some time to write something in this column in support of the custom of giving memorial gifts at funerals instead of the traditional "Say It With Flowers".

In many church groups it has become a regular practice, that in memory of friends or close relatives smaller or larger gifts are given to certain Mission work or possibly to some special project of the local church. We have had the opportunity to notice, that there is a growing interest in our synod to this effect. Quite a number of such memorial gifts have been made during the latter years to the Santal Mission, our Children's Homes, etc. However, it is also evident, that many of the gifts that thus have been submitted have often been from people from other church groups who have attended funerals in one of our churches.

We had the opportunity recently in a conversation with the editor of the church paper of a large Norwegian synod where the above practice is used extensively, to hear him tell

## LUTHERAN WORLD ACTION

(Continued from page 3)

We dare not forget Jesus' words: "Thou shalt love Thy neighbor as thyself"; "Whoso seeth his brother in need . . ."; "Inasmuch as you have done it unto one of the least of these."

### What You Are Asked To Do:

1. Read the literature which will reach you.
2. Listen to the presentation of the need by your pastor and others.
3. Realize the depths of human suffering which war is leaving in its wake.
4. Visualize the service your gifts will render in Christ's name.
5. Pray that God's blessing may rest upon those who lead in this great appeal, upon all who serve as workers, upon all to whom these funds will bring their healing ministry.
6. Thank God you live in a land where normal living and working continue, and where giving, in answer to God's call, still is possible.
7. Give as you can, and as your heart dictates, not grudgingly, not meagerly, but generously and joyously, as unto the Lord who asks you, in His name, to minister to these needy ones.

Then the goal will be reached and far surpassed. Our gifts will help to rebuild a stricken world. They will help to build on earth the Kingdom of God.

In Christ's Name,

Rees Edgar Tulloss,  
President, National Lutheran Council.



## They Do Not Walk Alone

By MISS RUTH CURBY  
Publicity Secretary, Service  
Commission

(Featuring the Service Commission's ministry to the armed forces through religious supplies, for which \$100,000 was spent in 1944.)

The telegram was marked Norfolk, Virginia. It was addressed to the Service Commission of the National Lutheran Council, Minneapolis, and read, "Please  
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about the approximate amount of money thus donated in a single year. He told us that, although he did not have with him any detailed figures, he knew that there were years in which more than \$100,000 had been contributed through memorial gifts in his synod. That seems a large sum of money that otherwise would have been spent on flowers to fade so soon after.

Undoubtedly we all find flowers a very appropriate greeting for many occasions. But when one sees an over-abundance of beautiful flowers massed together at a funeral, and can hear remarks to this effect: "There were flowers for more than \$300 at that funeral", then one is apt to wonder a little when at other times we find difficulty in raising our budgets for Missions, etc.

In thinking of those who have departed from our midst we often rejoice in the thought, that although they are not with us anymore yet the spirit of their love and friendship lives on. Thus memorial gifts can help to continue a dear friend's spirit of love and service on the Mission field or in our local church work.

While we dwell on this subject we may add, that much as we favor the practice of such memorial gifts, we recommend that pastors not be asked to mention at the funeral service the names of those thus giving memorial gifts. Recognition of such gifts can be made in the local church bulletin, as we usually do with other gifts.

We recommend the above presentation for thoughtful consideration.



## GRAND VIEW COLLEGE



### Daily Life at Grand View College

Mid-March usually means one thing at Grand View College; it means that spring has come with the robins waking one with their cheery song before sunrise, with its walks after dinner in the invigorating sunshine after a winter of smoke-laden air, with bicycle riding to see as much of spring as possible. All these incidents have been observed this last week. And spring means that Easter and Studenterfest are just around the corner. The play has been chosen for Studenterfest and tryouts will take place this week. Students are beginning to work on their term papers, and the increased tempo of spring work is being felt by all.

The first week in March found twenty new student-nurses from Iowa Lutheran Hospital beginning their courses here in anatomy and microbiology. They are a fine group of young ladies and we are rapidly getting acquainted. On March ninth, the Iowa Lutheran nurses from the first semester gave a party here at Grand View for the full-time students; we thoroughly enjoyed it. Though we cannot know these students as intimately as we know each other in the dormitory, we do share much good fellowship.

Other events of a lighter nature include an original drama presented at Unge Kræfter called "Chicago Comes to Grand View". Presented in dialect and costumes of 1890 with a strange mixture of the past and present, it kept the audience in stitches.

The following week Ellen Bollesen, Solveig Buhl, Anitra Kruse and Katharine Utoft presented a panel discussion on the pros and cons of peacetime military conscription. The discussion was capped by a few words from S/Sgt. Aage Knudsen who is spending a few days at the college. Other recent service-alumni visitors have been Sgt. Iver Jorgensen and Pfc. Art Marck.

Chapel talks during the past fortnight have included many worthwhile thoughts. Rev. A. C. Ammentorp spoke of the Christian way of life as a positive way, a way of outgoing love, the great source of which is not man alone, but God. Through Him our love is refined. Prof. Harold Knudsen gave a series of lectures on Jane Addams, who founded the famous Hull House of Chi-

cago in 1889 which was a home for the people of the neighborhood, the plan of which was enlarged to include an art gallery, a public kitchen, and a playground. Miss Addams was characterized as a liberal, a "fundamentalist believer in democracy." Dr. Johs. Knudsen has reminded us that part of our duty is to be aware of what is going on in the world, for we are living during momentous events of history. Miss Olga Strandvold's refreshing talks the last two days have fitted in with spring, for they have been aimed at increasing our enjoyment of nature, looking at nature with the eye of an artist that seeks out the subtle effects and delicate overtones on the beauties of nature, thus seeing the beauty in our own back yards. This is still a beautiful world!

Clayton Nielsen.

### Sallman's "Christ At The Door"

The famous Sallman painting "Christ at the Door" has appealed to me as one of the most sermonic portraits of its kind. On first seeing it, one does not know what it represents, might feel it is just a man trying to gain entrance to a house. In all reality that is the thought behind the painting. Sallman intended to portray many thoughts to us.

We may notice that Christ comes in a simple dress. He has no gold crown or fancy jeweled robe. His garment is spotless white, representing His coming to us in purity and simplicity. On His face is an expression of tenderness and love which can be found only on that of a dear friend.

The door and the canopy above are in the form of a heart, the human heart. The door itself is of hard wood that cannot be easily broken down. Its narrowness will admit but one person at a time. There is not a latch on the outside with which to open it. Christ is standing outside the door of our hearts awaiting entrance. There is room enough for Him alone to enter, but unless we open the door from the inside where the soul is the key, the barrier between ourselves and Christ will remain there forever. Christ can see through the grill in the door into the darkness of our hearts, and by looking we can see the light that radiates from Him onto our hearts.

Outside the house we can see brambles and thorns growing where flowers once flourished. This is caused by neglect of our outward lives, and when this neglect has been remedied, flowers again will bloom around our door.

There are two lights which are noticeable. One is the earthly light which shines from outside, the other being that which radiates from Christ Himself. The Light from Christ is the stronger of the two, and when the door is open it will bring light into our hearts to the darkest corner.

If He leaves, will He come back? He

will not go away if there is any possibility that we may open the door. He is always nearby and constantly knocking. Can't you hear Him say, "Behold I stand at the door and knock: If any man hear my voice, and open the door I will come in to him, and will sup with him, and he with Me"?

George W. Holmes.

### Memorial Service in Hampton, Iowa

On Jan. 30, 1945, a beautiful memorial service was held in St. John's Church for Peter A. Krogh and his son, Staff Sergeant Svend A. Krogh.

Peter Krogh was born in Als, Sonderjylland and came as a young man to the U. S. in 1917, settled in Hampton, where he made his home. After a visit to Denmark in 1919, he returned with his chosen lifemate, Kathrine Bonde, and together they established a home where they and their three children shared the joys of a happy family life.

In 1942, their oldest son, Svend, accepted his country's call and entered the air corps. Through diligence and perseverance, Svend advanced rapidly, attained his goal and became gunner on a bomber. In Nov., 1943, while on his eighth mission over Germany he was reported missing and a short time later came the final sad message to his home: "Killed in action."

Svend was a young man of sterling qualities, who faithfully performed his duty in whatever capacity he was placed. His death brought sorrow not only to his home, but also to his community.

Mr. and Mrs. Krogh journeyed to California in Dec., 1944, to spend Christmas with their son, Hjalmar, in the navy, and daughter Inger, employed in government work. While visiting with friends in Solvang, P. Krogh became critically ill and passed away after two weeks' sickness.

Rev. H. Juhl conducted the joint funeral services for father and son and brought, in truth, words of comfort to the bereaved family in their hour of grief.

Following is, in brief, the sermon delivered by Rev. Juhl, who used as text: "Our Citizenship Is in Heaven." (Phil. 3, 8-21).

"... It was in holy baptism that we became citizens of heaven. There God started us on the road that would lead us to heaven, marked for us by the renunciation on the one side and faith in the triune God on the other. And His word sheds light on this road, so that if by chance we should be lured away from it, this same word would call us back to the right road, the only road that leads to heaven, where striving, we shall attain to the resurrection of the dead.

The body is such an intimate part of our person that we cannot give up hope for it. It was in the body and through

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# OUR WOMEN'S WORK

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

## Contributions to Women's Mission Society

Danish Ladies' Aid, Alden, Minn., \$10.00; Danish Ladies' Aid, Withee, Wis., \$5.00; St. Paul's Ladies' Aid, Tacoma, Wash., \$10.00; Fredsville Ladies' Aid, Cedar Falls, Ia., \$10.00; St. Peder's Ladies' Aid, Detroit, Mich., \$20.00; St. Ansgar's Ladies' Aid, Waterloo, Ia., \$10.00; Bethania Guild, Racine, Wis., \$10.00; Ladies' Aid, Marinette, Wis., \$5.00; Friends, Marinette, Wis., \$10.00; Hope Ladies' Aid, Bridgeport, Conn., \$10.00; Danish Ladies' Aid, Newell, Iowa, \$10.00; Trinity Ladies' Aid, New York, N. Y., \$5.00; Ladies' Aid, Omaha, Nebr., \$7.00; Danish Ladies' Aid, Danevang, Texas, \$5.00; Ladies' Aid, Portland, Maine, \$13.50; St. Ansgar's Ladies' Aid, Pasadena, Calif., \$10.00; Lutheran Guild, Withee, Wis., \$5.00; congregation, Racine, Wis., \$10.00; Gertrude Guild, Clinton, Iowa, \$10.00; Hope Ladies' Aid, Ruthton, Minn., \$5.00; Central Lutheran Ladies' Aid, Muskegon, Mich., \$18.30; Danish Ladies' Aid, Viborg, So. Dak., \$13.50; Mission Society, Grayling, Mich., \$16.55; Danish Ladies' Aid, Hartford, Conn., \$25.00; D. K. M. Group, Des Moines, Iowa, \$10.00; Ladies' Aid, Port Chester, Conn., \$5.00; St. John's Congregation, Seattle, Wash., \$10.00; Ladies' Aid, Perth Amboy, N. J., \$10.00; Mrs. L. C. Sorensen, Marquette, Nebr., \$3.00.

In memory of Hertel Andersen, Mrs. N. P. Andersen and children — Ansgar Andersen, Cheverly, Md.; Estrid Svendsen, Can Carlos, Calif.; Frode Andersen, Minneapolis, Minn.; Vermund Andersen, Eagle Grove, Ia., and Mrs. Al. J. Nehlsen, Cedar Falls, Ia., \$25.00; in memory of Hertel Andersen — friends in Alden, Minn., \$16.00; Mission Group, Ringsted, Ia., \$10.00.

Total, \$342.85.

Previously acknowledged, \$614.31.

Total to date, \$957.16.

Sincere thanks,

Mrs. C. B. Jensen, Treasurer W. M. S.

## Joint Mission Meeting

DWIGHT, ILL., FEB. 28, 1945

The Danish Ladies' Aid of Dwight had invited "The Willing Workers" of Dwight, and Gardner Ladies' Aid to be their guests, and to share the pleasure of hearing Miss R. Nielsen, matron of the Children's Home of Chicago, speak of the work at that institution.

On this occasion, Miss Nielsen was accompanied by Miss Lilly Berntsen, one of her co-workers among the children.

The meeting was conducted by our president, Mrs. Peter Reimer.

A number of songs were first sung. Following this, Miss Nielsen gave a simple and inspiring talk on the work of building **home life** into an institution so the children, reared in that home, may realize that in spite of handicaps, they are "Children of God", protected by His love **just as are all other children**. Miss Nielsen brought a greeting from the Chicago Children's Home, which we in different ways have supported as part of our mission work.

There are at present 27 children in the home — 11 have no mothers. The majority are of Danish parentage. The Home is affiliated with Lutheran Charities of Chicago, which makes it possible for the Home to derive many benefits in working together with other similar institutions as one large organization with one purpose.

One felt, as Miss Nielsen spoke of her work, that all effort was being put forth to meet the children with understanding — and to make impressions upon them that will mould characters and enable them to adjust themselves to meet the world and its demands. "The work is God's and to His glory," and "knowing that the purpose of a Christian is, that his work shall bring forth fruit — we endeavor to instill in the children the Love of God and the desire to serve Him."

"The children often carry scars in their hearts left by some great sorrow or sad experience. Very often they will not speak of this heartache for a long time, and it may cause children to react strangely to the kindness that is extended to them. As time goes on, and they meet continued kindness from those in charge, they may open up their hearts and express themselves so it becomes easier to help them and teach them to adjust themselves to life in the future. This may be the situation where a child has lost its mother — the one it could always turn to before — now that refuge is taken away — and all things seem unstable. Such a child must be taught that **God never leaves** nor forsakes him, and there are friends who will help him start life anew. This calls for great understanding on the part of the workers of the Home."

One of the great helps that friends can give, is to take these children into their homes during the vacation, where the children may share in real home and **family life**, which in spite of the greatest efforts, it is impossible to bring into an **institution**. Miss Nielsen expressed her gratitude for having Christian co-workers with her.

An offering was taken which amounted to \$41.20, half of which was to go to the Children's Home, the other to our Women's Mission.

The meeting was closed by singing "O Take My Hand, Dear Father".

The Ladies' Aid served refreshments. We were happy to have the other ladies' groups with us, as we together work for the support of all Mission work, and thereby serve God in helping to carry on His work.

Anne Beyer.

## Religious Teaching Care Urged

Under this heading Angelo Patri writes one of his items which are found in many newspapers of our country. I always read with great interest this man's thoughts on education. Angelo Patri heads the public schools of New York City. He has a wonderful understanding of children and consequently of child teaching. This particular subject was written in regard to religious training in the public schools but there is much that might apply as well to our work in Sunday schools. I quote from Angelo Patri's article:

"Often I have told about the foreign school which I visited and where I saw religious instruction given. That instruction consisted in alternate Bible reading by teacher and class, a hymn sung; arithmetic next.



# IN THE WIDE, WIDE WORLD

Alfred C. Nielsen, Grand View College.

## THE LEAST OF THESE

It's never easy to be poor. It's never easy to be a black in America. It's never easy to be sensitive in a hard world. But it is perfectly horrible to be poor, black and sensitive in this "land of the free".

"Poor people have poor ways" and the "poor do stink" says ancient folk wisdom. Poverty emaciates the body and deadens or crushes the spirit in all but the most hardy. The poet expressed it in these familiar lines:

Chill penury repressed their noble rage,  
And froze the genial currents of the soul.

**Black Boy** by Richard Wright is the Book-of-the-Month Club selection for this month. It is an outstanding autobiography. It is as terrible as it is outstanding. But it should be read by millions and not least by church members.

The boy grew up in the South. Ignorance, filth, hunger, fear and brutality were his daily companions for the nineteen years covered in this story.

When the father found a more attractive woman, he deserted the family, and the boy was thrown upon the streets. Vulgar men forced him to drink whiskey so that he was a drunkard at the age of six.

His mother, broken by worry and hard work, moved with her two boys from place to place. They lived with relatives where he was beaten to the point of death several times. His "granny" was a Seventh Day Adventist, and what he experienced in this "religious

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"Now religion is an emotion, a spiritual feeling, a spiritual understanding but on which we can base our faith in the beauty and goodness of life. That feeling is not raised by the reading of a chapter in the Bible, not even if it is the Fifth of Matthew, nor by the singing of an ancient church hymn. It takes more than that to stir men's hearts to seek God.

"Religion is a way of life and it must be lived 24 hours a day. It must be lived on faith. Faith is the substance of things hoped for, the evidence of things not seen. A life worked out on that pattern reflects all the virtues. It will be honest, it will be kind, it will be loving, it will be wise. A child who lives under that influence will be religious instinctively because he will reverence all that is good and follow it.

"That kind of religious instruction does it work. It is the hardest kind of course. It requires hourly conscious thought and most people are not giving that sort of thought to the rearing of their children. Too many people are too busy to give such matters a thought and inquire petulantly, 'What are the schools doing to allow so many children to go astray? Paying millions in taxes and delinquency is the result,' they mutter.

"The schools are not at fault. They do what they can with the kind of children they get. Do you remember, 'The Fathers have eaten a sour grape and the children's teeth are set on edge.' That's the cause of delinquency, not the schools' neglect."

home" was enough to make the boy despair of all religion.

Most of the other black boys he knew accepted their fate and acted as the dominant whites expected them to act. But Richard fought back. He fought both blacks and whites. When his fists were not effective enough, he resorted to razors or clubs. As he grew older he was seized by an awful fear of being lynched. He tried to act as a nigger was expected to act. However it was not possible for him to do that. His sensitive face betrayed his feelings and he was in constant danger of attack. What he suffered cannot be told.

Dorothy Canfield Fisher in the Book-of-the-Month bulletin says what should be said in these words:

"No story of desperate, hopeless, but doggedly persistent European resistance to Nazi oppressors set upon the killing of man is more breathtaking than this true story of a greatly gifted human being's stubborn resistance to the pressure on him to deny and renounce the best in his nature, than this factual account of a fellow citizen of ours who tells us that he knew 'the safety of my life in the South depended upon how well I concealed from all whites what I felt!'"

The most remarkable thing about this boy was how he managed to keep spiritually alive, and to keep his integrity in that sordid, cruel world in which he lived. He did that and he managed to find some beauty in it. There is poetry in these lines:

There was the delight I caught in seeing long straight rows of red and green vegetables stretching away in the sun to the bright horizon.

There was the faint, cool kiss of sensuality when dew came on my cheeks and shins as I ran down the wet green garden paths in the early mornings.

There was the vague sense of the infinite as I looked down upon the yellow, dreaming waters of the Mississippi River from the verdant bluffs of Natchez.

There were the echoes of nostalgia I heard in the crying strings of wild geese winging south against a bleak, autumn sky.

There was the tantalizing melancholy in the tingling scent of burning hickory wood.

There was the teasing and impossible desire to imitate the petty pride of sparrows wallowing and flouncing in the red dust of country roads.

There was the yearning for identification loosed in me by the sight of a solitary ant carrying a burden upon a mysterious journey.

Yes, what a burden this black boy carried upon his mysterious journey. Long ago our Saviour said, "Inasmuch as ye did not do it to one of the least of these, ye did it not to me."

All we can say is: God have mercy on us!



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

### CONSIDER THE LILIES

(A talk for a small boy.)

Although I am only a little boy I am going to preach you an Easter sermon.

You will find my text in Matthew the 6th chapter and the 28th verse: "Consider the lilies."

You know Jesus lived in Galilee, and as He went from place to place the people would follow Him, and He would talk to them. One day He saw some flowers by the roadside, and He said, "Consider the lilies."

Let us consider the lilies and see what message they bring to us this Easter time.

Last fall — away down in the dark quiet earth of a beautiful garden — a lily root went to sleep. The leaves fell so softly and formed a coverlet for her bed. The snow blankets kept her warm. All winter she slept.

After a while the warm rains came and melted the snow. The Merry March Wind danced over hill and dale. The wind thought of the lily root fast asleep, and whispered to her, "Lily, Lily, wake up! Easter is coming, and you have much to do to get ready for it!"

And so the lily root stretched and stretched upward out of her bed, and one day she peeped above the ground. Oh, what a beautiful world! The sun was shining so brightly; the grass was so green; and over in one corner the jonquils were nodding their heads to one another.

Again the Merry March Wind whispered to the lily and said, "Lily, Lily, hurry up and grow. Easter will soon be here, and you must be ready!"

So day after day the lily grew and grew, and when Easter morning dawned the lily was in bloom.

The lily brings to us the message of the resurrection. Jesus was put into the dark and quiet earth for a time, but on Easter morning He arose to bring the glad tidings of life eternal to you and to me.

The lily brings to us the message of goodness and love. The white of the lily stands for purity. Her heart is golden — the gold of the

sunshine. We must be pure like the lily. Our hearts can be golden, too. We can look upon the Son of Righteousness, and the sunshine of His love will fill our hearts and lives, so that all with whom we come in contact will be made lovely and beautiful because of the sunshine of His presence.

The children are the lilies in the Garden of Life. Jesus sends us to bring sunshine and love to all about us. Jesus wants grown folks to be just like little children in heart; because you know He said, "Except ye become as little children, ye shall not enter into the kingdom of heaven."

And so this Easter day the lily brings to us the message of Jesus and His love, and how He came that we might have life eternal.

"Consider the lilies."

—Violet Buckingham.

### TYLER

In spite of having over 130 young people in the armed forces the Tyler Y. P. S. is still very active.

We are striving to get enough money to buy a new organ for the church. It won't be long before we can boast \$1,000 in the fund. We have sponsored several big doings in the last few months with all the proceeds going to that cause.

In December we sponsored both a Christmas tree party and a dance.

On February 5 some of the young people presented a three-act play entitled, "Good Neighbors", under the direction of Rev. Mortensen. It was well attended and much enjoyed by all.

Tyler has always been known for its big "Fastelavns" parties, and this year was no exception. A dress-up party and dance was sponsored by the Y. P. S. and the Højskolesamfund. Of course everyone tried their strength in attempting to "slaa katten af tønden".

Business meetings are held every month in the various homes. After we are through with our business we play games and have lunch. We don't have as large a membership as in previous years but we do have good times together.

ELAINE CHRISTIANSEN.

## To Our Youth

MARCH 20, 1945

VOLUME XXXVI, NO. 15

When Jesus came to Golgotha they hanged Him on a tree, They drove great nails through hands and feet, and made a Calvary;

They crowned Him with a crown of thorns, red were His wounds and deep,

For those were crude and cruel days, and human flesh was cheap.

When Jesus came to Birmingham, they simply passed Him by, They never hurt a hair of Him, they only let Him die;

For men had grown more tender, and they would not give Him pain;

They only just passed down the street, and left Him in the rain.

G. A. Studdert Kennedy.

### THE LAND OF CHINA

China proper — that is, China without her great loosely held provinces such as Tibet and Mongolia — is a country about two-thirds as large as the United States. It is a land which offers striking contrasts, and a few points of similarity, to our own.

China is spread across the central part of Asia as the United States stretches over the central part of North America, and China, like our own country, is a land of temperate climate bounded by cold regions on the north and warm ones on the south.

On her eastern coast, China faces an ocean, but the west is lost amid towering mountains and endless dusty plains. The only large cities, the only industrial centers, are found in the east, toward which, also, the great rivers flow. Between west and east is a vast region of mountainous farmlands, irrigated valleys, and brown plains — a region where the river, canal, rutted road, and footpath are a more common medium of communication than the railroad and highway.

### Green China, Brown China.

China, like the United States, can be divided into fairly well-defined regions. The most clear-cut separation is between north and south and the dividing line follows generally along the valley of the



Yangtze. South of this "Mason and Dixon Line" is Green China; north is Brown China.

The green of south China is the green of the rice fields — a green so bright and so vivid that we cannot compare it with the grass and the leaves of our own country. Rice is the great crop, the universally cultivated crop in this region, for the rainfall is plentiful and the air is moist and warm almost the year round.

The most intensely cultivated areas of this region are in the southeast and along the Yangtze. The land rises into rugged mountains in the southwest, but even where there are mountains in south China, rice paddies are plastered onto the terraced hillsides.

From the air, south China — especially the most thickly cultivated parts — looks like a giant green carpet made out of tiny patches painfully and intricately fitted together. The patches are minute because individual holdings of land in China are small. They are bordered by well-worn dike paths, and they are surrounded by a maze of streams and canals.

Rice is the great crop, the wealth and sustenance, of south China, but it is not the only crop. Tea leaves, carefully plucked from the tea shrub by nimble fingers, are another; silk, taken from the cocoon of the worm that clings to the mulberry tree, is still another. Fruits and vegetables are also grown in considerable quantities.

North of the Yangtze, the green countryside dies away quite suddenly into brown, except for a momentary revival where the Yellow River plunges its treacherous way toward the sea. North China is a region of plains, both fertile and barren, and of bare mountains.

North China, like the south, is a region where there is much rich soil, but the richness is less stable because of the infrequency and uncertainty of rain. Prolonged droughts may come to parch the soil and burn the crops before they are ready for harvest. Or, nature is fickle enough to bring sudden outbursts of rain which produce the devastating floods we read about so often.

#### Great Production.

But despite the unfriendliness of climate, north China is a region of great production. The area near the coast, the famous North China Plain, is one of the most densely populated and most intensively cultivated parts of the country.

Wheat, barley, beans, kaoliang (a kind of sorghum), millet, cotton, soybeans, tobacco are among the great crops.

As you go westward in North China, moving toward the deserts of central Asia, you come to the Loess Highlands, one of the strangest regions in the world. The land is covered by a fine-blown dust laid down ages ago by strong mysterious winds. In spots the layer of caked dust is 300 or more feet thick, and the peasants live in caves carved into its cliffs. The loess is fine and free of rock, almost like talcum powder; it is dry, and porous, and rich. It would yield more abundantly than it does if there were enough water to bring its fertility to bear. As it is, the dry agriculture practiced on the wind-laid loess produces food crops such as wheat, millet, and kaoliang.

Such is the contrast in China between the brown north and the green south. There are other ways of looking at the country. One of these is in terms of its rivers, for rivers are the arteries of China which pour life blood into the body of its soil. They are also its greatest highways.

Three great river systems roll down from the mountains and highlands of western China to empty into the sea. Through the brown loess land of the north, through the plains, pours the giant Hwang Ho, the Yellow River. It is a river which has no certain, well-defined bed, and which in many places stands higher than the surrounding countryside, held back by man-made dikes, feeble in comparison to its giant, latent strength. From time to time, the giant bursts its bonds, floods the plains, and wanders uncertainly to find a new course more to its liking. Small wonder that the Yellow River is known as "China's Sorrow", for it often causes flood and famine.

#### The Yangtze.

The Yangtze, more than 3,000 miles long, navigable 600 miles from the coast for ocean-going vessels, and for 1,500 for boats of shallower draft, is the great interior highway of China. In normal times, thousands of craft, large and small, ply back and forth carrying goods and people to their points of destination. Small boats push up into the swift and wildly beautiful gorges where the river begins to lose itself among the towering peaks of the Himalayas.

The Yangtze, besides being a carrier of commerce, makes fertile a long and broad valley — one of the most productive and most active regions in China. It is one of the great river systems, one of the dominating geographical influences of the world. It has molded the life of China.

In the south, the West River flows through the green countryside, acting as an avenue of commerce and a source of abundant water for the rice fields. It is the largest of many rivers and streams in this part of China.

Such are the geographic foundations

of China. A word now about industries and resources other than agricultural. The largest cities and industrial regions are, as we have seen, in the east. By far the greatest manufacturing center — the "New York" of the Orient — is in Shanghai. Canton, Tientsin, Nanking, Amoy, and other cities shown on the map are important. They are crowded with life, with myriad tiny shops, large and small factories and plants. They are the heart of industrial China, now in the hands of Japan.

China, however, is not an important industrial nation. The overwhelming majority of the population gets its living from the land. It is the land which is the soul and strength of the country. China's industrial possibilities are limited by the fact that the country does not have great and extensive wealth of mineral resources. Coal is the only leading mineral which is produced in abundance. There are many good deposits of iron ore and copper, but they are nothing compared to those of the United States. There is no oil, or almost none. But China could develop many new industries by foreign trade — by exchanging her agricultural products for minerals which she lacks.

China is also a land without great forests. There are trees, of course, but most of the good timberland has been cut over and wasted without thought of conservation. It is the lack of forests that has caused erosion and floods.

We never know the love of the parent till we become parents ourselves. When we first bend over the cradle of our own child, God throws back the temple door, and reveals to us the sacredness and mystery of a father's and a mother's love to ourselves. And in later years, when they have gone from us, there is always a certain sorrow, that we cannot tell them we have found it out. One of the deepest experiences of a noble nature in reference to the loved ones that have passed beyond this world, is the thought of what he might have been to them, if he had known, while they were living, what he has learned since they died.—H. W. Beecher.

What sunshine is to flowers, smiles are to humanity. They are but trifles, to be sure; but scattered along life's pathway, the good they do is inconceivable.—Addison.

Never lose an opportunity of seeing anything that is beautiful; for beauty is God's handwriting—a wayside sacrament. Welcome it in every fair face, in every fair sky, in every fair flower, and thank God for it as a cup of blessing.—Emerson.

## VACATIONING IN THE SOUTH

By Nanna Goodhope.

XI



The second short course had just ended at the John C. Campbell Folk School before my arrival and everyone was busy catching up with the routine duties of farm and household.

After breakfast at Keith House my first morning there, I lingered for a close-up view of the unique furnishings of the cool, spacious dining hall where potted plants and trailing vines decorated the windows. Later I followed Mrs. Davis, the housekeeper, to the kitchen where I met Miss Gaines, the dietitian.

I believe it was this comely lady's ready wit and straightforward manner which induced me to remain awhile in her proximity. A huge basket of green beans just brought in from the garden offered the opportunity. One of the craft shop teachers also happened along just then and together we sat for an hour or more on the cool screen porch adjoining the basement kitchen preparing stringless beans for the canner.

The conversation which followed was easily diverted into channels pertaining to the recent week's happenings at the Folk School, and I learned something concerning the scope and character of the short courses, which had in recent years become a regular part of the school curriculum.

I found that although the school provides dormitory accommodations for only about forty persons, more than twice that many had attended each of the ten-day courses just completed, and that Miss Gaines and her able assistants had fed them all. Neighbors had provided housing for some of the participants and others had driven over from neighboring communities in the morning and back at night. Young people from the immediate neighborhood had been permitted to join in the folk dancing and other recreation activities in the evening.

Among those who took part in the recent short courses were a number of pastors and pastors' wives, many public school teachers, and Home Demonstration

agents, a librarian, and several senior college students.

The 1944 sessions were, I was told, adapted to be of primary interest and help to the state rural school teachers, whose various problems were given much thought and discussion. Other interests and timely topics were also given thought and consideration.

Aside from the discussion periods, courses were given in handicrafts, such as wood carving, weaving, and the making of puppets. And much time was given to the singing of folk songs and to learning something of their background. The playing of a newly revived, ancient musical instrument, the recorder, had apparently been much enjoyed. Then there was time taken out for daily devotion, which is always an intrinsic part of the fellowship joy at the Folk School. And each morning there was a period of folk dancing and in the evening a country dance party, or another form of recreation.

For practical as well as idealistic reasons, all who attended the courses shared responsibilities on a co-operative basis. All were instructors as well as students, sharing in the discussion and the teaching wherever possible. The extra work in kitchen, dormitory and dining hall was likewise shared; as the Folk School family believes that working and playing together tends to bind people in closer fellowship.

Among those who had attended one of the summer short courses was Margaret Hutchinson Parsons, daughter of Paul Hutchinson, managing editor of the Christian Century. Upon her return home Mrs. Parsons gave expression to her appreciation of the fellowship she had shared at the Folk School in a letter to Mrs. Campbell, an excerpt of which follows: "Of course, I had a lot to learn, but I think I got a more liberal education out of the ten days at Brasstown than any six month period of my life." Her husband, who is a music professor, had attended Folk School courses at an earlier session.



At dinner that day I met Mrs. Campbell who took me in charge the rest of the day. Together we wandered through Keith House, the main building of the school, which, like most mountain homes, is constructed of wood throughout. The timber in Keith House is, however, of exceptionally fine quality and workmanship. From floor to ceiling it is highly polished. The outer walls are studded with many windows to admit ample air and sunlight.

On the second floor is the girls' dormitory, all spick and span. The slab doors have latch locks and hang on wrought iron hinges. The homespun curtains adorning the many French windows are striped in colors to harmonize with the counterpanes. On this floor there is everywhere a gorgeous view of the surrounding landscape.

In the weaving room on the first floor there were looms of various types and sizes. On some there were artistic tapestries and table runners in the making. And on pegs around the room hung freshly dyed skeins of homespun yarn in many delicate shades and hues. The dyes used at the Folk School are, I learned, home made, extracted from native vegetation. Murray Marten, who is in charge of the weaving department, was busy with her dye cauldron and ladle while I was at the school.

Next to the weaving room is the art and craft display room. Here hand woven tapestries adorned the wall, and wood carvings of graceful birds and animals stood on shelves and consoles. The choice wood used for these carvings vary in kind from dark cherry and walnut to light apple and beautiful white holly.

It is undoubtedly the woodcraft department which gives more joy and satisfaction to the people of the community than any other avocation offered at the Folk School. Many, young and old, find here not only a release for their artistic sensibility, but a source of income as well; for the fine workmanship turned out here has found a ready market in various large cities. Miss Fannie McLellan is in charge of this department.

Books lined the walls of the reading room. Here as elsewhere there was harmony between practicability and decorative design. As I learned more and more about the school and its personnel, I sensed throughout an atmosphere of culture and refinement clothed in warm homespun.

We paused for a moment in the hall where hung life-size pictures of two men, without either of whom there would have been no John C. Campbell Folk School. There was the middle aged man of fine lineament expressive of character, after whom the school was named. And there was the well known picture of Bishop N. F. S. Grundtvig taken at an advanced age. How strange, I thought, that these two men, separated as they had been in life by time, space and cultural background, should in spirit meet here; that the Bishop's dreams and ideals of nearly a century ago should bear fruit in this remote corner of the universe, because they first found lodging in the heart of the other man, who had taken seriously the Gospel challenge: "Be thy brother's keeper."

When these thoughts came back to me later, as I sat on the terrace with Mrs. Campbell watching in silence the receding twilight, they found expression in the

following lines of Kristian Ostergaard's now widely treasured song:

"Each noble service that men have wrought  
Was first conceived as a fruitful thought.  
Each worthy cause with a future glorious  
By simply growing becomes victorious."  
(To be continued)

### LUTHERAN WORLD ACTION

(Continued from page 4)

rush 6,000 Service Prayer Books and 6,000 Army-Navy Service Books."

Five days later the requested books were sailing as a part of the vital supplies with a transport of Yanks bound for the European fronts. And a Lutheran chaplain was writing a grateful letter to the Service Commission because he'd received the books in time to make the ship.

Somewhere behind the front line, in a lull in the battle, a service man appears in the doorway of the chaplain's tent. His problem is homesickness, but what is worse a feeling that he has been forgotten — he hasn't had mail from home for weeks. The chaplain lets him talk, get it off his mind, and before the soldier slips away, the chaplain hands him a little folder. The soldier doesn't open it until he gets back to his own tent — reading matter is something to be cherished in leisure moments — but he sees the title, "I Need Not Walk Alone". And then, on his makeshift bunk, he reads, "... So many dear, familiar things I leave behind ... And yet, I do not walk alone into a strange and distant world ... The smile of courage on my mother's face is with me still ... My Church remembers, too. High on a service flag I see a star, for me ... And in this moment there is born within my heart the sure, clear knowledge that even in uttermost parts God walks with me, all the way ... I have just said good-bye to many things I love ... and yet I do not walk alone. Thank God I need not walk alone."

Tossing on the cot of a field hospital, not too far removed from the lines but what he can still hear the drum of battle, lies a lad, awaiting amputation of his wounded leg. He is trying to forget the pain, and the fear of a greater pain to come. As he turns to wind his watch again the soldier sees that the chaplain is due, and even then he hears the chaplain's step, as he comes into the room. Today the soldier is doubly glad to see his friend, for the chaplain brings him the long-awaited Hospital Prayer Book. And the wounded soldier is able to take new heart as he opens the booklet and reads "The King of Love my shepherd is ..."

In a station hospital, farther behind the lines, a nurse is serving. In the midst of the tragedy she must daily witness, she has need for a greater strength than her own. Nightly she finds comfort in her Daily Devotional booklet, furnished by her Lutheran Church through the Service Commission. She has discovered added strength to carry on the next day's endless tasks when she makes use of her Devotional and Testament.

These are the stories that filter back in letters to the Service Commission office, which last year distributed, through its chaplains and service pastors, 4,240,000 tracts and devotionals. In addition, 188,500 Service Prayer Books and 125,000 Army-Navy Service Books were sent out, as well as a host of other religious material.

A standing order from San Francisco, port of embarkation for the Pacific theaters of war, calls for 10,000 each of the Service Prayer Book and the Army-Navy Service Book, plus 75,000 religious folders and pamphlets, monthly. This supply goes to a base in the far Pacific, where it is parcelled out to chaplains for distribution to service men in the whole Pacific area.

One of the most popular items which the Service Commission office distributes is the Pocket Calendar, which contains a brief prayer on one side. Folders and pamphlets which vie closely for popularity with service men are The Lord's Prayer, My Faith, Release from Worry, Ready for Battle?, I Need Not Walk Alone, and Arrow Prayers. The Daily Devotional booklet is most treasured by service women and nurses.

When there is no Lutheran or Protestant chaplain nor service pastor in a certain area, the Lutheran boys there receive letters and literature directly from the Service Commission office. At Christmas time, 15,000 such Lutheran boys received special Christmas letters. Direct contact through letters is also maintained with 7,198 service women and nurses, and 1,013 Lutheran doctors and dentists in service.

Sending out and supplying religious literature to Lutherans in service is only one phase of the Service Commission's work. Through the ministry of chaplains both here and abroad and through 75 Service Centers and Parish Centers, the Lutheran Church, acting in the Service Commission, is marching with her men, wherever they may be.

## HOME MISSIONS

### Getting Ready To Launch Upon A Progressive Home Mission Enterprise

Our Home Missions Council has begun to lay the ground-work for progressive activity in home missions. It will require time before we can launch out upon the deep in this endeavor, because it requires study, deliberation and discussion to arrive at a definite home mission plan and program. Furthermore, it will require more manpower as well as additional home mission funds.

We must not overlook the fact that the home mission challenge is a stupendous one. The Home Mission Council of North America reported some years ago that there are 10,000 villages in America without churches, 30,000 villages without resident pastors, and 13,400,000 children under 12 years of age who are without the benefit of religious instruction. Over 50 per cent of the population of our country has nothing to do with the Christian Church. There are approximately 13,000,000 citizens of Lutheran stock and the Lutheran church bodies have been able to gather only a little more than a third of these. These figures were computed before the last census, but they do give us an idea of the magnitude of the task confronting the Christian Church.

About 12 years ago the editor of the "Lutheran" made this statement of interest to Lutherans: "There are more lost or unchurched Lutherans in New York and Chicago than all the Lutherans in any city of Germany or Scandinavia, if we except Berlin. There are more people of German lineage in America today than people from the British Empire. England furnished America with her language and her laws; but Germany and Scandinavia are furnishing the citizens. In Chicago there is a Scandinavian city of the size of Stockholm, and in the country there are 3,000,000 of these fair-haired and sturdy sons of the North . . . If the white man's burdens are the oppressed races of the earth, the Lutheran Church's burden in this country is her unchurched population."

Home Missions is a "distinctively American Church activity." As we launch out upon this enterprise, we do not have a great deal of previous experience to guide us. Then, too, though home mission work has been carried on by some Lutheran churches over a

period of many years, activity in this field has not been reduced to an orderly system, as for instance Sunday School work, Christian education and Christian charity. At any rate, it cannot be said to have been handled by a method approaching the scientific until about 20-25 years ago. Attempts had not been made to make surveys, or to find the best and most efficient methods for doing such work. This is not so strange, since prior to that time many Lutherans were coming to our shores and had to be taken care of in one way or another. The church had neither the men nor the means to study this problem or carry out the practical aspects of it. Not having the experience of former home mission pastors to guide them, their successors have had to "blaze their own pathway" along unknown trails, and start at the bottom to build up by a process of experimentation of trial and error methods.

Now, however, the church's experiences in this field has to a considerable degree been gathered, classified and systematized in various Lutheran synods. We, in the Danish Church, can profit much from their experiences. It would be foolish as well as costly to disregard what other synods have learned the hard way.

As the language question inevitably recedes more and more into the background, our future home mission task will no longer be limited to the work among the folks of Danish antecedents, or even among unchurched Lutherans. It must include also that portion of our unchurched, American population within our reach. To work effectively at this task, I do not believe we should resort to the method previously used, to subsidize the work in a certain field, merely as a "noble experiment" and hope for the best. This has not brought lasting results generally. Success cannot be assured by venturing upon a project by mere "hearsay" home mission possibilities. Definite information based upon a survey revealing the actual possibilities of a specific field should be acquired. This will involve leadership, time and some expense, but will, in the end, prove to be a good investment for the church.



I mention this only as my personal opinion and as a worthy consideration, The Home Mission Council will endeavor to familiarize itself with methods and techniques from the cumulated experience of the Lutheran Church and seek to develop a constructive home

mission program and a practical home policy suitable for our synodical needs. Naturally this will require some time.

(To be continued)

E. H.

## CHURCH and HOME

By REV. M. MIKKELSEN

Christians as well as non-Christians may discover by actual experience what hunger, persecution and sword mean, but also that these perils alone are unable to turn them away from God.

The work of the Church today in a war-torn world, among an uprooted humanity can be done only in collaboration with the prophetic Spirit of God. Having caught the spirit of the bodily need, the church is perhaps more of a merciful Samaritan than it is a provider of the Bread of Life which is so essential in the sustenance of man's spiritual life and the salvation of his soul. It works today on a different scale than did the early church which had more confidence in meager supplies.

The means at the disposal of the modern church is vastly greater. It has money and may buy food and send to those who are in need. Money might perform the miracle today that Jesus by divine power and love wrought in His day.

Let the church, or any other institution, or the government buy the food and get it to the place of starvation, the people will know no difference, it will taste the same to them and give them the same bodily satisfaction whether it came through the church or another agency. Many will know that God is the provider of all good things and give thanks to Him for the food, others may not at the moment give any thought to the source of that which was a present help in their need, yet, in both instances the food served the purpose it was intended to serve, as a combatant in the fierce struggle against starvation and consequent death.

The miracle of the loaves was not the most essential part of Christ's work. The people would be hungry again the next day. On that day He spoke to them of the Bread of Life. Many followed Him because of what He did on the first day; there were many who left Him because of what He said the next day. To those who couldn't swallow the medicine He gave them the second day the experience they shared on the first day was lost in their inability to share the richer food of His own Body and Blood.

Other institutions may send out food to relieve physical hunger. If there is spiritual hunger also the Church is expected to provide for that. It has the Word and the Bread of Life. No other group has the strength of faith such as found in the Christian Fellowship; it has a cross to which it is highly

## OUR CHURCH

"Studenterfest", the annual Homecoming at Grand View College, will be held this year during the days, Saturday and Sunday, April 28th and 29th. The committee in charge promises that detailed plans will be forthcoming soon.

**Port Chester, Conn.**—The St. Peter's Danish Lutheran Church of Port Chester, Conn., observed its 45th anniversary on the evening of Friday, March 16th. Rev. A. J. Tarpgaard and Rev. A. C. Kildegaard, Sr., were invited as guest speakers. Rev. Axel C. Kildegaard of Bridgeport, Conn., is the pastor of the church. A new rug, donated by the Ladies' Aid, has recently been laid in the church.

**Chaplain J. C. Kjaer** reports a new address: 1852d SCU, Sta. Com., Fort Bliss, Texas.

**Rev. S. Mogensen**, pastor of the Denmark, Kans., church is at present in Fresno, Calif. We have learned that his absence from his field of work is due to health conditions but that he hopes to be able to return to his church again ere long.

**Seattle, Wash.**—A Joint Choir concert was given in the Seattle church on the evening of February 18th. The Tacoma and Seattle church choirs joined in giving this concert.

Seventy-five cases of clothing have been prepared by the ladies of the Seattle church for the Danish War Relief. This work has been under the guidance of Mrs. Elfrieda Pedersen.

**Ringsted, Iowa.**—Karl Laursen has been killed in action in France. He was a son of L. C. Laursen, who also was known in his writings as "Karl Marg", "Per Nabo", etc. We quote from the Church Bulletin from Ringsted: "His friends called him Tommy. Most of us in Ringsted knew him as Karen's friend, later as her husband. They were married a little more than two years ago. Most of us, however, did not come to know him well enough to know the big and kind heart which was his. Nor did many of us discover his idealism and the burning desire he possessed to help make the world nobler and better. War does not single out young men with ideals. It does not stop for the sorrow and misery thrust upon millions. Tommy detested

devoted because that cross is the symbol of sacrifice, and each member individually and all members collectively in baptism are pledged to give themselves.

## 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.

war like many other young men. He asked to be admitted to the medic corps, where he might do something to save lives instead of destroying them. His wish was granted. He was in the army for three years — he left for France last September and became attached to the Seventh army. Then came the dreaded telegram from the war department, 'We regret to inform you.' Tommy was dead."

Many join with Rev. Harald Petersen as he writes further in his bulletin: "We extend our sympathy to Karen, to Mrs. L. C. Laursen, Tommy's mother, and all others closely related to him."

**Dr. A. Th. Dorf**, pastor of Our Saviour's Church, Brooklyn, N. Y., observed his 70th birthday on Sunday, March 4th. Dr. Dorf came to America in 1901 and became the leader of the Nysted Folk School in Nysted, Nebraska. He also served as pastor of the Nysted church, later he served in Perth Amboy, Chicago and now through many years in the Brooklyn, N. Y., church. In addition to his pastorate work in Brooklyn, Dr. Dorf has been active in the Danish Seamen's Mission in New York. He is a learned and scholarly leader. Having served also as a librarian in Chicago he has a wide knowledge of books in many languages. Dr. Dorf has been appointed to be the representative of our synod who will visit Denmark as soon as hostilities cease, to bring a greeting of friendship and support of the Danish Lutheran Church to the people of Denmark.

**Helge Petersen**, son of the late J. Fr. Petersen, of Des Moines, Iowa, died March 1st in his home in Des Moines. Helge was known to all who have been students at G. V. C., and he became a friend of all. A slowly creeping disease made him frail in body but he was alert and active in many respects. He was a close friend of Grand View College and of the faculty and students.

"To Whom Shall We Go", the article on page 2 in the March 5th issue was written by Rev. P. Rasmussen. The name dropped out in the print shop.



## HAMPTON, IOWA

(Continued from page 5)

the body that we knew and loved our dear ones. We think of them and remember them. But in the covenant of our baptism, a great promise has been given us about that body. It is true that it must be returned to the earth from which it was taken, but we believe in the resurrection of the body; that is one of the signs along the road on which we are traveling. The body shall be raised again, but changed from a body of humiliation to a body conformed to the body of His glory. That is the goal; for that we fight and work.

If there is any time that we feel this goal is worthwhile, it is in the hour of bereavement, when for the last time here on earth we must bid our loved ones goodbye. It would indeed, be very hard to look at that dear face for the last time if we did not have the hope of resurrection. It is a hope that only Christians have. Heathens sorrow as those who have no hope. It is a hope which should give us renewed strength to press onward toward the goal for the prize of the high calling of God in Christ Jesus.

Friends, I know that these are trying hours for you. It is the second of your dear ones you have lost in a short time. First a dear son was taken from you. He was a fine boy, loyal to his home, loyal to his church, and loyal to his country. He was active in the young people's society. He was loved and is missed. Now his star has been changed to a golden star.

There is a story about a father who walked with his son through town, and the boy noticed stars in the windows and asked his father what that meant. His father told him that these people had a son fighting, that all people on earth may be free. Then the child saw a golden star in a window and asked his father why that star was golden. His father answered: These people have a son who died that all people may be free. But when evening came this little boy preached a great sermon to the whole family. He brought a picture, which he had received in Sunday School, showing the wise men guided to Jesus by the star and said: "Father, God has a golden star in His window too, for He too has a son who died that all people on earth may be free."

Let us remember that when we sorrow. There is great comfort in it. Keep close to your Savior, He will comfort you. He, who once said to a widow who had suffered the same loss: Weep not, and then raised up her son. He was not dead, he was living. He is not going to do that here. But He is going to do it, though, some day to them and to us who believe in Him. In Him we are all one, in Him we are united here and will be united yonder. We are all on our way to that union, if we are on the road God put us on in holy baptism. May God bless you and keep you on the road which leads to that union. Amen."

I. E.

Hampton, Iowa, March 4, 1945.

Children's Home, Chicago,  
Illinois

Gifts received during spring and summer, 1944:

Bethany Lutheran Sunday School, Ludington, Mich., \$5.00; St. John Ladies' Aid, Hampton, Iowa, \$5.00; Danish Ladies' Aid, Gardner, Illinois, \$5.00; H. B. Borlum, Chicago, Ill., \$5.00; Sunday School, Denmark, Kansas, \$5.00; Mrs. J. Stevensen, Tacoma, Wash., \$5.00.

The following gifts were received for the 60th Anniversary, Oct. 18, 1944:

Mrs. Emma Fricke, Chicago, Ill., \$2.00; Willing Workers, Dwight, Ill., \$25.00; Albert Eve, Chicago, Ill., \$10.00; St. Stephen's Sunday School, Chicago, Illinois, \$10.00; Danish National Committee, Chicago, Ill., \$200.00; P. P. Reisenhus, Chicago, Ill., \$1,000.00; Ida Hoffman, Chicago, Ill., \$6.00; Ralph Petersen, Chicago, Ill., \$25.00; Christine Kjeldgard, Omaha, Nebr., \$20.00; Hans Jensen and Son, Chicago, Ill., \$25.00; Ladies' Aid, Trinity Church, Chicago, Ill., \$25.00; Laura Boose, Chicago, Ill., \$60.00; silver offerings, \$98.58.

Christmas Gifts: Study Group, Bethlehem Church, Cedar Falls, Iowa, \$10.00; Danish Ladies' Aid, Alden, Minn., \$5.00; St. Stephen's Church, Chicago, Ill., \$10.00; Mrs. Toby Christensen, Cedar Falls, Iowa, \$5.00; Mrs. Bertel Nielsen, Chicago, Ill., \$50.00; Immanuel Ladies' Aid, Kimballton, Iowa, \$10.00; Danish Ladies' Aid, Omaha, Nebr., \$5.00; Danish Laides' Aid, Solvang, Calif., \$10.00; Danish Lutheran Sunday School, Solvang, Calif., \$5.00; Ladies' Aid, Manistee, Michigan, \$5.00; Victoria Lodge, Racine, Wis., \$5.00; D. S. S. No. 90, Lincoln, Nebr., \$2.00; Danish Sisterhood, Kenosha, Wis., \$15.00; Valhalla Dania, Ferndale, Calif., \$5.00; Ladies of Ydun, Dannebrog, Ferndale, Calif., \$2.00; Miss Ida Hoffman, Chicago, Ill., \$5.00; Trinity Ladies' Aid, Chicago, Ill., \$10.00; Mr. and Mrs. Martin Jensen, Chicago, Ill., \$5.00; Klubben Dussin, Chicago, Ill., \$5.00; Mr. and Mrs. H. Borlum, \$5.00; St. John Ladies' Aid, Exira, Ia., \$5.00; a friend, Chicago, \$10.00; Mr. and Mrs. B. F. Madsen, Chicago, Ill., \$5.00; S. N. Nielsen, Chicago, Ill., \$25.00; Mrs. Emma Fricke, Chicago, Ill., \$1.00; Mr. and Mrs. H. Reitzel, Chicago, Ill., \$5.00; Christine Hansen, Uhling, Nebr., \$1.00; Mrs. Gertrude Curran, \$5.00; Dannevang Lodge D. B. S. No. 61, Chicago, \$5.00; Society Valkyrie, Chicago, \$5.00; Elker Nielsen, Chicago, Ill., \$100.00; Mr. and Mrs. Niels Clausen, Highland, Park, Ill., \$25.00; Skytter Danneforening and Mrs. Marie Borch, Chicago, \$2.00; six girls by Evelyn Miller, Chicago, \$5.00; Mr. and Mrs. Herman Garben, Chicago, Ill., \$10.00; Ladies' Aid, Juhl, Mich., \$10.00; Mr. and Mrs. S. T. Corydan, Oak Park, Ill., (U. S. Savings bond), \$25.00; Miss Viola Egan, Orfordville, Wis., \$5.00; Danish Ladies' Aid of South Chicago, \$10.00; Silver Cross No. 30, Kenosha, Wis., \$18.00; E. P. Sorensen, Chicago, Ill., \$25.00; assortment of Christmas gifts for the children from the Young People in Dwight, Ill.

From Oluf Juhl, treasurer, Danish Lutheran Church: A friend, Minneapolis, \$2.50; Danish Ladies' Aid, Clinton, Ia., \$5.00; Bethlehem Ladies' Aid, Cedar Falls, Ia., \$10.00; Fredsville Ladies' Aid, Cedar Falls, Ia., \$5.00; Danish Ladies' Aid, Diamond Lake, Minn., \$10.00; S. S. Diamond Lake, Minn., \$5.00; Good Hope Ladies' Aid, Hetland, S. D., \$5.00; Arg-White Ladies' Aid, White, S. D., \$10.00; congregation, Racine, Wis., \$5.00; anonymous, \$10.00.

Egon L. Hertz, Chicago, Ill., \$10.00; Christ Allerslev, Chicago, Ill., \$10.00; Hildur Mortensen, Ludington, Michigan, \$5.00; Danish Brotherhood in America, Omaha, Nebr., \$200.11; Laura C. Larson, Chicago, Ill., \$5.00; Trinity Sunday School, Chicago, Ill., \$10.00; Danish Ladies' Aid Parlier, Calif., \$25.00.

Other gifts: Flowers and food for 60th Anniversary from friends in Chicago; rods for drapes, Mrs. Einar Mose, Oak Park, Ill.; one crate oranges, Dania Ladies' Aid, Chicago; dolls and toys, Mrs. Petersen, Chicago; one box delicious apples, Hartvig Madsen, Cedar Falls, Ia.; basket of fruit, Ranghild and Nanna Strandskov, Chicago, Ill.; one box of tangerines, Mr. and Mrs. Albert Marcussen, Chicago; plant, Mr. and Mrs. Morgan Jensen, Chicago, Ill.; plant, Dr. and Mrs. O. E. Veneklasen, Chicago, Ill.; candy, Mr. and Mrs. Reisenhus, Chicago, Ill.; toys, Mrs. Madsen, 2555 Cortez St., Chicago, Ill.; toys, Stevens Candy Kitchen, Chicago, Ill.; junior wheel chair, W. L. S., Chicago, Ill.

With sincere thanks for all these gifts.

Ottar S. Jorgensen.

## To Santal Mission

## General Budget.

Mr. and Mrs. Peter Miller, Dagmar, Mont., \$5.00; Mrs. J. P. Christensen, Cedar Falls, Iowa, \$2.00; Our Savior's Church, Hartford, Conn., \$17.25; Mr. and Mrs. Andrew Bornhoft, Tyler, Minn., \$2.00; Trinity S. S., Chicago, \$40.00; Dr. Peter E. Hermansen, Hendricks, Minn., \$100.00; Mrs. Else K. Nelsen, Askov, Minn., \$2.00; anonymous, Tyler, Minn., \$5.50; Kronborg S. S., Marquette, Nebr., \$10.00; Mrs. Dagmar Ingemann, Mpls., Minn., \$5.00; St. Peder's Ladies' Aid, \$15.35; Miss Alice Jensen, Mpls., Minn., \$3.00; Bethany and St. Ansgar's S. S. Christmas offering, Lindsay, Nebr., \$19.20; St. John's S. S., Ringsted, Iowa, \$2.00; Mrs. Kathryn Henriksen, Ringsted, Iowa, \$5.00; Mrs. Marie Bender, St. Croix Falls, Wis., \$5.00; St. Ansgar's L. Aid, Parlier, Wis., \$25.00; Mr. and Mrs. L. C. Sorensen, Marquette, Nebr., \$3.00; a friend, Askov, Minn., \$2.00; Dan. Luth. Church, Junction City, Ore., \$32.00; H. P. Andersen, Kalamazoo, Ill., \$5.00; Rev. John Christensen, Hartford, Conn., \$15.00; Dan. L. Aid, Omaha, Nebr., \$10.00; a friend, Tyler, Minn., \$5.00; St. John's L. Aid Mission meeting, Hampton, Iowa, \$6.14; St. Paul's S. S., Tacoma, Wash., \$10.00; a friend, Viborg, So. Dak., \$23.76; Sigrid Ostergaard, Mpls., Minn., \$5.00; St. John's Church, Cozad, Nebr., \$60.00; Mrs. Dagmar



Petersen, Portland, Me., \$20.00; Helga and Anton Buhl, Tyler, Minn., \$10.00.

In memory of Miss Anna Holm, Chicago, Mrs. Brownlee, Chicago, \$2.00; Trinity Women's Mission Society, Chicago, \$5.00; in memory of Katherine Ericksen, Troy, N. Y., Mr. and Mrs. Andrew Iversen, Compton, Calif., \$10.00; in memory of Andrew Mickelsen, Dwight, Ill., Mrs. Anna Sophia Christensen and Torris Saudness family, Gardner, \$2.00; Edw. Jaukowskis, Gardner, and Elton Christensens, Chicago, \$15.00; in memory of Hans Madsen, Ruthton, Minn., Mrs. Hans Madsen, Ruthton, Minn., \$5.00; in memory of Mrs. Louise Ludvigsen, Bethesda, Bayfield, Wis., \$10.00; in memory of Olaf Andersen, Tyler, Minn., Mrs. N. L. Andersen, Clarence Johnsens, Arnold Andersens, Thorvald Andersens, Edv. Andersens and Harald Andersens of Fredsville, Iowa; Herman Strandskovs, Solvang, Calif., P. L. Kroghs, Tyler, Minn., \$8.00.

For Lepers: Mrs. Picard, Racine, Wis., \$10.00; Sheridan Park S. S., Bremerton, Wash., \$3.40.

For Children's support: Dan. Luth. Church S. S., Cordova, Nebr., \$25.00; St. Peder's Dan. L. Aid, Dwight, Ill., \$5.00.

Total for February, \$618.10.

Total for 1945, \$1,634.19.

Acknowledged with thanks.

Dagmar Miller.

## News Briefs

### Eisenhower Hails Danish Saboteurs—

Under this heading the New York Times brings the following AP dispatch dated Paris, March 5, 1945:

A special Supreme Headquarters communique today said that the Danish underground was attacking German troop movements so effectively that not a single train was able to reach Germany without having been delayed.

"This action by Danish saboteurs is an effective contribution to current military operations on both the Western and Eastern Fronts," the communique said.

The troop movements presumably were related to the withdrawal of German divisions from Norway for defense of the Reich.

In an editorial the N. Y. Times says:

### Citation for Denmark.

The Danes could hardly have expected to find themselves the subject of a special communique from Allied Supreme Headquarters. Yet General Eisenhower has singled out for special praise their successful efforts to hamstring the German war effort.

Denmark is the passageway for German troops returning to reinforce the Reich from Norway and Finland. But it appears that not one train from Denmark to Germany has arrived on time. Many have not arrived at all. By re-

points, turntables, electric equipment, peated attacks on rail lines, junction water towers, stations, factories and the like, Danish saboteurs have crippled enemy troop movements to such an extent that the delay is now felt on the battlefronts. The Germans are reaping what they sowed. The Danes were a quiet and unwarlike people. Though they were incontestably "Nordics", and wholly innocent bystanders, the Nazis trod them down like worms. Now the Danish worm has turned. Through its seething underground the whole nation is in revolt.

**Swedish Missionaries Bound for Africa and Asia**—By Religious News Service—Stockholm (by wireless) — Ninety missionaries of the Free Churches of Sweden, bound for Africa and Asia, were aboard the Swedish exchange ship, Drottningholm, when it left Gothenburg for Lisbon and Istanbul.

**Escaped Theological Student Describes Current Conditions**—By Richard T. Baker, copyright 1945 by Religious News Service—(2/28/45) — Chungking, (by airmail)—An inside view of Christianity in Japan was given this week in Chungking by a Korean theological student who was forced to volunteer for the Japanese army last year, served a few months, and then escaped one night last July from a Central China camp, and made his way to this city, seat of the Korean Provisional Government.

Christianity in Japan, he believes, is a much weaker force today than it was in 1941. Christian membership has fallen off as much as two-thirds, he says, and church attendance is about a fifth of the pre-war average.

The 28-year-old student, who was in his third year in theology at the Nippon Theological College in Tokyo, named three reasons for the waning of Christian influence in Japan. For one thing, the new Japan Christian Association, which was inspired by the government to "unite" the churches, spends so much effort flattering the state and its wishes that it is no longer a spiritual force, and many real Christians stay away from church to protest.

Second, it is no longer popular to be a Christian. The faith carries a stigma of being foreign, and the nationalist enthusiasm has weaned away persons of weak faith. "Christians are no longer respected by the general public," he said. Third, people are too busy to go to church. Sunday is a work day, and while Christians in Japan may have time off for attending services, few take it. Pastors also must perform their national labor service.

Christians have been a nucleus of criticism against the state, this former Japanese soldier declared. The famous Christian leader, Toyohiko Kagawa, who had been doing social work since 1941, was thrown into jail in October 1943 for his generally liberal social criticism and opposition to the war. "I was a close friend of Kagawa and heard him say many times that the war was making Japan poorer, that our

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Miss Dagmar Miller,  
Santal Mission, Treasurer,  
Tyler, Minnesota.  
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Danish Seamen's Mission,  
193 Ninth St., Brooklyn, N. Y.

(All contributions and gifts to be sent to the synodical treasurer, Olaf R. Juhl, with the exception of gifts to the Santal Mission and the Danish Seamen's Mission).

militarists were leading us to national disaster," the young soldier told.

**More Than \$15,000,000 Already Raised in Methodist Drive**—By Religious News Service—(3/8/45)—Chicago—More than \$15,000,000 in pledges and contributions has already been received by the Methodist Church in its financial campaign to raise \$25,000,000 for world relief and reconstruction as one of the objectives of its four-year Crusade for Christ, it was announced here.

Church leaders are confident that the goal will be reached when final returns from the Day of Compassion, observed in the denomination's 42,000 churches on March 4 as the climax of its three-month drive, are tabulated. Early reports from districts and conferences reveal that many churches are oversubscribing their quotas, it was said.

**Church Dinner To Honor Bishop Berggrav**—By Religious News Service—New York—Tribute to Bishop Eivind Berggrav of Norway and the "valiant Christians of all countries who in this war have stood for freedom of faith" will be offered at a dinner here March 18 under auspices of the World Sunday School Association. Crown Princess Martha of Norway will be guest of honor.

Captain Eddie Rickenbacker heads the sponsoring committee which includes Vice-President Harry S. Thuman, Dr. Henry Pitt Van Dusen and Dr. Henry Sloan Coffin of the Union Theological Seminary; Bishop G. Bromley Oxnam, president of the Federal Council of Churches; Bishop H. St. George Tucker, presiding bishop of the Protestant Episcopal Church; Dr. Ralph Sockman, minister of Christ Church, Methodist, New York; Hon. Sam Rayburn, speaker of the House of Representatives; Paul V. McNutt, chairman of the War Manpower Commission; Mrs. Andrew Carnegie, and Mr. and Mrs. Henry Luce.

The program will feature a massing of colors at the foot of the Cross by young people of 50 countries in native costumes.

**134 Protestant Missionaries Released From Internment Camps**—By Religious News Service—(3/2/45)—New York — Liberation of 134 Protestant missionaries and members of their families from Japanese internment camps in the Philippines has been reported here by seven denominational foreign mission boards.

The Protestant Episcopal Church has learned of the safety of 39 persons, including the Rt. Rev. Norman S. Binsted, Missionary Bishop of the Philippines, and Mrs. Binsted. Four Episcopal sisters of St. Anne and two members of the sisterhood of St. Mary are reported safe. Mrs. A. A. Stark Wilner, wife of the Rt. Rev. Robert Franklin Wilner, suffragan bishop of the Philippines is also believed to be among the liberated. There has been no word, however, regarding the whereabouts of Bishop Wilner.

The Presbyterian Church in the U. S. A. reports the safety of 30 of its staff, among whom are eight children who shared imprisonment with their parents.

The Northern Baptist Convention lists 19 missionaries and members of the families safe and 11 still unaccounted for.

From the Christian and Missionary Alliance comes word that all missionaries reported imprisoned at Santo Tomas Prison and Los Banos have been freed. There is no information regarding several believed interned at Bilibad.

The Presbyterian Church, U. S. announces the safety of six missionaries.

At least 18 Methodist Church missionaries are among those freed. However, Rev. Walter B. Foley of Oyster Bay, L. I., was reported killed and Mrs. Foley seriously injured when a shell struck a section of Santo Tomas prison.

**Danes Are United**—A Dane visiting Sweden states in "Svenska Morgonbladet", Feb. 21, that the situation in Copenhagen is more threatening than ever, but that nervousness and perplexity among the Germans is increasing

daily, especially in view of the secret plans which the Allies and the Danish patriots have made for the liberation of the country. Even those who hitherto did not participate actively are now irresistibly drawn toward the active ranks. The leadership of the patriots does not as yet countenance the shooting of members of the regular German army except in an emergency, but it is permitted to liquidate Danish collaborators without mercy. The instructions of the Freedom Council are not to start open action until the Allied order is given, but owing to German shortage of men and materials the Danish rising has a good chance of succeeding when it comes.

The political situation, the Morgonbladet says, is a little obscure at present, but much indicates that any differences of opinion now existing will be easily overcome. No Danes at home or abroad intend to oppose the representation in the future Danish Government of those who staked their lives. Clumsy German attempts at creating a conflict between the home front and the Danes abroad will inevitably fail, as the propaganda endeavoring to make the Danes afraid of the Russians has already failed.

**Sabotage**—It is learned from a trustworthy source that, due to sabotage, exports from Denmark southwards have been completely stopped. The German authorities are now solely concentrating on getting the troop transports through. However, during the week preceding Feb. 21 no transports have been able to come through Denmark without being affected directly or indirectly by sabotage.

A report from the Swedish radio, Feb. 19, says that Danish saboteurs in motor trucks rode up to the main German gasoline depot in Copenhagen, overpowered the German guards and planted five bombs. Another exploit, besides the almost routine sabotage of German food stores and factories, was the attack on the cruiser "Nuernberg". The main part of the German navy which had sought refuge in the port of Copenhagen is said to have left after

the R. A. F. attack, but the "Nuernberg" and another light cruiser were still lying there. On the night of Feb. 15, Danish saboteurs got into the heavily guarded port area, big explosions were heard, and, it was learned later, the "Nuernberg" suffered extensive damage. So did large stretches of the quay.

Among many dramatic details of the railway sabotage during February, "Frit Danmark", London, mentions that on the night of Feb. 5 no less than 22 bombs exploded in the area of the Aarhus main station. During one hour of the night of Feb. 4 there were 54 explosions on Jutland railway tracks.

A communique from the Freedom Council, Feb. 8, mentions as an instance of the effectivity of railway sabotage that on the island of Fyn it took the Germans eight days to transport 3000 men from Nyborg to the Little Belt bridge. It also mentions the destruction of factories that made spare parts for damaged points and other railway requirements so that repair is almost impossible.

**Released Time Religious Education Bill Passes in Washington**—By Religious News Service — (3/12/45) — Olympia, Wash.—A bill permitting public school pupils to be excused two hours weekly for religious instruction was given final passage by the State Legislature here.

**Quakers Plan Los Angeles Hostel for Japanese Americans** — By Religious News Service—(3/9/45)—New York—Establishment of a hostel in Los Angeles, and also a home for aged and infirm Japanese Americans, is being considered by the American Friends Service Committee, according to Robertson M. Fort, secretary of the Friends' Japanese American relocation work.

A hostel has been opened in Pasadena, Calif., in cooperation with Federated Missions, and a committee of "friends of evacuees" in the city, Mr. Fort said, and will accommodate up to 12 persons.

Mr. Fort reported that 1,452 evacuees have made use of hostels operated by the Friends in Chicago, Cincinnati, and Des Moines since 1943.

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