

# Lutheran Tidings

Volume XI

April 5, 1945

Number 17

## EASTER LILIES

I think the angels must have touched the earth  
Where Easter lilies lift each chaliced bloom,  
Their trailing garments may have brought to birth  
The snowy whiteness and the rare perfume.  
Or could it be in some far distant time  
The angels rested on this common sod,  
And when they hastened back to that fair clime

They left a garden shrine to honor God?  
I like to think they passed along this way  
And paused awhile inside my postern gate;  
Sometimes I go there reverently to pray  
That peace will come before it is too late.  
For Easter lilies means a faith reborn,  
Symbolic of the Resurrection morn.

Elysabeth M. Cooper.

## Easter Tones

Several times before the crucifixion, Christ had told his friends of what would happen in Jerusalem. He always ended with this statement of assurance, the resurrection on the third day. See Math. 16, 21; 17, 23; Luke 18, 33.

And then the blow fell on Calvary.

Speaking in modern language his friends could not take it. Grief and despondency filled their minds and hearts. Peter denied Him, and wept bitterly. Mary stood without at the sepulchre weeping. The two disciples on their way to Emmaus had lost courage and hope. The unknown Jesus walking with them asked them, "What manner of communication are these that ye have to one another as ye walk and are so sad." And they admitted. We trusted that it had been He which should have redeemed Israel . . . but our hope has vanished.

The women stood the test best. How they had loved Him and how faithful they still were. But also how anxious. And when the Sabbath Day was past Mary Magdalene and Mary the mother of James and Salome had bought sweet spices that they might come and anoint Him. And they said among themselves: "Who shall roll us away the stone from the door of the sepulchre?"

Then something extraordinary happened. And behold there was a great earthquake for the angel of the Lord descended from heaven and came and rolled back the stone from the door and sat upon it. He came from another world and brought heavenly beauty with him. His countenance was like lightning and his raiment as snow.

And what a message of consolation. "Fear not ye, for I know that ye seek Jesus which was crucified. He is not here for He is risen. And then the angel invited them to the resting place of their dear Lord to be sure that He was not there. "Come and see the place where the Lord lay." To help them along, they were given this commission. "Go your way and tell His disciples and Peter that He goeth before you into Galilee, there shall ye see Him as He has said unto you."

And then it began to dawn. Luke has a word that

I would call the turning point. "And they remembered His word." Sweet words of past. From the grave Peter departed wondering in himself at that which was come to pass. But John's faith was restored. "Then went in also that other disciple (John) which came first to the sepulchre and he saw and believed." We are on the way upward now through the mist. Jesus met Mary Magdalene first and said unto her, "Mary." She turned herself and said unto Him, "Rabboni, which is to say, Master."

Later on, probably in the afternoon, Jesus and Peter had their meeting and in the evening He came and walked with the two disciples on their way to Emmaus. "Their eyes were opened and they knew Him." The very same evening He appeared to the disciples sitting behind closed doors in Jerusalem, and joy filled their hearts. At last Thomas was released from doubt and strain. "My Lord and my God."

After the Ascension and Pentecost, we hear them bear testimony of the resurrection in Jerusalem before the Jewish rulers and the people in such a manner that many people are converted and added to the congregation. As in Jerusalem so also in other parts of the world wherever the gospel is preached.

What a note of victory we find in Paul's letter to the Corinthians: "O death, where is thy sting? O grave where is thy victory?" For nineteen centuries this triumphant shout of victory has resounded throughout Christendom. Again and again God's people take cognizance of Christ's resurrection both in their homes and their houses of worship. Extraordinary services are conducted in our houses of God. Extraordinary decorations, extraordinary crowds, extraordinary anthems, extraordinary sermons greet us as we celebrate." (J. W. Rehancken)

The air is filled with music, song and praise in all Christian lands for "Like the golden sun ascending, through the darkly clouded sky, and on earth its glory spending, till the clouds and darkness fly. So my Jesus from the grave, from Death's dark abysmal cave rose triumphant Easter morning brighter than the sun returning."

Among our many splendid Easter hymns, there is one in which I find a great challenge to change things in our cemeteries and decorate our graves.

Take away the signs of mourning,  
Grow white lilies in their stead,  
Blooming flowers, graves adorning,  
Grace the garden of the dead.  
Place instead of signs of grief,  
Angel wings in bright relief,  
Palms instead of columns broken,  
Words of hope that God has spoken.

So wrote Grundtvig in 1832 to his friend and fellow pastor Gunni Busk, because the greatest change in men's history had taken place Easter morning. How everything in a person's life had been changed from that morning, he goes on to tell in other verses in the above mentioned hymn. Darkness has been turned into light, sorrow into joy as was shown to Mary Magdalene; instead of the cold winter we will have the bright summer and now the grave is a door to the land of life; instead of despair our soul has wings. Similar to that verse are the following words by Dr.

Rice in his book "If I Had Only One Sermon To Preach On Immortality": "We would brush back all the mantle of darkness that has heretofore been draped about the grave, and put there instead the immortal light of the Kingdom where the sun never goes down. We would remove all the broken columns and quenched torches and sealed urns and weeping willows that have crowded their sad and defeated symbolism into our graveyards, and in their place we would erect our new symbol of victory. Instead of broken columns we would set erect and perfect pillars in the temple of our Eternal Home. The quenched torches we would kindle with the fadeless flame. The sealed urns we would open with the deathless fragrance of life forevermore. The weeping willows we would replace with the glad tree of life that grow on either side of the stream that flows out from His eternal throne. And life forevermore shall become our anthem to displace the sobing strains of the sad Miserère."

P. Rasmussen.

## PASSION GLOOM AND EASTER GLORY

A SERMON BY KAJ MONK

(A condensed free translation by H. Skov Nielsen)

(This sermon was delivered at Eastertide, in early April, 1941, just one year after the German occupation of Denmark. In his introduction the preacher describes in gripping terms the finding of a dead lapwing — that traditional harbinger of Danish springtime — now a victim of belated winter storms.

Something within me cries to Heaven: What had this little bird lying on the ground done to merit so tragic a fate? It was Your own creature, Lord, faithful to the instincts with which You had endowed it. And now You let it perish miserably of hunger and cold. Or am I mistaken? Are You, perhaps blameless? Are there violent sinister forces that, in defiance of Your will, bring terror, death and destruction upon Your creation?

There is no problem so utterly perplexing to the mind of man as that of Gethsemane and Golgotha. For did we not also see You thus, Young Master of Galilee, bright and joyous as blooming spring? How significant that You should begin Your earthly mission by changing plain water into sparkling wine for the benefit of a bridal party at Cana. We saw divine love and compassion radiate from your human face as You walked, holding a child by the hand, among tripping lambs and nodding flowers on the verdant shore of blue Gennesaret. We have seen You so confident of the basic goodness of humankind that You would undertake to teach men to turn the left cheek when smitten on the right. You said the pure-hearted shall see God, and the meek shall inherit the earth. You were unsparing in Your denunciation of every enemy of life; pussy-footers, sourlings, and faultfinders; but You healed the sick, brought tidings of joy to the poor, and fed famishing thousands in the desert. Wherever You went, the energy and joy of life shone around You. And now You are hanging on a cross, misunderstood, betrayed, forsaken by Your own people, when even a Barabbas found favor. In company

only with two outlaws You suffer a slow and excruciatingly painful death under the merciless rays of the Palestine sun.

Never has a human being suffered the agony You had to endure. Physically, some may have fared worse — even in our own day; but Your anguish of spirit far surpassed all human experience and comprehension. You, whose relation to God, in the most real and special sense, was that of complete devotion, love and trust; how can it be that You, in the hour of death, must cry out, "My God, My God, why hast Thou forsaken me?"

Long Friday (significant Danish term for Good Friday) takes the Christian's breath away. It paralyzes our mental faculties and threatens to stop even our heartbeat. For we see springtime squelched in winter cold . . . We see Life die.

The Spring Offensive, — what a shameless expression! We are here concerned not merely with the story of something that happened many centuries ago in a distant land. Ever and anon the dread forces of winter are loosed to engulf tender spring. On each new Long Friday youth is brought to its Calvary to suffer vulgarization, mutilation, death — saints and rogues alike. There is no distinction. Away with them. Crucify them!

How long can we bear our sorrow and our shame? Our shame and our sin? Where is the Pilate among us who can smugly wash his hands of it all? Which of us can say, The war is none of my concern? "Then they all left Him and fled."

There are two kinds of people who can endure such a life: There are those who have been vulgarized by superficiality and hardened in sin. They are as much at home in evil as is the fish in water. "Such is life," they say. "We must make the best of it." For the Caiaphases, the Barabbasses, and the legions who raffle for the belongings of their victims,



Long Friday is a great day. They are a motley crowd: But that gives them no concern. Their victory seems assured. What matters the means!

Others who endure are those of us who were in such deep despair that God could give us Easter hope and faith. For does not the Gospel tell of an Easter Sunday Morn that followed Friday's cross and Saturday's grave?

Christ's resurrection contradicts all human experience. It seems to contradict even our Christian faith. For is not faith "the substance of things hoped for, the evidence of things not seen?" And here comes Easter Morn with a bodily resurrection of the dead. "There He stands. Touch Him, and assure yourself that He is real." And we begin to hedge. We have no use for such. We want only His spiritual victory.

But Nature gives small heed to our protests. "He is arisen," cries the sun. "He is verily arisen," laughs the wind. "Do not let death's lies and trickery deceive you. God is the Lord of Life. He restores all that is truly Life, when the wages of sin is paid. Let winter bluster and rage for a time. The Victory belongs to Spring."

Yes, Lord Jesus, thus You arose and went to Your Father; and thus You will come again. Let the forces of winter and darkness boast and exult. Let them drag the defenseless to their Calvary. They and all that is theirs have been judged. Victory belongs to Spring. I lift the dead lapwing toward the bit of blue sky that is still visible. Up yonder you shall again soar. In summer sun, over meadows of bliss, you shall again cry your triumphant "Vive, Vive!" to Life and to Eternity!

### Seventh's Annual Pastor's Institute

GRAND VIEW COLLEGE

APRIL 10-12, 1945

#### Tuesday, April 10:

- 8:30 a.m. Rev. S. D. Rodholm: "The Eschatological Problem".
- 10:30 a.m. Rev. A. C. Ammentorp: "The Mind That Was in Jesus".
- 2:00 p.m. Dr. Erling Ostergaard: "Mission Work During the War".
- 4:00 p.m. Rev. Alfred Jensen: (Topic related to our Synod work.)
- 8:00 p.m. Dr. Conrad Bergendorff, president Augustana College and Seminary, Rock Island, Ill.: "Ecumenical Lutheranism".

#### Wednesday, April 11:

- 8:30 a.m. Rev. S. D. Rodholm: "The Eschatological Problem". (Discussion).
- 10:30 a.m. Dr. Bergendorff: "The Christian Doctrine of the Call".
- 2:00 p.m. Dr. Erling Ostergaard: "Building for the Future in the Santal Mission".
- 4:00 p.m. Rev. V. S. Jensen: "The Desire to Know and the Craving to Believe I".
- 8:30 p.m. Communion Service by Rev. Alfred Jensen.

#### Thursday, April 12th:

- 8:30 a.m. Dr. Johannes Knudsen: "Morrison's and Grundtvig's View of the Church".
- 10:30 a.m. Dr. Irwin J. Lubbers, president Central College, Pella, Iowa: "The Time Between Times".
- 2:00 p.m. Dr. Irwin J. Lubbers: "The Christian's Responsibility in the Postwar World".
- 4:00 p.m. Rev. V. S. Jensen: "The Desire to Know and the Craving to Believe II".

Registration fee, \$2.00. Board and room, \$1.00 per day. Please enroll at the earliest opportunity.

## Vacationing in the South

By Nanna Goodhope

XII

### RECREATION AT THE FOLK SCHOOL

It was my aim in the last chapter to take the readers through Keith House, the main building of the John C. Campbell Folk School. We did not get time to see it all, however, and we will therefore invite Mrs. Georg Bidstrup to escort us the rest of the way.

First Mrs. Bidstrup is surprised to learn that we missed seeing the bell at the main entrance on our first round. For that bell, whose mellow tones summoned the student body to study, play, work and worship when school is in session, has, she tells us, come all the way from Denmark. It is, as its inscription signifies, a gift from some of the many friends whom Mrs. Campbell and she made during their sojourn there.

Then with some pride she takes us to the very large recreation hall which constitutes one section of the building, and tells us that here on the first and the third Friday evening of each month the young people of the community gather for sings, games, and folk dancing. This part of the recreation work is directed and supervised by herself and her good husband, who have together, so others told me, made a noteworthy contribution to the enjoyment of the young people of a much larger section than the Brasstown area, through their fine leadership in the field of healthful, active recreation.

Although the old southern square dances are much in vogue throughout that region, the Danish and other Scandinavian folk dances, have in recent years begun to share in popularity throughout the Southern Appalachians. This is due to the efforts of Georg and Marguerite Bidstrup, who introduced them first at the Folk School, later at regional Folk Festivals held at Berea College and elsewhere, where demonstrations were invited of various forms of recreation.

When sufficient interest was aroused to warrant the venture, our two friends published, through the Folk School, a book of singing games and folk dances with English text and explanatory notes, which they had translated from Danish. Many of those books are now circulating in the southern mountain regions. And we may be sure that much pleasure is derived from their use. At the short-course sessions, teachers, pastors, and other community leaders, put much stress on this type of recreation for youth groups in schools and at church camp gatherings.

But coming back to the recreation hall, we marvel at its size and fine workmanship, and give voice to our mental vision of a huge circle of young people at play here. Mrs. Bidstrup then informs us that it is not unusual to have not only one large circle, but another and another inside of that; that this is true especially on festive occasions. At Christmas time, for instance, it has become the custom here, as it is in most of our Danish church groups, for old and young to walk hand in hand around a brilliantly lighted evergreen singing into the hearts and minds of one

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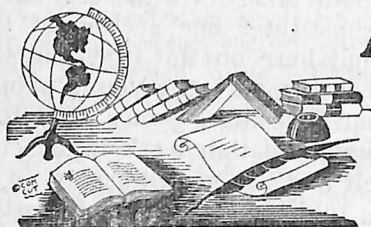
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## Across the Editor's Desk

In perusing literature and papers from other church groups coming to our desk we recently came upon the following suggestion or rather plan for a certain church group: "In order to offer a warm and wholesome welcome from the church to the returning service men as they gradually will be back from the war, the church will offer to all its youth thus returning a year's free membership with full privileges otherwise given to contributing members."

The idea challenged our attention. Much is being written and spoken about the problems that will confront the returning service man in adjusting himself to home conditions. The church undoubtedly should be first in line with a warm welcome and an open door for renewed fellowship. There may be arguments against the above plan, but we feel it is worth considering in the various local congregations.

At our annual convention in Medicine Lake soon a year ago considerable interest was evident in response to the proposal from our synodical president of a Service Men's Commission. And the following motion was passed: "We endorse the President's proposal that a servicemen's commission consisting of three members be appointed by the Synod Board to investigate and carry on whatever task can be of benefit — and after the war — to our church's men and women in the armed forces." We were informed shortly after the convention that such a Commission had been appointed. We are wondering if the word "investigate" in the above motion has drawn this Commission into so absolute seclusion, that as far as we know not one word has so far emerged from the Commission's headquarters.

If the Commission is still "investigating", we gladly

## Vacationing in the South

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another the treasured Christmas hymns and carols.

Now that most of the adult young people of the Brasstown vicinity, as elsewhere, have left for war service, the age limit for admittance to the Friday night games has been lowered, and school buses frequently bring loads of young folks from other communities to join in the fun. This expansion of community good-fellowship has, we are told, a two-fold purpose: It gives the young folks of a larger area, clean, well-supervised entertainment and at the same time tends to break down prejudices and feuds of long standing.

When Mrs. Bidstrup expounds to us the significance of this type of recreation, she is all enthusiasm, her slender body radiating life and rhythm. And she may well speak with authority, for she has seen its effect on every student who has thus far visited the Folk School.

We have by now strolled to the back of Keith House, which is on a terrace overlooking the valley below and the distant mountains. It was here I sat with Mrs. Campbell the evening before watching the lovely sunset. The flagstone walks and shady nooks make this an ideal retreat.

As we sit here for a moment Mrs. Bidstrup points out a number of well-kept farm homes below us, each surrounded by patches of green corn and yellow stubble fields, where shocks of grain stand ready for threshing. She tells us that the owners of those small-holder farms are former Folk School students who have been helped through a loan fund established by the school for that purpose, to become owners of the land instead of tenants. Now it is the purpose of the school through cooperative efforts to help them make a comfortable living, on a rich social and cultural plane, on from twenty to forty acres of land. And it is being done, Mrs. Bidstrup assures us.

But we must leave our terrace retreat and move on. We choose one of several gravel paths leading up hill through the thickly wooded campus, where anyone not familiar with the grounds might easily get lost. And soon we cross a tiny bridge that spans a tumbling brook and find ourselves on a very small island. In the center of this island is an open grassy plot shaded on all sides by tall trees and flowering shrubs. Decorative ferns and perennial flowers add further to the attractiveness of this idyllic spot.

Mrs. Bidstrup tells us that here is where the Folk School weddings are held. "You see," she continues, "many young people meet here and form life-long friendships, some of which culminate in marriage. And these young folks have long ago discovered that this brook-incircled island is an ideal setting for the marriage ceremony, as well as for the reception which usually follows."

I thought of the attractive farm homes seen from

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submit the above suggestion for its consideration. However, it is undoubtedly the privilege of any individual congregation to take action on such a proposal if so desired.



## GRAND VIEW COLLEGE



### Daily Life at Grand View College

The guest speaker at chapel on March 20 was Dr. Frederik Schiotz of the Student Service Commission of the National Lutheran Council. Basing his talk on the quotation, "Am I a Christian and a Student, or Am I Christian Student?" Dr. Schiotz spoke of the need of an integrated personality, and of the need of relating faith to the suffering of today.

Dr. Knudsen, in a series of Lenten meditations, has mentioned the example of the Lord who lived a life of service, who showed us that to live is to live for others. It is very easy to see and to say what Christianity should be, but it is harder to live it, because there is a power active in the world which works against that which we know to be the best. We fail today to recognize the power of evil; we refuse to recognize our own responsibilities and guilt. Rev. Alfred Jensen has given an inspiring series of talks during Holy Week.

Programs at Unge Kræfter the past two weeks have included a minstrel show and colored movies of Sweden. Plans are under way for "Studenterfest", as announced elsewhere in this issue. About one-third of the students are planning to remain at the college during Easter vacation.

Clayton Nielsen.

### Just a Bit of Heaven

It was a small house with a thick green lawn and brightly colored flower beds around it. The large green trees hid the white cottage with the red shutters and the red roof from the road. It all looked like a dream or a fairy-tale. It was beautiful.

The windows stood open and the clean white curtains of the living room fluttered slightly in the mild breeze. At one side was a fireplace which had seen many cool, spring evenings when the happy family gathered around to pop corn. The furniture was neat and fresh; the rug, a dark blue woven tweed. The room bore a distinct atmosphere of spring.

The kitchen was dainty. The cupboards were painted white with little red designs on the doors. In front of the bay window, which was outlined

by stiffly starched red curtains, stood a nook table with red leather built-in benches. The sills of the two small windows over the sink bore ivy plants which were growing in small red flower pots. This room with its cheerful furnishings was an invitation to cook many delicious meals.

The main bedroom was large with a streak of sunshine reflected on the brightly polished floor. The furniture was inviting. The dresser scarves had small pink flowers embroidered around the edge. The bed spread and curtains were a pale pink with strutting ruffles. Here was indeed a place to sleep pleasantly.

The single upstairs room, which was decorated in nautical style, was for the youngsters. There were sailboats in the wall paper and maps on the wall gave the room added pep. The blue chintz curtains had small anchors embroidered in the corners, and the bunk beds had blue spreads with a large anchor in the center of each. Yes, this was a typical playroom for two lively children.

All this was amazing! The whole setting was peacefully happy and quaintly beautiful. But the most amazing part of it was that this had been reconverted from an old house which had been neglected and forgotten less than six months ago!

Dora Krog.

### Studenterfest 1945

Come one, come all to STUDENTERFFST 1945 to be held at Grand View College, April 28 and 29. Enjoy a week-end of fun and fellowship with the students of this year and those of the past years. The week-end has many interesting and exciting events in store for everyone.

One of our capable young ministers will be the speaker for our Sunday afternoon program. The choir is working hard under the direction of Mr. Oluf Lund to present a concert that everyone will enjoy. The play of the year is "Anna Sophie Hedwig" by Kjæld Abell, the Danish dramatist, produced for the first time in this country, directed by Miss Olga Strandvold. The cast will be all-star.

Be sure not to miss this event!

Registrations may be sent to Miss Pearl Plambeck, Grand View College, Des Moines 16, Iowa. The cost for this week-end of fun and fellowship is only \$5.00. Register now for this grand Grand View event.

The Committee.

### Peter Freuchen in Chicago

The second of March has come and gone and we are richer for our experience. We have heard a brave and good man speak from his heart about his beloved country, and of the intense struggle our fellow Danes are waging against their oppressors.

Capt. Peter Freuchen stood before us, staunch and stalwart, a bearded

character from out of some Scandinavian Saga that had suddenly become very much alive. From beginning to end he held us spellbound. He possessed the knowledge we all longed to hear.

I wish you could have shared this enlightening evening with us. You would have come to realize, as we did, how brave a small country and its people can be, and must be, in order to survive. You would have been proud of the Danish people and of your Danish heritage.

One year ago Capt. Freuchen was in a Nazi prison with five other men. The cell was originally built for one person, so now there was standing room only. Morning and evening they were fed slimy oatmeal out of a dirty washbasin. Once a day they were taken out in the courtyard to be marched around in a circle under guard. They were to be kept at a distance, so that they would be unable to talk. Then they were returned to their cell, where they could again talk in peace for twenty-three hours. Much to their surprise they were freed one morning after standing for four hours under guard waiting to hear the verdict. They were freed, so that later they might be recaptured only to be shot in the back by the cowardly Nazis. As we all know that is what happened to the well known Danish clergyman, Kaj Monk. Capt. Freuchen was to be second on that list. But thanks to an alert and patriotic waiter, who overheard some bragging by the murderers when they came in to get a drink, the underground was notified. Capt. Freuchen and his daughter were warned in time to escape through the back door twenty minutes before the Nazis came to capture them.

When Denmark was taken over by the enemy on April 9, the Germans thought they would be able to bribe the Danes, but they soon found out that they were different. They could not be bribed, they loved their liberty, too much. For generations they had known that Germany was their arch enemy, and was not to be trusted. We, in this country, can never understand what the loss of freedom means. We have never tried to be without it, but the Danes knew. Throughout the land opposition groups formed; small in the beginning, but unorganized and unsatisfactory. Two groups often had the same plans, and much valuable time was wasted. Now they are better organized, better equipped; they are supplied with weapons and are in contact with the Allies. They have formed the "Freedom Council", which makes the plans, assigns men to their posts, checks on the qualifications of its workers, etc.

There are no politicians in Denmark today. There is but one party, one program: To free their homeland. There are 20,000 people living underground in Denmark today. This, Capt. Freuchen says, is very hard to do, when you are big and have a wooden leg, as he

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# OUR WOMEN'S WORK

## W. M. S. Officers:

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## Happy Easter

Does your home fill with "feststemning" when our holidays come around?

Christmas, Easter, New Year's, Pentecost, Thanksgiving — yes, and Fourth of July, June 5th, Sept. 8th, Nov. 10th, the family birthdays and any other days that were the occasion for a celebration — all bring memories from my childhood that fill me with warmth deep and good.

It is a wonderful experience to have grown up in a home where parents would take time to observe the holidays. Christmas at home began early in December and lasted till "Helligtrekongersdag" when for the last time the tree was lit and the Christmas hymns sung. Easter began on Shrove Thursday and lasted through Second Easter Day. Pinse, in all its spring glory, usually meant breakfast out in the green. In a thousand ways the holiday spirit was brought into our home — and I know that these "festdage" created a certain tone which carried over into all the everydays of the year.

Now we have our own home where we are mother and dad. It is up to us to create the spirit which shall rule our days.

Easter is here again. Let us light a candle on our breakfast table and hang a green branch on the wall as we sit down to eat our Easter eggs. Let us sing some of our beautiful Easter hymns and go and listen again to the Easter message. Let us fill our homes with Easter "stemning" so that our children will remember it for always.

Yes "Glædelig Paaske" to you fathers and mothers and all our children!

F. S.

## EASTER

### From The American Book of Days by Douglas.

Easter is the principal feast of the ecclesiastical year. It is now celebrated on the Sunday after the first full moon following the Spring equinox. In the early years of the Christian church there was a controversy over the proper date for the celebration. The Resurrection occurred at the time of the Jewish Passover festival. This was on the fourteenth day of the Month Nisan. Because of the peculiarities of the Jewish calendar this date did not fall on the same day of the week and was shifted about from year to year so that there was a variation of thirty days in the time of its celebration. Jesus rose from the dead on the first day of the week, that is, on Sunday. The gentile Christians insisted that Easter should be celebrated on Sunday and the Jewish Christians observed the day on the date of the Passover, regardless of whether it was Sunday. The Council of Nicea in 325, decided that the celebration should occur on the same day throughout the church. It was finally decided that the date should be the Sunday after the first full moon following the spring equinox. The date for the equinox was fixed as March 21, and it was provided that if the full moon appeared on that date Easter should be the next Sunday. Consequently Easter moves between March 22 and April 25. The event celebrated is described in St. Matthew's gospel in this way:

In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdelene and the other Mary to see the sepulchre. And, behold, there was a great earthquake, for the angel of the Lord descended from heaven, and came and rolled back the stone from the door and sat upon it. His countenance was like lightning, and his raiment as white as snow. And for fear of him the keepers

did shake and become as dead men. And the angel answered and said to the women: "Fear not ye; for I know that ye seek Jesus, which was crucified. He is not here, for he is risen, as he said. Come, see the place where the Lord lay. And go quickly and tell his disciples that he is risen from the dead; and behold, he goeth before you into Galilee; there ye shall see him. Lo, I have told you." And they departed quickly from the sepulchre with fear and great joy, and did run to bring his disciples word. And as they went to tell his disciples, behold, Jesus met them, saying, "All hail." And they came and held him by the feet and worshipped Him. Then said Jesus unto them, "Be not afraid. Go tell my brethren that they go into Galilee, and there they shall see me."

It was during the Civil War that the nonritualistic churches began to observe Easter. So many boys were killed and so many homes were made desolate that the churches strove to bring all the consolations of religion to the comfort of the bereaved. In the Presbyterian churches first, and in the others later, the Easter season was selected for reminding those in mourning, whether widow, mother or orphan, of the promise of resurrection in the story of the risen Christ. The custom of decorating the churches with flowers for the Easter service has become general and a Bermuda lily which blossoms in the Spring is used so largely that it has come to be known as the Easter lily.

In ecclesiastical art the lion is a symbol of the resurrection. It was believed that the lioness brought forth her young dead, and that the lion brought them to life after three days by howling over them. Another resurrection symbol is the phoenix, a mythical Egyptian bird, which dies and lives again. The egg also came to be regarded as symbolical of the resurrection, as it holds the seed of a new life. But eggs came to be associated with Easter originally because it was forbidden to eat them during Lent and on Easter Sunday they were served at the meal. They were dyed red to suggest joyousness, but according to another theory the color was symbolic of the blood shed on Calvary. The egg, however, as a symbol of new life is much older than Christianity. And the coloring of it at the spring festival is also of very ancient origin. The Egyptians, the Persians, the Greeks and the Romans used it in this way. Eggs were eaten during the Spring Festival from very early times. In medieval England the priest blessed the Easter eggs in a form of benediction authorized by Pope Paul V in the course of which he said that they were eaten "in thankfulness on account of the resurrection of our Lord." The children are told that the rabbit lays the Easter eggs and the eggs are sometimes hidden in the garden for the children to find. This is an adaptation of the pagan custom of regarding the rabbit as an emblem of fertility, that is, of new life. Many American Catholics have a boiled ham for dinner on Easter day without being aware of the origin of the custom. It is a survival of the ancient habit among the English of eating a gammon of bacon on that day to show their contempt for the Jews who were not allowed to eat pork, a custom which is said to survive still in some parts of England. It was doubtless brought to this country by the English and Irish settlers.

Submitted by

Florence Mortensen.

(The above paper presented at a "Willing Workers" meeting in Dwight, Ill.)





# OUR YOUTH IN U. S. SERVICE



## Youths From Our Synod In The U. S. Service

Alden, Minn., 47 young men.  
Askov, Minn., 114 young men, 5 WACS and 1 nurse.  
Badger, So. Dak., 22 young men, 1 WAC.  
Bone Lake, Wis., 10 young men.  
Bridgeport, Conn., 29 young men, 1 WAC, 1 nurse.  
Bronx, N. Y., 8 young men, 1 Wave, 1 nurse.  
Brooklyn, N. Y., 62 young men, 2 WAVES.  
Brush, Colo., 27 young men, 1 WAC, 1 cadet nurse, 1 Red Cross worker.  
Cedar Falls, Iowa, 78 young men, 1 WAVE, 2 nurses.  
Chicago, St. Stephen's, 26 men and 1 Marine.  
Chicago, Trinity, 63 young men, 1 Red Cross worker.  
Clinton, Iowa, 15 young men.  
Cordova, Nebr., 22 young men.  
Cozard, Nebr., 17 young men, 1 nurse.  
Dagmar and Volmer, Mont., 26 young men.  
Danevang, Texas, 48 young men, 1 WAC, 1 WAVE, 2 nurses.  
Davey, Nebr., 14 young men.  
Des Moines, Iowa, 41 young men, 1 nurse.  
Detroit, Mich., 49 young men, 1 nurse.  
Diamond Lake, Minn., 22 young men, 1 WAC, 1 WAVE.  
Dwight, Ill., 61 young men, 1 WAC, 3 cadet nurses, 1 chaplain.

Easton, Calif., 15 young men.  
Enumclaw, Wash., 31 young men, 2 cadet nurses.  
Exira, Iowa, 10 young men, 1 WAC.  
Fredsville, Iowa, 46 young men, 2 WAVES, 2 cadet nurses.  
Gardner, Ill., 6 young men.  
Gayville, So. Dak., 8 young men.  
Granly, Miss., 13 young men, 1 WAC, 1 WAVE, 1 nurse.  
Grant, Mich., 12 young men.  
Grayling, Mich., 11 young men.  
Greenville, Mich., 45 young men, 2 nurses.  
Hampton, Iowa, 14 young men, 1 WAC.  
Hartford, Conn., 41 young men, 2 WAVES.  
Hetland-Badger, S. D., 19 young men.  
Juhl, Mich., 16 young men.  
Junction City, Ore., 36 young men, 2 WAVES, 1 nurse.  
Kimballton, Iowa, 72 young men, 5 nurses.  
Kronborg, Nebr., 30 young men, 1 nurse.  
Lake City, S. D., 5 young men.  
Los Angeles, Calif., 31 young men.  
Ludington, Mich., 46 young men.  
Manistee, Mich., 14 young men, 1 chaplain.  
Marinette, Menominee, Mich., 21 young men.  
Minneapolis, Minn., 48 young men, 1 WAVE.  
Muskegon, Mich., 35 young men, 1 WAVE.

Nysted, Nebr., 18 young men, 2 young women.  
Newell, Iowa, 69 young men, 2 nurses, 3 cadet nurses.  
Oak Hill, Iowa, 19 young men.  
Omaha, Nebr., 33 young men, 1 SPAR.  
Parlier, Cal., 14 young men, 1 Wac, 1 Wave.  
Pasadena, Calif., 8 young men.  
Perth Amboy, N. J., 51 young men, 1 WAVE, 1 Cadet nurse.  
Portland, Me., 24 young men.  
Racine, Wis., 58 young men, 1 WAC, 2 WAVES, 1 chaplain.  
Ringsted, Iowa, 58 young men, 1 WAVE.  
Rosenborg, Nebr., 15 young men.  
Ruthon, Minn., 30 young men, 1 nurse, 1 Spar.  
Salinas, Calif., 25 young men.  
Seattle, Wash., 67 young men, 1 nurse.  
Solvang, Calif., 50 young men, 4 young women.  
Tacoma, Wash., 26 young men.  
Troy, N. Y., 42 young men, 3 WAVES.  
Tyler, Minn., 130 young men, 1 nurse.  
Viborg, So. Dak., 29 young men, 1 Navy nurse.  
Victory, Mich., 13 young men.  
Waterloo, Iowa, 45 young men, 1 young woman.  
West Denmark, Wis., 30 young men.  
White, S. D., 3 young men.  
Wilbur, Wash., 17 young men.  
Withee, Wis., 51 young men, 1 WAC, 1 Cadet nurse.

**Total: 2362 young men, 87 women, 3 chaplains.**

Please send the editor the latest number on young men and women in the U. S. service from your congregation.

## Vacationing in the South

(Continued from page 7)

the terrace that had been established by some of these young couples. But we are reminded that we must

hasten on lest we be late for our afternoon coffee, which is this day being served to the Folk School family at Mill House, the home of our escort, in honor of the Danish guest.

(To be continued)

## To Our Pastors

The questionnaire mailed to you from the Council of Elementary Religious Education of our synod should be returned to the secretary not later than April 20th. We shall appreciate having them earlier, if possible. Less than 50 per cent have been returned to date. If the survey this Council endeavors to make is to be of any real value, we should have the reports from all congregations served by our pastors.

Edwin E. Hansen, Sec'y.

## PETER FREUCHEN IN CHICAGO

(Continued from page 5)

has. You must always be on the move, you can only stay in a place for one night.

Realism can be very amazing, and some of the escapes that have been made seem unbelievable, including

Capt. Freuchen's and his daughter's escape to Sweden. They and two other people were packed in a large box that was marked machinery. The machinery parts were distributed in the engine room. It hurt very much to be in such a cramped position for a day and a half, and at the end of the trip their friends had to help them get out of the box. When they were near enough to the Swedish coast, they waded ashore where they were met by two Swedish girls, who bade them "welcome". No sweeter words have ever sounded in anyone's ears than those. To know that you are on free soil again, and among friends is a wonderful feeling. Sweden has proven itself a friend to Denmark.

Capt. Freuchen is thankful to be in America, yet he is sad, when he thinks of those who were left behind. But he also knows that there is too big a price on his head, and that it would be

too dangerous for himself and his friends if he were there.

There is no king and no government in Denmark at the present time, and there are no representatives in any foreign countries, but the Danish underground is doing more damage to the Germans than any army could do. The Danish people are all looking forward to liberty and they know there will be no happiness in Denmark until every German has been driven from their soil. You must see war in the face in order to know its full horror.

The Chicago chapter of the Grand View College Alumni considers it a privilege to have sponsored so great a personality as Capt. Peter Freuchen. We are thankful to the large audience that came in spite of the rain, as we are to our faithful committee for their untiring efforts.

Valborg Eve.

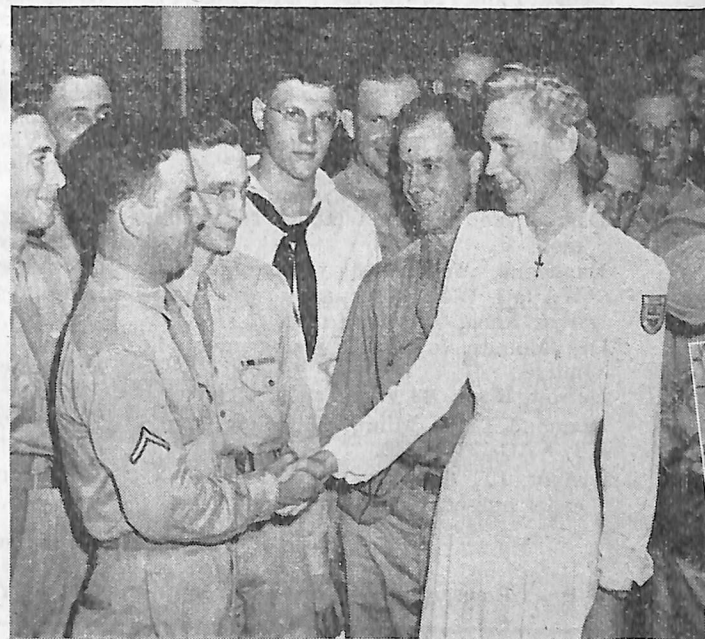


## A VERY PRESENT HELP

Lutheran World Action means on-the-spot help to thousands of people. This program of assistance is as flexible and adaptable as these quick shift days demand. A family from Texas is lonely in a new housing area in Michigan. A WAC from Minneapolis is foot-sore in her search for a room in Washington, D. C. A refugee child hungers for words of affection spoken in a language it can understand. A Marine evacuated by air from Iwo Jima wants his chaplain's prayers and the Holy Communion before that amputation in a San Diego hospital. Representatives of Lutheran World Action have the "know how" and the "be there" necessary to meet such emergencies. Their ministries have alerted the whole church. God is using Lutherans throughout the continent to provide his "very present help in time of trouble."



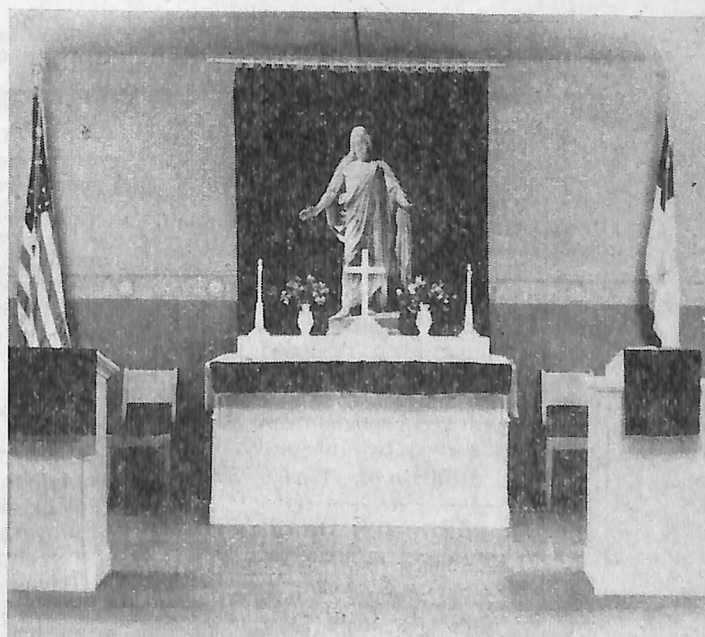
Lutheran communion service at Camp Perry, Williamsburg, Va., held Sunday morning at 0900 in All Faiths Chapel, Lieut. Cletus A. Senft, USNR, chaplain.



Sister Adele Dasenbrock welcoming a Pfc. at our center in Tampa, Fla. Service men and women have made over six million calls where the sign says "Lutheran Service Center".

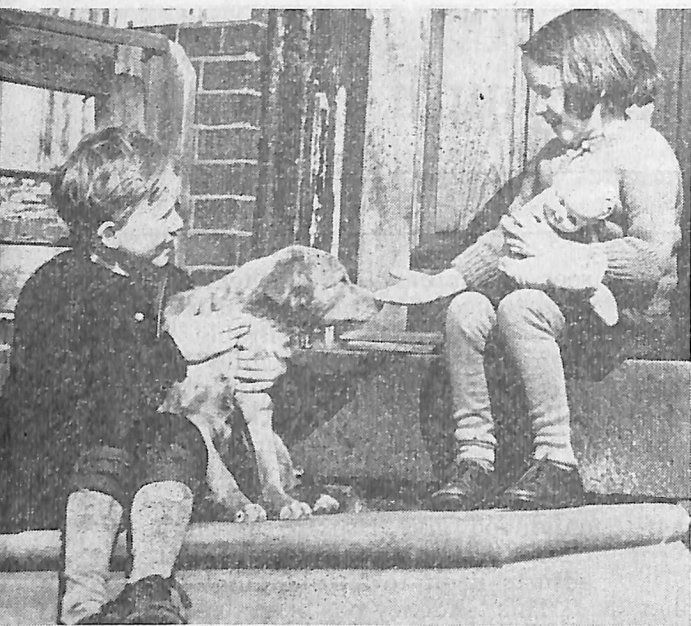


"Pied Piper of Harbor Gate" is what newsmen admiringly call Pastor Ross Hidy whose trumpet calls together the largest Sunday School in any housing area of the Henry Kaiser operations.



Attractive chancel in the Harbor Gate, Richmond, Calif., Housing Authority Building. It is before this altar that the children called by Pastor Hidy's trumpet worship.





Their fathers are at war. Their mothers are at work in a railroad yard. The War Emergency Welfare Department of L. W. A. is setting up agencies to help get such children good play places.



A play group of the Lutheran Inner Mission League of Dayton, Ohio. This is one of the ways L. W. A. forces are helping to combat delinquency, and to contribute to family welfare.



Service Commission office keeping addresses up-to-date. Without this service these could be Kingdom casualty lists.



Refugee children. Our Lutheran Refugee Service serves to reduce the hurt of the war years to such little world wanderers.

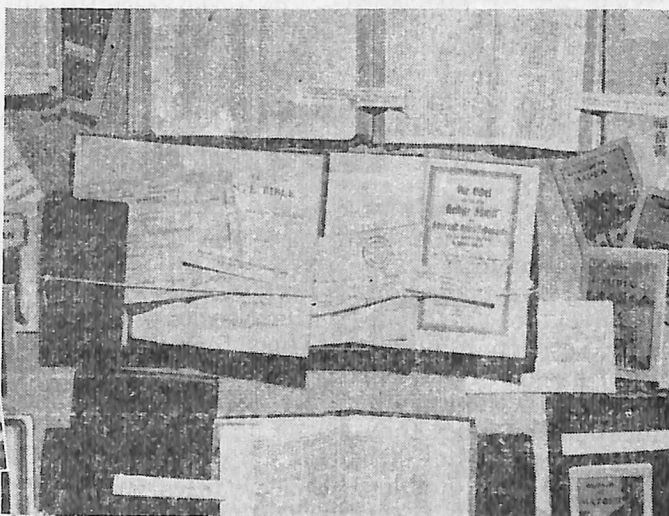
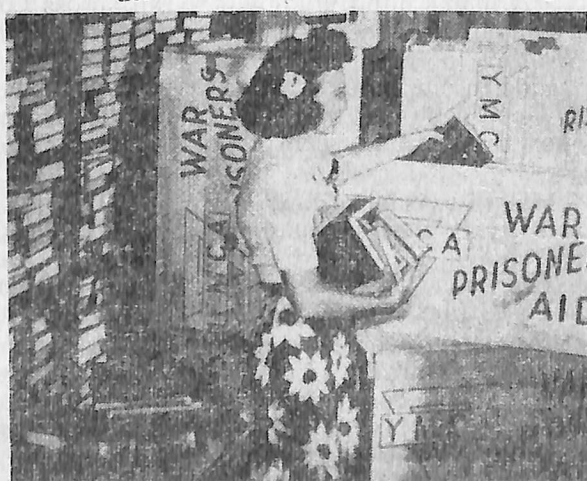


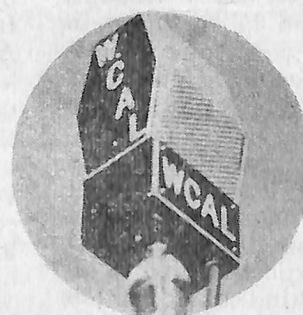
Exhibit of Scriptures of the sort L. W. A. helps the American Bible Society provide in French, Polish, Italian, German, Russian, Japanese, Greek, English, etc., for prisoners of war and refugees.



Seal of the Service Commission. This is the imprint on the 11,000,000 pieces of stationery distributed thus far to service personnel.



Packing books for war prisoners. Besides supporting War Prisoners Aid of the YMCA, L. W. A. has sent 129,228 books to North American and 159,693 to overseas P. W. camps.



The March of Faith program, WCAL Minneapolis, will soon cover the continent as part of War-time Radio Ministry of L. W. A.





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

## To Our Youth

MARCH 20, 1945

VOLUME XXXVI, NO. 15

### CHINA

More than forty years ago, soon after the Boxer Rebellion, your government did something that demonstrated to us in China your high ideal of democracy. You returned to us the Boxer Indemnity Fund for the education of our sons and daughters in China and in the United States. For that we are forever grateful to you.

As a result, the Chinese students who came over to this country for their higher education went home and started work in all lines of reconstruction, especially in education. You will be glad to know that the educational system in China today follows your system very closely. We have six years of elementary school, three years of junior high school, and three years of senior high school. Then we go on to technical schools, colleges, and universities.

Though only 15 per cent of our people are privileged to be educated, the Chinese have always had a high regard for education. Our scholars are a special group who are deeply respected by all. But they are not a social class, because we have had a democratic system of education for more than three thousand years. The students today, though, have doubled their enrollment, and in Free China the primary schools have tripled in number. The teaching methods may be a little inferior to those of pre-war times because the students have no textbooks, no equipment, no laboratories in which they can work out experiments, but the system is going on, and more and more people are awakening to the need of education. The Minister of Education and many other leaders hope at the end of the war to educate 45,000,000 Chinese every year. In ten years they expect to give to all the people the kind of education they need.

There are 2,000,000 orphans in China. In Madam Chiang Kai-shek's orphanages — and I have been privileged to work in some of them — we are not just giving these children food and clothing but teaching them to read and

write. We are also trying to develop a strong interest in whatever artistic talents they have, so that we may preserve the culture that has come down to us for thousands of years. Therefore we are not only thinking of keeping body and soul together in these difficult times, but we are preparing the ground for future postwar reconstruction.

—Mrs. Chu Shih-ming.  
From Allied Nations Dinner  
Address.

### O YOUTH!

O Youth! Thy fount bursts full to give

Our sweetest hopes, most poignant fears.

Pray, youth drink deep the draft and live

Thy fullest through thy richest years.

Lieut. Comdr. C. D. Giaque.

### CHIPMUNK

Flash of fur — sparkling eyes,  
Jerk of tail — merry, wise;  
Head cocks — takes you in —  
Then there's nothing where he's been!

Katharine Whiteside Taylor.

### MAKING CHOICES

Cervantes, in *Don Quixote*, says, "Tell me what company thou keep-est, and I'll tell thee what thou art"; and our own James Russell Lowell wrote in "My Study Windows" — "A man's mind is known by the company it keeps." Old Izaak Walton in his "Compleat Angler" adds to our thought when he says, "Good company in a journey makes the way to seem the shorter."

These bits of wisdom show us very suggestively that companions certainly have a lot to do with building character, and also with having a good time.

If we are normal people we seek companionship naturally. A child very early loves someone near him. He may be trained to fall quickly to sleep when placed in his little bed, and modern theory may discredit the old rocking chair and lullaby, but nevertheless his eyes show a glint of happiness when he

sees a familiar face or hears an accustomed voice near by. Curiosity soon awakens pleasurable response when the "only child" begins to romp and play with other children his own age. The social instinct is both natural and enjoyable. Soon the group spirit is developed, and companionships of childhood give rise to the circle, club, or gang, as the nomenclature adjusts itself to surroundings.

This tendency has been fostered aright in our day by wise direction, and the local center has broadened into the wider affiliations of Boy and Girl Scouts and kindred orders.

Wise parents and teachers recognize this inclination and encourage it thoughtfully and carefully. A wise parent so gains the confidence of his child that he knows and can influence the choice of his companions without restraining freedom of choice. He enters into the group sufficiently to guide without compulsion. A blatant indifference which voices itself in such remarks as 'let him choose his own playmates — what do I care' is a sure forerunner of dire results and a reckless future.

The literature regarding youth is filled with illustrations which evidence the wisdom of parental oversight and thought.

But after all a youthful insight is far better than advice. A lad about to enter a secondary school ran across Lord Chesterfield's Letters and read "Endeavor, as much as you can, to keep company with people above you." Long afterward he wrote, "That sentence largely influenced my school and college life."

Although good hereditary traits may be natural forces in building character, unwholesome and malicious companionships can easily overrule and destroy them.

This prompts the best youth leaders and the principals of our superior secondary schools and boys' and girls' camps to pass individually upon applicants. It is easier to keep a polluting substance from a spring than to remove it when it has mingled with pure water.



Still, the power of choice must be an inward incentive rather than an outward force.

If we can so train as to make good companions welcome and desirable; if we can so train as to make evil and corrupting associates disagreeable and objectionable, the problem solves itself.

Public opinion is as strong among young people as among their seniors, perhaps even stronger.

Personality has no age limit. It is seen in mere youngsters. A play room, kindergarten, or beginners' department in a Bible school gives clear evidence of personality. When linked with the right it is easy for companions to do the right thing, but when the contrary is true, wrong becomes popular.

Most people cannot place their young people in schools or surroundings sheltered and selected. The democratic mind likewise revolts from such favoritism. It smacks of femininity and softness. There must be the natural ability developed to choose and follow right and normal companions.

Almost all youthful misdemeanor and crime grow out of evil camaraderie, and are practiced collectively. The foolish practices and habits of life germinate and develop the same way. The contagion of moral disease is as subtle and penetrating as a physical ailment, but in the latter case we are forewarned and educated to save ourselves from exposure. A health department posts a red cardboard or waves a red flag. A man whose friend had fallen, and who needed air scattered immediately a curious crowding mob by saying, "Are you sure he has smallpox?" But moral stigmas do not seem to scatter the crowd.

Comparing men or women in a college class, some seem quite naturally to choose companions of fine and high motives, while others gravitate to the lower stratas of the group. Let this continue, and probably ten or fifteen years at the most will tell the tale. In a particular class cited, one observes that after twenty years almost all the lower strata and tough element in the class were gone or unknown. Many of these had chosen their own companions in college and had gravitated naturally to their level. "Birds of a feather flock together," and so do humans. "Evil communications

(companions) corrupt good manners," and stullify and ruin life as well.

A man is not a snob because he chooses to chum with a clean instead of a foul fellow. Neither is he high-brow because he prefers a gentleman for a friend instead of a rowdy.

Our interest in life's unfortunates does not compel us to wear ragged clothes to make them feel at home.

Every young man or woman may choose his friends and companions if he is willing to make the effort and pay the price in time and thought.

The best is open to all. The rise of many such men as America has placed upon her honor list started by their choices of companions.

Michael Pupin formed his earlier friendships on a New York curb by roundly beating up the boy-bully that ridiculed his poverty and clothes. From that hour he "had his choice of companions" he wrote.

Friends are good or bad as we choose and make them. Beneath the tree where the robin sings the reptile coils. The song or sting is his who chooses as he will. Those men need not have walked to Emmaus with the Master, but because they did their hearts burned within them.

#### FROM DAGMAR, MONTANA

Sometime ago Mr. Viggo Nielsen, Tyler, wrote us he wanted us to start sending monthly News Letters to all societies in the III district; but our society felt that it was better to write to Lutheran Tidings, when we have something to share with others.

Dagmar has been without a pastor for over three years; about a year ago we organized a Young People's Society with the help of our present pastor, and we have about 30 paying members.

Our president is Hans Miller, Reserve, Montana. Let me tell a little about what we are doing. Last winter we had a skating party on the lake at Volmer, it closed with a wiener roast, about 70 present. Last summer we met every Tuesday evening for outside recreation. The men played baseball

and volleyball; the men and women played badminton; and in the old hall the women played ping pong, while waiting for the men, or the mosquitoes got too fierce. We also bought an archery set for the ladies, but the men did most of the shooting. About 30 young people had a lot of fun this way until the harvest time came around.

In October we had a special party for our confirmands, we gave them one year's free membership. But the trouble is that most of them attend high school at Antelope, Plentywood and Medicine Lake, and only come home for the week-end; and only a few come to our regular meeting, as they all take active part in all the programs of their school.

We have been working on a comedy in three acts: "Presenting Polly", with a cast of six men and five women. It was given at the Danish Brotherhood hall on Friday, March 23rd.

But our biggest project is our new meeting and recreation hall. Last autumn a committee was appointed for this purpose, consisting of members from the church board and the Young People's Society. They decided to collect \$5,000, and at the time of writing we have \$4,200 in the bank. We are not to build until after the war. The plans are not final, but we want a hall big enough for basketball; at the entrance we will have rest rooms for gents and ladies, and an upstairs room for smaller meetings, watching the games, and for a movie projector, when we get electric light. At the other end we shall have a theater, and under the stage our kitchen, store room, furnace and so on.

The committee, with the church board have decided to sell our old church barn, where there are 32 stalls for horses; and when we have started to build the new hall, we will sell the old hall.

We shall let you know more when the plans are ready, and we are ready to go ahead.

J. E.

## CHURCH and HOME

By REV. M. MIKKELSEN

### "I Have a Boy."

I've a wonderful boy, and I say to him,  
"Son,  
Be fair and be square in the race you  
must run.  
Be brave if you lose and be meek if  
you win,  
Be better and nobler than I've ever  
been,  
Be honest and noble in all that you  
do  
And honor the name I have given to  
you."

I have a boy and I want him to know  
We reap in life just about as we sow,  
And we get what we earn, be it little or  
great,  
Regardless of luck and regardless of  
fate.  
I will teach him and show the best that  
I can,  
That it pays to be honest and upright,  
a man.

I will make him a pal and partner of  
mine,  
And show him the things in this world  
that are fine.  
I will show him the things that are  
wicked and bad.  
For I figure this knowledge should come  
from his dad.  
I will walk with him, talk with him,  
play with him too;  
And to all of my promises strive to  
be true.

We will grow up together, I'll too be  
a boy,  
And share in his trouble and share in  
his joy.  
We'll work out our problems together  
and then  
We will lay out our plans when we  
both will be men.  
And oh, what a wonderful joy this will  
be,  
No pleasure in life could be greater to  
me.

So many of us have "a boy" to whom  
we would like to send a greeting like  
this. It was written by Hugh M. Pierce  
who will understand why fathers and  
mothers at this particular time espe-  
cially appreciate his poem and would  
like to use it in order to convey to  
their sons the hope that lies in their  
hearts.

There was a mother once who raised  
her son to stand alone in the world and  
to die on a cross.

From the time Jesus was born until  
His tragic death Mary did not cease  
to care for Him as a mother cares.

Her kingdom was her home.

When "her boy" went out to claim  
the greater kingdom that was His, He  
came possessed by the love of a mother  
whose greatest joy was the joy of giv-  
ing and of sharing.

It is Easter again. The man on the  
cross is God's Son. He is also Mary's  
Son. The road to Calvary is hard and

## OUR CHURCH

**Tyler, Minn.**—Dr. Erling Ostergaard is scheduled to speak Monday evening, April 2nd, to the young people, and on Tuesday evening, April 3rd, at a service in the Danebod church. Dr. Erling Ostergaard is the son of the late Kristian Ostergaard, pastor, poet and author of our synod. Mrs. Ostergaard, mother of Dr. Ostergaard, has her home in Tyler.

**Askov, Minn.** — Harald Riber, who graduated in February from the G. V. C. Theological seminary, conducted the service Sunday, March 18, in the Bethlehem's Church in the absence of Rev. M. Mikkelsen. Rev. and Mrs. Mikkelsen had been called to Danevang, Texas, because of the illness of Mrs. Mikkelsen's mother, Mrs. P. Agerskov Petersen.

**Perth Amboy, N. J.**—Rev. Ove R. Nielsen was installed as the pastor of the St. Stephen's Church on Sunday, March 4th. Rev. A. C. Kildegaard of Bronx, N. Y., District president, officiated. A reception was held in the evening for the new pastor and his family. Previous to the arrival of Rev. Nielsen, Rev. Kildegaard has through several weeks given considerable time in serving the Perth Amboy church, also in conducting a class for confirmation there. Rev. Kildegaard continues to serve the Newark, N. J., church which formerly had been served by the Perth Amboy pastor.

**Chicago**—Dean Alfred C. Nielsen from Grand View College was the guest speaker at a large gathering of Danish people in Lane Auditorium in Chicago on Monday evening, March 19th. He centered his address on the theme: "What America Means to Me". Lauritz Melchior, Singer to the Royal Danish Court, appeared as soloist singing a number of well known and cherished Danish songs. This meeting is one of a series of similar gatherings to be held through the spring sponsored by lead-

stony. The cross is heavy. The friends are scattered. They have denied Him. No, not Mary, His mother. Her task was a humble one. To bear and give birth to the Savior of the world. But not that alone. Also to train Him from childhood to walk in the path of the cross; always ahead, fearlessly. What a task? And to give Him new vision. To see beyond the cross the dawn of the new day.

As an instrument in the Incarnation of God among men Mary accepted her God-given task with all the enthusiasm and faith she possessed. Is it not always so that they who believe most firmly in the promises of God submit most patiently to His providences?

The soul of men must learn to stand unmoved by compromise.

ers from various Danish groups in Chicago. Three Song Evenings will also be held through the spring with Rev. Ottar Jorgensen as song leader and Mr. Folkvar Knudsen in charge of folk games.

**The Santal Missionary**, Minneapolis, Minn., celebrates in April the fiftieth anniversary of its first appearance. The publication is the official organ in America of the Santal Mission of the Northern Churches, with headquarters in Dumka, Bihar, India. The mission which works among the Santals in Assam, Bengal, Bihar, and Orissa, is partially autonomous, but receives support from Lutheran churches in Denmark, Norway, and the United States.

**Portland, Maine.**—Rev. A. C. Kildegaard of Bronx, N. Y., District president is scheduled to speak Thursday evening, April 5th, in the Portland church. Plans have been made for a service to be held in the church when V-Day has been announced.

**Brush, Colo.**—Miss Dagmar Lerager and Major Harald M. Miller of Chicago, Ill., were united in marriage in the Bethlehem church on Wednesday evening, March 14th. Both have been students at Grand View College and are known to many throughout our synod. Rev. J. J. Lerager, father of the bride, officiated. Harald Miller is a son of Mrs. Albertine Miller of Chicago. He just recently returned from a two years service in India and China where he completed fifty missions. We congratulate!

**Granly, Miss.**—Rev. Holger Strand-skov of Dwight, Ill., served the Granly church on Sunday, March 4th and Monday, March 5th. Rev. S. D. Rodholm of the G. V. C. Theological seminary faculty was scheduled to serve the Granly church during the Easter holidays.

**Ninth of April** will be observed again this year in many of our churches. In Chicago a meeting has been arranged to be held in the Fourth Presbyterian Church, Michigan Avenue and Delaware Place. The speakers will be Dr. Johannes Knudsen, president of Grand View College, and probably Mr. Robert Stærmosse, member of the Danish Parliament, who has escaped from Denmark and is now on his way to America.

**April 8th, Denmark Day**—The Bethlehem Lutheran Church at Cedar Falls, Ia., has invited Editor Georg Strandvold of Decorah, Iowa, as the main speaker for an evening meeting to commemorate the invasion of Denmark. Editor Strandvold will first speak in the Danish language about "Denmark Today—and Tomorrow". At the same meeting Strandvold will speak in English concerning the "Contributions of the Danes to America".

**Representative Church Council** — At the annual meeting of the Bethlehem Lutheran Church of Cedar Falls, Iowa,



April 5, 1945

in January, three new members were elected to the church council. They organized themselves in the following manner: Hartvig Madsen, chairman (manager of an independent grocery); Einar Hansen, vice president (shipping clerk); Miss Margaret Michaelsen, secretary (secretary-stenographer); Godtfred Guldager, treasurer (dairy farmer), and Hans Larsen, trustee (linotype operator, A. F. of L.)

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

### Towards Budget.

Previously acknowledged ---\$13,224.59

#### General:

Congregation, Troy, N. Y.	30.00
Congregation, Hartford, Conn.	100.00
Congregation, Perth Amboy, N. J.	125.00
Congregation, Muskegon, Mich.	28.97
Congregation, Racine, Wis.	90.62
Congregation, Clinton, Ia.	110.00
Congregation, Gardner, Ill.	64.00
Congregation, Ringsted, Ia.	368.50
Congregation, West Denmark, Wis.	103.00
Congregation, Minneapolis, Minn.	65.00
Congregation, Omaha, Nebr.	30.00
Congregation, Los Angeles, Calif.	69.20

#### Earmarked Pension Fund:

Congregation, Bronx, N. Y.	65.00
Congregation, Trinity, Chicago, Ill.	74.00
Congregation, Newell, Ia.	31.00
Congregation, Clinton, Ia.	60.00
Congregation, Tyler, Minn.	122.00
Congregation, Alden, Minn.	49.00
Congregation, Los Angeles, Calif.	2.50

Mrs. Sofie and Dora Rasmussen, St. Paul, Minn.	2.00
Rev. A. C. Kildegaard	3.80
Rev. John Pedersen	20.00
Rev. John Christensen	18.00
Rev. Holger Strandskov	20.00
Rev. Johs. Knudsen	31.50
Rev. P. Rasmussen	6.00
Rev. Vagn Duus	17.00
Rev. Ronald Jespersen	12.56
Rev. J. J. Lerager	1.00
Rev. Erik K. Moller	20.10
Rev. S. Marckman	3.30
Rev. Niels Nielsen	7.00
Chpln. Jens C. Kjaer	25.76

#### Earmarked Home Mission:

Ladies' Aid, Davey, Nebr. (Luth. Tidings)	5.00
Congregation, Los Angeles, Calif.	2.00

#### For Children's Home, Chicago, Ill.:

Dan. Ladies' Aid and Willing Workers, Dwight, Ill., and Ladies' Aid, Gardner, Ill.	20.00
Received direct and credited to the following congregations: Dwight, Ill., \$25.00; St. Stephens, Chicago, Ill.,	

## LUTHERAN TIDINGS

\$30.00; Trinity, Chicago, Ill., \$121.00; Cedar Falls, Iowa, \$15.00; Alden, Minn., \$5.00; Kimballton, Ia., \$10.00; Omaha, Nebr., \$25.00; Solvang, Calif., \$15.00; Manistee, Mich., \$5.00; Exira, Ia., \$5.00; Juhl, Mich., \$10.00	266.00
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#### For Children's Home, Tyler, Minn.:

Received direct and credited to the following congregations: Manistee, Mich., \$5.00; Detroit, Mich., \$15.00; Trinitatis, Chicago, Ill., \$10.00; Marinette, Wis., \$29.51; Kimballton, Ia., \$15; Newell, Ia., \$10.00; Hampton, Ia., \$5.00; Exira, Ia., \$5.00; Dagmar, Mont., \$25.00; Alden, Minn., \$10.00; Bone Lake, Wis., \$5.00; Viborg, S. D., \$23.03; Gayville, S. D., \$13.40; Marquette, Nebr., \$10.00; Brush, Colo., \$5.00; Omaha, Nebr., \$5.00; Rosenborg, Nebr., \$5.00; Kronborg, Nebr., \$15.00; Junction City, Ore., \$5.00; Enumclaw, Wash., \$10.00	225.94
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Total towards budget to date ---\$15,519.34

#### Received for Items Not on Budget.

##### For Lutheran World Action:

Previously acknowledged (1945 only)	\$ 362.95
Congregation, Cozad, Nebr.	100.00
Emergency Mission Group, Brush, Colo.	43.60
Mr. and Mrs. B. Hansen, Wilbur, Wash.	5.00
Mrs. Anna Jepsen, Wilbur, Wash.	2.50
Mrs. Victor Lauritzen, Wilbur, Wash.	5.00
Mrs. Carl Lauritzen, Wilbur, Wash.	1.00
Mrs. R. H. Bandy, Wilbur, Wash.	10.00
Mr. and Mrs. V. E. Jurgensen, Wilbur, Wash.	3.00

Total to date ---\$ 533.05

#### For Grand View College

##### Jubilee Fund, Cash

##### Contributions:

Previously acknowledged	\$29,449.46
Mr. C. Christensen, Salinas, Calif.	5.00
Mr. Alfred Juncker, Salinas, Calif.	5.00
Mr. Chris. Nielsen, Salinas, Calif.	5.00
Mr. Anton Schmidt, Salinas, Calif.	5.00
Mr. W. J. Carlson, Salinas, Calif.	5.00
Mr. Chris. Beck, Salinas, Calif.	5.00
Mr. and Mrs. Marcus Lund, Los Angeles, Calif.	25.00
Mrs. H. J. Grau, Newell, Ia.	10.00
Mr. Christian Pedersen, Lucedale, Miss.	18.75
Ens. V. E. Buck, U. S. Naval Res.	20.00
Mr. Jens Andersen, Kimball-	

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ton, Ia.	15.00
From sale of Milwaukee Ry. bonds previously received from, and receipted to, The Women's Mission Society	1,596.46
Overage on purchase of bonds	.50

Total cash receipts to date ---\$31,165.17

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

Previously acknowledged	\$25,750.00
Mr. Adolph Pedersen, Detroit, Mich.	25.00
Mr. Chris Staugaard, Detroit, Mich.	25.00
Ladies' Aid, St. Johns Luth. Church, Clinton, Ia.	25.00
Mr. Jorgen Bill, Luck, Wis.	25.00
Mr. Alf Utoft, Luck, Wis.	25.00
The Baadsgaard family, Minneapolis, Minn.	25.00
Mr. George Thuesen, Fredsville, Ia.	25.00
Mr. and Mrs. Jens Jensen, Royal Oak, Mich.	25.00
Mr. and Mrs. A. W. Sorensen, Fenton, Mich.	25.00
Mr. Alfred Nissen, Kimballton, Ia.	75.00
Ladies' Aid, St. Peters Luth. Church, Detroit, Mich.	100.00

Total in bonds to date ---\$26,150.00

Sincerest thanks to everyone,

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

## District Meeting in California

District 8 will have its annual meeting in Easton April 27, 28, 29. Delegates and participants are requested to enroll not later than a week before the meeting. We cannot assume responsibility for those who do not enroll before the day set. A penny card is all that is necessary to give us the information needed, how many and when and what transportation.

**N. Nielsen,**  
Rt. 6, Box 723,  
Fresno, Calif.

## Itinerary for Dagmar Miller In Wisconsin

Luck, Cushing and Milltown, April 30, May 1-2; Withee, May 3-5; Waupaca, May 7; Poi Sippi, May 8; Green Bay, May 9; Marinette-Menomonie, May 10-11; Washington Island, May 13; Denmark, May 14-15 (two congregations); Neenah, May 16; Oskosh, May 17; Hartland, May 18; Milwaukee, May 20; Racine, May 21 (joint meeting by arrangement); Kenosha, May 22; Clinton, May 23; Oregon, May 24; Shennington, May 25-27 (three congregations).

## News Briefs

**American Lutheran Leaders Confer With Swedish Primate**—By Religious News Service—(3/13/45)—Stockholm (by wireless)—Postwar rehabilitation of the Lutheran Church in Europe must be carried on among all needing help, without regard to race or country, Dr. P. O. Bersell, president of the Augustana Lutheran Synod of North America, declared to Archbishop Erling Eidem, Primate of the Lutheran Church of Sweden.

Accompanied by Dr. Ralph H. Long, executive director of the National Lutheran Council, and the Rev. Lawrence Meyer of the Lutheran Synod of Missouri, Ohio, and other states, Dr. Bersell came here from London to confer with Archbishop Eidem on postwar relief and reconstruction activities.

Dr. Bersell stressed that the Lutheran Church in Sweden and America must assume leadership in meeting the needs of Lutheranism throughout the world, and that emphasis must be placed on spiritual reconstruction. For several years, he added, Lutherans in America had been raising funds to aid the Church in Europe, including Germany.

Dr. Long told the Swedish primate about the work conducted among Lutherans in prisoner-of-war camps in the U. S. and Mr. Meyer explained the foundation and development of the Missouri Synod.

**Reveal German Chaplains Carried on Anti-Nazi Activity**—By Religious News Service—(3/12/45)—London (by wireless)—Resistance of the German Confessional Church to Nazism was carried into the German armed forces through the chaplaincy service, it was disclosed here by the Religious Division of the Ministry of Information.

A German war chaplain who is now an Allied prisoner of war has been identified by German Confessional representatives in Great Britain as a member of the Church's opposition movement, and as author of a pamphlet in defense of the Jews, which he wrote while serving as a chaplain. He also described the sufferings he and others enduring before the war, and how various Confessional pastors had been imprisoned or put to death.

Calling on Christians to take a definite stand against many features of Nazism, he wrote:

"We live in an age no less pervaded by superstitions and devils than were the Middle Ages. Instead of witchmania it is Jewmania which inspires orgies of our allegedly enlightened era. This Jewmania, which was already raging madly in the Middle Ages, has reached the acute stage nowadays.

"The Church must not keep silence. It must not say the settlement of the

Jewish problem is a civil matter, and one in which the state is entitled to authority . . . Nor must the Church say the Jews are now receiving the punishment they deserve for their sins. There is no such thing as moderate Christian anti-Semitism, even when it is presented in an illuminating manner with logical national reasons, or even with scientific, or shall we say, pseudo-scientific reasons.

"Witchmania, too, was once given a scientific basis by experts from faculties of theology, law, and medicine. The fight against Judaism comes from the same murky spring as did witchmania. Mankind today has still not outgrown its search for a scapegoat, and therefore it is always searching for all kinds of guilty people, Jews, Free Masons, and powers unanswerable to the state.

"It is therefore necessary for Christianity to make the same decision which the congregations of the Middle Ages made. Instead of searching for a scapegoat, and singing of hatred, it must repent and acknowledge its own guilt. It must exercise all demons which have invaded our era, with triumphant assurance that Jesus is victor, that everything must be subject to Him, and that He is leading the world on towards His return and His wonderful kingdom."

**C. O.'s Scientifically Starved in Experiment to Aid Rehabilitation Work**—By Religious News Service—(3/6/45)—Minneapolis, Minn.—Thirty-six conscientious objectors are being scientifically "starved" at the University of Minnesota in a unique experiment designed to aid rehabilitation work in war-torn countries.

It has been known here for several months that c.o.'s were participating in diet tests at the university, but only recently was the veil of secrecy lifted to permit public disclosure of the nature and purpose of the experiments.

Chosen from among thousands who volunteered throughout the United States, the 36 men, who came here from several civilian public service camps, are living on a diet that parallels the diets in the hardest sections of Belgium last year, and in famine areas in Poland, Czechoslovakia and Austria after World War I.

The men live principally on cereals, potatoes, cabbages and turnips — the kinds of foodstuffs easily grown and stored and usually the last foods to be exhausted in famine areas.

Work of the experiment is under direction of Dr. Ancel Keys, professor of physiology in the University of Minnesota medical school. Exhaustive information is being gathered on just what happens to men when they live at near-starvation levels, and what is needed to bring them back to normal. Such knowledge is needed for the planning and operation of relief feeding in war stricken areas.

Experiments will go on for 11 to 12

months. Six months of the time, the human guinea pigs will live on diets near the starvation level. Opening months of the work, which started in October, were taken up with standardization studies and the men at that time lived on a normal American diet. Later, following the starvation period, they will be brought back to normal.

The volunteers are from 19 to 33 years of age and come from all sections of the country. Half of them were students before the war, and about one-third, teachers. Others were engineers, chemists, musicians and there is one labor union leader.

All are studying with a view to being utilized in foreign relief work. One factor in choosing the men was their interest in continuing work in this field.

Fourteen of the men are members of the Church of the Brethren. Other religious groups represented are: Methodist, Quaker, Congregational, Presbyterian, Baptist, Lutheran, Church of Christ, Disciples of Christ, Evangelical Reformed and Jewish.

The federal government is cooperating in the experiments.

**Seminary Students Study Technique of Visiting Hospital Patients**—By Religious News Service—(3/6/45)—Pittsburgh, Pa.—When to visit a patient and when not to, is one of the first lessons learned by seniors at Western Theological Seminary in their new class on the technique and ethics of visiting the sick.

The Rev. W. H. Vernon Smith, pastor of the Forty-third Street Presbyterian Church here and Protestant chaplain of the Presbyterian Hospital, where the classes are held each Thursday, believes the proper "bedside manner" is almost as important to a minister as it is to a physician.

"A patient mustn't be frightened when he sees the minister," says Mr. Smith, "and think, 'I'm so low that they've sent for the preacher.' Our main purpose is to eliminate the anxieties that keep people ill."

Mr. Smith has been interested in the problems of visiting the sick ever since his previous pastorate in Seattle, and he hopes to help other young ministers avoid some of the embarrassments and frustrations.

"The physician and minister should work together in the healing of the sick," said Mr. Smith, referring to psychosomatic diseases in which a patient's worries may actually create a physical illness.

"Unfortunately," he added, "through ignorance of hospital procedures and medical ethics, ministers have sometimes come into conflict with physicians or have become embarrassed by promising things they cannot do."

Students in the seminary-hospital class should not have these difficulties, for the first meeting was devoted to examining the various departments of the hospital, their routine and rules.



Dr. Harry R. Decker, of the hospital staff, later will lecture on the relation between ministerial and medical ethics. Much of the content of Mr. Smith's course has come from the suggestions of physicians.

Emphasis will be placed on the problems of aiding four groups of patients: Those facing death, surgery, a long convalescence, or life with a handicap.

**Yale Dean Says Religion Must Be Carried into Voting Booth**—By Religious News Service—(3/6/45)—Chicago—Religion must be carried into voting booth if the state is not to degenerate into tyranny, said Dr. Luther Weigle, dean of the Yale University Divinity School, speaking at the Sunday Evening Club here.

"The separation of church and state is a sound principle, but one that is much misunderstood," he explained. "It means that the church and state are mutually free, and that neither may rightfully control the other.

"It does not mean that church and state, being mutually free, may not cooperate with one another. It does not mean that the state acknowledges no God, or that the state is exempt from the moral law in which God sets the bounds of justice for nations as well as for individuals.

"Religious freedom is not freedom from the responsibilities and duties of citizenship. No man has true religion who reserves it for home or Sunday and fails to use it as a resource for daily living and public service."

**180 Religious Houses in Rome Sheltered Jews**—By Religious News Service—(3/16/45)—Rome (by wireless) — Statistics released here disclosed that 5,200 Jews were given shelter and aid in 180 different religious houses and institutions in Rome, during the nine months of German occupation.

**Salute the King**—Lutheran churches of Denmark heard their pastors read on September 24 a statement prepared by Bishop Hans Fuglsang-Damsgaard, primate of the Church of Denmark upon the occasion of the birthday of their king.

"On September 26," the Bishop wrote, "our king celebrates his seventy-fourth birthday. He has lived through hard times with his people. Let us, with deep sincerity, pray for our king and his house."

The statement also protested German police measures and the deportation of "hundreds of our fellow-countrymen."

**Eskestuna Kuriren**, August 21, a Dane who escaped to Sweden after having been imprisoned by the Germans gives a few authentic details of the Gestapo's routine manner of questioning. Prisoners are often forced to face a wall while revolvers are pressed into their backs. They are made to bend over a chair and beaten with a half yard whip cut out of a motor tire until they speak or faint. Brutal kicking is a commonplace. A Swede who escaped tells of seeing a Dane brought in who had had

his teeth kicked out by a German army doctor.

**Four Hundred and Twenty-two Protestant Missionaries Freed From Philippines Internment Camps**—By Religious News Service—(3/13/45)—New York—A total of 422 Protestant missionaries have been freed from Santo Tomas, Bilibad, and Los Banos internment camps in the Philippines, it was reported here by the Foreign Missions Conference of North America.

Eighty-three missionaries and members of their families are still unaccounted for.

Included in the official lists are members of the following: Protestant Episcopal Church, Seventh-day Adventists, Norwegian Lutheran Church, Church of the Brethren, Evangelical Church, Christian and Missionary Alliance, Methodist Church, Presbyterian Church in the U. S. A., Assemblies of God, American Board of Commissioners, (Congregational) American Baptist Foreign Missions Society, (Northern Baptist Convention) Church of the Nazarene, Mennonites, Evangelical Lutheran Augustana Synod, Southern Baptist Convention, Friends Foreign Mission Society of Ohio, and Pilgrim Holiness Church.

Eight members of the International YMCA are reported safe, as well as the Rev. and Mrs. William H. Fonger, representatives of the American Bible Society in Manila.

Rt. Rev. R. F. Wilner, Suffragan Bishop of the Protestant Episcopal Church in the Philippines, previously reported among the missing, is also safe.

**Philadelphia Methodist Conference Endorses Dumbarton Oaks**—By Religious News Service—(3/13/45)—Philadelphia—Endorsing the principles enunciated at Dumbarton Oaks, the Philadelphia Conference of the Methodist Church at its annual meeting here urged the United States to abandon its "dangerous policy of political isolation."

Any isolationist policy, the Social Service Commission declared in a report approved by the conference, should be replaced by one of international agreement. It added that the "day has come when there must be no exploitation of any people upon the earth."

The policy of unconditional surrender adopted by the United Nations, the commission said, must not mean "unconcern for the wishes of conquered people or unilateral action in disposing of their fate."

Striking at peace time military conscription, the conference held that anything more than an army and navy recruited on a voluntary basis in the immediate postwar era would invite future wars from the present Axis nations.

**Presbyterians Raise More Than Million for War Service Activities**—By Religious News Service—(3/16/45)—New York — More than \$1,000,000 has already been raised by the Presbyterian

## SYNODICAL OFFICERS, ETC.

Rev. Alfred Jensen, President,  
1232 Penn. Ave., Des Moines 16, Iowa.  
Rev. Viggo M. Hansen, Secretary,  
1320 Ninth St., Marinette, Wis.  
Mr. Olaf R. Juhl, Treasurer,  
4752 Oakland Ave., Minneapolis, Minn.  
Mr. Herluf L. Hansen, Trustee,  
1111 Pershing Blvd., Clinton, Ia.  
Dr. F. N. Thomsen, Trustee,  
Tyler, Minn.

Miss Dagmar Miller,  
Santal Mission, Treasurer,  
Tyler, Minnesota.

Dr. A. T. Dorf,  
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).

Church in the U. S. A. in its campaign for \$1,250,000 for activities of its War-time Service Commission. The drive will close on May 31.

Dr. A. H. Limouze, secretary of United Promotions for the denomination, said over 5,422 churches had contributed \$1,023,702 to date.

He also announced that giving for general benevolences had increased 15 per cent in 1944-45, and that a 23 per cent increase will be sought for the fiscal year beginning April 1.

**Vatican Library Exhibits Salvaged Manuscripts**—By Religious News Service—(3/15/45)—Rome (by wireless)—More than three hundred priceless manuscripts salvaged from Monte Cassino Abbey and various libraries in Rome have been placed on exhibition in the Vatican library. Included are many literary treasures transported to the Vatican while Rome was being bombed.

Principal item is a collection of fifty choral books belonging to the Monte Casino Cathedral and executed there in the 16th and 17th centuries. They are partly the work of two noted Florentines, Giovanni and Francesco Boccardi.

Other items are a series of 15th and 16th century editions of the Divine Comedy, *Mirabilia Urbis Romae*, a guide book for pilgrims to Rome, and various notable examples of miniature art.

**Marine Correspondent Predicts Returning Chaplains Will Stir Congregations**—By Religious News Service—(3/15/45)—New York—The chaplain returning to civilian life after the war will be a "different man", and some of them "may be kicked out of some nice pulpits by indignant congregations," according to an article in the *Woman's Home Companion* by Lt. Jim Lucas, combat correspondent of the U. S. Marine Corps.

Asserting that the returning chaplain will be "forceful" and "can be expected to call a spade a spade," the writer added that he would be "sadly

surprised if he doesn't offend some of the self-righteous citizens who attend many churches."

"But the churches will be stronger for these men whose eyes are opened to reality," Lieutenant Lucas observed, pointing out that the service on battle fronts throughout the world has made chaplains more tolerant of other denominations, and of other races.

"They have developed new channels of expression, new outlooks, new reliance, a new sense of independence," the author declared. And many of them will not willingly surrender it when they return to civilian life.

"And give the credit," he concluded, "to the marines and their brothers in the army and navy, the lads who have had a lasting influence on their chaplains. The teacher has been taught. The preacher went to war and heard a sermon. Will you be able to understand it when he comes home?"

### Clothing Collection in April

A second nation-wide clothing appeal, sponsored by the United Nations Relief and Rehabilitation Administration, will extend into every community in the United States throughout the month of April. A survey by UNRRA reveals that more than 125 million people, 30 million of them children, in war-torn areas, are in dire need of clothing of every description. Clean, usable, second-hand clothing from the closets of American homes is the only hope, since projected manufacture of new clothing to meet the need is delayed because of heavy requirements of the armed forces, and normal civilian demand at home.

In each community all churches are urged to appeal to their members to bring in all available items to the church or other collecting place. Congregational committees will contact and work

with Rotary, Kiwanis or Lions clubs, which in turn receive instructions for shipments from United National Clothing Collection, 100 Maiden Lane, New York 5, N. Y., Mr. Henry J. Kaiser, chairman. Collecting agencies and churches are urged to secure as much newspaper publicity and radio announcement of their activities as possible so that every family in every community has opportunity to participate. All shipments or deliveries will be made to local designated warehouses, and none will be shipped directly to New York. Promotion in Protestant churches is being undertaken by the Church Committee on Overseas Relief and Reconstruction.

No independent appeal among Lutheran churches is contemplated at this time by the National Lutheran Council, pending reports from the Lutheran World Convention's commission to Europe. All Lutherans are urged to lend full support, through their community organizations, to the UNRRA ingathering.

### Churches Help Raise Red Cross War Fund

Once again churches and religious groups the country over, through direct appeal to their membership, climaxed by observance of Red Cross Sunday, March 18, have contributed materially to the success of the Red Cross War Fund and thus to the conduct during 1945 of the humanitarian services for which the Red Cross stands.

In the weeks preceding and during the Red Cross campaign church and religious publications throughout the nation carried the Red Cross message to their readers. Editorials, news and feature stories, pictures, special covers have emphasized the work of the Red Cross and the need for prompt and generous contributions to its War Fund. Ministers told the Red Cross story, and

church leaflets and bulletin boards repeated the appeal.

The significance of this contribution of time and money and effort by church and religious groups can be seen in the renewed courage of wounded men, helped back to life and to self-reliance through the Red Cross. It can be found in the disaster-shaken families restored to security through Red Cross effort. It can be read in the words of the prisoner of war who wrote to his family, "God bless the Red Cross and all the people who make its work possible."

### Lutheran on Network Programs

Three outstanding Lutheran clergymen will be heard within the space of a few weeks on country-wide broadcasting networks.

Columbia Broadcasting System's "Church of the Air", on Sunday, March 18th, (10:00 to 10:30 a. m., EWT) will feature the Rev. Dr. Frederick R. Knubel, president of the United Lutheran Synod of New York. Dr. Knubel son of the recently retired President Frederick H. Knubel of the United Lutheran Church in America, was pastor in Rochester, N. Y., for a number of years prior to his election last summer to the synod presidency.

The CBS "Church of the Air" speaker for the morning period (10:00 to 10:30 a. m., EWT) on April 8th, is the Rev. O. A. Geiseman, pastor of Grace Lutheran Church, River Forest, Ill., author of various books of sermons and associate editor of *Cresset* and of *The American Lutheran*.

Also on April 8th, the Blue Network of the American Broadcasting Company will carry (2:30 to 3:00 p. m., EWT) on the "National Sunday Vespers" program a sermon by the Rev. Dr. Franklin Clark Fry, president of the United Lutheran Church in America. Dr. Fry's sermon subject is "Interruptions".

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