

# Lutheran Tidings

Volume XI

May 20, 1945

Number 20

## PENTECOST

Holy Spirit, come with light,  
Break the dark and gloomy night  
With Thy day unending;  
Help us with a joyful lay  
Greet the Lord's triumphant day,  
Now with might ascending.

Comforter so wondrous kind,  
Noble guest of heart and mind,  
Fix in us Thy dwelling.  
Give us peace in storm and strife,  
Fill each weary heart and life  
With Thy joy excelling.

Make salvation clear to us,  
Who, despite our sin and dross,  
Are in Thee confiding.  
Lest our life be void and vain,  
With Thy light and love remain  
Aye in us abiding.

Raise or bow us with Thine arm,  
Break temptation's evil charm,  
Clear our clouded vision.  
Fill our hearts with longing new,  
Cleanse us with Thy morning dew,  
Tears of deep contrition.

N. F. S. Grundtvig.  
Translated by J. C. Aaberg.

## Day of Pentecost

The day of Pentecost was a great day for the Jewish people. It had been celebrated as a day of thanksgiving for the harvest and also as a day of remembrance of the law giving at Sinaj ever since the day of Moses, many hundred years ago.

And now it was the year 30, A. D., in the city of Jerusalem. Oh, so many things had taken place of late, the crucifixion, the resurrection, the ascension of Christ and now another great event is in store for his disciples. They are going to understand the value of these events. They had been advised by their dear Lord and Master how and what to do, where to stay and they had been very obedient to His words. They lived in harmony now — it had not always been that way — united in prayer and supplication, they were receptive, their minds and hearts filled with expectation.

They are now together at an early hour even earlier than we have Sunday school and divine service. And then all of a sudden it came to pass. It came from above, from heaven but it came to them and for their sake. They heard something — a sound from heaven as of a rushing mighty wind — they saw something — cloven tongues like as of fire — they felt something — they were all filled with the Holy Ghost — they could do something. They began to speak with other tongues — and it was the wonderful words of God they uttered, but it was the Spirit that gave them utterance.

It reminds of us Christ's words to Nicodemus, "The wind bloweth where it listeth, and thou hearest the sound thereof, but cannot tell whence it cometh and whether it goeth: so is everyone that is born of the Spirit," also of John the Baptist's statement of Christ. "He shall baptize you with the Holy Ghost and with fire."

Contrary to the multitude who came together, were confounded and amazed, the apostles knew with thankfulness that Jesus' promise had come true. Had He not foretold this more than once and especially the last evening before His suffering on Calvary. Had not all the words spoken by Him about His crucifixion, His resurrection, their sorrow and their joy, their attitude toward Him been fulfilled in every detail. Was there anything more real in this world than His words and His deeds?

Had not Zacharias and Elizabeth spoken wonderful words of God's grace and mercy when filled with the Holy Spirit? Had not the old man Simeon been guided and led by the same Spirit in all his ways and doings? It was the most natural thing in the world to live a spiritual life.

And then we hear how Peter could explain this great event in the light of the prophet, Joel. We learn with what boldness he could bear witness of Christ, thereby glorifying Him and how he could advise the great multitude of the way of salvation. Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins and ye shall receive the gift of the Holy Ghost." There was no hesitation in his answer to question of anxious souls.

Christ had promised them that the Spirit should be their guide throughout life and if we follow in Peter's and Paul's footsteps we see how they were guided under all circumstances. Yea, the same thing may be said of all the missionaries throughout the ages. Augustine to Britain, Ansgar to Denmark, Livingstone to Africa, Børresen to India and numerous others.

It was a birthday of the new life, as life out of death and it was also the birthday of the Christian Church. By evening the same day 3000 had been con-

verted and christened. Holiness and righteousness governed and ruled their lives, love and sympathy for each other filled their hearts.

If ever there was a perfect day in the human race, history this day of Pentecost is remembered and looked back upon as a most glorious day. God Himself abiding in a human heart. His Spirit through the word living within us and sanctifying us day by day.

Many important days have been mentioned, recorded and remembered in particularly the last year or so but never was there a better day than the day of Pentecost. When God Himself made His abode in his disciples heart. And the very same blessing may come to us all. We may be filled with joy, strength, love and sympathy.

P. Rasmussen.

## V-E Day, May 8, 1945

By CHAPLAIN F. O. LUND  
Prisoner of War Camp, Ruston, Louisiana

The day which men have hoped for and prayed for is at hand. Today the proclamation of Victory went over the air from Washington, London, and Moscow early in the morning.

The war in Europe is over.

The years of blood and sweat and tears, the days of despair and darkness, of fears and setbacks are over, and we see the rays of light coming over the European horizon, assuring us of the coming day of justice and right and happiness for all nations.

But we must not forget the price that has been paid for this hour of rejoicing.

We must not forge the hours and days and months and years of darkness and terror which descended over Europe with the noise of the coming of the bloody and inhuman Nazi horde, tramping down every human feeling and right on its way, destroying not only the material well-being of nations but the very soul of humanity.

We must not forget in this hour of rejoicing and thanksgiving the subjection of our fellowmen to the horror and the despair and the suffering of the Nazi concentration camps, the destruction of whole cities with defenseless men, women and children — the Warsaw, the Rotterdam, the Coventry, the London, the Stalingrad, the Sevastopol, the Greece, the Norway, the Lidice of this present struggle; the desire of the Nazis to enslave or to erase from the face of the earth whole nations of peoples.

And we must not forget the price that we have paid in the service of justice and right. Although this is a day of rejoicing and thanksgiving, it is also a day of sorrow. A day where our hearts are heavy when we count the cost, not in money or material but in American blood which so freely and willingly was shed as a price paid for the right of man to be free — to think and speak and worship as he sees fit — and this American blood was not shed for the American people alone, but in the true American spirit, it was shed for all the oppressed peoples of the world — even for the German people.

Because our cause was a just and true cause, victory was given to us.

But remember! The day has only begun. The day of victory is not finished. It has had a good beginning,

but it is up to us to see that it is finished as it was begun. The hordes of the "rising sun" are still playing lords over the part of the world we have come to know as the Pacific theater of war. The concentration camps, the prison camps, the march of death and uncountable atrocities are still going on and no true American can lift his head and rejoice in life as long as that is still going on.

The Japanese armed force is still a formidable foe and the greater part of our present struggle is still at hand. We must not let our victory in Europe deceive us. It is not time for us to let our hands down and believe that there is not much more to be done. I have no doubt that the Japanese government in true Oriental fashion met the V-E day proclamation with these thoughts: "Here is our big chance. The white race is war weary. They have now won a great victory. They will think it is all over. They desire to go back to normal life as soon as possible. Let us now put up a mighty fight, win a few major battles, and negotiate a peace that will give us most of what we have taken, and then during the peace to follow we will prepare the destruction of the white race in a war of the near future."

Shall we agree with them? Shall we as a liberty loving nation be satisfied with a false security for the future?

No, and again no!

It is now time for every true American to tighten his belt, take a firmer hold of his weapon and declare to the world: "We are not satisfied before the last aggressor, the last destroyer of human right and happiness and liberty has been forced to yield his power to enslave nations and to lay down his arms in unconditional surrender to our forces."

Therefore today — on this historical V-E Day, although our hearts are full of joy and thanksgiving, we must stand firm in the determination that regardless of the price we must pay, we shall not for a single moment lay down our arms or slow down our production, before the day arrives — and may it come soon — when Japan finds itself in the same position as Germany is in today — unconditional surrender.

God bless America.



## BIBLE STORY SONGS

## MOSES

## III

Moses was leading his flocks o'er the hills  
Up to the mountain, soon to be known  
Down through the ages, all through the world:  
God's holy hill, where written on stone  
He to His people, homeward bound,  
Ten great commandments handed down.

Downcast was Moses and heavy in heart;  
Hebrews, escaped from Egypt, had told  
How a new Pharaoh, fiendish and foul,  
Hounded the Hebrews worse than the old;  
Breaking his heart he heard their cries,  
Cries of despair, to Heaven rise.

Up to the mountain he lifted his eyes,  
Saw there a strange, a wonderful sight:  
High on the hillside a bush was in flames,  
Flames, not consuming, dazzling and white.  
Moses drew nigh and from the flame  
God spoke to him and called his name.

"Doubt not and fear not, I am with you!  
Go to my people, lead them to me;  
Here at this mountain my voice they shall hear.  
Egypt my mighty arm shall see.  
Pharaoh's host, nor ocean wave  
Shall e'er destroy whom I will save!"

S. D. Rodholm.

Mel.: Faith of our fathers.

Copyright 1945 by S. D. Rodholm,  
Grand View College, Des Moines, Iowa.

Moses replied to the call: "Here I am!"  
God said: "Take off your shoes and come near!  
Sanctified ground is the place where you stand,  
Sacred because I speak to you here;  
Long has my people cried to me;  
I will send you to set them free."

Moses had lost all his faith in himself:  
"Lord, who am I? Send some other man!  
I am not eloquent, they will not hear.  
Death waits for me in Pharaoh's land."  
God said: "Not who you are or why,  
Just one thing matters: Who am I?"

"I am Jehovah, my name means 'I AM';  
Future and Past are Present to me.  
I see what was and the things yet to come;  
Abraham, Isaac, Jacob I see.  
I see the One who comes to save  
Mankind at last from guilt and grave."

## This Is the Day

## Peace Day In Europe

"This is the day which the Lord hath made; we will rejoice and be glad in it." Psalms, 118:24. "A solemn and glorious day" it was called this morning by the United States President. It could also be characterized in these words: "Peace to the nations, and praise to the Lord."

What a difference from that day in September 1939, when war was declared. At that time we had to tell our young men, our own sons: go and fight! And they went and served faithfully. Now they are told to lay down their arms, in a short time they will be greeted in this manner. Come home! Come home! And gladly they will answer: We are coming!

But let us not forget for one moment that the Angel of Death has passed through their ranks, many are deprived of their health and many will never come back to their earthly home. It is a very sad story to be intermingled with the joy and thankfulness that peace has come to our shore.

Today we stand on the border of peace-land, not only with thanks in our hearts, but also with expectation. We are told that traveling companies from the East to Jerusalem cried out: "The Holy City! The Holy City!" and fell down and worshipped. So do we in like manner cry out: Oh wonderful peace-land ahead of

us. And again we hear this testimony from Godfearing hearts throughout the world: If it had not been the Lord who was on our side, now may Israel say; if it had not been the Lord also was on our side, when men rose up against us: then they had swallowed us up quick, when their wrath was kindled against us, then the waters had overwhelmed us, the stream had gone over our soul, the proud waters had gone over our soul. Blessed be the Lord, who hath not given us as a prey to their teeth. Our soul is escaped as a bird out of the snare of the fowlers; the snare is broken, and we are escaped. Our help is in the name of the Lord, who made Heaven and earth.

Again, as we enter into the future peace-land, we pray, that as the allied nations have been united in the purpose to win the war, that unity also may prevail in rebuilding all that has been broken down; not only of material things throughout the world but also faith, hope and love, especially love in the hearts of men.

First we pray for unity and peace and next we work for it. None of us may be leaders of nations or large communities, but we do all have our own little domain to rule. If we are guided by the Holy Spirit, we will also in one way or another guide our surroundings.

What a task before us all today. May we with the help of God succeed.

P. Rasmussen.

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## Across the Editor's Desk

The announcement of Victory in Europe brought many mingled feelings to every individual in our entire nation. Many reports of the reactions in the various parts of Europe are beginning to come, and little by little we shall hear of the actual conditions in Europe.

We, who are of Danish descent, naturally are awaiting the reports that will come from Denmark. In one of the last addresses given by Robert Staerose during his recent visit in America, he said: "We in Denmark look forward to the great day of liberation, and no Danes look forward more to that day with more yearning than our 10,000 patriots in German prisons and concentration camps. We are looking forward to our final contribution in a just fight for freedom, and we are looking forward to the days when we in Denmark shall be able to resume our democratic ways of life — free to contribute our share to the task of organizing world peace in cooperation with the great American nation and the other countries. Together we will assume the responsibility for the creation of a better world worthy of all sacrifices which our peoples have made."

Although it was a disappointment to many who still had hoped to have the privilege to hear Mr. Staerose, we can readily understand that he immediately upon the announcement of Victory in Europe cancelled all further speaking engagements and secured passage via aeroplane to his own country. Being a member of the Parliament of Denmark when the German army occupied Denmark, he had his definite responsibility of being present when the leaders of Denmark again meet for plans for rehabilitation of their entire nation.

Deeply conscious of our close relationship, culturally, socially and spiritually with the people of Denmark, we extend a hand of greeting to our mother country. May God bless each effort to make the dawn of the new day a beautiful reality in Denmark and in all parts of the world.

## The 68th Annual Convention of the Danish Lutheran Church

The Danish Evangelical Lutheran Church in America will assemble for its 68th annual convention upon invitation of St. Peder's Danish Lutheran Church, Minneapolis, Minn., June 5th to 10th, 1945. The convention will have all its meetings and services in the chapel at the Union City Mission Camp, Medicine Lake, Minn. The opening service will be at 8 p. m., June 5, the opening business meeting at 9 a. m., June 6. The Union City Mission Camp is owned and operated by seven protestant church bodies in Minneapolis and is under the active leadership of Dr. William E. Paul. All congregations of the synod are urged to send delegates to the convention and all pastors are likewise urged to be present.

Any church belonging to the synod has the right to be represented at the convention by one delegate for each 50 voting members or fraction thereof. Any district located more than 900 miles from Minneapolis may select a district delegate who will be permitted to cast three votes.

On account of delay in obtaining the permission to have the convention from ODT this announcement appears so late that it will not be possible to accept any other proposals for discussion and consideration by the convention except those already received and advertised below.

In the hope that this year's convention may be the last one to be held during war time and under war conditions do I ask that representatives of our churches meet at Medicine Lake June 5th in order that they may serve the Kingdom of God in the Danish Church.

April 28, 1945.

Alfred Jensen.

St. Peder's Danish Lutheran Church, Minneapolis, Minn., hereby invites delegates and pastors representing the congregations of the Danish Church to attend its annual convention June 5-10 at Medicine Lake, Minnesota.

All delegates and pastors are asked to enroll at least two weeks in advance. Send your reservations to Olaf R. Juhl, 4752 Oakland Ave., Minneapolis 7, Minn.

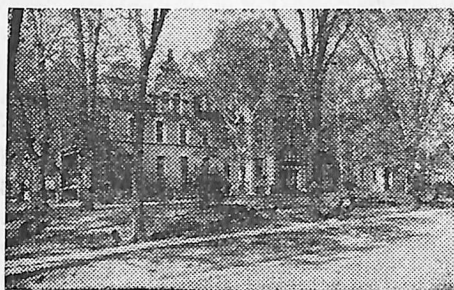
President of St. Peder's Danish Lutheran Church.  
Paul Steenberg,  
J. C. Aaberg, Pastor.

## Proposals to come before the Convention.

Experience has shown that the various reports sent to the congregations prior to the annual convention



## GRAND VIEW COLLEGE



### Daily Life at Grand View College

Typewriters are busy these days at Grand View. Nearly every student has a term paper or two to finish, and the grind is pretty steady as the last two weeks of this school year draw near. After the hurry and bustle of "Studenterfest", the students settled down to do their best in the month that remained the month which is now half gone. This school year is nearly over, but all are going to give their best through the last day.

On Friday, May 4, we had the pleasure of hearing Prof. Otto Hoiberg of South Dakota State College at chapel. The gist of his message as gleaned from my notes is this: All the leaders we have are not of the headline variety; it is not so important what a leader says, but what he is. We should aspire to informal leadership, influencing each other to better things. To be such a leader, you yourself must be a real person. Keep your eyes open for the fundamentals of life; wherever you find them, take full advantage of them.

The next evening, "Unge Kræfter" was host to the Lutheran Student Association groups of Des Moines. The program included two numbers by the choir, a violin solo by Hilmer Person, a vocal solo by Dora Krog, and two monologues by Miss Olga Strandvold. The speaker of the evening was Rev. Frieberg, a former missionary to New Guinea who gave a very interesting and informative talk on the animistic religions of New Guinea and the effect of animism on the natives.

On V-E Day, all students gathered in the lecture hall to listen to President Truman's talk, after which a short chapel service was held. Classes were held as usual, but some of the students had the opportunity of attending special services at a large auditorium in downtown Des Moines. Church services were held at Luther Memorial Church in the evening.

The highlight of the last 2 weeks was the U. K. program of May 12, at which Prof. Christian Petersen, Danish sculptor from Iowa State College, gave an illustrated lecture on historic sculptural forms, which was followed by the modelling of Rev. S. D. Rodholm in clay. Watching the clay take form under the artistic hands of Mr. Petersen was al-

most a sermon. Little bits of clay which would seem insignificant to the uninitiated in sculpture made a light here or a shadow there, filling out a form a delineating a line. It might remind one of the opening verses of the second chapter of Genesis where the story is told of God forming man out of the dust of the ground, breathing into his nostrils the breath of life, man becoming a living soul.

On May 1, the student yearbook VIKING was received. I should like to quote the dedication as it appears under picture of the service roster. "We humbly dedicate this annual to the Vikings of Grand View College who today, in the uniform of our country, are fighting for the so-called little things of life, as well as for the great. They are not fighting for money or position or power, but for the little things — going to church on a quiet Sunday morning, bowing one's head to God in thanksgiving, enjoying a symphony, or a Christmas Eve at home with the family, admiring an evening sunset, or the moon across the water; yes, the right to be a free individual. These are the things they are fighting for; these are the things for which some have already given their lives. They are fighting for an ideal. May we who are privileged to be at Grand View this year 'be dedicated to the task remaining before us, that . . . we take increased devotion to that cause for which they gave their last full measure of devotion; that we here highly resolve that these dead shall not have died in vain'."

Several of the students are planning to teach Vacation School this summer. The present list include Norma Due at Oak Hill, Iowa; Ellen Bollesen, Anitra Kruse, and Katherine Utoft at Kimballton, Iowa; Elsie Baadsgaard at Minneapolis; Helen Stub at Greenville, Michigan; Dora Krog at West Denmark, Wisconsin; probably Ellen K. Andersen at Hampton, Iowa; and possibly others. Of the seminary students, Gudmond Petersen will teach in Des Moines, Einar Anderson will assist at Tyler, Thorvald Hansen will serve the congregation and teach at Alden, Minnesota, and Clayton Nielsen will do similarly at Denmark, Kansas.

Mr. Robert Staermose has cancelled his scheduled lecture at Grand View and will return to Denmark as soon as possible. The Board of Education is scheduled to meet at the college on May 17 for their regular spring meeting.

Clayton Nielsen.

### Courage

Very often, I believe, the term "courage" is entirely misunderstood by many people. In Webster's dictionary we find courage defined as the "act of being brave or bold." But this does not limit it to physical attributes alone. Although it is only a short word of seven letters, it has a lot of meaning. Often times it determines a man's whole

character. In other words, without a mental determination toward courage how far would President Roosevelt have gone to overcome his handicap? Most of us know it was his resolution to walk that led him on to do the supposedly impossible. Again, how far could our soldiers travel in winning this war for our freedom and in helping the suppressed people of Europe without a physical courage along with mental determination?

Every day men die who were too timid to make a beginning effort, men who, if they had been encouraged and helped to find boldness, might have gone great lengths in the career of fame. In conclusion, I believe Carlyle has made an excellent definition of courage when he said, "The Courage we desire and prize is not the Courage to die decently but live manfully."

Gwen Erickson.

Greetings to The United Nations Security Conference, San Francisco, April, 1945

### UNIVERSAL PEACE

(Mel. America)

Hail to United States,  
Favored by all the Fates,  
Land of the free.  
Land where all races meet,  
All nations You shall greet  
To make it understood:  
WE'RE FOR BROTHERHOOD.

Sing it o'er mount and hill,  
Sing it abroad until  
All nations feel:  
That U. S. takes the lead,  
Earnestly NOW to plead:  
Plead for what's RIGHT and GOOD,  
PLEAD FOR BROTHERHOOD.

Let Europe, Asia — ALL  
Feel the old system fall —  
War blotted out.  
Put tanks and bombs away,  
No more thus go astray.  
From war bring all release—  
UNIVERSAL PEACE.

Peace shall our motto be,  
Oh, that all nations see  
This as our aim.  
PEACE TO OUR FELLOWMAN,  
UNTO EACH TRIBE AND CLAN.  
MAY IT BE UNDERSTOOD —  
WE'RE FOR BROTHERHOOD.

Sigurd Pedersen.

Ruthon, Minn.

### OUR CHURCH

**Killed in Action**—Mr. and Mrs. Sam Andersen, Des Moines, Iowa, were notified on May 15 that their son, Pvt. Wayne Andersen, USMC, was killed in action April 12 at Okinawa. Wayne Andersen was a student at Grand View College in the fall of 1943.

(Continued on page 14)

## OUR WOMEN'S WORK

### W. M. S. Officers:

MRS. INGEBORG NESS, President,  
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### Women's Afternoon at the Santal Convention

The Santal Mission Convention was held at Immanuel's United Danish Lutheran Church here in Minneapolis April 26-29. The official reports will of course be available to all who are interested in reading them. The Women's Session held Friday afternoon may have special interest to readers of this page, so I give my personal impressions:

Mrs. Helland was at the front of the gathering when I came in. In her own sweet, unaffected way she, probably more than she realized, gave us a picture of the joy of belonging together which exists between the Hellands, the Girtzs, the Ostergaards, the Malmes, the Baggers and Dagmar Miller. (Possibly others that I don't know.) These former missionaries were all present and the meetings were filled with their happiness at seeing each other — just like a big family.

Mrs. Malme, she and her husband have been in this country for some time because they could not return to their native Norway, was the first speaker. Very good English she speaks, too, with a pleasing Norwegian lilt. She and Rev. Malme did much of their work among the Boroos. Their people had much the same religion — that of fear of the Evil Spirit — as the Santals; but they look different — more negroid.

It is eighteen years ago that the first missionary work was begun among the Boroos. There are now 4,000 of them baptized. The women were 100 per cent illiterate. They were not thought to have souls of their own. They were bought by the men as rice or cattle and never heard or saw anything beyond their home surroundings. However, as the men came in contact with Christians and learned that in the eyes of God we all are His children, they are changing their opinions about their women. Today the women of the Santals and the Boroos are a great factor in the spreading of the Gospel. Mrs. Malme closed her talk with a greeting to us from the Boroos women. It was very brief but very fitting: "Peace to You!"

Mrs. Girtz was ill and not present, so Mrs. Helland called on Rev. Girtz. We were told that the old women of the mission were very fond of Rev. Girtz, so Mrs. Helland wanted him to tell us something about these women of whom there are so many. The liberation which Christianity is bringing to the Santal women is evidently a real experience. It is giving them a new outlook on life and they are responding in wonderful fashion. We heard many interesting experiences about individuals; but the outstanding story is about the large Women's Meetings which take place in different towns at different times. Three to four hundred women may gather for a two or three day meeting. Great preparations take place before hand — building small

fireplaces, buying pottery and making room for the guests. Each woman brings her own rice and makes her own meals so the cost is small for the local group. The important part is, of course, the message these women come to hear. They listen hungrily and the singing is grand. Rev. Girtz said, "These conventions often begin quietly, expectantly and as the spirit grows they end up like a hallelujah chorus." The women go home from their gatherings with food for their own souls and for their neighbors and friends to last them for many days.

Mrs. Helland closed the meeting with these words, "I feel that women are playing a very important part in the growth of the Christian Life of India."

There were five young people present who are preparing themselves to become missionaries among the Santals. Three of these are from our own church — Mr. and Mrs. Riber and Miss Due.

F. S. P.

### W. M. S. Notes

During the past year a "round robin" letter has passed around between the board members of W. M. S. and I have luckily been included in this circle. Living so far apart, it is tedious for the board to exchange ideas. And now that the convention seems to exclude a special Missionary Meeting this one yearly contact is also lost.

This is not an official bulletin; but I feel that I may pass on just a few of the ideas that have circulated in these letters. The contributions to W. M. S. have been very generous this past year. A growing interest in Home Mission Work is evident in many places. This places added responsibility on the board. The board members are very desirous that your money be used for the very best purposes. I am listing a few ideas brewing in their letters:

1. The possibility of larger group meetings where ideas and fellowship may be exchanged, good words heard and our work given impetus.
2. The desire to help, financially and otherwise, our Synodical Historian.
3. Exchange of methods used in their work and accomplishments of individual mission groups.
4. Possibilities of helping the Synodical Publication Committee in planning a good set of lesson plans for our Sunday Schools.
5. Then there are always the suggestions submitted by different members as to where a check from W. M. S. might be welcome.

Some get-together of our women present may be possible at the Church Convention. If so, you will all hear about it. Certainly, you will get the annual reports from your board members.

F. S. P.



# IN THE WIDE, WIDE WORLD

Alfred C. Nielsen, Grand View College.

## THE FALL OF HITLER AND HIS THIRD REICH

**The mills of the gods grind slowly, but they grind exceedingly fine.**

The first German reich was founded by Otto the Great in the tenth century and lasted for nine hundred years. The second reich was founded by Bismarck at Versailles, France, in 1871 and lasted till 1918. The third reich was founded by Hitler in 1933. He predicted it would endure for a thousand years. It lacked 988 years of doing that. It lasted twelve foul years!

In the New Testament Jesus speaks of a man who built his house on sand and that when the storms came the house fell with a great fall. The fall of Hitler's house was surely the greatest in history. Rome fell but it took several hundred years. The empire of Napoleon the Great fell, but France was damaged only slightly. With Hitler fell Germany in the most wide-spread and complete destruction in the long history of mankind.

For a short while Adolf Hitler was thrust to the pinnacle of the greatest power. There he stood for twelve years on his dizzy heights, gesticulating, shouting, shrieking — and destroying.

Hitler was born in Austria in 1889. His childhood was unhappy and he was left an orphan at 13. He did not do well in school and he drifted to Vienna where he tried to learn art and architecture. He failed at both and had to do the crudest work to make a living. It was during his childhood and youth that his great hatreds were born. During the First World War he fought in the German army and rose to the rank of lance corporal and won the iron cross. When the Armistice of 1918 was signed he was lying in a hospital. When the news of the German defeat reached him he wept. It is said that he began to plan his political career at this time.

In 1920 he organized the National Socialist (Nazi) Party. While he engaged in the most passionate oratory which drove millions of Germans to hysteria, his armed thugs slugged their way through all opposition.

The Nazi party was conceived in hatred and dedicated to violence. By means of blackmail, terror, murder and assassination they rode over all such opponents as Jews, Communists, Socialists, Christians and pacifists.

In 1933 Hitler and his followers were at the head of the German state and set out to reorganize the republic. They outlawed all other political parties. They established a dictatorship. They burned the Reichstag building and blamed others. They banned all civil, political, intellectual and religious liberties. They built concentration camps where the most honest and honorable people of Germany were systematically tortured and killed. They began a program of rearmament which kept all Europe in a state of fear and jitters.

In the course of a few years this mighty military machine was set in motion. Austria was annexed and

later Sudetenland and Czechoslovakia, and on September 1, 1939, the German forces invaded Poland and World War II was on.

For 2075 days this war raged and 25,000,000 men became engaged in it. Before it was over 48 nations had declared war on the German Reich.

On May 8 at 9 a. m., President Truman declared that the war in Europe was at an end. Hitler and his reich were finished. What this war has cost in materials, lives and sorrows will never be known.

In his ruthlessness against all independent spirits who refused to bow down before him, Hitler succeeded in driving the greatest literary master, Thomas Mann, into exile. A few days ago he addressed from our country these words over the radio to the defeated German people:

It comes as a shock to such a German that in the twelve years of the Hitler regime one thing only, Nazi rule, could induce such human depravity in a people certainly not by nature devoid of justice and morality. One of the last commentators on the Goebbels radio, a man named Fritsche, shouted into the microphone that nothing could alter the fact that National Socialism was, "the only appropriate form of government for the German people" and that Germany was made for this regime. This he dared to say to people who, full of dire foreboding, had lived for more than a decade under National Socialism and who now, amid the ruins of their country, confront a catastrophe the like of which neither their own nor any other history has ever witnessed. The "only appropriate form of government" for the German people led them in just a few years into not only the most terrible but also the most disgraceful defeat; so that Germany stands today as the abomination of mankind and the epitome of evil. Justice and truth strangled, falsehood reigning supreme, liberty trampled, character and decency crushed, people drilled from childhood in the blasphemous delusion of racial superiority, in the primacy and right of violence, educated for nothing but covetousness, rape, and looting — that was National Socialism. That is supposed to be "German", the "only form of government appropriate to the German nature." My readers and listeners in Germany, you were unable to rid yourselves of this rule by your own strength. The liberators had to come from abroad. They have occupied your broken country and will have to govern it for years. At least do not regard them as your enemies, as Bishop Galen incites you to do. Do not, like this ill-advised cleric, regard yourselves primarily as Germans, but as men and women returned to humanity, as Germans who after 12 years of Hitler want to be human beings again.

Power is lost but power is not everything. It is not even the main thing. And German greatness was never a matter of power. It was once German and may be German again to win respect and ad-

(Continued on page 12)



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

## GOD CHOOSES HIS MAN God Prepares a Leader

Moses was born of slave parents at a time when Pharaoh had ordered his people to drown every Hebrew boy baby at birth. When three months old, Moses was placed by his mother in a floating cradle and hidden among the tall rushes that grew in the Nile. The tiny "ark" was discovered by Pharaoh's daughter. When its lid was opened, the baby cried, and the heart of the princess went out to him. This skillfully contrived plan of his mother resulted in her being hired to nurse him; and when he grew older, the princess adopted him. He grew up at court as a prince of the realm and "was instructed in all the wisdom of Egyptians." In this way he was being providentially prepared for the great task to which God was to call him. Outwardly Moses was an Egyptian, but when he went out and looked upon the afflictions of his brethren, his heart yearned to help them. He struck and killed an Egyptian taskmaster whom he saw mercilessly beating a Hebrew slave. Compelled to flee for his life, Moses escaped to Midian. There he married and became a shepherd, tending the flocks of his father-in-law, Jethro. While leading sheep, Moses was being prepared to lead men.

### Holy Ground

Moses' life as a shepherd gave him time to think and brood. The plight of his people must have weighed heavily upon his heart. Must he not have wondered whether there might be a mysterious purpose in the strange experiences of his life? The answer came one day when he had led his sheep to the "backside" of the wilderness near Horeb, which is also called Mount Sinai. On the slope of the sacred mountain Moses saw a bush burning, but there was no smoke. Though the bush was ablaze, it was not being consumed! Drawing nearer to investigate, Moses heard his name called insistently, "Here am I," he said. Then he waited, listening. The very place on which he stood was holy ground. The voice told him so, and he reverently obeyed the command to remove

his sandals. A sense of the sacredness of place and occasion prepares men to hear when God speaks.

### The God Who Calls

The Speaker whose presence was betokened by the mystic fire now revealed his identity to Moses. He was the God of the whole earth, but He introduced Himself as the God of Moses' father and of his forefathers. The Lord was pressing His claim directly upon Moses. The once powerful prince who had doubtless looked fearlessly upon the images of the many gods of Egypt, now hid his face in fear. He dared not longer gaze at the flaming bush, for it had become to him the place of God's presence! Reassuringly the Lord continued to reveal Himself to Moses. To say that He was the God of Abraham, Isaac, and Jacob meant that He was the God of the covenant — that He had not forgotten the covenant made with these patriarchs. He called Moses' people "my people". He had seen their affliction, had heard their cry, and knew their sorrows. The Lord hears, sees, knows—and cares. His people had long been content to remain in Egypt, then had long felt hopeless under the lash of the slave drivers. But now they were praying, they were turning in their desperation to the God of their fathers, and they would be brought out of Egypt and into the land which the Lord had promised to Abraham. Being reminded of God's goodness to our forefathers and of His promises should ready our hearts to do as He asks, just as Moses, by these reminders, was being prepared by God to heed His call.

### The Call and the Response

"Come now therefore," said God to Moses, "and I will send thee." God had presented the need — a people in bondage crying for deliverance. He had said that He had heard their cry and would bring them out of the land of bondage unto a land that flowed with milk and honey. Now He proposed to send Moses to speak to Pharaoh in His name and to lead His people out. It is no wonder that Moses himself exclaimed in dismay, "Who am I, that I should go unto

# To Our Youth

MAY 20, 1945

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Pharaoh . . .?" To some people this question seems equivalent to saying, "God, you have made a mistake. I am not the man for the task. They think Moses' answer implies lack of faith. Perhaps so, but it also reveals humility. Moses was feeling his human weakness. God cannot use the person who says, "Look who I am!" But he can do great things through one who says, "Who am I?" and then accepts the call.

### The Divine Promise

Sometimes an earthly leader will delegate a tough assignment to a subordinate and then "leave him in the lurch." God never does that. He reassured Moses with the promise, "Certainly I will be with thee." How often people seem to assume that they must rely solely on their own ingenuity when the Power is as close to them as their place of prayer. But as long as a man has his life hooked up to his own one-cylinder motor, he cannot connect with the Niagara of God's almightiness. What God wanted Moses to do was to rely completely on the divine power. That is what he wants us to do. God gave Moses a token: When he brought the people out, he and they would serve God at that mountain. Looking back over the trail, Moses would then realize that God had kept His word.

## AS ONE AMERICAN TO ANOTHER

By Henrietta Buckmaster.

I am a writer, I am not a social worker, a statistician or a vocational expert, although there many times when I have wished to be all three. As a writer, my concern is with human beings, and the dignity of human personality. This concern is the only justification I have for stepping outside my province on this occasion.

I will merely state the fact that the Negro personality has suffered four hundred years of frustration; I will not labor the point. All that any of us has any concern with at this time is blasting the situations which have produced that frustration. To look backward is static. For a white person to tell the Negro how he has suffered is impertinence. But we have a job to do in common, and it is a job which will take all our resources, resolution and mutual endeavor. It is, in addition, a task in-



volution mutual dependence. There is no time to be lost.

Negro discrimination in jobs or in vocational training is a white responsibility, because it is white-instigated and white-perpetuated. This fact must be considered in all its implications, but merely **considered**, not permitted to immobilize. The Negro worker has long since come of age, he knows his own capacities. He is needed. He must make certain, through organizational strength, trade union affiliation, and vocational training, that this need for him is maintained when the present war crisis is over, and that the pattern of the last post-war period is not repeated.

Organizational strength . . . That, I feel, is the key. Millions of men and women, speaking with one voice and acting as a single unit, are an incontrovertible force. Organization on this basis is a relatively new experience for the Negro. Pressure has been exerted on his behalf in many instances, himself as a cohesive economic and political force is a recent development, a development which is still in its earliest stages. But in the highly organized society in which we live its imperative need cannot be overly emphasized.

Trade union membership is probably the most important step in this direction, especially in the South, if the Negro worker is alert and determined to utilize every provision for democratic participation. Apart from the emergencies of war, which are breaking down to some extent employer-discrimination, no educational force is as great as the union which takes an unequivocal stand for its members. The Negro **must** be a member when the union has no open or secret discriminatory clauses in its constitution. On the other hand, the Negro must refuse all association if he is segregated. The time has come when the Negro can and must demand clear statements of policy, and be satisfied with nothing else.

I used the word "participation." It is a word of vital importance. Participation is the Negro's obligation whenever humanly possible. Participation confirms the Negro's right to equal jobs and to unlimited vocational opportunities. Participation lightens some of the ignorance of the prejudiced white worker and gives greatly needed support to those other white workers who have no sympathy with discrimination of any kind. I think that not enough emphasis has ever been laid upon those whites who detest discrimination and abhor all forms of segregation. Or even upon those whites who have as yet only goodwill and not militancy. In the expanding world in which we live, we must greet our friends wherever we find them, and the Negro who is fighting for job equality and decent wages is fighting, whether he is aware of it or not, for all workers, colored and white, men and women. We can no longer stand apart from one another. For our own salva-

tion we must recognize our mutual dependence. The patience which has been required of the Negro for three hundred years can no longer be required. A more legitimate requirement has taken its place — that he should know and choose his friends.

These are times of great tension and great promise. Divisive forces feed on both. We have divisive forces in operation in nearly every city in the country. We have seen the course which the Los Angeles riots of last summer followed. First attacks on so-called "zoot suit" Mexicans, then attacks on Mexicans with no qualifying adjective; then attacks on "zoot suit" Negroes, and, with final inclusiveness, attacks on anyone with a dark skin. Many Negroes and Mexicans in California found that their problems were identical. This was a painful and agonizing way to arrive at a strengthening fact.

Let us take this step without going through the agony. The Negro must increasingly present himself as a force to be reckoned with on a positive democratic basis. Through church, union, political party, welfare organization, social groups, he must identify himself more and more with the average normal flow of life. If he is not a worker who is eligible for union membership, he can learn through the Urban League what organizations for interracial collaboration are functioning in his locality, even within the South, and associate himself with them without delay. The Negro is inclined to withdraw from group activity if he feels he is "not wanted." In my opinion he must persist and refuse to submit to the "not wanted" feeling which six times out of ten has its roots not in viciousness but in ignorance.

It might seem that this is not relevant to vocational training or jobs. On the contrary it is an integral part of both. The spiritual ghetto of the Negro must be broken, perhaps even as prerequisite to the breaking of his physical ghetto. And to be an insistent and contributing participant in nonsegregating social groups is therefore imperative.

I am profoundly aware of the Negro's lack of opportunities for acquiring vocational training. Within the South, where three-fourth of the Negro population lives, the training facilities are reduced to a minimum. In the North, white sponsors of training centers often excuse limited facilities on the ground that Negroes do not enroll. This is, of course, only a small part of the picture. In more cases the enrollment is put on a percentage basis and only one or two Negroes are admitted into the larger body of students. But at the risk of humiliation the Negro must, in my opinion, persist in his determination to be accepted, must call upon the National Urban League, the NAACP and other organizations, including federal agencies, to give him every assistance in opening up opportunities in training and equip himself in every way possible for self advancement. The Negro social worker, doctor, law-

yer, architect, draftsman, office worker, engineer, home economist, dietician, psychiatrist, must become a recognized part of our social life.

That Negro medical students, for instance, can receive training at only a few hospitals in the country is a deplorable stumbling block to accomplishment, and the overcoming of this situation is, I feel, to be accomplished only by concerted effort and unending determination. In this, Negro initiative and pressure must be continually exerted, and Negro-white collaboration implemented in every way possible.

The position of the Negro and white artist is exceedingly important. Millions of us receive impressions of the Negro's capacities or have our prejudices solidified by the presentation of the Negro on the radio, in the movies, in plays, in books. Jack Benny's Rochester, or Amos and Andy probably reach more homes than did Mr. Roosevelt or Mr. Willkie and have a proportionately demoralizing effect. A serious and vigorous effort is being made by hundreds of Negro and white writers, artists, producers, directors, radio scribes, organized last summer after the series of riots, to eliminate all presentations of Negroes as perennial servants or buffoons and present instead the Negro as a thoroughly integrated member of a democracy, as worker, professor, newspaper editor, law student, doctor.

We must all, Negro and white, ally ourselves with such forces, demand uncompromising and undelayed action from them, be prepared with proper training for every opportunity whether it appear voluntarily, or is wrested by concerted determination. I believe as simply as the sun rises that the future is nearer than we think, when equal jobs, equal pay, equal opportunities, and the final end of segregation will exist for all of us. The majority of the peoples of the world are colored. Therefore the dynamics of progress are in their hands. Our own progress is determined by the strong and healthy relationships and cooperation which exist between us, first at home, then, inevitably, abroad. Let us draw closer and closer together. Let us be certain with practical knowledge, of our own capacities. Let us insist upon applied democracy in all our associations: Let us regard defeatism as our greatest enemy. Let us know and understand that the triumph of progress, the defeat of reaction, any place in the world, is of vital importance to us and directly relates itself to our next job.

Let us learn to be globally and interracially conscious, and be determined, especially those who are Negroes, to take a larger place in world thinking, and therefore, in world activity. I am not urging pretentious action. I am urging merely that the community be recognized as the microcosm of the world. Above all let us unite. Let us demand and find ways to make democracy work, and let us **waste no time and no opportunity**.



## Sunday School Teachers' Institute Dwight, Ill., April 29, 1945.

The distance between Chicago's South side and Dwight, Ill., is approximately 75 miles. On a bright Sunday morning such as April 29 was, with all trees and shrubs robed in the pale green of early spring, washed clean by recent rains, the trip proved a fitting prelude to a day of fellowship with the fine group of people attending our Sunday School Teacher's Institute.

The Chicago area institute includes teachers, pastors and friends from both our Danish Lutheran synods. And we feel and believe that our institute is being an instrument toward a better understanding and a fuller cooperation between the two groups that should be one. As Rev. P. Nyholm expressed it during the afternoon discussion period, when he said that it would be difficult to discern through the thoughts expressed by our teachers and pastors whether they belonged to one synod or the other.

A large group had responded to the kind invitation of the Dwight congregation. As I remember it, there was an attendance of 46 teachers and seven pastors. Nine congregations were represented by including the guest speaker from Clinton, Iowa, Rev. Harris Jespersen.

Some of the teachers were able to attend the regular Sunday school worship period and classes as well as the morning service in the Dwight church. It was my privilege to attend the Bible class with Mrs. Anne Beyer as the teacher of young people. (To those of you who may not recognize her by her married name, she is the former Anne Rasmussen, a sister of the late H. P. Rasmussen, who for many years was one of the leaders in our synod.) What an inspiration it was to be present in this class. I felt so small and insignificant in my own way of teaching as I compared with the method and spirit that prevailed in this class. Here was no need for text books, or created atmosphere. What a blessing for children to have such a teacher. I remember with deep reverence and gratitude my own dear Sunday school teacher through many years, Alma Madsen Holst, who died in 1931. Teachers as she and Mrs. Beyer are the ones that create the nucleus of our church work, they speak out of the fullness of a God-inspired life.

The institute convened at 4 o'clock in the afternoon. After bidding us welcome, Rev. Holger Strandkov, pastor of the church, introduced the speaker of the afternoon, Mrs. K. M. Ludvigsen of Clifton, Ill. Mrs. Ludvigsen is the wife of the pastor of the United Danish Church in Clifton, Ill., and she is the editor of "The Little Lutheran", the Sunday school paper of the United Danish Church. She had chosen for her topic, "The Tatterdemalion". As we had read the program for the meeting sent us in advance, some of us had been quite puzzled about this choice of topic, personally I took for granted that Mrs. Ludvigsen had coined a new word, and I did not even bother to look up the word to satisfy my curiosity. Some of our Dwight friends had however informed us that the word meant, "a ragged fellow". Now, what could that have to do with a Sunday school Institute?

Mrs. Ludvigsen certainly succeeded in presenting to us "The Tatterdemalion". She held a mirror to our faces, as one member expressed it during the discussion, and we didn't particularly like the reflection. She painted with this parable a most vivid picture of the many shortcomings of the Sunday school. I am sure we all sat entranced as she spoke. All the while we were listening to the appalling truths and being rather unhappy at the knowledge that these were facts. In between we relaxed with a profound admiration for Mrs. Ludvigsen's command of language and the ease with which she presented her theme and at the same time challenged her audience. A fine discussion followed.

At six o'clock the "Willing Workers" of the Dwight church served a good supper to about 100 people. While we were still at the tables Mrs. Marietta Strandkov and S. Dixen Sorensen presented to us some of the practical aspects of the Dwight Sunday school. Many of us undoubtedly profited considerably from this presentation of methods and equipment.

An evening meeting followed at 7:30 o'clock. Rev. Harris Jespersen of Clinton, Iowa, spoke on the subject: "How Well Do You Know Your Pupil?" Especially for the teachers of the Sunday schools of our larger cities this is a very pertinent question. So often we find that the background of our pupils is entirely unknown to the teacher. We could learn much from the presentation of this subject as Rev. Harris Jespersen not only presented this subject, but spoke from his own experience in trying to know the background of all pupils in his Sunday school.

Some of the things he felt we should know about each child was: His full name, birthplace, number of children in the family, parents social and economic status, church connections, if any, parents interest in religious education, child's aptitude in school, behavior record, physical handicaps, social adjustments, regularity in Sunday school attendance, hobbies, favorite radio programs, favorite moving pictures, special talent, does he try to live by the golden rule, the ten commandments, and the child's finer character qualities. He also asked us: Have you as his teacher any plans for cultivating his finer character qualities? As Rev. Jespersen spoke we felt the strong conviction behind his expression and a genuine interest and desire to help those whom he serves. It was growing late and there was not much time for the following discussion. I am sure many of us would have liked to consider many of the points brought out in a good discussion. We hope that time may be made available at a future Institute for a continuation of this discussion.

A little "Human interest story" belongs with the memories of this fine institute. Each participant was given at the registration desk an "Institute Ribbon" made of paper on which was written our name and attached to a "Sunday school emblem" made of red paper. These many emblems had been made by a little 10 year old girl, Beverly Andrews, a member of the Dwight Sunday school, who since Christmas has been confined to her bed with a heart ailment. Her first wish is not first of all to get well, but that her father who is serving in the U. S. navy in the South Pacific might be returned safely. We all join



you, Beverly, in that prayer. Thank you so much for your contribution toward making our Sunday School Teachers' Institute so festive.

And thanks to the Dwight people for their incomparable hospitality.

Thyra R. Nussle.

## District VIII Convention

EASTON, CALIF., April 27, 28, 29

A District convention for the congregations in District VIII of the Danish Church could not be held at a place more centrally located than Easton. For the attending guests it means a trip of about 200 miles regardless of whether one comes from Salinas-Watsonville, Solvang, Los Angeles, Pasadena or Oakland. Before reaching Easton we have already driven many miles through a landscape that is characterized by beautiful vineyards and irrigation canals. A more fruitful scene is difficult to imagine. Far to the east lie the Sierra Nevada Mountains with their snowclad peaks hovering above the San Joaquin Valley.

The meeting was held during the days from April 27 to 29 in St. John's Church in Easton. Our synodical president, Pastor Alfred Jensen, partook in the meeting and preached the opening sermon Friday evening. It was a deep and earnest appeal which served to remind us that we had come together not alone to conduct a business meeting but also as Christian friends. Pastor S. Kjaer of Salinas led us in devotion on Saturday morning. The text for his devotion was taken from Romans 8:14-18.

The business meeting was opened by the District President Pastor N. Nielsen. The following Pastors and delegates were present: Pastors S. Kjaer, N. Nielsen, Aage Møller, S. Marckmann, E. Farstrup, Alfred Jensen and Johs. Mortensen. Oakland had not sent a delegate. Watsonville, L. P. Holgersen; Salinas, N. Pors, C. Christensen, Mrs. N. Pors and Mrs. A. Schmidt; Solvang, Carl Jensen, Rasmus Rasmussen, Mrs. Ole Sorensen; Parlier, Mr. and Mrs. Morten Poulsen; Easton, Mrs. Ellen Nielsen, Hans Kock; Pasadena, Karl Møller, Mrs. S. Marckmann; Los Angeles; Mrs. Kristine Jensen and Marcus Lund.

Pastor N. Nielsen was elected Chairman, Aage Jensen, Pasadena, was elected Secretary. Pastor Farstrup promised to send a report to Lutheran Tidings. Report from the convention in Los Angeles was read and approved. The Treasurer, Chris Jensen, read his report, which was later approved. Balance at the beginning of the year amounted to \$251.01. Income during the year \$622.32. Expenses for the year \$356.18 leaving a balance on hand of \$266.14.

The District President's report was read of which only a digest will be given here. It is commonly supposed that wealth will leave people satisfied and without any desire for religion. Time after time however, it is noted that as riches increase they lose their value to man. Especially when they become aware that they have lost that which money can not buy. At this point the church can step in with a helping hand and there are many possibilities open. In regard to the work in the District it can be noted that some of the churches have utilized the economically good times in the re-

duction of their debt. In Los Angeles the mortgage has been burned but at the same time the field has been extended by the conducting of monthly worship services in the San Fernando Valley and Long Beach, and in the investigating of possibilities in San Diego. Peter Thomsen from Menominee, Mich., has been engaged as assistant to the pastor in Los Angeles. Watsonville has hitherto been served by the pastor of the Salinas congregation. It would be a great help to both congregations if Watsonville were to get their own pastor thus enabling the Salinas pastor to devote his full time to the work there. Conditions in Oakland have not changed any from last year. The Home Mission Council has allocated funds for the paying of a pastor's salary and house rent, and a call has been sent to one of our pastors. So far no answer has been received. Attendance at the Summer Camp in Solvang has not been great during the past years but in time this will change and it might be possible to take another step in the direction of a Folk School.

The President's report was given over to a committee which approved it and recommended that the District support Watsonville if they should get their own pastor, and that the congregation there seek to organize a Sunday school.

The delegates from the congregations read their reports. Short resumes of these follow:

Watsonville: If it is not possible to soon win the interest of "The Viking Society" for the work of the church and to have services each Sunday the future is not very bright. As conditions are there can be no talk of progress.

Salinas: One Danish service a month with services in English every Sunday morning. Attendance at the service is growing. Many from the military camp attend. There are 45 children in the Sunday school and 12 young people sing in the choir.

Solvang: English and Danish services each Sunday. A community service with other churches in the valley once a month. Monthly meetings in Santa Barbara and Santa Maria. Aage Møller and Agnes Brøns have taught religion in four of the public schools.

Parlier: A good faithful group that are happy in working with their pastor and his wife. Thirty-two children in the Sunday school. The church has been re-decorated.

Easton: Two services monthly. One Danish and one English. A parish hall will be moved in beside the church in the near future. The church needs re-decorating and funds have been set aside for that purpose.

Pasadena: One English service monthly. Otherwise all services are in Danish. Funds are being gathered for a parsonage. The Ladies' Aid gives good financial support.

Los Angeles: The debt has been paid during the past year. In addition a fair-sized sum has already been set aside for a new organ. Work is being done in San Fernando Valley and Long Beach. An attempt at starting a work in San Diego is also being made. An assistant to the pastor has been engaged who takes care of the work with the youth and the Sunday school.

Lunch was served at the Legion hall at noon.

Inasmuch as there had been some misunderstand-

ing as to how the speakers visiting the various congregations are to be paid the matter was discussed. It was decided to give the collections in the congregations to the speaker but that the District would be responsible for seeing to it that enough is received to pay traveling expenses. This arrangement does not cover the visits of the District President, it having already been decided that all collections thus taken be sent to the District Treasurer who in turn pays the traveling expenses of the District President.

Concerning Watsonville a lengthy discussion ensued. The following motion by Pastor Farstrup was adopted: "The convention urges the Watsonville congregation to make application at once to the Home Mission Council for help in supporting its own minister. Furthermore, that we as a District, pledge \$400 toward the above." When the problem of how the \$400 were to be raised came up, a motion by Karl Møller was adopted as follows: "The District President shall visit the congregations for Mission meetings and a collection for Home Missions be taken." Pastor Alfred Jensen gave us some information about the Home Mission Council and its functions and about conditions that ought to be kept in mind when calling pastors to mission fields. It would be unwise to send inexperienced men to these new fields that need support.

Axel Pedersen notified us that Lutheran Tidings would be sent free to all service men that might desire it. It was decided to invite Johannes Knudsen to speak in the District during the summer. Pastor Farstrup was chosen to lead the Summer Camp at Solvang this year. The next District convention will be held at Watsonville. Alfred Jensen announced that the National Convention would again this year be held at Medicine Lake, Minnesota. As District delegate to the convention Mrs. Ellen Nielsen was elected. Pastor N. Nielsen will also attend the convention. The delegate and the pastor will each receive the sum of \$150 from the District. The District board was re-elected by written ballot. N. Nielsen, President; Aage Jensen, Secretary; Chris Jensen, Treasurer. This concluded the business session.

Following the business meeting Pastor Marckmann spoke about the power and importance of memories, mentioning how they effect our life in many ways. He used many examples and illustrations from Danish poetry. In the evening a fine program was given in the high school auditorium consisting of songs, music and tableaux directed by Mrs. Ellen Nielsen. Pastor Alfred Jensen told us one of Leo Tolstoi's short stories.

At the worship on Sunday morning Pastor Aage Møller preached the sermon and N. Nielsen officiated at the altar and administered Holy Communion. The church was filled to overflowing. At one o'clock we gathered for a fine dinner in the Hotel Californian in Fresno. At 3 p. m., E. Farstrup gave an interesting lecture on the church's responsibility with respect to the times in which we live. The church must help in the work for a just and lasting peace. The gospel of Christ has social implications. (Ephesians 1:10 — "Everything in Heaven and on earth should be unified in Christ").

For the closing meeting we gathered in the Legion

hall for a supper. Many spoke and thanked the Easton people for their hospitality. The homes had treated us royally and the women with their usual steadfastness had arranged the tables beautifully and seen to it that there was food for all and a chance to visit between the meetings. Greetings were sent to Pastor Gravengaard and Pastor Hald. Greetings and thanks for the good days in Easton!

Aage Jensen, Secretary.

(Translated by A. E. Farstrup)

## In Memoriam

Jens E. Eriksen, artist and art director, was born in Copenhagen, Denmark, September 9, 1888, son of Pastor Peter Eriksen and his wife Marie nee Hansen. In 1889 he came with his parents to Boston, Mass., where his father was called to a Mission congregation; two years later, Rev. Eriksen accepted a call to Emmanuel Danish Lutheran church, Troy, New York, and in May, 1895 the family came to Chicago on a call from Trinity Danish Lutheran church. Here Jens and his two brothers and two sisters grew up, attended Trinity Danish Parochial school and graduated from a public school. November 1903 his father died. Meanwhile Jens worked his way through Lewis Institute as an office boy for the Chicago Daily News and attended Chicago Art Institute, he became very efficient as art director of the Daily News, establishing a Mid-week art edition. 1932 he left the Daily News and organized the Jens Eriksen Advertising Art Service, Inc., 1933 he became secretary of the American-Denmark Century of Progress Committee. He was decorated by the King of Denmark as Knight of Dannebrog in 1934. He was a member of Illinois Historical Society and for 40 years a member of Danish Lutheran Trinity church. In 1942 he and his wife joined the Presbyterian church in Highland Park where their daughter Mary Jane was confirmed and where they had established a beautiful home.

Jens Eriksen was a very likeable man, always willing to help, for years he had faithfully supported his widdowed mother and younger sisters. In 1923-24 he served on Trinity church council, through his many connections he could furnish outstanding speakers both for the church and the Danish club of which he was Vice-president. December 22, 1944 while preparing the Christmas festival in his home he had a heart-stroke, his death which seemed so untimely came as a shock to his family and his many friends, his friendly smile and his loving disposition will long be remembered by those who had learned to know the fine qualities of his character.

A. W. Andersen.

## THE FALL OF HITLER AND HIS THIRD REICH

(Continued from page 7)

miration by the human contribution, by the power of the sovereign spirit.\*

In our joy over the fall of Hitler, let us not forget that the foul seeds of Fascism are found in all countries. Modern man is full of fear, prejudice, hatred, and bewilderment. He is an idol worshipper, and in idol worship there is, was and always will be danger.

\* The Nation, Vol. 160, No. 19.



## Vacationing in the South

By Nanna Goodhope  
XIV

"Har Du Rejst Og Trættet Dig,  
Kom, Sid Ned Og Hvil Hos Mig."

This inscription on the open fireplace in Mrs. Campbell's little home, Farm House, conveys to a stranger a cheery welcome, especially when that stranger, like myself, is of Danish extraction.

But there was much more about Mrs. Campbell's little home, the original cabin on the farm when it was taken over by the Folk School, that aroused in me interest and admiration. The view from there was gorgeous. On a greeting card I received from Mr. Campbell last Christmas was depicted a snow scene taken from just above a little valley in the Great Smoky Mountains. An accompanying note told that the scene had been sketched from a window in Farm House after a recent heavy snow fall. As snow is rare and seldom remains long in that area, the picture is both unique and beautiful.

An afternoon tea at Mrs. Campbell's house was in accord with the tradition of that grand lady's Scotch-English heritage. And as grain threshing had just been completed at the Folk School, there seemed to prevail an atmosphere of relaxation and contentment as after a task well done. Even "Bicky's" smile was most heartening, for she, a talented music teacher lately of New York City, had volunteered her services in the field to help alleviate the prevailing man-power shortage. A healthy tan and a few callouses on her hands from pitching oats bundles were outward manifestations of the humble service she had rendered, but her infectious smile revealed the inner satisfaction she derived from surrendering self to the present needs.

"Bicky", Mrs. Raymond McLain, with her two children, Raymond, 14, and Rosemary, eight years of age, had attended the second Folk School short course. Lt. McLain, the husband and father, was on naval duty in the Pacific. At the request of Mrs. Campbell and to the delight of the children, Mrs. McLain was remaining at the school for the rest of the summer to aid Mrs. Campbell in the pursuit of one of her many interests, that of collecting the folk songs and ballads native to the mountain region in which the school is located. Among the songs still in use are not a few whose origin dates back more than 400 years. They are part of the heritage the forefathers of these native mountaineers brought with them from the Scotch Highlands.

While at the school I one day watched the two women as they were occupied with an old gentleman from "around the mountain". He sang for them in a plaintive, quivering voice a ballad of 20 or more verses depicting the love-life of Henry VIII and Anne Boleyn. Not only were the words copied as he sang them but the notes also had to be supplied. For both melody and words had long ago ceased to exist except in the minds and memories of those long isolated mountain folks.

Mrs. Campbell told me that she and collectors of other regions for the preservation of this bit of folk culture, not infrequently find different versions of the same song, with variations in text and tones. Ingenious users have twisted and colored them to suit their whims and fancies. Phonograph records are now obtainable of many of these ballads.

The school's museum too was of interest to me. It is housed in two native log cabins that are united under one roof. In the one cabin are furniture and the various other household contrivances commonly used in that region; in the other are the simple tools used by the farmer in barnyard and field. Each cabin also has its indispensable hearth which in earlier times supplied heat and light, as well as a place in which to prepare the family meal.

If I have left with my readers the impression that the John C. Campbell Folk School is an exact counterpart of the Folk Schools of Denmark, then I should like to correct this misconception. For, although Mrs. Campbell has adopted some of the Danish folk ways and customs which she believes will add to and enrich the folk culture of the Southern Highlands, it was, as I have explained in previous chapters, the underlying ideals and principles of the Danish Folk School, not its distinct pattern, which inspired Mr. Campbell and later his wife to the urge of launching a similar experiment among the mountain farmers here.

Mrs. Campbell's primary objective, as I understand it, is to revive, vitalize and enhance in the hearts and minds of the people she serves the best in their own national culture and heritage. And with that as a foundation she proposes to build for the morrow an ever richer folk life socially, economically, spiritually and culturally. It's a long-view program she has in mind, one that exacts in full measure the faith, hope, and love of those who advance it.

There is not much glamour connected with the project Mrs. Campbell and her co-workers have chosen as their life work. To serve people who have long been forgotten and neglected is not appealing to the average American, who has been trained to believe that success in life means accumulation of this world's goods.

It is neither glamorous nor exhilarating to make sick calls in isolated mountain huts; to nurse the ill and aged, wash and lay out the dead in the pineboard coffins made in the school's carpenter shop.

It required much patience and tact to persuade the people to adopt new, sanitary ways and customs in their homes in order to help combat disease and recurring epidemics.

Neither is there glamour in the oftentimes futile attempts the mountain workers make in their efforts to overcome prejudice, superstition, religious fanaticism, and not least, the notorious feuds which, though their origin may be long since forgotten, still divide families and districts into hostile groups.

No, it is not glamorous. Instead it requires an ever renewing faith in God, in fellowmen, and in oneself.

(To be continued)

## 68TH ANNUAL CONVENTION

(Continued from page 4)

usually do not reach the congregations until the delegates have left for the convention, thus depriving the congregations of the opportunity to study and discuss the reports and the problems brought forth in them, with their delegates before they must face them on the convention floor. Said reports should be in the hands of the congregations at least four weeks before the convention.

To remedy this situation Our Savior's Congregation, Omaha, Nebr., therefore submits the following proposals to the convention for consideration:

1. That the annual accounts be closed not later than April 15.

2. That paragraph four in the by-laws of the Synod be changed to read: "Not later than eight weeks prior etc."

3. That all other reports conform to these changes in order to give the president of the Synod ample opportunity to incorporate whatever he deems necessary into his report.

We, the members of St. Peder's Danish Evangelical Lutheran Church in Minneapolis, have noted with approval the meetings that have been held annually at G. V. C., for the benefit and inspiration of our pastors. We know that these meetings have been of real value.

It is our opinion that similar meetings designed for lay people would also be of great value. Many of us feel a need for deeper Christian fellowship and we all need a clearer understanding of a true Christian attitude towards children, young people, fellow adults, and our aged.

Therefore, the St. Peder's Danish Evangelical Lutheran Church in Minneapolis requests that such meetings for lay people be arranged as often and as such places as may be deemed advisable.

The following communication from the ODT au-

thorities in Washington has been received as reply to the application for the convention:

"Your application for a permit to hold an annual meeting in Minneapolis, Minn., June 5-10, 1945, has been reviewed. The Committee recognizes that this meeting is for transaction of essential church business, and for that reason a permit is hereby granted.

However, the Committee earnestly requests your cooperation in doing everything possible to minimize attendance at this meeting, if it cannot reasonably be deferred.

Joint or concurrent conferences of women's auxiliaries, missionary societies, youth groups and other religious organizations are not sanctioned by the granting of this permit.

Very truly yours,

**Frank Perrin, Secretary.**

In order that no one shall misunderstand the purpose in printing above permit, may I announce that Dr. William E. Paul has the permission under the authority of the same committee mentioned above to receive campers to stay at the Union City Mission camp at the same time we have convention and will do so on the same conditions on which people participate in the convention. It is according to the ODT very useful for all persons to have an annual vacation of two weeks, which can be spent at the camp mentioned or at any other camp or resort. Travel for such purposes is not restricted. The price for meals and lodging for this year's convention will be \$7. Campers pay the same and receive the same, but conventioners will be given first choice of lodging. As was the case last year meals and lodging for one day or part of the convention can be had at certain reasonable prices.

**REMEMBER:** All delegates and pastors as well as persons having business at the convention enroll to Olaf R. Juhl. All campers enroll to Dr. William E. Paul, Union City Mission Farm, Rt. No. 7, Box 89, Highland Station, Minneapolis, Minn.

## CHURCH and HOME

By **REV. M. MIKKELSEN**

Jesus came to reveal to men the way of God. It was untried by most men at the time, and it still is for several reasons. One reason is, that they have discovered a way of their own and have become quite well at home in that way; in spite of obstacles and distress they seem to enjoy the way. Another reason is, that they would have to depart from the old ways that men have traveled by ever since the beginning of man's time, and they would be required to begin anew in a new and untried way. God's way is a new way, unknown to man. The newness is expressed in such words as these: "Go and sell all that you have, then come and follow me." This is the hard thing. So many do like to follow, but they don't like to sell. They like to follow two ways at the same time: God's way and their own, and it can't be done. They could choose God's way but they don't.

One way ends in death, the other

continues through death. One is of time, the other of eternity. There is nothing that man can do to build his own way beyond death. So many other things were given to man that he could experiment with and improve upon; time has shown that man is a genius and a master of inventions, but in the way of life thus far it has been impossible to make any new discoveries by which it can be extended beyond death. Jesus seems to have been the sole authority on these matters. The information that we have from Him about the way of life has not been invalidated in the progress of time by the advancement of science.

Man's way is not God's way. We have made great improvements in our way of living. We are doing things differently and better, and we are still progressing. Future generations may become even much better than our own generation and those of the past. But no matter how good they are and how well they do things, it is still not God's way. God's way is not a better way; it is a new way.

One cannot really blame people for not wanting to try it, for it is a way

of fire and of sword. "I came to cast fire upon the earth." (Luke 12:49.) "I came not to send peace, but a sword." (Math. 10:34.) God's way leads into death, but it does not end there; they that follow His way shall come out again new creatures.

Man's way is the way of the death-end. It may be a very beautiful way as far as it goes, and lot of people certainly enjoy it; even in church we like to listen to sermons describing man's way. But the church's task is not to improve bad manners and develop Christian habits; it is to speed men on their way so that they may reach its death-end in no time and discover not a better way but a new way. God's way.

### OUR CHURCH

(Continued from Page 5)

The Danish Radio Service over station WCAL (770) on Sunday, May 27, 10 a. m., will be conducted by Rev. M. Mikkelsen, Askov, assisted by members of the Askov church choir. Music and vocal solo by Miss Ruth Hansen, Askov.

Rev. Alfred Jensen, synodical president, returned from his speaking tour



in the California District via Seattle, Wash. He spoke in the Seattle church twice on Sunday, May 6th, and in the Tacoma, Wash., church in the evening. On Wednesday, May 9th, he met with committee members in Minneapolis making the final plans for the church convention. On Sunday, May 13th, Rev. Jensen supplied the pulpit in the Danebod church in Tyler, Minn., in the absence of Rev. Enok Mortensen.

**Robert Staermose**, member of the Danish parliament, who has toured and been guest speaker in many of our Danish communities during the past weeks immediately upon the announcement of the liberation of Denmark cancelled all further speaking engagements to return to Denmark where the King of Denmark had called Parliament into session. He recently spoke in Seattle where an offering of \$345.00 was given him to be used for the general rehabilitation of Denmark.

**Seattle, Wash.**—The Danish women of the Seattle area have now prepared more than one hundred cases of clothing to be shipped to Denmark. The clothing, of good quality, repaired and all in good, clean condition has been packed in moth preventative, moisture proof lined cases.

**Cedar Falls, Iowa**—At a recent congregational meeting of the Bethlehem's Church it was announced that approximately 100 baptized members have been added to the congregation since January, 1944.

**Port Chester, Conn.**—Rev. A. C. Kildegaard, Bronx, N. Y., who is the District I president, was guest speaker in the Port Chester church on the evening of April 20th. Rev. Kildegaard spoke in the interest of the work of the District, and showed pictures illustrating the Lutheran World Action program.

**Rev. N. P. Gravengaard**, pastor emeritus, Los Angeles, Calif., spoke in the Kronborg, Nebr., church on Sunday, May 6th. Rev. and Mrs. Gravengaard, who formerly served the Kronborg church, plan to spend most of the summer in the midwestern states visiting their children and friends.

**Rev. Marvin Nygaard**, pastor of the Fredsville, Iowa, church, recently was guest speaker in the Cedar Falls church speaking on the subject: "The History of Lutheranism in America".

**Omaha, Nebr.**—On Wednesday evening, April 18th, the Men's Club was host to friends from the Pella and Our Savior's churches. This was a "Ladies' Night" and the attendance was very good. Chaplain Davidson of Fort Crook was the guest speaker, telling of his experiences as chaplain in the South Pacific. Rev. Enok Mortensen of Tyler, Minnesota, was the guest speaker on Sunday, May 13th. He preached the morning sermon and spoke to "Dansk Folkesamfund's" meeting in the evening.

**Wedding Anniversary**—Mr. and Mrs. Hans O. Jensen, Danevang, Texas, will observe their 25th wedding anniversary on Saturday, May 26th. Many friends

will remember Mr. and Mrs. Jensen from the years they spent at Grand View College. Later Hans Jensen served as pastor in the Manistee, Mich., Perth Amboy, N. J., and Danevang, Tex. churches. Congratulations.

**Trinity, Chicago**—Prof. Peter Jorgensen of Grand View College was the guest speaker at the Grand View College Alumni meeting held in the Trinity church on Sunday evening, May 6th.

**World of Song**—A new and more complete index of the "World of Song" is now available for 10 cents each, or 75 cents per dozen. Church groups can now buy the "World of Song" at a 10 per cent discount when 10 or more are ordered. The complete book sells for \$2.30.

**"Folkfest" in Chicago** held on Sunday evening, May 13th, attracted an audience of approximately 3,000 people. Dr. N. C. Carlsen of Blair, Nebr., was the guest speaker. Several musical selections and readings were also given.

## Money Gifts

### To the Old People's Home, Valborgsminde, Des Moines, Iowa.

Alice Jensen, Minneapolis	-----\$ 18.75
Erling Jensen, Des Moines	----- 3.00
F. N. Thomsen, Tyler	----- 5.00
Alfred Sorensen, Marquette	----- 25.00
Lauritz Phillips, Des Moines	----- 10.00
Mrs. F. J. Petersen	----- 10.00
Ladies' Aids:	
Marquette, Nebr.	----- 10.00
Rosenborg, Nebr.	----- 5.00
Danebod, Tyler	----- 25.00
St. John's, Exira	----- 5.00
Immanuel, Kimballton	----- 8.00
Friendship Circle, Kimballton	----- 10.00
Juhl, Mich.	----- 10.00
Fredsville	----- 10.00
Cedar Falls	----- 10.00
In memory of Mrs. Andersen,	
Badger, S. D.	----- 2.00
D. B. S. No. 15, Des Moines	----- 5.00
	<b>\$171.75</b>

Thank you, Alfred Nielsen.

## Acknowledgment of Gifts

Following is a list of contributions received from Lutheran Tidings and Dannevirke's readers for the rebuilding of craft shop at the John C. Campbell Folk School. The shop was destroyed by fire shortly before Christmas with much valuable machinery and tools.

Jens Bossen, South Windsor, Conn.	-----\$ 25.00
Women's Mission Society, by Mrs. C. B. Jensen, Cedar Falls, Ia.	----- 15.00
P. Brun Petersen, Hampton, Nebr.	----- 10.00
Mr. and Mrs. Hans Holst, Cedar Rapids, Ia.	----- 10.00
Mr. and Mrs. Olaf Miller, Medicine Lake, Mont.	----- 10.00
Rev. Harold Ibsen, Kimballton,	

## 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).

Iowa	----- 10.00
Emil Twenstrup, Kimballton, Ia.	----- 2.00
Mathias Simonsen, Kimballton, Iowa	----- 2.00
Mrs. Jens Andersen, Kimballton, Iowa	----- 1.00
Mrs. Thorvald Muller, Kimballton, Iowa	----- 1.00
Mrs. P. E. Petersen, Alden, Minn.	----- .50
Mrs. H. Von Gortz	----- .50
Rev. Holger Strandskov, Dwight, Ill.	----- 5.00
Mrs. H. C. Strandskov, Askov, Minn.	----- 1.00
Mrs. Nanna Goodhope, Viborg, S. D.	----- 5.00
Johannes Jepsen, Route 1, Pultaski, N. Y.	----- 2.00
Alice Jensen, Minneapolis, Minn.	----- 3.00
Mrs. John Buck, Viborg, S. D.	----- 1.00
Mrs. Kirsten Paulsen, Chicago, Ill.	----- 5.00
Miss Janet H. Buehring, N. Y. 14, N. Y.	----- 5.00
Mrs. Mary V. Beyer, Jamaica Plains, Mass.	----- 5.00
<b>Total</b>	<b>----- \$119.00</b>

I wish to thank each donor in behalf of the Folk School staff. Mrs. Campbell writes that our interest and gifts have cheered and encouraged them in their work. They are now preparing for two short courses which will be held from May 22 to June 1, and from June 12 to the 22nd. After that there will be an American Friend's Work Camp held at the school.

As there is usually a capacity house in attendance at each of the short courses, I would advise any one who might wish to take part to write for reservations at once.

Donations toward the craft shop may still be sent directly to the John C. Campbell Folk School, Brasstown, N. C., or to me.

**Nanna Goodhope.**

Viborg, S. D.

## Convention Notes

The following information about the synodical convention grounds, location, transportation to and from, etc., has reached us: **How to reach Mission Farm on Lake Medicine.**

Arriving by auto:

From the northeast and southeast drive to downtown Minneapolis; drive west on U. S. Highway No. 12, seven miles to county highway No. 18. Turn north, drive two miles to Medicine Lake road on left. Follow around to the right along the lake to Mission Farm.

From the southwest: From the junction of U. S. No. 212 and U. S. No. 169 near Shakopee, drive approximately 10 miles to county road No. 18. Turn north, drive approximately eight miles to Medicine Lake road on the left. Follow around to the right along to Mission Farm.

Arriving at Union bus depot: Walk across the street to Medicine Lake bus depot at 720, First Ave. North, and take bus to Mission Farm. (Fare 25c).

Arriving by train to either R. R. station in Minneapolis, take taxi (Fare approximately 35c) to Medicine Lake bus depot, 720 First Ave. North, and take bus to Mission Farm.

### Bus Schedule From Minneapolis to Mission Farm:

Daily:	7:00 a. m.	4:45 p. m.
"	8:15 a. m.	5:15 p. m.
"	9:30 p. m.	6:10 p. m.
"	12:15 p. m.	7:00 p. m.
"	2:35 p. m.	9:30 p. m.
"	3:50 p. m.	11:30 p. m.
Sunday:	9:00 a. m.	
"	11:15 a. m.	
"	2:00 p. m.	
"	5:15 p. m.	
"	7:00 p. m.	
"	9:30 p. m.	
"	11:00 p. m.	

Bus leaves Mission Farm returning to Minneapolis about half an hour later than above schedule.

**Convention Address:** The mailing address for the convention will be as follows: Convention, Danish Lutheran Church, care Union City Mission Farm, Highland Station, Rt. 7, Box 289, Minneapolis, Minn. (Campers have the same address).

Please bring your Hymnal, World of Song, and "Sangbogen". Rubbers and an umbrella might become useful.

## News Briefs

**Norwegian Bishop, in London, Pays Tribute to Roosevelt**—By Religious News Service—(4/13/45)—London (by wireless)—Dr. Arne Fjellbu, acting bishop for liberated areas in Norway, called Franklin Delano Roosevelt "the incarnation of the fight we are waging — a fight for a new and better world" — in a message of condolence sent to American churches.

The message follows:

"It is with profound grief we have received news of the death of President Roosevelt. To Norwegians he was the incarnation of the fight we are waging — a fight for a new and better world guided by the four basic principles of freedom — freedom of speech, freedom of worship, freedom from want, and freedom from fear.

"Roosevelt died before he was able to see the realization of what he has fought for and for which he has really died. It is bitter for us that he should die now — just before the great conference was about to begin in San Francisco, a conference which was to prevent that the

peace should divide what the war had united.

"With Roosevelt at the helm, we were sure that he would be able to unite those who came to take part and bring into the sessions the right spirit.

"He had to die and could have only a glimpse of the promised land. But after all, he was permitted to see it.

"Your great President is dead but his work will live and bear fruit in the time which lies before us — a time when we hope that Christian ethics will be the highest law for international politicians as well as for mankind in general.

"Oh, God, we thank Thee for all the good and righteousness which President Roosevelt stood for in a world full of lies and evil. Lord, we pray with trembling hearts to let Thy will be done on earth as it is in Heaven. Amen."

**Robert Stærmose**, a member of the Danish parliament who joined the "underground" movement and fled to England after disguising himself as a fisherman to evade German police, spoke to the Minnesota house of representatives April 16. He was brought to the capital by the four members of the legislature, who are of Danish descent—Sen. Ancher Nelsen, Hutchinson; Reps. Hans C. Pedersen, Ruthton; Elmer Peterson, Hibbing, and Wilhelm Holm, Tyler. Stærmose, who praised the late Pres. Roosevelt as a defender of little nations, explained his assignment in England was to contact representatives of governments-in-exile to learn their postwar plans, then carry this information back to Denmark as soon as it is liberated. At present he is on a lecture tour in this country.

## BY THE RIVERS OF BABYLON

Translated by John M. Jensen.

**Just off the press!** These fifteen sermons are selected out of a collection of 26 originally printed in the Danish language in Argentina. They were delivered in the spring and summer of 1941, when Denmark had been one year under German occupation. Striking, provocative, and incisive messages. Cloth bound with attractive jacket. **Price \$1.00.**

### Med Ordets Sværd

Twenty-eight **Danish** sermons by Kaj Munk. Just arrived from Argentina where it was recently published. This second group of sermons preached by Kaj Munk during the years 1941 and 1942 are typical of his work while he was pastor of Vedersø Church, the only church he served during his 20 years as pastor. **Price, 60c.** Paper bound, 190 pages.

### The Kaj Munk Memorial Book

By Keigwin

A book containing several masterpieces of Kaj Munk, written as a memorial to him. Sale of this book is strictly on a non-profit basis; proceeds over and above cost will go to a Kaj Munk Memorial Fund. **Price, \$5.50.**

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